*effected*, and as *leading to the expression  
of thanks* which follows. And so, and no  
otherwise, is it to be taken.

**25.]**  
The thanksgiving sentence is (not, of  
course, constructionally, but logically) an  
*answer* to the *preceding question:* **Thanks  
be to God** (who hath accomplished this)  
**through Jesus Christ our Lord.** — This  
exclamation and thanksgiving more than  
all convince me, that St. Paul speaks of *none  
other than himself*, and *carries out as  
far as possible* the misery of the conflict with sin in his members, *on purpose  
to bring in the glorious deliverance which  
follows.*—Compare 1 Cor. xv. 56, 57,  
where a very similar thanksgiving occurs.

**So then, &c.]** These words are  
most important to the understanding of  
the whole passage. We must bear in  
mind that it had begun with the question, IS THE LAW SIN? The Apostle  
has proved that it is NOT, but is HOLY.  
He has shewn the *relation that it holds to  
sin*, viz. that of *vivifying it* by means of  
man’s natural aversion to the commandment. He has further shewn that in himself, even as delivered by Christ Jesus, a  
conflict between the law and sin is ever  
going on: the misery of which would be  
death itself, were not a glorious deliverance  
effected. He now sums up his vindication  
of the law as holy ; and at the same time,  
sums up the other side of the evidence  
adduced in the passage, from which it  
appears that the flesh is still, even in the  
spiritual man, subject (*essentially*, not practically and energetically) to the law of sin,  
—which subjection, in its nature and consequences, is so nobly treated in chap viii.

**—So then** (as appears from the foregoing),  
**I myself** (I, who have said all this against  
and in disparagement of the law; I, who  
write of justification by faith without the  
deeds of the law; I, Paul, who am writing  
to you, and as I write it to you) **with the  
mind** (the *“mind”* is *“the inward man,”*  
as in ver. 23) **serve the law of God** (which  
after the inward man he delights in, ver.  
22), **but with the flesh** (the *“I”* of ver.  
18; and *the flesh,* throughout, of ch. viii.)  
**the law of sin.** It remains to be seen,  
how this latter subjection, which in the  
*natural man carries all with it,* is *neutralized*, and issues only in the death of  
the *body* on account of sin, *in those who  
do not walk after the flesh, but after the  
Spirit*.  
  
  
**CHAP. VIII. 1–39.**] *In the case of  
those who are in Christ Jesus, this divided  
state ends in the glorious triumph of the  
Spirit over the flesh: and that* (vv. 1–17), *though incompletely, not inconsiderably, even here in this state—and* (vv.18–30) *completely and gloriously hereafter. And* (vv. 31—39) *the Christian  
has no reason to fear, but all reason to  
hope; for nothing can sever him from  
God’s love in Christ.*  
**1—17.]** *Although the flesh is still subject  
to the law of sin, the Christian, serving not  
the flesh, but walking according to the  
Spirit, shall not come into condemnation,  
but to glory with Christ.*

**1.] There is  
therefore** (an inference from ch. vii. 25, because *with their mind*, and that mind *dwelt  
in and led by the Spirit of Christ*, they  
serve, *delight in*, the *law of God*) **now**  
(this **now** is emphatic, and follows upon  
the question and answer of vii. 24, 25,  
*things being so,*— **now** that a deliverance has been effected from the body of  
this death, by Christ. This is certain  
from the *“for”* which follows, setting  
forth the fact of the deliverance) **no condemnation** (that condemnation which is  
the penal consequence of sin original and  
actual) **to them which are in Christ Jesus.**  
(The expression **in Christ Jesus** refers particularly to the last place where *God’s  
gift of life eternal in Christ Jesus our  
Lord* was spoken of, ch. vi. 23,—and  
generally to all that was said in that  
chapter of our incorporation into and  
union with Him.)—The words *“who walk  
not after the flesh, but after the Spirit,”*  
are probably an interpolation introduced