

**ST. PAUL'S TEACHING ON
SANCTIFICATION: A
PRACTICAL EXPOSITION
OF ROMANS VI**

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St. Paul's Teaching on Sanctification: A Practical Exposition of Romans VI by James Morison

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JAMES MORISON

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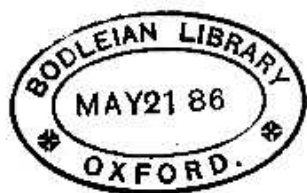
A PRACTICAL EXPOSITION OF ROMANS VI.

BY
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PREFACE.

By *Practical Exposition* I do not mean Free and Easy Observations, or Pious Reflections, carried 'to' the sacred text, and there suspended on pegs of Scripture Phraseology.

All Scripture-Exposition -- inclusive of that which is designated *Practical*—is, or ought to be, Scripture-Explication. It is, or ought to be, the unfolding and exposing-to-view of the thoughts which had been infolded in the origination of the sacred text.

It belongs to the ideal of such Exposition as is fitly called *Practical*, to speak directly to the unprofessional intelligence, and as much as possible in the accredited dialect of culture. When thus speaking the Expositor should present to the public, not so much the processes as the results of scientific exegesis.

Men in masses may be expected to take interest in such literature, when men individually succeed in verifying for themselves the contents of the sacred writings, as constituting a message of 'good news' that comes home to every one's 'business and bosom.'

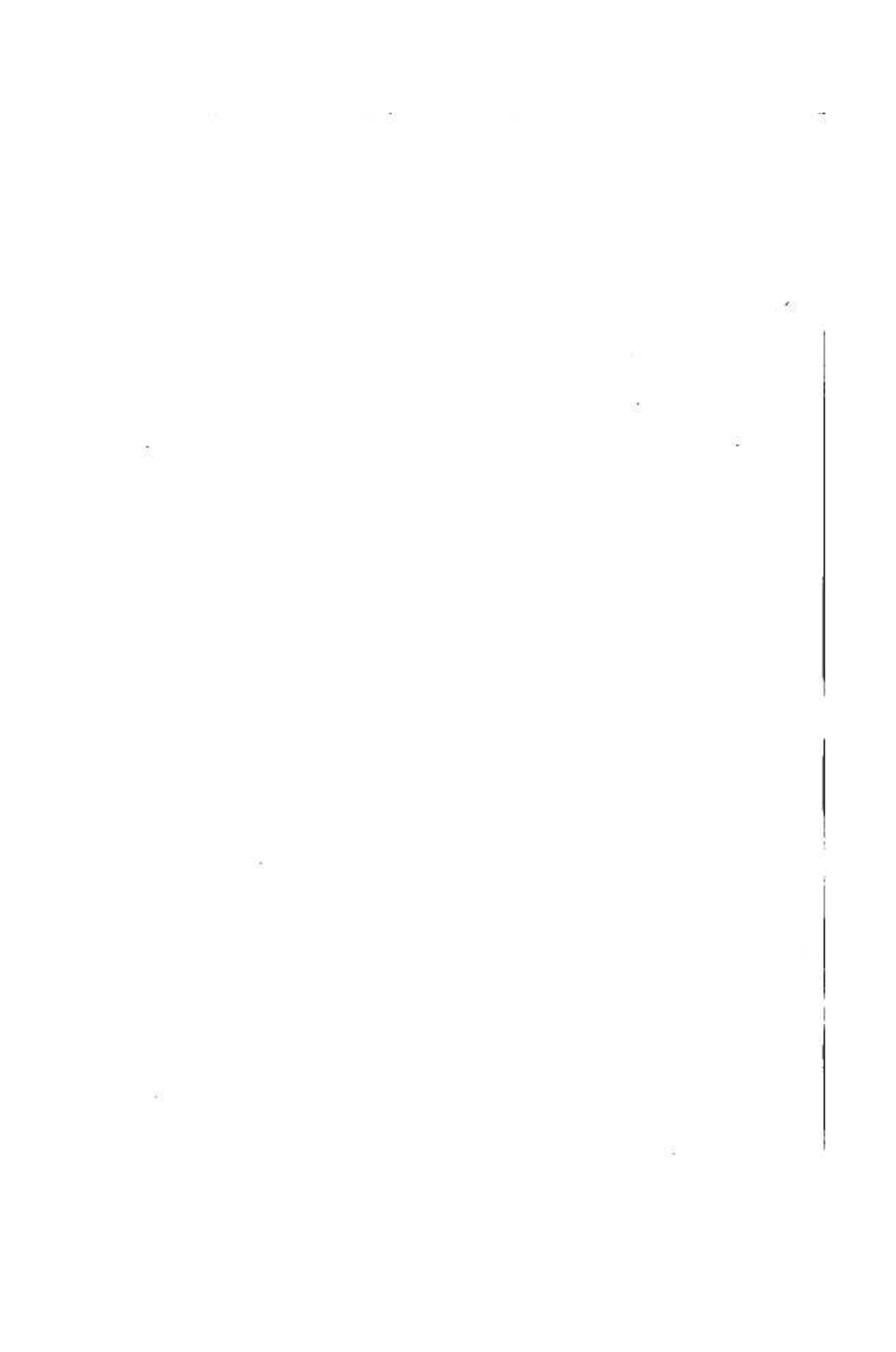
The topic treated by the Apostle in Romans vi, is certainly exceedingly practical. It is hence all the more likely to take us near and nearer still to the heart of our duties, necessities, and privileges. It is full of counsel to which it would be well were all the world to listen and take earnest heed.

There is not much of special literature connected with Romans vi, in the department either of *Introduction* or of *Exposition*. The Chapter has, on the whole, been found to be, in several of its elements, somewhat perplexing, though profoundly interesting. Then, unlike Chapters v, vii, and ix, it has not, to any appreciable extent, been turned into an arena of theological gladiatorship. There is scope for a good deal of fresh exegesis.

One charm of the Chapter is imperishable:— Its entire contents are the genuine literary product of the Apostle's own mind and heart. The

authenticity of the *Epistle to the Romans*, like that of the 'perfervid' *Epistle to the Galatians*, is, by the unanimous verdict of critics, unchallengeable, so that, when we reach the writer's standpoints, we tread the very ground on which the Apostle himself stood, and which he turned into a 'clearing' for our occupation. While we read, and ponder, and reflect, we think some of the choicest of his thoughts.

FLORENTINE BANK HOUSE,
HILLHEAD, GLASGOW.
1886.



ST. PAUL'S TEACHING IN ROMANS VI.

V. 1. "What then shall we say?" (Τί οὖν ἐροῦμεν;) A transition-expression, and a debater's phrase. It was a favourite with the Apostle, who alone of all the New Testament writers makes use of it. Here it serves as a logical bridge, by means of which his discursive mind passes into a new domain of discussion.

It is the *Ethics of Christianity*, or the *Doctrine of Sanctification* as distinguished from *Justification*, of which the Apostle is about to treat.

He does not feel that it is in a spirit of loneliness that he enters into a consideration of this great and most practical theme. His enthusiasm is infectious; and he is confident that his readers will go along with him, and surge around him, so that unitedly they and he will have fellowship together. Hence the plural expression ἐροῦμεν.

But the writer is not about to isolate the discussion of the great theme. He is not intending to compose a distinct *Dissertation on Sanctifica-*