46 ROMANS. VI.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 order that as sin reigned in death, death, even so might grace   
 even so grace may reign through reign through righteousness   
 righteousness unto eternal DO |unto eternal life by Jesus   
 through Jesus Christ our Lord. life| Christ our Lord.   
 VI. 1 What then shall we say? VI.' What shall we say   
 aAre we to continue in sin, that then? Shall we continue   
 ach, ii. grace may be multiplied? in sin, that grace may   
 ver. We who ?died unto sin, abound? \* God forbid.   
 how shall we live any longer there- How shall we, that are   
 ot forbid. 3 Or know ye not, that °all| dead to many live us longer   
 | therein? 3 Know ye not,   
   
 "in?   
 we who were baptized into Jesus baptized into Jesus Christ   
 41 Cor. xv. Christ ¢ were baptized into his death ? were baptized into death?   
   
   
 purpose of this abounding of grace :—its is used of some inference in itself abhor-   
 ultimate prevalence and reign, by means rent from reverence or piety, or precluded   
 of righteousness, unto life elernal—That by some acknowledged fact inconsistent.   
 as sin reigned (the historic past, therewith. The latter is here the ground   
 because the standing-point of the sentence of rejection. acknowledged fct in the   
 is, the restitution all things hereafter) Christian life follows, precludes our   
 in death (death, in and by which the reign persisting in our sin.—We who (the ori-   
 was exercised and shewn: death was the ginal word describes quality, not mercly   
 central act of sin’s reign. He does not inatter of fact) died (not ‘are dead, as in   
 here say, as the A. V. renders it, ‘death A. V.; the true reference is thus most un-   
 reigned by sin, as in vv. 12—14, because fortunately lost, the time referred to   
 sin and grace are the two points of com- that of our baptism) unto sin (became as   
 parison, and require to be the subjects), separate from and apathetic towards sin,   
 even so grace may reign through (not as the dead corpse is separate from and   
 “in” here, though it night be so, if the apathetic towards the functions and stir of   
 term applied to our being made righteous ; life), shall we live any longer therein ?   
 but as it applies to the Righteousness of 3.] Or (supposing you do not assent   
 Christ making us rightcous, it is to the argnment in the last verse) know   
 righteousness, unto (Icading to) eternal ye not (the foregoing axiom is brought   
 life through (by means of) Jesus Christ out into recognition by the further state-   
 our Lord. ment of a truth universally acknowledged),   
 Crap. VI.—VIII.] Tue Moran Er- that all we who were (i.e. all us, having   
 FECTS OF JUSTIFICATION. VI 1—14.] been: not as A. V. again most unfor-   
 No encouragement given hereby (see ch. tunately, “so many of us as were,” giving   
 v.20) toa lifein sin: for the baptized are it to be understood that some of them had   
 dead to sin, and walk in a new (vv. 1—7) not been thus baptized) baptized into   
 life, and one (vv. 8—11) dedicated to God. Jesus Christ (‘into participation of,’ ‘into   
 1,] What then shall we say ?—the union with, Christ, in his capacity of spi-   
 introduction of a difficulty or objection ritual Mastership, Headship, and Pattern   
 arising out of the preecding argument, of conformity) were baptized into (intro-   
 and referring to ch. y. 20. See ch. iii. duced by our baptism into a state of con-   
 Are we to continne (‘Must we formity with and participation of) his   
 think that we may persist? —in other death \*—The Apostle refers (1) to an ac-   
 words, ‘may we persist’) in (our natural knowledged fact, in the signification, and   
 state and commission of) sin, that (God’s) perhaps also in the manner (see below) of   
 grace may be multiplied (v. 20)? baptism,—that it put upon us (Gal. iii.   
 2.] God forbid is the only adequate ren- a state of conformity with and participa-   
 dering of the expression in the original, tion in Christ ;—and (2) that this state   
 let it not be: for it implies a reference involves a death ¢o sin even as He died fo   
 to an averting Power: and the occasion is sin (ver. 10);—the meaning being kept   
 solemn enough to justify in our language in the background, but all the while not   
 the mention of that Power. The phrase lost sight of, that the benefits of His