4—7. ROMANS. 55   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 dead wherein we were held ;   
 that we should serve in the law, having died unto that ©¢b.\*/?   
 newness of spirit, and not wherein we were held; so that we   
 in the olduess of the letter. serve "in the newness of the spirit, "¢h   
 1 What shall we say then? and not in the oldness of the letter.   
   
 7 What then shall we say? Is the   
   
   
 being dead,” is without a shadow of autlo- the holiness of the law, while they shew   
 rity ;‘the reading on which it is founded its inseparable connexion with the pro-   
 having been a conjectural alteration of the duction of sin ?—If this be the reason why   
 sacred text by Beza, aud not contained in the first person is here assumed (and I can   
 any ancient copy whatever. It arose from find no other which does not introduce   
 an entire misunderstanding of the text; into St. Paul’s style an arbitrariness and   
 for it is not the law which is dead, but we caprice which it least of all styles exhi- +   
 who are dead to it, see 4); so that we bits), then we must dismiss from our minds   
 serve (not ‘that we should serve,’ as A. V. all exposition which explains the passage   
 The present tense describes the actual of any other, in the first instance, than of   
 —understand ‘ God’ after serve) in the Paul himself: \iimself indeed, as an ex-   
 newness of the spirit (i. e. of the Holy emplar, wherein othersmay sce themselves:   
 Spirit of God, who originates and pene- but not himself ix the person of others, be   
 trates the Christian life :—the first men- they the Jews, nationally or individually,   
 tion of the Spirit, so much spoken of in or all mankind, or individual men. This   
 ch. viii.), not in the oldness of the being done, there arises now a question   
 letter (the iaw only a collection of equally important,—Of what self is that   
 precepts and prohibitions, but the Gospel he speaks throughout this passage? Is it   
 aservice of freedom, ruled by the Spirit, always the same? If so, is it always the   
 whose presence is liberty), Newness and carnal, unregenerate self? or always the   
 oldness are not, as in ch. vi. 4, ‘newness spiritual regenerate? Clearly not the   
 of life,” attributes of the genitives which latter always ; for to that self the his-   
 follow them, but states in which those torical account of vv. 7—13 will not apply,   
 genitives are the ruling elements. and still less assertion, in the present,   
 7—25.] An explanation of the part ofver.14. Clearly not the always:   
 which the law has in bringing out sin, by for to that the assertion ver. 22 will not   
 example of the Apostle’s own case.—In apply, nor that of ver. 25. Is it alway:   
 this most important and difficult passage, the comples self, made up of the prevailing   
 it is the first consequence to have a clear spiritual-regenerate, with the remains of   
 view of the form of illustration which the the carnal-unregenerate? Not always   
 Apostle adopts, and of the reason why he this : although this seems nearer to   
 adopts it. The former has been amply ing the conditions: for in the description   
 treated of by almost all : the ver. 9, “ Iwas alive without the law once,”   
 latter too generally has escaped their en- and in “Iam carnal, fe.” ver. 14, there   
 quiry. But it furnishes, if satisfactorily is no complexity, but the “IZ” is clearly   
 treated, a key to the other. I ask then the carnal man. Therefore not always   
 first, St. Paul suddenly changes here the same. Ifnot always the same, where   
 to the first person? And the answer is, ts the distinction? If we look carefully,   
 because he is about to draw a conclusion the Apostle himself will guide us to it.   
 negativing the question, “ Is the law sin?” Having carried on the “ Z” unqualified and   
 upon purely subjective grounds, proceeding unexplained till ver. 18, there has occa-   
 on that which passes within, when the sion to say, “there dweileth not in me any   
 work of the law is carried on in the heart. good.” But he is conscious that, as had   
 And he is about to depict this work of the written to the Corinthians (1 Cor. iii. 16),   
 Jaw by an example which shall set it forth “the Spirit of God dwelleth in you;” he   
 in vivid colours, in detail, its connexion therefore finds it to correct him-   
 with sin ina man. What example then so self by an explanation, what “I” meant,   
 apposite, as his Introspective as his and adds to “in me,” that is, in my flesh.   
 character was, and purified as his inner So that “Z” there is equivalent to “my   
 vision was by the Holy Spirit of God, what Slesh,” i.e. ‘myself in my state of life fo   
 example would so forcibly bring out the the law and sin, and acting according to   
 inward struggles of the man which prove the motions of sin.’ Again, when the