waiting till, in the purposes of the Father,  
all things are put under Him:—*and to*  
[for] *God*, as being the manifestation and  
brightness of the Father’s glory).

**11.**] *An exhortation to realize this state  
of death unto sin and life unto God with  
Christ*. **Even so** (after the same manner  
as Christ) **reckon ye yourselves** (better  
than ‘*infer yourselves to be*’) **dead**(indeed) **unto sin** (as ver. 2 and following),  
**but alive unto God in Christ Jesus** (i.e.  
‘*by virtue of your union with Him*: not  
*through* Christ Jesus; in this chapter it  
is not Christ’s *Mediatorship*, but His  
*Headship*, which is prominent).

**12, 13.**] *Hortatory inferences from*  
ver. 11: *first negative, answering to our  
being dead to sin,—then positive, answering  
to our being alive unto God.*

**12.**] **Let not sin reign** answers to the imagery  
throughout, in which Sin is a master or  
lord. It is hardly right to lay stress on  
it, and say, as Chrysostom, “He does  
not say, ‘ Let not sin live’ or ‘work,’ but,  
‘Let not sin reign:’ for He did not  
come to extinguish nature, but to rectify  
the will?” for it is no matter of comparison between *reigning* and *indwelling  
merely*, but between *reigning* and *being  
deposed.*—But why *your* **mortal** *body*?  
Origen and others explain it ‘*dead to sin*,’  
which it clearly cannot be. Chrysostom  
and others suppose the word inserted to  
remind us of *the other life*, and the shortness of the conflict, or of the shortness of sinful pleasures: De Wette, Tholuck, and  
others, more probably, that the Apostle  
wishes to keep in view the connexion  
between *sin and death* on the one hand,  
and *that life with Christ, which is freed  
from death* on the other. See 2 Cor.  
iv. 11 and note.

**13.**] **Neither yield ye** (or **render**;—as a soldier renders  
his service to his sovereign, or a servant  
to his master) **your members** (more particular than ‘your bodies;’ the individual  
members being instruments of different  
lusts and sins) **as instruments** (or, ‘*weapons*,’ many versions and expositors defending this rendering by St. Paul’s  
fondness for military similitudes, and by  
the occurrence of the word “*wages*”  
below, ver. 23;—but the comparison here  
is to *servitude*, rather than *soldiership*)  
**of unrighteousness unto sin** (i.e. for the  
service of sin); **but yield** (in the construction of the original, the former imperative denotes habit,—the exhortation  
guards against the recurrence of a devotion of the members to sin: this second  
imperative, on the other hand, as in ch.  
xii. 1, denotes an *act* of self-devotion to  
God once for all, not a mere recurrence of  
the habit) **yourselves** (not merely *your  
members*, but your whole selves, body, soul,  
and spirit) **up to God as those that were  
dead and are alive** (as in verses 4–11,  
and Eph. ii. 1–5), **and your members as  
instruments** (sce above) **of righteousness  
unto God** (i. e. for the service, or glory,  
of God).

**14.**] An assurance, confirming (by the  
for) the *possibility of the surrender to  
God* commanded in the last verse, *that sin  
shall not be able to assert and maintain  
its rule in those who are not under the law  
but under grace*.—The future, **shall not**  
*have dominion*, cannot be taken as a command or exhortation, which use of the  
future would if not always, yet certainly