10—14. ROMANS. 67   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 1 Therefore, brethren, we|12P So then, brethren, we are debtors, pen.vi.7,14.   
 are debtors, not to the not to the flesh, that we should live   
 Slesh, to live the flesh. after the flesh. 13 For dif ye live aver.s. Gat   
 13 For if ye live after the   
 Sesh, ye shall die: but if) after the flesh, ye must die: but if   
 ye through the Spirit do by the Spirit ye \*mortify the deeds r ppp.jr.   
 mortify the deeds of the of the body, ye shall live. 14 For   
 body, ye shall live. 14 For ‘as many as are led by the Spirit of s6a.v.s.   
 as many as are led by the|s   
 Spirit of God, they are the   
 ‘through,’ His Spirit, &c.: this the other of refreshing it, of healing it when sick,   
 may include, (it not being specified for of clothing it, and paying it a hundred   
 what reason it is on the Spirit’s account, other services. That it may not be ima-   
 and leaving it open to be His presence, gined that the Apostle is repudiating these   
 or His agency,) but must be expr ssed ‘on obligations, when he has said ‘   
 account of,’ or ‘because of,’ His Spirit. debtors to the flesh, he explains what   
 Both expressions way imply that the Holy he means, by adding ‘to live‘afler the   
 pirit is agent in the quickening; but Jlesh ? i.e. we must not make it lord of   
 the former, by means of, cannot bear the our lives”). For if ye live after the   
 other meaning, that God will quicken, Xe. flesh, ye must (or will,—are sure to,—it   
 because of His Spirit, ke. Hence in dis- will be the ceréain end of your present   
 pute with the Macedonian heretics, who course) die (both live and die here are in   
 denied the divinity of the Holy Spirit, this their full and pregnant sense, involving   
 reading was important to the orthodox, as body and soul here and hereafter: but not   
 expressing agency, and that alone. But it to be understood as excluding the carnal   
 seems pretty clear that the variation was from any resurrection — only from that   
 older than the time of this heresy [Cent. which is’ truly lijfe,—any more than the   
 IV.]; and, however it may then have been spiritual are exempted from a// death, but.   
 appealed to, its origin cannot be assigned only from that which is truly deadh): but   
 to any falsification either of the then if by the Spirit ye mortify (literally,   
 disputant parties. — As to how far the put to death: i.e. annul) the deeds   
 Holy Spirit is the direct Agent in the {as Col. iii. the whole course of habits   
 resurrection of the body, see note on life- aetion which has the flesh for prompter)   
 giving, or quickening Spirit, 1 Cor. xv. 45, of the body (this amounts to saying “of   
 and on 2 Cor. v. 5. Here, His direct the flesh,” but is here in the conerete,   
 agency cannot be in any way surprising, to give more vivid reality. The Apostle   
 for it is whole process of bringing from calls them the deeds of the flesh in Gal. v.   
 death to life, extending even to the mortal 19), ye shall live (not “ye must, or will,   
 body, which is here spoken of—and un- live ;” this Life being no natural conse-   
 questionably, ‘the Lord and Giver of Life’ quence of a course of mortifying the deeds   
 is the agent throughout in this quickening. of the body, but the gift of God through   
 “ He is not speaking,” says Calvin, “ of Christ: and coming therefore in the form   
 last resurrection, shall take place in ofan assurance, skall live,’ Christ’s   
 a moment, but of the continued operation of Apostle.—On what is meant by living, see   
 the Spirit, which, extinguishing by degrees above). 14.] For (ground of the   
 the remainder of the fleshly mind, restores assurance contained in the announcement,   
 in us celestial :”—but perhaps he had “‘ye shall live”) as many as are led by   
 better have said “not only of the last (the slaying the deeds of the body by the   
 resurrection :” for it is one thing Spirit, implies the being under the Spirit’s   
 spoken of, guidance) the Spirit of God, they (emphatic   
 12, 13.} So then, brethren, we are —‘these and no others’) are sons of God.   
 (inference from the assurance in the last —A son of God differs from a child of   
 verse) debtors (we owe fealty: to what or God, in implying the higher and more   
 whom, he leaves the reader to supply from mature, and conscious member of God’s   
 ver. 11), not to the flesh, live after the family, see Gal. iv. 1—6, and note on 6.   
 flesh (Chrysostom well explains the quali- Hence our Lord is never called the Child,   
 fication, to after the flesh: For indeed but always the Son of God. This latter,   
 we are debtors to it in many respects; in applied to a Christian, signifies ‘one born   
 the duty of nourishing it, of cherishing it, of God’ in the deepest relation to Him,—   
 ¥ 9