VIII. 1—3. ROMANS. 63   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the flesh, after the in Christ Jesus. \* For \*the law of «Joins   
 2 For the law of the Spirit >the Spirit of life in Christ Jesus set G41   
 of life in Christ Jesus hath me free from ° the law of sin and of Pt   
 made me free from the law 3 For ¢what the law could 446   
 of sin and death. \* For! not do, in that it was weak through Weeds   
 what the law could not do,   
 in that it God weak through the flesh, \* God sending his own Son ©2 Cor.   
 own Son in the likeness of in the likeness of the flesh of sin, and   
   
   
 from ver. 4, right enough in sense (see law could not do (i.e. that which was not   
 there), but out of place here, because this in the power ofthe law. The expression in   
 moral element of ‘those who are in Christ” the original may mean either, ‘that part of   
 is not yet brought in: the present asser- the law which was impossible,’ —‘ could not   
 tion is general, and is made good in detail be obeyed,’—or, ‘ the inability of law?   
 by and by. The clause is wanting in almost —or, ‘that which was unable to be done by   
 all our earliest the law’ Of these the first is of the   
 2.) For (a reason why there is no con- question ; the second would give the first   
 demnation) the law (method, or influence, clause the meaning, ‘that wherein the in-   
 as in viii. 23,—used here perhaps for ability of the luw shewed itself,’ viz. its   
 sharper contrast to the la of sin, below) powerlessness through the flesh. The third   
 of the Spirit of life Lord and Giver of yields by far the best meaning: see below   
 life—life used in an incipient higher sense on the words “ through the flesh’’), that   
 than “J was alive,’ in ch. vii. 9,—see (i. e. : not ‘ wherein,’ asin ch. ii.1,   
 below) in Christ Jesus (which prevails in but ‘in that’ this clause gives a reason   
 those who are in Christ Jesus. Or, we and explanation of the inability) it was   
 may take in Christ Jesus with life,—the weak (the Apostle keeps in mind his de-   
 Spirit of that life is in Christ Jesus. fence of the holiness of the law undertaken   
 Or, again, we may, in the original, join in ch. vii., and as Chrysostom observes,   
 these words with the verb: “set me free ‘seems indeed to be depreciating the law,   
 tn Christ Jesus, from” &c.) set me free but if we pay accurate attention is really   
 (not, as A. V., “hath made me free:” he giving it the highest praise: for he does   
 is speaking of a definite time when this not say the iniquity of the law, but its   
 took place, and referring to the period of inability : and again, ‘in it was weak,’   
 his conversion.— There is no stronger not ‘in that it wronged us,’ or, ‘in it   
 proof to my mind of the identity of the conspired against us’”’) through the flesh   
 speaker in the first person throughout (i.e. in having to act through the flesh;   
 with the Apostle himself, than this ex- not, ‘on account of the flesh,’ of the   
 tension of that form of speaking into this hostility, or weakness, of the flesh. The   
 chapter: nothing more clearly shews, that flesh was the medium through which the   
 there he was describing a really existing law,— being a law of carnal commandment,   
 state within himself, but insulating, and as Heb. vii. and they that are   
 it were exaggerating it [as so often], to in the flesh, the objects on which), God   
 bring out more clearly the glorious de- (did) sending his own Son (the stress is on   
 liverance to follow) from the law of sin His own, and the word is pregnant with   
 (vii. 25) and death (death again here meaning:—His own, and therefore like   
 bears a higher meaning than in ch. vii. Himself, holy and sinless. This implication   
 We are now on higher ground :—con- should be borne in mind, as the suppressed   
 demnation having been mentioned, which antithesis to the word sin, three times re-   
 is the punishment of death now involves peated afterwards. Another antithesis may   
 that, and is not only temporal misery, but be implied: His own, and therefore spi-   
 eternal ruin also).—This ‘ law of the Spirit ritual, not acting merely through the   
 of life’ freed him from the law of flesh, though in its likeness, but bringing   
 sin and death, so that he serves another a higher spiritual life into the manhood)   
 master, all claim of sin on him is at an in the likeness of the flesh of sin (the   
 end —he is acquitted, and there is no flesh, whose attribute and character was   
 condemnation for him. sin. The expression is not equivalent to   
 8.] For (explanation of ver. 2, shewing “ sinful flesh,” as A. V., but implies far   
 the method of this liberation) what the more :—not merely the contamination by,