68 ROMANS. Vil.   
   
 '|AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 God, they are sons of God. 1% For|sons of God. 5 For ye   
 have not received the spirit   
 of bondage again to fear;   
 uztini.7, bondage [leading] back unto fear ; but ye have received the   
 xIaivis. but ye received the \* Spirit of adop- Spirit of adoption, where-   
 Gal. iv.5,6. . by we ery, Abba, Father.   
 y Mark xiv.3e. wherein we ery, ¥ Abba, Father. \6 The Spirit itself   
 162 The Spirit itself beareth witness | witness with our spirit,   
   
   
 and hence a partaker of His nature, 1 John He in whom, not merely by whom we nse   
 iii. 1 Pet. i. the voice of a son, being not merely an   
 15, 16.) Appeal to the CONSCIOUSNESS external agent, but an indwelling and per-   
 of the Christian to confirm the assertion vading power) we ery (the earnest expres-   
 assnmed for the moment that he is Zed by sion of supplicating prayer), Abba, Father   
 God’s Spirit) that he is a son of God.— (I have said, on Mark xiv. 36, that Father   
 For (confirming what preceded) ye did not does not appear to be a mere explanation   
 receive (at your becoming Christians: not, of Abba, but to have been joined to it in   
 as A. V., obscuring the sense, “have not one phrase, as a form of address: express-   
 received” the spirit of bondage (i.e. ‘the ing probably a corresponding ‘my Father’   
 Spirit which ye received was not a spirit in the Hebrew expression. Luther, to   
 of bondage.’ The spirit is not merely a express the familiarity of Abba, renders   
 spirit, @ disposition, but evidently reters this ‘dear Father’).—See on the whole,   
 to the same Spirit which afterwards is “the the strictly parallel Gal. iv. 6.   
 Spirit ofadoption,” and “the Spirit itself.” 16.] -And this confidence is on   
 The Apostle seems however in this form of the testimony of the Spirit itself. So   
 expression, both here and elsewhere, e.g. Chrysostom: “I assert this, says the   
 2 Cor. iv.13; Eph.i.17; 2 Tim. i.7, to Apostle, not merely from the ery itself,   
 have combined the (objective) Spirit given but from the eause out of which the ery   
 to us by God with our own (subjective) arises: ... for it is not a ery belonging   
 spirit. Yn the next verse they are sepa- alone to the state of grace, but belonging   
 rated) [leading] back (or,again. But the to the Comforter who gave the gift: for   
 latter word is undesirable, as led to it is He Himself who taught us, being in   
 its being imagined here that it must refer the state of grace, thus to ery.” This   
 to a former bestowal of the spirit of verse, being without any conjunction   
 bondage, and consequently that the refer- coupling it to what went before, is best   
 ence is to the Old Test. dispensation. For understood to refer to the same as the   
 there seems to me to be no occasion to go preceding, and the assertion to the   
 back for the reference to the Old Test. same fact as the last verb, “we ery,”   
 The state of the natural man is bondage: grounding that fact on an aet of the in-   
 the Holy Spirit given to them, the agent dwelling Spirit Himself. See again Gal.   
 of their birth into, sustainer of, a new iv. 6.—The Spirit itself (the word itself   
 state, was not a spirit of bondage back expresses the independence, and at the   
 again into fear, a spirit merely to retain same time, as coming from God, the pre-   
 them in, or take them back into their old ciousness and importance of the testimony)   
 state, viz. a of slavery :—to whom, or beareth witness to our spirit (see ii. 15,   
 whether to different masters, is here in and note: not, asin A. V., ‘beareth witness   
 question, but the séate merely—the object with our spirit,’ is not the usageof the   
 of the gift of the Holy Spirit was not to verb in the original. It is the same word   
 lead them back into this) unto fear (so as as in Rev. xxii. “I bear witness unto   
 to bring about or result in fear, ch. vi. every one, §c.”), that we are children of   
 19); but ye received the Spirit of (the God.— What is this witness of the Spirit   
 Spirit whose effect see above) adoption itself? All have agreed, and indeed this   
 (this stricter meaning, and not that of verse is decisive it, that it is   
 mere sonship, is plainly that intended by separate from, and higher than, all our   
 the Apostle. Of conrse, the adoption to own inferences and conclusions. But on   
 be @ son involves sonship, but not the the other hand it does not consist in mere   
 converse), Wherein (compare “in the indefinite but in a certitude of the   
 Spirit,” ch. ii. and ver. 9. It is not Spirit’s presence and work continually   
 merely “whereby,” as A.V. The Spirit is asserted within us. It is manifested, as