‘through,’ His Spirit, &c.: this the other  
may *include*, (it not being specified *for  
what reason* it is *on the Spirit’s account*,  
and leaving it open to be His *presence*,  
or His *agency*,) but must be expressed ‘on  
account of,’ or ‘because of,’ His Spirit.  
Both expressions *may* imply that the Holy  
Spirit is the *agent* in the quickening; but  
the former, *by means of*, cannot bear the  
other meaning, that God will quicken, &c.  
*because of* His Spirit, &c. Hence in dispute   
with the *Macedonian* heretics, who  
denied the divinity of the Holy Spirit, this  
reading was important to the orthodox, as  
expressing agency, and that alone. But it  
seems pretty clear that the variation was  
older than the time of this heresy [Cent.  
IV.]; and, however it may then have been  
appealed to, its origin cannot be assigned  
to any falsification by either of the then  
disputant parties. — As to how far the  
Holy Spirit is the *direct Agent* in the  
resurrection of the body, see note on *life-  
giving*, or *quickening Spirit*, 1 Cor. xv. 45,  
and on 2 Cor. v. 5. Here, His direct  
agency cannot be in any way surprising,  
for it is *the whole process of bringing from  
death to life, extending even to the mortal  
body*, which is here spoken of—and unquestionably,   
‘the Lord and Giver of Life’  
is the agent throughout in this quickening.  
“ He is not speaking,” says Calvin, “ of the  
last resurrection, which shall take place in  
a moment, but of the continued operation of  
the Spirit, which, extinguishing by degrees  
the remainder of the fleshly mind, restores  
in us celestial life :”—but perhaps he had  
better have said “not *only* of the last  
resurrection :” for it certainly is *one thing*  
spoken of.  
  
**12, 13.**] {12} **So then, brethren, we are**  
(inference from the assurance in the last  
verse) **debtors** (we owe fealty: to what or  
whom, he leaves the reader to supply from  
ver. 11), **not to the flesh, to live after the  
flesh** (Chrysostom well explains the   
qualification, *to live after the flesh*:   
“ For indeed  
we *are* debtors to it in many respects; in  
the duty of nourishing it, of cherishing it,  
of refreshing it, of healing it when sick,  
of clothing it, and paying it a hundred  
other services. That it may not be imagined   
that the Apostle is repudiating these  
obligations, when he has said ‘*we are not*  
*debtors to the flesh,’* he explains what  
he means, by adding *‘to live‘ after the  
flesh*:’ i.e. we must not make it lord of  
our lives”). {13} **For if ye live after the  
flesh, ye must** (or **will**,—are sure to,—it  
will be the *certain* end of your present  
course) **die** (both **live** and **die** here are in  
their full and pregnant sense, involving  
body and soul here and hereafter: but not  
to be understood as excluding the carnal  
from *any* resurrection — only from that  
which is truly *life*,—any more than the  
spiritual are exempted from *all* death, but  
only from that which is truly *death*): **but  
if by the Spirit ye mortify** (literally, **slay**,  
**put to death**: i.e. abolish, annul) **the deeds**  
(as Col. iii. 9, the whole course of habits and  
action which has the flesh for its prompter)  
**of the body** (this amounts to saying “*of  
the flesh*,” but is here put in the concrete,  
to give more vivid reality. The Apostle  
calls them *the deeds of the flesh* in Gal. v.  
19), **ye shall live** (not “ye *must*, or *will*,  
live ;” this *Life* being no natural consequence   
of a course of mortifying the deeds  
of the body, but the gift of God through  
Christ: and coming therefore in the form  
ofan assurance, ‘*ye shall live*,’ from Christ’s  
Apostle.—On what is meant by *living*, see  
above).   
  
**14.**] **For** (ground of the  
assurance contained in the announcement,  
“*ye shall live*”) **as many as are led by**  
(the slaying the deeds of the body by the  
Spirit, implies the being under the Spirit’s  
guidance) **the Spirit of God, they** (emphatic  
—‘these and no others’) **are sons of God**.  
—A *son* of God differs from a *child* of  
God, in implying the higher and more  
mature, and conscious member of God’s  
family, see Gal. iv. 1—6, and note on 6.  
Hence *our Lord is never called* the *Child*,  
*but always the Son* of God. This latter,  
applied to a Christian, signifies ‘one born  
of God’ in the deepest relation to Him,—