62 ROMANS. VII. 25.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 1Cor. 3.87. death? 25¥ Thanks be to God through   
 25 TI thank God through   
 Jesus Christ our Lord. So: then I Jesus Christ our Lord. So   
 myself with the mind serve the law then with the mind I myself   
 of God; but with the flesh the law serve the law of God; but   
 with the flesh the law of   
 of sin. sin.   
 VIII. 1 There is therefore now]|fore VIII, no There is there-   
   
 no condemnation to them which are to them which are in Christ   
 Jesus, who walk not after   
   
 effected, and as leading to the expression 22), but with the flesh (the “J” of ver.   
 of thanks which follows. And so, and no 18; and the flesh, throughout, of ch. viii.)   
 otherwise, is it to be taken, 5 the law of sin. It remains to be seen,   
 The thanksgiving sentence is (not, of how this latter subjection, which in the   
 course, constructionally, but logically) an natural man carries all with it, is neu-   
 answer to the preceding question: Thanks tralized, and issues only in the death of   
 be to God (who hath accomplished this) the body on account of sin, in those who   
 through Jesus Christ our Lord. — This do not walk after the flesh, but after the   
 exclamation and thanksgiving more than Spirit.   
 all convince me, that St. speaks of none Cuar. VIII. 1—39.] In the case of   
 other than himself, and carries out as those who are in Christ Jesus, this divided   
 far as possible the misery of the con- state ends in the glorious triumph of the   
 flict with sin in his members, on purpose Spirit over the flesh: and that (vv. 1—   
 to bring in the glorious deliverance which 17), though incompletely, not inconsider-   
 follows.— Compare 1 Cor. xv. 56, 57, ably, even here in this state—and (vv.   
 where a very similar thanksgiving occurs. 18—30) completely and gloriously here-   
 So then, &c.] These words are after. And (vv. 31—39) the Christian   
 most important to the understanding of has no reason to fear, but all reason to   
 the whole passage. We must bear in hope; for nothing can sever him from   
 mind that it had begun with the ques- God’s love in Christ.   
 tion, Is THE LAW sIN? The Apostle 1—17.] Although the flesh is subject   
 has proved that it is Nor, but is noLy. to the law of sin, Christian, serving not   
 He has shewn the relation that it holds to the flesh, but walking according to the   
 sin, viz. that of vivifying it by means of Spirit, shall not come into condemnation,   
 man’s natural aversion to the command- but to glory with Christ. 1.] There is   
 ment. He has further shewn that in him- therefore (an inference from ch. vii. be-   
 self, even as delivered by Christ Jesus, a cause with their mind, and that mind dwelt   
 conflict between the law and sin is ever in and led by the Spirit of Christ, they   
 going on: the misery of which would be serve, delight in, the law of God) now   
 death itself, not a glorious deliverance (this now is emphatic, and follows upon   
 effected. He now sums up his vindication the question and answer of vii. 24, 25,   
 of the law as holy ; and at the same time, things being so,— now that a deliver-   
 sums up the other side of the evidence ance has been effected from the body of   
 adduced in the passage, from which it this death, by Christ. This is certain   
 appears that the flesh is still, in the from the “for” which follows, setting   
 spiritual man, subject (essentially, prac- forth the fact of the deliverance) no eon-   
 tically and energetically) to the law of sin, demnation (that condemnation which is   
 —which subjection, in its and con- the penal consequence of sin original and   
 sequences, is so nobly treated in chap viii. actual) to them which are in Christ Jesus.   
 —So then (as appears from the foregoing), (The expression in Christ Jesus refers par-   
 I myself (I, who have said all this against tienlarly to the last place where God’s   
 and in disparagement of the law; I, who gift of life eternal in Christ Jesus our   
 write of justification faith without the Lord was spoken of, ch. vi. 23,—and   
 deeds of the law; I, Paul, who am writing generally to all that was said in that   
 to you, and as I write it to with the chapter of our incorporation into and   
 mind (the “ mind” is “the inward man,” union with Him.)—The words ‘who walk   
 as in ver. 23) the law of God (which not after the flesh, but after the Spirit,”   
 after the inward man he delights in, ver. are probably an interpolation introduced