their *present*.

**20.**] **For** introduces a  
*motive* for the foregoing : but the verse properly belongs to the *following* : for ver. 22 is  
the contrast to it. **For when ye were  
servants of sin, ye were free in regard of**(i.e. **in relation to**) **righteousness**.—There  
is doubtless a latent irony in the use of the  
word **free** here: but it must not be brought  
out too strongly: it does not appear, till  
the *end* of that freedom is declared.

**21.**] ‘*Well, then, ye were free : and what  
was the benefit* ?”

**then** concedes and  
assumes.—There are two ways of rendering  
and pointing: (1) that of A. V., carrying  
(on the question to the word *ashamed*, and  
supplying *in those* before **things**, adopted  
by Chrysostom and many others. But this though good as far as construction is  
concerned, is inconsistent with the New Test. meaning of *fruit*, which is ‘*actions*,’ the *fruit of the* **man** considered as the  
tree, not ‘*wages*,’ or ‘*reward*,’ the *fruit of  
his* **actions**: see below, ver. 22, and ch.  
i. 13, note. So even Phil. i. 22 (see note).—So that I much prefer (2) the punctuation of Theodoret and many others,—  
placing the interrogation at **at that time**,  
and making the rest the answer. **What  
fruit then had ye at that time?** (**Things,  
deeds**) **whereof ye are now ashamed**.  
And then follows *the reason of their present shame*. **For the end** (virtually the  
same as the *wages*, ver. 23, and would be a  
mere repetition of *fruit* on the first method  
of punctuation above) **of those things**(those fruits consisting of sinful acts) **is  
death** (death in the widest sense, see note  
on ver. 16,—physical, which has been the  
end of sin, in which we all are involved,—and spiritual and eternal, which will be the end of actual sin if followed out).

**22.**] Contrast of your present state to  
that former one: **freedom from sin as a ,  
master,—servitude** (compare ‘the *speaking after the manner of men*, ver. 19) **to God** (a higher description than merely *righteousness*, the actual antithesis to *sin*, ver.  
18. The *devil* would be the corresponding antithetical power: and not unfrequently  
appears in the teaching of St. Paul: but  
usually in casual expressions, as Eph. iv.  
27; vi. 11; 2 Tim. ii. 26, not as the principal figure in a course of argument), fruit  
(see above on ver. 21,—and remark **your***fruit*, fruit actually brought forth, as much  
‘as to say, “you *have* fruit, and your fruit  
is ...’’) **unto** (leading unto perfect) **sanctification,—and** (ye have) **the end everlasting life.**

**23.**] The *ends* of the two courses placed,  
pointedly and antithetically, and the inherent difference, that whereas **death** (see above) is the **wages** (the word means the  
pay, or ration, of soldiers; compare the  
similitude in ver. 13, and remarks there)  
**of sin**, earned and paid down,—e**ternal life  
is** no such *wages*, nothing earned, but **the  
free gift of God** to His soldiers and servants ;—and that **in** (not ‘through,’—*true*  
enough, but not implied in the preposition  
here: see above on ver. 11) **Christ Jesus our Lord**.

**VII. 1–6.**] The explanation and proof  
of the assertion ch. vi. 14, “*for ye are not  
under the law, but under grace*:” the  
answer to the question of vi. 15 having  
occupied vi. 16–23.

1–4.] *The Christian is dead to the law  
by being dead with Christ, and has become  
His.*

**1.**] Connect with vi. 14, which