16—24, ROMANS. 61   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 when I would do good, evil therefore this law, that, when I de-   
 is present with me. 2+ For sire to do that which is good, evil is   
 I delight in the law of present with me.   
 God after the inward man: lin the law of God after ‘the sdelight +”!   
 23 but I see another law man: % but "I see a different law uaany.   
 in my members, warring in \*my members, warring against \*eh.v1.2s,19.   
 against the law of my mind, the law of my mind, and bringing   
 and bringing me into cap- me into captivity to the law of sin   
 tivity to the law of sin which is in my members.   
 which is in my members. wretched man that I am! who shall   
 24 O wretched man that I) 24 O   
 am! who shall deliver me from the body of this   
 from the body of this   
 deliver me   
   
   
 tailed) this law (presently to be defined as not the law of God,—any more than the   
 the law of sin in my members), that (con- different law in my members is the law of   
 sisting in this, that) when I desire (lite- sin,—but both meaning the standard or   
 rally, to me desiring) to do good, evil is rule set up, which inclination follow:   
 present with (see above, ver. 18) me. the one in the mind, in harmony with the   
 22, 23.] Explanation of the conflict law of God,—the other in the members   
 above alleged to exist. For I delight in or flesh, subservient, and causing sub-   
 the law of God after the inward man (the servience, to the principle or law of sin),   
 inward man is equivalent to the mind, and bringing me (the whole complex self   
 ver. 25; compare St. Peter’s “ hidden —the ‘me’ of personality and action)   
 man of the heart,’ 1 Pet. iii. But not into captivity to the law of sin (the sinful   
 merely the mental and reasoning part of principle, of resistance God’s law: sin,   
 man :—for that surely does not delight in as awakened and set energizing, ver. 9,   
 the law of God :—it is absolutely necessary by that law) which is in my members.—   
 to presuppose the influence of the Holy Commentators have much disputed whether   
 Spirit, and to place the man in @ state of this different law, and the law of sin,   
 grace, before this assertion can be true. being in my members, are different, or the   
 And it is suprising to find Commentators same. It appears to me (see above) that   
 denying the gradual introduction of the the identity cannot be maintained without   
 spiritual man in the description of this introducing great confusion into the sen-   
 conflict. True, THE Spirit is not yet in- tence.   
 troduced, because purposely kept back until 24.) The division of the man against him-   
 treated of as the great Deliverer from this self,—his inward conflict, and miserable   
 state of death; the man is as yet described state of captivity to sin in the while   
 as compounded of the outer and inner man, with the mind ke loves and serves the law   
 of the flesh the mind, and the opera- of God. From this wretched condition,   
 tions of the detailedas if unassisted, which is a very death in life, who shall   
 —even the term spirit, for human spirit, deliver him? The expression body cannot,   
 being as yet avoided, —but all this is done, well be figurative, meaning, “the totality   
 because the object is to set conflict and of sins,” or “the deadly mass of sin,” but   
 misery, as existing even in the spiritual must, on account of the part which the   
 man, in the strongest light, so that the flesh and the menbers have hitherto borne,   
 question in ver. 244 may lead the way to be literal. The body of this death will   
 the veal uses and blessed results of this mean, ‘the body whose subjection to the   
 conflict in ch. but I see (equivalent Jaw of sin brings about this of misery,’   
 to “find ? —as if he were a spectator of compare “the body of sin,” ch. vi. 6.   
 that which is going on within) a different From this body, as the instrument whereby   
 law (differing in and aim, not “an- he is led captive to the law of sin and   
 other” merely) in my members (i.e. in death, he cries out for deliverance: i.e.   
 my flesh, as in ver. 18) warring against to be set free, as ch. viii. from the law   
 (in continual dissension and conflict with) of sin and death.—The cry is uttered, as   
 the law of my mind (the consent, viz. De Wette well observes, in full conscious-   
 to the law of God, which my mind yields; ness of the deliverance which Christ has