ROMANS. VI.   
   
 AUTHORIZED VERSION REVISED. ; AUTHORIZED VERSION.   
 for ye are not under the law, but! over you: for ye are not   
 15 What then? are under the law, but under   
 under grace. grace. © What then? shall   
 sicoriz.2. We to sin, 7 because we are not under we sin, because we are not   
 the law, 2 but under grace? God under I the law, but un-   
 i24 forbid. 16 Know ye not, that \* to| der grace? God forbid.   
 16 Know ye not, that to   
 -1° whomsoever ye yield yourselves | whom ye yield yourselves   
 servants to obey, his servants ye! servants to obey, his ser-   
 are whom ye obey; whether it | vants ye are to whom ye   
 or of obe-   
 be of sin unto death,   
   
 here, require the second person,—and many of our commentaries are interrupted,   
 would hardly suit a personification such as and the sense of the Apostle’s argument   
 we find in this second part of confounded.   
 the verse refers back toch. v. 20, 21, 15—23.] The being under grace (free   
 the law is stated to be the multiplier of from the condemnation of sin) and not   
 transgression,—and accords with 1 Cor. under the law, is no encouragement to   
 xv. 56, “the strength of sin is the law.” sin: for (vv. 16—19) we have renounced   
 The stress is on the xot having dominion: the service of sin, and have become the   
 as if it had been said, ‘Your efforts to servants of righteousness : and (vw. 2   
 live a life of freedom from the tyranny 23) the consequences of the service of sit   
 of sin shall not be frustrated by its after are terrible and fatal, whereas those 9,   
 all tyrannizing over you and asserting its the service of righteousness are blesse   
 dominion: for ye are not under that law and glorious.   
 which is the strength of sin, but under 15.] are we to sin? i. may we sin?   
 that grace (here in the widest sense, Notice, that he is speaking of comnittin,   
 ing and sanctifying,—grace in all its.attri- acts of sin; not of a habit of living in   
 putes and workings) in which is no con- sin, although that would be involved by   
 demnation, ch. viii, 1.—It will be seen such acts. This question is not, any more   
 from the above, that I interpret “having than that of ver. 1, into the month of ||   
 | dominion” rather of the eventual triumph an objector, but is part of the Apostle’s !   
 / of sin by obtaining domination over us, own discourse, arising out of what has   
 | than of its reducing us under its subjec- preceded, and answered by him in the   
 tion as servants in this life. This is following verses. 16.] «You are the \   
 sary, both to fit this into the context, servants either of God or of sin,—there is   
 and to snit the question which arises in no third course.’ The former part of the   
 \the next. The discussions as to verse reminds them merely of an universal   
 the law in this place is the moral or cere- trath,—that the yielding ourselves ser-   
 monial law, and as to whether we are bound vants for obedience to any one, implies   
 by the former, are irrelevant the asscr- the serving, being (in reality) the servants   
 tion being merely that of general matter of such person. Then this is implied in   
 of fact, about which there can be no ques- the form of a dilemma, implying that there   
 tion, that we (Christians) not uxder the is no third service. ‘Now this must be   
 law, placed in covenant of legal obedience, true of you with regard either to sin or to,   
 but under grace,—placed in a covenant of God. Know ye not that to whomsoever   
 23] justification by faith under the promise ye yield yourselves servants to obey (i.e.   
 of theindwelling Spirit—subjects ofa higher with a view to obedience), his servants ye   
 | law—even the law of the Spirit of life are whom ye obey, (and in this case) whe-   
 Jesus Christ, ch. viii. Whether we are ther it be (servants) of sin unto death   
 bound by the law, and how far, depends on (‘with death as the result,’—not physical   
 how far the law itselfspoke the immntable death merely, nor eternal death merely,   
 moral truth of God’s government of the but DEATH [by sin] in its most general   
 world, or was adapted to temporary ob- sense, as the contrast to [life by] Rien7-   
 servances and symbolic rites abolished, EousNESS,—the state of misery induced   
 —the whole of which subject is not under by sin, in all its awful aspects and con-   
 consideration here. I make these remarks sequences :—and so throughout this pas-   
 to justify myself for entering into those sage and ch. vii.), of obedience (viz.   
 long and irrelevant discussions with which obedience to Him who alone ought to be