60 ROMANS. Vit.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that do I; but what I hate, that I 16 If then I do that which   
 do. 16 But if I do that which I desire I would not, I consent unto   
 not, I consent unto the law that it \the law that it is good.   
 is good. 17 So now it is no longer I 17 Now then it is no more   
 that perform it, but sin that dwelleth I that do it, but sin that   
 in me. 18 For I know that \* there dwelleth in me. '8 For I   
 dwelleth not in me, that is, in my know that in me (that is,   
 Gen. vi, 6, flesh, any good: for to desire is pre- in my flesh.) dwelleth no   
 viii 21. sent with me; but to perform that good thing: for to will is   
 which is good is not. 19 For the present with me; but how   
 good that I desire I do not: but the to perform that which is   
 evil which I desire not, that I do. good find not. 18 For the   
 20 But if I do that I desire not, it is good that Iwould Ido not:   
 no longer I that perform it, but the but the evil which I would   
 sin that dwelleth in me. % I find not, that I do. 29 Now if   
 Ido that I would not, it is   
 no more I that do it, but   
 sin that dwelleth in me.   
 "TI find then a law, that,   
   
 to do right, it is that what he desires, members, that the misery consists, which   
 he does not, and what he desires not, he leads to the ery in ver. 24,   
 does :”’—the well-known lines of Ovid— 18.] An explanation of the words sin   
 that dwelleth in me, of the last verse.—   
 “One thing my lust, my mind another For I know (by experience, detailed in the   
 prompts : next ver.) that there dwelleth not in me,   
 T see the better, and approve it; but that is, in my flesh, any good (thing). I   
 The worse my practice follows.” said, sin that dwelleth in because | feel   
 16.] But if (‘now seeing that? sure, from experience, that in me (meaning   
 takes up the foregoing, and draws an by ‘me’ not that higher spiritual self in   
 inference from it) I do which I desire which the Spirit of God dwells, but the   
 not, I consent unto (bear witness to) the lower carnal self: see on this important.   
 law that it is good (viz. ‘in that the law limitation the remarks at the beginning of   
 prohibits what I also dislike,—the law the section) dwells no good thing. And   
 and I are as one in proseribing the thing, what is my proof of this? How has ex-   
 —the law; and my wish, tend the same perience led me to this knowledge ?—For   
 way’). 17.] So now (the now (the proof from experience) to desire (to   
 is not said of time, but is used logically, do good) is present with me; bnt to   
 “seeing that things are so”) it is no perform that which is good, is not (pre-   
 longer (again, not a chronological, but a sent with me). “J find” (A, V.) is   
 logical sequence, ‘it no more be said, omitted by our four oldest MSS.   
 that’) I that perform (see above, on ver. 19.] And this non-presence of the doing   
 15) it, but sin that dwelleth in me.— good is shewn by my acts, in that I do   
 Here the “I” is not the complex responsi- not the good that I desire (tc do), but   
 ble self, which the evil decd is the evil which I do not desire, that I do.   
 and which incurs the guilt of working it: 20:1 The inference of ver. 17   
 but the self of the wit in its higher restated, with the premiss of ver. 16 in   
 sense, the “inner man” of ver. 22. The the place of “so now :”’—but its meaning is   
 not bearing this in mind has led to error now clearer and deeper than then; weknow   
 in interpretation and doctrine: for ex- now that the “Z” which does not the evil   
 ample, when it is that the Chris- thing, is the better self the inner man,   
 tian is not responsible for his sins com- —whereas the “me” in which sin dwells   
 mitted against his spiritual and higher and rules, though included in the complex   
 judgment : whereas we are all responsible self, is the lower self, my flesh. And so   
 for the works of the sin that dwelleth in the way is now prepared for at once set-   
 us, and it is in this subjection to and ting forth the conflict within us between   
 entanglement with the law of sin in our these two. 21.) I find therefore   
 (i.e. as appears from what has been de-