52 ROMANS. VI. 21—25.   
 AUTHORIZED VERSION REVISED.   
 free in regard of righteousness. AUTHORIZED VERSION.   
 echviis. 21¢ What fruit then had ye at that ye were the servants of sin,   
 time? Things whereof ye are now yewere free fromrighteous-   
 to.is ashamed: for ‘the end of those ness. 31 What fruit had   
 gJobn viii.32. is death. ® But now & being yetheninthose thingswhere-   
 of ye are now ashamed ? for   
 the end of those things is   
 death. \*? But now being   
 made free from sin, and made ser- made free from sin, and   
 vants to God, ye have your fruit become servants to God, ye   
 unto sanctification, and the end have your fruit unto holi-   
 everlasting life. 23 For » the wages ness, and the end everlast-   
 ing life. 23 For the wages   
 ev. of sin is death; but ‘the gift of God of sin is death; but the   
 17, 21. is eternal life in Jesus Christ our gift of God is eternal life   
 Vbetli. 4, through Jesus Christ our   
 Lord. Lord.   
 VII. 1 Know ye not, brethren, VIL. Know ye not,   
   
 their present, 20.) For introduces a end of actual sin if out).   
 motive for the foregoing : but the pro- 22.] Contrast of your present state ia\\   
 perly belongs to the : for ver. is that former one: freedom from sin as a ,   
 the contrast to it. For when ye were master,—servitude(compare ‘the speaking |   
 servants of sin, ye were free in regard of after the manner of men, ver. 19) to God   
 (i.e. in relation to) (a higher description than merely right- |   
 is doubtless a latent irony in the of the eousness, the actual antithesis to siz, ver.   
 word free here: but it must not be brought 18. The devil would be the corresponding |   
 out too strongly: it does not appear, till antithetical power: and not unfrequently   
 the end of that freedom is declared. appears in the teaching of St. Paul: but   
 21.) \* Well, then, ye were free : and what usually in casual expressions, as Eph. iv.   
 was the benefit ?” then concedes and 27; vi. 11; 2 Tim. ii. 26, not the prin-   
 assumes.—There are two ways of rendering cipal figure in course of argument), fruit   
 and pointing: (1) that of A. V., carrying (see above on ver. 21,—and remark your   
 (on the question to the word ashamed, and Jruit, fruit actually forth, as much   
 supplying ix those before things, adopted ‘as say, “you have fruit, and your fruit   
 by Chrysostom and many others. But is ...’’) unto (leading unto perfect) sanc-   
 ithis though gcod as far as construction is tification,—and (ye have) the end ever-   
 concerned, is inconsistent with the New lasting life.   
 I Pest. meaning of fruit, is ‘actions; 23.] The ends of the two courses placed,   
 | the fruit of the man considered as the pointedly and antithetically, and the in-   
 tree, not ‘wages,’ or ‘reward,’ the fruit of herent difference, that whereas death (se   
 his actions: see below, ver. 22, and ch. above) is the wages (the word means the   
 i, 13, note. So even Phil. i. (see note). pay, or ration, of soldiers; compare the   
 —So that I much prefer (2) the pune- similitude in ver. 13, and remarks there)   
 tuation of Theodoret and many others,— of sin, earned and paid down,—eternal life   
 placing the interrogation at at that time, is no such wages, nothing earned, but the   
 and making the rest the answer. What free gift of God to His soldiers and ser-   
 fruit then had ye at that time? (Things, vants ;—and that in (not ‘through,’—true   
 deed$) whereof ye are now ashamed. enough, but not implied in the preposition   
 [ana then follows the reason of their pre- here: see above on ver. 11) Christ Jesu:   
 ent shame. For the end (virtually the our Lord.   
 same as the wages, ver. 23, would be a VII. 1—6.] The explanation and proof   
 mere repetition of fruit on the first of the assertion ch. 14, “for ye are not   
 of punctuation above) of those things under the law, but under grace:” the   
 (those fruits cousisting of sinful acts) is answer to the question of vi. 15 having   
 death (death in the widest sense, see note occupied vi. 16—23.   
 on ver. 16,—physical, which has been the 1—4.] The Christian is dead to the law   
 end of sin, which we all are involved,— by being dead with Christ, and has become   
 and spiritual and eternal, which will the His. 1.] Connect with vi. 14, which