10—13. ROMANS. 41   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 have sinned: '3 (for until through unto all men, for that all   
 the law sin was in the sinned: 18 for until the law there   
   
 what does for this cause refer ? As may   
 introduce the first member of a compari- penalty for sin, Gen. ii. iii. 19),   
 son, the second being to be discovered ; or (primarily, but not only, physical death :   
 nay introduce the second, the first having as sin, so death, is generat, including the   
 to be discovered. 1 shall endeavour to lesser in the greater, i.e: spiritual and   
 answer both questions in connexion. (1) eternal death. See ch. vi. 16, 21; vii. 10;   
 I conceive for this cause to refer to viii. 6; 2 Cor. vii. 10); and thus (by this   
 that blessed state of confidence and hope entering in of sin aud death ; i.e. in fact,   
 just described: ‘on this account,’ ‘ by this connexion of sin and death, as   
 these things are so,’ ‘this state things, 's by the clanse following, “for that   
 thus brought about, will justify follow- inned”’) death spread through unto all   
 ing analogy.’ Thus we must take as men (sce reff. De Wette well says that   
 either (a) as beginning the comparison, “all men” differs from “ the as the   
 and then supply, ‘so Christ in His conerete part from the abstract whole, and   
 Resurrection came ju: ition into the “entered ” from “spread through,” as the   
 world, and by justification, life or (0) as going from house to honse ditfers the   
 concluding the comparison, and supply entering a town), because (literally, ‘on   
 before it, ‘it was,’ or ‘Christ wrought. ground of,’ ‘on condition that, which   
 This latter method scems to me far the meaning, if rightly applied, suits the case   
 best. For none of the endeavours of Com- in hand. Life depended on a certain con-   
 mentators to supply the second limb of the dition, viz. obedieuce: Death on another,   
 comparison from the following verses have viz. disobedience. Mankind have dis-   
 succeeded: and we can hardly suppose obeyed: the condition of Death’s entrance   
 such an ellipsis, the next following and diffusion bas been fulfilled: Death   
 comparison (ver. 16) is rather a weaken- extended to all men, as a consequence of   
 ang than a strengthening the analogy. the fuct, that all have sinned) all sinned   
 We have example for this use of “as” in (see ch. iii, ‘were sinful, or   
 Matt. xxv. 14 [see the passage in this ‘were born in sin, as Calvin would restrict   
 work], and even as, Gal. iii. the meaning: siz, as above remarked, is   
 quently (the method of God’s procedure here, throughont, both original and actual :   
 in introducing life by righteousness re- in the seed, as planted in the nature by   
 sembled the introduction of death by sin: the sin of our forefather: and in the fruit,   
 ‘it was’), like as by one man (the Apostle as developed by each conscions responsible   
 regards the man as involving generic suc- individual in his own practice. So that   
 cession and transmitting the corrupt seed Calvin’s argument, “that here there is no   
 of sin, not the woman : but when he speaks question of actual sin, because if each man   
 of the personal share which each had in is to be treated as guilty in bimself, why   
 the transgression, 1 Tim. ii. 14, he says, should Paul compare Adam with Christ ?”   
 «Adam was not deceived, but the woman does not apply, and the objection is an-   
 being deceived was in the transgression’), swered by St. Paul himself, where he says,   
 sin (as a POWER ruling over mankind, see distinguishing between the ¢respass and   
 ch. iii. and ver. 21,—partly as a prin- the free gift below, vv. 15, 16, the free   
 ciple which exists in us all, deyelopes gift came of many trespasses unto justi-   
 itself in our conduct, partly as a state fication. The trespass was not only that   
 in which we are involved; but the idea of one, the original cause of the entry of   
 here must not be confined to original sin, but the often repeated sins of indi-   
 sin, as it reaches much wider, to sin both vidual men). Observe how entirely this   
 iginal and actual: nor to the habit of assertion of the Apostle contradicts the   
 sinning : nor is it merely the propensity io Pelagian or individualistic view men, that   
 sin: nor is sin personified merely, as in each is a separate creation from God, ex-   
 ch. vii. 8, entered into the world (not isting solely on his own exclusive respon-   
 beguu to be, was first committed, as some sibility,—and affirms the Augustinian or   
 Commentators: but literally,—‘ entered traducian view, that all are evolved by   
 into,’ ‘gained access into,’ moral world, God’s appointment from an original stock,   
 —for siu involves moral responsibility. and, though individually responsible, are   
 So Gal. iii. 23, the faith came in’), generically involved in ‘the corruption and   
 and by means of sin (as the appointed condemnation of their original.