8, 9. ROMANS, 57   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED,   
   
 sin, but by the law: for I through the law: for I had not   
 had not known lust, except known coveting, if the law had not   
 the law had said, Thou said, \* Thou shalt not covet. § But «Ex   
 shalt not covet. §& sin, ‘sin, having found an occasion,   
 taking occasion by the com- through the commandment wrought ws   
 mandment, wrought in me in me all manner of coveting. For   
 allmanner ofconcupiscence. ™ without the law sin is dead. 9 And ™1o.xv.63.   
 For without the law sin was   
 dead. ° For I was alive   
   
 more general than the particular acts which ‘originated,’—using this commandment as   
 it induced. But the reference must be to its instrument) all (manner of) coveting.   
 sin in principle, the of sin: Thad For without the law sin is (not ‘was.’   
 not recognized such a thing as sin, but the sentence is a general axiom,— compare   
 by means of the law. The law here is in ch. iv. 15) dead (powerless and inactive :   
 the full sense of the Mosaic law as re- comp. 1 Cor. xv. 56, “ the strength of sin   
 garded kimself,—not excluding the wider is the law”’).—This deadness of sin without   
 sense on whieh I have insisted in the for- the law must not be understood as mean-   
 mer part of the Epistle when applied to ing that sin was committed but not recog-   
 others. for I had not known (hy nized, the conscience being not informed   
 experience: ‘known any thing of’) covet- nor awakened: such a statement would be   
 ing (this rendering is better than “lust ” true, but would not touch the matter   
 of the A. V.: the substantive here being argued here. Erasmus well explains this   
 the one corresponding to the verb in the word dead: ‘Before the law was pro-   
 commandment. So also in ver. 8, covet- mulgated (but see below) I was ignorant of   
 ing is better than “concupiscence.’ The some sins, and only knew thus much of   
 word expresses the motions of the flesh others, that I thought I might commit   
 towards sin,—whether acted on or not,— them because they were not forbidden: so   
 whether consented to or not :—this motion that my mind was more lightly and lan-   
 he would not have perceived, because he guidly moved towards sin; for we ever   
 was simply moving with it), the law had have colder love towards those things   
 not said, Thou shalt not covet (Exod. xx. which we can enjoy whenever we like.   
 17. Deut. v.21). ‘ Covet,’ in the above But when the law marked out so many   
 sense. The Apostle omits all the objects different forms of sins, the whole band of   
 there specified, merely lays hold of the lusts and desires, irritated by the pro-   
 idea contained in the prohibition. And it hibition, began more eagerly to solicit me   
 may well be said and strictly, that the towards sin.’ Compare also Prov. ix. ;   
 ‘coveting’ there spoken of would lead to and the citations from the classics in my   
 all kinds of murder, adultery, Greek Test., to the effect that prohibition   
 &c., if carried out: and that the pro- itself irritates incites towards violation   
 hibition of coveting there serves as an of the command,   
 example of what the law actually forbids 9.] It is a great question with Inter-   
 elsewhere. 8.] But (proceeding with preters, of what period St. Paul here   
 the development of sin by means of the speaks, Those who sink his own per-   
 law) sin (the sinful principle propensity, sonality, and think that he speaks merely   
 but without any conscious personification as one of mankind, or of the Jews, under-   
 on the part of the Apostle), having found stand it of the period before the law was   
 occasion (occasion means more than mere given: some, of Adam in Paradise before (?)   
 opportunity,—it indicates the furnishing the prohibition: those who see St. Paul   
 the material and ground of attack, the himself throughout the whole think that   
 wherewith and whence to attack, The he speaks,—some, of his state as a Phari-   
 words here are not to be joined with see: this however would necessitate the   
 through the commandment following, understanding the legal death which fol-   
 which belongs to the verb wrought: sce lows, of his conversion, which cannot well   
 below), through (by means of) the com- be: some, of his state as a child, before   
 mandment (meaning, not the law generally, that freedom of the will is asserted which   
 but the tenth commandment, the pro- causes rebellion against the law as the   
 hibition in question) wrought in me (not will of another. Agreeing in some mea-   
 ‘wrought out, ‘brought into action,’ bat sure with the last view, I would extend