the limits further, and say that he speaks  
of *all that time, be it mere childhood or  
much more, before the law began its work  
within him*,—before the deeper energies  
of his moral nature were aroused (sce on  
“*the commandment* **came**” below).—**And I  
was alive** (not merely ‘*lived*’ ‘ went on,’  
but emphatic, i.e. ‘lived and flourished,’—contrasted with “*died*” below) **without  
the law** (the law having uo recognized  
place in my moral existence) **once**; **but  
when the commandment** (above, ver. 8)  
**came** (purely subjective ; not ‘*was enacted*,’  
‘came in,’—but ‘*came to me*,’ as we siy,  
‘*came home to me*,’ ‘ was brought home to  
me’), **sin came to** (sprung into) **life** (not  
‘*revived*:’ however *true* it may be that sin  
was *merely dormant*, the idea insisted on  
here is, that it was *dead* and *came to  
life*, began to live and flourish), **and I  
died** (ceased to live-and-flourish as before,—fell into that state of unhappiness, which  
ever afterwards under the gospel he calls  
*death*, ver. 24; ch. viii. 2);

**10.**] **and** (not  
an additional particular, but equivalent to  
‘and so,’—merely changing the *subject*from ‘I’ to ‘the commandment’) **the very  
commandment, which was for** (tending  
to) **life** (comp. ch. x. 5, and references  
there: the *life* is one of *prosperity* primarily, but capable of, and indeed requiring [x. 5] a higher interpretation), **this  
(very commandment) I found** (literally,  
**was found by me**: this *finding* is purely  
subjective, said of the feeling in his own  
heart. As Chrysostom says, “he does not say the commandment *became* to me death,  
but *was found*, thus explaining the novelty  
and strangeness of the incongruous fact”) **to be for** (tending to) **death** (explained on  
the word **died** above).

**11.**] **For** (explanatory how ver. 10 happened) **sin** (the  
sinful principle within me), **having found  
an occasion** (connect as in ver. 8, where see  
note),—**through** (by means of) **the commandment deceived me** (there is a plain  
reference to the Tempter deceiving Eve,  
which was accomplished by means of the  
commandment, exciting doubt of and objection to it, and lust after the forbidden  
thing: see 2 Cor. xi. 3; 1 Tim. ii. 14),  
**and through** (by means of) **it slew me**  
(i.e. brought me into the state of misery  
and death mentioned in ver. 10 ;—but  
there is an allusion again to the effect of  
the fall as the act of the Tempter).

**12.**] **So that** (seeing it was not the law in  
general, nor this particular commandment,  
that wrought coveting in me, but the  
*sinful principle in me taking advantage  
of these*, which themselves were given for  
life and not for death) **the law is holy, and  
the commandment** (viz. “*Thou shalt not  
covet*,” ver. 8) **holy, and righteous, and  
good** (“he calls it *holy*, as teaching duty:  
*righteous*, as justly condemning t  
gressions; and *good*, as bringing life to  
them that keep it.” See also 1 Tim. i. 8).

**13.**] **Did then that which is good**(i. e. the commandment, but made abstract  
for the sake of greater contrast) **become  
death to me?**—Was it, after all, the