10—15. ROMANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 ing sinful. 14 For we know | through the commandment sin might   
 that the law is spiritual:   
 but I am carnal, sold under become exceeding sinful. 14 For we   
 sin. 15 For that which 1|\know that the law is spiritual: but   
 do I allow not: for what}T am earnal : Psold into the power P} Kings xx   
 TI would, that do I not ; but of sin. 15 For what I perform, that 3/62   
 what I hate, that do I.   
 I know not: for 4not what I desire, a¢a.v.1.   
   
   
 mandment itself that became to me this cated above, yet) adds here: “The ‘J’   
 death of which I speak ?—God forbid (far appears here in its totality sinful, while   
 from it : not such a thing be imagined) : in vv. 16, 20 it is distinguished from sin.   
 but sin [became death to me] that it That St. Paul does not here bear in mind   
 might appear (be shewn to be) sin, (by) this distinction, may be justified by the   
 working death to me through that which maxim, that a thing takes its name from   
 is good (see above. The misuse and per- its principal component: the ‘J’ is a   
 version of good is one of the tests whereby slave, and has not his own will: as ver. 23   
 the energy of evil is ; so that sin, shews, the ‘J,’ which is hostile to sin,   
 by its perversion of the [good] command- the law of the mind, is under coercion,   
 ment into a cause [evil] of death, was and the man is a captive.” The latter   
 shewn in its real character as sin); that of the verse is the very strongest assertion   
 (explains and runs parallel with the former of man’s subjection to the slavery of sin   
 that) through the commandment sin might in his carnal nature.   
 become exceeding (above measure) sinful : 15.] For (a proof of this being sold   
 i.e. that sin, which was before unknown under sin, viz. not being able to what I   
 as such, might, being vivified and brought would, verses 15—17) what I perform,   
 into energy by (its opposition to) the com- that (am in the habit of carrying ont in   
 mandment, be brought out as being (not my practice: the verb is the same as that   
 merely ‘shewn to be’) exceedingly sinful rendered in A. V. “perform” below, in   
 (sinful in an exaggerated degree—promi- verse 18) I know not (act blindly, at the   
 nent in its true character as the opponent dictates of another: which is proper to   
 of God). aslave. ‘Iam in the dark, he says, I am   
 14.) On the change into the present hurried along, I suffer insolence, I am   
 tense here, see above in the remarks on staggered and strnck down I know not   
 the whole section. Hitherto, the passage how.” Chrysostom. The meaning, “JZ   
 has been historical: now the Apostle approve not” (allow not, A. V.),introduced   
 passes to the present time, keeping hold by Angustine, and held by many com-   
 yet of the carnal self of former days, mentators, is not sanctioned by usage, and   
 whose remnants are still energizing in the would make the following clause almost a   
 renewed man.—For (by way of explaining tautology): for (explanation of last asser-   
 and setting in still light the relative tion, shewing how such blind service comes   
 positions of sin and the law, and the state to pass) not what I desire, that do I (this   
 of inner conflict bronght about by their desire is not the full determination of   
 working) we know (it is an acknowledged the will, the standing with the bow drawn   
 principle amongst us) that the law is and the arrow aimed; but rather the iz-   
 spiritual (sprung from God, who is a clination of the will,—the taking up the   
 Spirit, and requiring of men\_ spiritual bow and pointing at the mark, but without   
 purity. These meanings, which have been power to draw it :—we have the same verb.   
 separately held by different commentators in the sense of to wish (“ I would”) 1 Cor.   
 may well be united): but I (see beginning vii. 7, 32; xiv. 5; 2 Cor. xii. 20); but   
 of section) am carnal (subject to the law what I hate (the expression answers to   
 of the flesh, and in bondage to it, see “ T desire not,” ver.19: no distinction in   
 below), sold (into slavery: but the simili- intensity need be insisted on between   
 tndemnst not be exacted in all particulars, the two), that I do. The commentators   
 for it is only the fact of slavery, far as cite several parallel from profane   
 its victim, the man, is concerned, which is writers: for example, Seneca: “I call you   
 here prominent) under (to, and so as to be to witness, all gods, that this very thing   
 under the power of) sin.—Tholuck (who which I wish, I desire not :”—Epictetus,   
 differs from the view of this section advo- “For if the sinner desires not to sin, but