15—20. ROMANS.   
 51   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 obey; whether of sin unto dience unto righteousness? 17 But   
 death, or of obedience unto thanks be to God, that ye were   
 righteousness? \7 But God [once] servants of sin, but ye obeyed   
 be thanked, that ye were from the heart >the form of doc-   
 the servants of sin, but ye trine whereunto ye were delivered ; b2 Timi. 15,   
 have obeyed from the heart Sand being © made free from sin, ye   
 that form of doctrine which were made servants to righteousness.   
 was delivered you. '\* Being 19 T speak after the manner of men ¢ John viil.   
 then made free from sin, because of the infirmity of your flesh : 1 Cor. 22,   
 ye became the servants of for as ye yielded your members ser- Gal.   
 righteousness. 19 I speak vants to uncleanness and to iniquity 1 Pet. 16.   
 after the manner of men unto iniquity; so now yield your   
 because of the infirmity of’ members servants to righteousness   
 your flesh: for as ye have   
 yielded your members ser-   
 vants to uncleanness and to   
 iniquity unto iniquity; even   
 so now yield your members unto sanctification. 20 For when   
 servants to righteousness ye were ‘servants of sin, ye were 4 John vii.ss.   
 unto holiness. ?© For when   
   
 obeyed) unto righteousness (with right- formation was to be wrought). 18.]   
 eousness as its result; not imputed merely, And (this verse is closely united with   
 nor implanted merely, but RIGHTEOUSNESS the foregoing; Meyer and others think   
 in its most general sense, as the contrast that it might be stated as a syllogistic   
 to death,—the state of blessedness induced conclusion, of which the dilemma is the   
 by holiness, and involving in it, as a less major, and the fact of ver. 17 the minor)   
 in a greater, eternal life: and so throngh- being made free from sin, ye were made   
 out this passage) servants (see on the next verse) to right-   
 J 17, 18.] The dilemma is solved for them eousness. 19.] For the expression,   
 by reference to the matter of fact: that made servants (brought under bondage)\   
 they were once servants of sin, but on the Apostle apologizes: ‘it is not literally   
 receiving the gospel, obeyed its teaching: so; the servant of rightcousness is xo }   
 and consequently were freed from the slave, under no yoke of bondage; but in |   
 service of sin, and became the servants order to set the contrast between the for- /   
 of righteousness :—and this in the form mer and the new state before you, I have®   
 of a thanksgiving to God (1 Cor. i. 14), used this word: I speak after the manner   
 whose work in them it was.—There is a of men (according to the reqnirements of   
 stress on were, as referring to a past. rhetorical antithesis) on account of the   
 So Eph. rule 8. life accompanying obeyed (intellectual, moral) weakness of your   
 from the of the the form of Wette thinks flesh (i. ‘because you are carnal and not   
 expression is most probably used of jns- spiritual, and want such figures to set the   
 tification by faith, distinguished from the truth before you’): for (explanatory of   
 Judaistic) to which ye were delivered brought under bondage) as ye (once) yielded   
 (not, as A. V., which was delivered you. your members (a8) servants to uncleanness   
 The inversion to the passive agrees ad- and to iniquity (lawlessness, divisions of   
 mirably with the figure used. The form sin—impurity, against a man’s self,—law-   
 of doctrine is regarded as a mould, exem- lessness, against God) unto iniquity (law-   
 plar, or pattern after which they were to lessness, both which, impurity and lawless-   
 be fashioned: and the best commentators ness, lead to lawlessness, result in it), 80   
 remark, that they, the disciples taught, now yield your members as servants to   
 are regarded as being as it pressed into righteousness (see ver. 16) unto (leading   
 the mould and conformed to its the to, having as its result, perfect) sanctifi-   
 words ye were delivered implying a supe- E2 cation—(contrast to lawlessness, and both   
 rior Power, by whose agency this trans- embracing their respective consequences).   
 20—23.] As a further urging of the\   
 above exhortations, the Apostle contrasts   
 the end of their former life with that of /