42 ROMA Vv.   
   
 AUTHORIZED VERSION REVISED. AUTIIORIZED VERSION.   
 was sin in the world: but 7sin is world: but sin is not im-   
 Ech. iv. not imputed where there is no law. puted when there is no law.   
 Joba iii. 14 Nevertheless death reigned from 14 Nevertheless death reign-   
 Adam to Moses, even over them that ed from Adam to Moses,   
 sinned not after the likeness of the even over them that had   
 aicux.2h transgression of Adam, not sinned after the simili-   
 . tude of Adam’s transgres-   
 who is #8] sion, who is the figure of   
 Apostle’s habit of constantly sfating rela-   
 could all men sin, before the law? ‘This is tive truths as omitting the quali-   
 now explained.— For up to (the time of) fying particles: see, for example, ch. vii.   
 the law (eyuivalent to “from Adam to where with the words “siz,” and “ I had   
 Moses,” ver. 14), there was sin in the not known,” both, we must supply quali-   
 world (‘men sinned,’ see Gen. vi. 5 -13; fications (see notes there). 14.)   
 committed actual sin: not, men were ac- Nevertheless (notwiticstanding the las’   
 counted sinners because of Adam’s sin: the ssertion, that sin is not fully reckoned   
 Apostle reminds us of the historical fact, where the law is not) death reigned (was a   
 that there twas sin in the world during power to which all succumbed) from Adam   
 this period): but sin is not reckoned (as to Moses (the period included is the   
 transgression) where the law is not. same as that marked out by the words   
 This word imputed has given rise much antil the law above : i.e. although the full   
 dispute. Very many Commentators ex- imputation of sin did not take place be-   
 plain it consciousness of sin by the tween Adam and Moses, the universality   
 Aimself, as in vii. 7: but (1) this is of death is a proof that all sinned,—tfor   
 the natural sense of the word, which im- death is the consequence of sin:—in   
 plies Two parties, one of whom sets down confirmation of ver. 12), even (notwith-   
 something to the account of the other: (2) standing the different degrees of sin and   
 this interpretation would bring in a new guilt out of, and under, the law) over   
 and irrelevant clement,—for the Apostle is them that sinned not after the likeness   
 not speaking in this chapter at all sub- of the TransGression of Adam (the   
 jective human consciousness, but through- emphasis lies on transgression, as distin-   
 out of objective truths with regard to the guished from siz. They all sinned:   
 divine dealings: and (3) it would be alto- had not, like transgressed a positive   
 gether inconsistent with the declarations revealed command. ‘There is no reference   
 of ii. the consciousness of sin here, as some Commentators have sup-   
 on the part of those who had not the law posed, to the ease of children and idiots,—   
 is distinctly am persuaded that nor (as others) to those who lived pious   
 the right sense is imputed, ‘set down as lives. The aim is to prove, that the seed   
 trangression, —‘put in formal account,” of sin planted in the race by the one man   
 by God. In the ease of those who had Adam, has sprung up and borne fruit in   
 not the written law, sin is not formally all, so as to bring them under death ;—   
 reckoned as transgression, set over death temporal, and spiritual ;—of these,   
 the command: but in a certain sense, as some have sinned without the law, i.e. not   
 distinetly proved ch. ii. it is reck- as Adam did, and as those after Moses   
 oned and they are condemned for it. Nor did: and though sin is not formally reck-   
 is there any inconsistency in this view. oned against them, death, the consequence   
 Other passages of Paul’s writings support of sin, reigned, as matter of historical   
 and elucidate it. He states the object of over them also. It is most important to   
 the law to be, ch. vii. that sin may by the clear understanding of this weighty   
 the commandment become exceeding sinful. passage to bear in mind, that the first   
 The revelation of the law exaggerated, member of the comparison, as far as it   
 brought into prominent and formal mani- eatends, is this: ‘As by Adam’s transgres-   
 festation, the sinfulness of sin, was sion, of which we are by descent inhe-   
 before culpable and punishable, but in a yitors, have become (not by imputation   
 less degree. With this view also agree merely, but by propensity) sinners, and   
 Acts xvii. 30; ch. ii. 12; and iii. 25, so have thus incurred death, so &e......   
 far as they state an analogous ea: The see below), who is a type of him that   
 objection to taking the words r-latively, is to come (or, and perhaps better, of   
 ‘is not fully reckoned, will hardly be the future Adam, the second Adam, viz.   
 urged by those who bear in mind the