VII. 1—3. ROMANS.   
 53   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 brethren, (for I speak to (for I am speaking to men that know   
 them that know the law,) the law,) how that the law hath   
 how that the law hath do- dominion over a man for so long   
 minion over a man as long time as heliveth? 2 For ? the woman 4? Cor. vii.30.   
 as he liveth? \* For the which hath an husband is bound by   
 woman which hath an hus- the law to her husband while he   
 band is bound by the law liveth; but if her husband die, she \*   
 to her husband so long as is loosed from the law of the hus-   
 he liveth; but if the hus- 3 Therefore, » while her lus- > matt.   
 band be dead, she is loosed band liveth, she shall be called an   
 from the law of her hus- adulteress, if she be joined to another   
 band. 3 So then if, while band. but if her husband die, she is   
 her husband liveth, she be   
 married to another man,   
 she shall be called an   
 adulteress : but if her hus-   
 nent! io Clam 02D J’e\* | free from the law; so that she is no   
 from that law ; so that she adulteress, though she be joined to   
 is no adulteress, though she   
   
 is in fact the sentence immediately pre- from) the law of (‘regarding,’ compare   
 ceding. The steps of the proof are these : « the law of the leper,” Levit. xiv. 2) the   
 The law binds a man only so long as he husband. 8.] Therefore (‘from the   
 lives (ver. 1): for example,—a married same consideration tt follows that’), while   
 woman is only bound to her husband so her husband lives, she shall be called an   
 long as he lives (vv. 2, 3):—so also the adulteress, if she be joined to (i.e. attach   
 Christian Leing dead with Christ and alive herself to, become the wife of) another   
 to Him is freed from the law (ver. 4). man: but if her husband die, she is free   
 brethren] Not addressed particu- from the law (of her husband), so that   
 larly to Jewish Christians: see below : but she is not an adulteress, though she   
 generally to the Roman Church. Iam be joined to another man.—So far all is   
 speaking (writing) to men acquainted with clear. But when we come to the appli-   
 the law; i.e. the to whom I address cation of the example, this must carefully   
 this epistle are such as know the law: not, be borne in mind, as tending to clear up   
 as the A. V. unfortunately, ‘I speak to all the confusion which has here been   
 that know the law,’ as if he were now ad- found by Commentators :—that the Apos-   
 dressing a different class of persons. Nor tle is insisting on the fact, that DEATH   
 does the knowledge of the law, affirmed DISSOLVES LEGAL OBLIGATION : but he is   
 of the Romans, prove that the majority of not drawing an exact parallel between the   
 them were Jewish Christians: they may persons in his example, and the persons in   
 haye been Gentile proselytes. that the his application. The comparison might   
 (Mosaic : for of that, not of any other be thus made in terms common to both:   
 law, is the whole argument) law hath (1) Death has dissolved the legal obli-   
 power over a man for so long time as he gation between man and wife: therefore   
 (the man, see verses 4 and 6: not ‘‘it,” the wife is at liberty to be married to   
 i.e. the law, as some would render it, another :—(2) Death has dissolved the   
 which would introduce the irrelevant ques- legal obligation between the law and us:   
 tion of the abrogation of the law, whereas therefore we are at liberty to be married   
 the whole matter in argument is the rela- to another. So far the comparison is   
 tion of the Christian to the law) liveth ? strict. Further, it will not hold: for in   
 2.) For (not merely an example, but the example, the liberated person is the   
 the example is itself proof) the woman survivor,—in the thing treated, the libe-   
 which hath an husband (literally, the rated person is the dead person. And so   
 woman mnder a husband, in subjecton to far from this being an oversight or an   
 a husband) is bound by the law to her inaccuraey, it is no more than that to   
 husband while he liveth (literally, her which, more or less, all comparisons are   
 living husband); but if her husband die, liable; and no more can be required of   
 she is loosed from (litcrally, annulled them than that they should fit, in the