kernel and intent of the similitude. If it  
be required here to apply the example  
further, there is no difficulty nor inconsistency in saying (as Chrysostom does) that  
our first Husband was the **Law**, and our  
second is Christ ; but then it must be carefully borne in mind, that we are freed, not  
by *the law having died to us*, (which matter  
here is not treated,) but by *our having  
died to the law*.

**4.**] **So then** (inference both from ver. 1, the general fact,  
and vy. 2, 3, the example), **my brethren,  
ye also** (as well as the woman in my  
example, who is dead to the law of her  
husband) **were made dead** (or, **slain**) **to  
the law** (crucified, see Gal. ii. 19, 20.  
The *more violent word* is used instead of  
“*ye died*,” to recall the violent death of  
Christ, in which, and after the manner of  
which, believers have been put to death to  
the law and sin,—and the past tense (not  
“*are become*,” as A. V.), to remind them  
of the great Event by which this was  
brought about) **through** (**by means of**) **the**(crucified) **body** (compare the expression  
“*through the offering of the body of Jesus  
Christ*,” Heb. x. 10) **of Christ; that you  
might be joined to another,** (**even**) **to him  
who was raised from the dead** (alluding  
both to the comparison in verses 2, 3, and  
to ch. vi. 4, 5), **to the intent that we  
should bring forth fruit** (alluding to ch.  
vi, 22, and at the same time [Luke i, 42]  
carrying on the similitude of marriage.  
Not that this latter must be pressed, for  
there is only an allusion to it: nor on the  
other hand need the least objection .be  
raised to such an understanding of the  
words, as any one conversant with St.  
Paul’s way of speaking on this subject will  
at once feel: comp. 2 Cor. xi. 2; Eph. v.  
30–32) **unto the bonour of God.**

**5, 6.**] *In the fleshly state* (before we  
died with Christ) *sinful passions which  
were by the law worked in us and brought  
forth fruit to death : but now that we are  
dead to the law, we are no longer servants in  
the oldness of the letter, but in the newness  
of the spirit*.—The Law (ch. v. 20, alluded  
to again vi. 14) was the *multiplier of sin*.  
To this thought, and the inferences from  
it, the Apostle now recurs, and contrasts  
the state under the law in this respect,  
with that of the believer in Christ. **For  
when we were in the flesh** (i.e., virtually  
“under the law:” see the antithesis in  
ver. 6; some take it to mean in the mere  
fleshly state, in which the Spirit is not yet  
energizing; i.e., the state of the unregenerate. But *how* does **in the flesh** denote  
“under the law?’ Some say, *on account  
of its carnality ; some on account of the  
power of sin under the law*. Best of all is  
it to understand it, as pointing to the  
period *before death with Christ*, in which  
we were sensual and sinful: so that *to  
be in the flesh* forms a contrast with  
to *be put to death, made dead*), **the  
stirrings of sins which were through  
the law** (the *incitements*,—not the *sins*,  
in this place, though ultimately it was  
so,—the incitements *leading* to the sin, are  
treated of. The full meaning must be  
kept, ‘which were *by means of* the law:  
i.e. the law *occasioned them*) **were active**(energized) **in our members** (the instruments of sin, ch. vi. 13) **so as to bring  
forth fruit unto death** (only a verbal antithesis to the words “*unto God*:”—‘whose end was death’).

**6.**] **But now** (opposed to the time spoken of in yer. 5) **we  
have been loosed** (annulled) **from the law,  
having died unto that wherein we were  
held** (the rendering of the A. V., “*that*