58 ROMANS. VII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 I was alive without the law once: without the law once:   
 but when the commandment came, but when the command-   
 sin came to life, and I died; 10 and ment came, sin revived, and   
 afer xvii 5. very commandment, " which was I died. '° And the com-   
 Ezek. for life, I found to be for death. mandment, which was or-   
 13, 2 Cor. For sin, having found an occasion, dained to life, I found to   
 iii.7. through the commandment deceived be unto death. ™ For sin,   
 taking occasion by the com-   
 mandment, deceived me,and   
 Po, xix. t r i 12° So by it slew me. 12 Where-   
 \*e nas, me, and through is holy, and the com- fore the law is holy, and   
 im. {8 mandment is holy, and rightcous, |Js¢, and good. 8 holy, and   
 that which is good made   
 and good. 13 Did then that which death unto me? God for-   
 is good become death unto me? God bid. But sin, that it   
 forbid: but sin [became death unto appear sin, working death   
 me], to the end that it might be in me by that which is ;   
 shewn to be sin, working death to that sin by the command-   
 ment might become exceed-   
 me through that which is good ; that   
   
 the limits further, and say that he speaks say the commandment became to me death,   
 of all that time, be it mere childhood or but was found, thus explaining the novelty   
 much more, before the law began its work and strangeness of the incongruous fact”)   
 within him,—before the deeper energies to be for (tending to) death (explained on   
 of his moral nature were aroused (sce on the word died above). 11.) For (ex-   
 “the commandment came” below).—And I planatory how ver. 10 happened) sin (the   
 was alive (not merely ‘lived’ ‘ went on,’ sinful principle within me), having found   
 but emphatic, i.e. ‘lived flourished,’ an occasion (connect as in ver. where see   
 contrasted with “died ” below) without note),— through (by means of) the com-   
 the law (the law having uo recognized mandment deceived me (there is a plain   
 place in my moral existence) once; but reference to the Tempter deceiving Eve,   
 when the commandment (above, ver. 8) which was accomplished by means of the   
 came (purely subjective ; not ‘was enacted,’ commandment, exciting doubt of and ob-   
 ‘came in,’—but ‘came to me,’ as we siy, jection to it, and lust after the forbidden   
 ‘came home to me,’ ‘ was brought home to thing: see 2 Cor. xi. 3; 1 Tim. ii. 14),   
 me’), sin came to (sprung into) life (not and through (by means of) it slew me   
 ‘revived :’ however true it may be that sin (i.e. brought me into the state of misery   
 was merely dormant, the idea insisted on and death mentioned in ver. 10 ;—but   
 here is, that it was dead and came to there is an allusion again to the effect of   
 life, began to live and flourish), and I the fall the act of the Tempter).   
 died (ceased to live-and-flourish as before, 12.] So that (seeing it was not the law in   
 —fell into that state of unhappiness, which general, nor this particular commandment,   
 ever afterwards under the gospel he calls that wrought coveting in me, but the   
 death, ver. 24; ch. 2); 10.] and (not sinful principle in me taking advantage   
 an additional particular, but equivalent to of these, which themselves were given for   
 ‘and so,’—merely changing the subject life and not for death) the law is holy,   
 from ‘1’ to ‘the commandment’) the very the commandment (viz. “Thou shalt not   
 commandment, which was for (tending covet,” yer. 8) holy, and righteous, and   
 to) life (comp. ch. x. 5, and references good (“he calls it holy, as teaching duty:   
 there: the life is one of prosperity pri- righteous, as justly condemning t   
 marily, but capable of, and indeed re- gressions; and good, as bringing life to   
 quiring [x. 5] a higher interpretation), them that keep it.” See also 1 Tim. i. 8).   
 (very commandment) I found (literally, 13.) Did then that which is good   
 was found by me: this finding is purely (i. the commandment, but made abstract   
 subjective, said of the feeling in his own for the sake of greater contrast) become   
 heart. As Chrysostom says, “he does not death to me 1—Was it, all, the com-