but departing from the letter.

**13.**] The *open sepulchre* is an emblem of *perdition*, to which their throat, as the instrument of their speech, is compared.

**19.**] He proves the applicability of these  
texts to the Jews by their being found in  
the *Jewish Scriptures* : not in any *Gentile  
representation*, which might exclude Jews,  
but spoken universally, in those very  
books which were the cherished possession  
of the Jews themselves.

**the law**] Here used in the widest sense, as importing the whole O. T., the law, prophets,  
and Psalms: see John x. 34, where our  
Lord cites a Psalm as in ‘*the law*,’

**it speaketh**] Not merely “ *saith* ;” the verb  
is different the second time, and the sense  
is, that whatever the law says, its speech  
or address is to, or **for**, i.e. its language  
belongs to, is true of, when not otherwise  
specified, **those who are under** (literally,  
in) **the law**. So that the Jews cannot  
plead exemption from this description or  
its consequences.

**in order that**]—not ‘*so that*:’ the bringing in all the  
world guilty before God is an especial and  
direct aim of the revelation of God’s justice  
in the law,—that His grace by faith in  
Christ may come on all who abandon self-righteousness and believe the gospel.

**every mouth may be stopped**] If the *Jew’s*  
mouth is shut, and his vaunting in the  
law taken away, then much more the *Gentile’s*, and the *whole world* (see above, ver. 6) becomes guilty before God.

**20.**] *The solemn and important conclusion of  
all the foregoing argument*. But not only  
the *conclusion from it*: it is also the great  
truth, which when arrived at, is seen to  
have necessitated the subordinate conclusion of ver. 19, the stopping of every mouth,  
&c. And therefore it is introduced, not  
with an illative conjunction, ‘*wherefore*’  
(which the original word will not bear),  
but with ‘because.’ **Because by the works  
of the law** (GOD’S LAW: whether in the  
partial revelation of it written in the consciences of the Gentiles, or in the more  
complete one given by Moses to the Jews,  
—not, *by works of law*: no such general  
idea of law seems to have ever been before  
the mind of the Apostle, but always *the  
law*, emanating from God) **shall no flesh  
be justified before Him** (the future as implying impossibility,—perhaps also as referring to the great day when *all flesh* shall  
stand before God,—perhaps also as a citation from Ps. cxliii. 2, “*In thy sight shall*