7—14, ROMANS. 49   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 God. " Likewise reckon unto God. Ml Even so reckon ye   
 ye also yourselves to be   
 dead indeed unto sin, but | yourselves to be ‘dead unto sin, but rver.2.   
 alive uuto God through ‘alive unto God in Christ Jesus +. § al. 10,   
 Jesus Christ our Lord. 2 Let not sin then reign in your Our Lora”   
 12 Let not sin therefore mortal body, that ye should obey Ft omitted   
 reign in your mortal body, the lusts thereof. Ps all our   
 that ye should obey it in ye your "members 13 Neither yield \* oldest i att   
 the lusts thereof. '\* of unrighteousness unto sin: but copter, 13.   
 yield ye your members as \* yield yourselves up to God as those =, ch, 5.   
 instruments of unrighteous- Col.   
 ness unto sin: but yield James iv.   
 yourselves unto God, as that were dead and are alive, and \*-\* fi. 24,   
 those that are alive from your members as instruments of   
 the dead, and your members | righteousness unto God. 14 For ¥ sin ¥ayi-4e   
 as instruments of righteous- |shall not have dominion over you:   
 ness unto God. 14 For sin Gal. 3.   
 shall not have dominion|   
   
 waiting till, in purposes of the Father, from death on the other. See 2 Cor.   
 all things are put under Him:—and to iv. 11 and note. 13.] Neither   
 [for] God, as being the manifestation and yield ye (or render ;—as a soldier renders   
 brightness of the Father’s glory). his service to his sovereign, or a servant   
 11.] An exhortation to realize this state to his master) your members (more par-   
 of death unto sin and life unto God with ticular than ‘your bodies ;’ the individual   
 Christ. Even so (after the same manner members being instruments of different   
 as Christ) reckon ye yourselves (better lusts and sins) as instruments (or, ‘   
 than ‘infer yourselves to be’) dead pons,’ many versions and expositors de-   
 (indeed) unto sin (as ver. 2 and following), fending this rendering by St. Paul’s   
 bat alive unto God in Christ Jesus (i.e. fondness for military similitudes, and by   
 ‘by virtue of your union with Him: not the occurrence of the word “wages”   
 through Christ Jesus; in this chapter it below, ver. 23 ;—but the comparison here   
 is not Christ’s Medzatorskip, but His is to servitude, rather than soldiership)   
 Headship, which is prominent). of unrighteousness unto sin (i.e. for the   
 12, 13.) Hortatory inferences from service of sin); but yield (in the con-   
 ver. 11: first answering to our struction of the original, the former im-   
 being dead to sin,—then positive, perative denotes habit,—the exhortation   
 to our being alive unto God. 12.) guards against the recurrence of a deyo-   
 Let not sin reign answers to the imagery tion of the.members to sin: this second   
 throughout, in which Sin is a master or imperative, on the other hand, as in ch.   
 Jord. It is hardly right to lay stress on xii. 1, denotes an act of self-devotion to   
 it, and say, as Chrysostom, “He does God once for all, a mere recurrence of   
 not say, ‘ Let not sin live’ or ‘work,’ but, the habit) yourselves (not merely your   
 «Let not sin reign:’ for He did not members, but your whole selves, soul,   
 come to extinguish nature, but to rectify and spirit) up to God as those that were   
 the will?” for it is no matter of com- dead and are alive (as in verses 4—11,   
 parison between reigning and indwelling and Eph. ii. 1—5), and your members as   
 merely, but between reigning and Leing instruments (sce above) of righteousness   
 leposed.— But why your mortal body? unto God (i. e. for the service, glory,   
 Origen and others explain it ‘dead to sin,’ of God).   
 which it clearly cannot be. Chrysostom 14.] An assurance, confirming (by the   
 and others suppose the word inserted to for) the possibility of the surrender to   
 remind us of the other life, short- God commanded in the last verse, sin   
 ness of the conflict, of the shortness of shall not be able to assert and maintain   
 sinful pleasures: De Wette, Tholuck, and its rule in those are not under the law   
 others, more probably, that the Apostle but under grace.—The future, shall not   
 wishes to keep in view the connexion have dominion, cannot be taken as a com-   
 between sin and death on the one hand, mand or exhortation, which use of the   
 and that life with Christ, which is freed future would if not always, yet certainly   
 Vou. I. gE