*no man living be justified*”).—The Apostle  
does not here say either (1) that justification by legal works would be impossible if  
the law could be wholly kept, or (2) that  
those were not justified who observed the  
prescribed sacrifices and offerings of the  
ceremonial law (of which he has never  
once spoken, but wholly of the moral):  
but he infers from his argument on *matters  
of fact*, a result in matter of fact : ‘*Mankind, Jew and Gentile, have all broken God’s law, and are guilty before Him: Man keeps not God’s law. By that law then he  
cannot arrive at God’s righteousness.*’

**for through** (by means of) **the law** (as before,  
whether partially known to the Gentile or  
more fully to the Jew) **is the knowledge  
of sin** (whatever knowledge each has,—whether the accusing and excusing of the  
Gentile’s conscience, or the clearer view of  
offence against Jehovah granted to the  
Jew).—The reasoning is:—the law has no  
such office, in the present state of human  
nature manifested both in history and  
Scripture, as to *render righteous*: its office  
is altogether different, viz., to *defect and  
bring to light the sinfulness* of man. Compare Gal. ii. 16.

**21–26.**] *The Apostle resumes the declaration of* ch. i. 17  
(having proved that man has no righteousness of his own resulting from “the  
observance of God’s law): viz. *that God’s  
righteousness is revealed by Christ, whose  
atoning Death is, consistently with God’s  
justice, sufficient for the pardon of sin to  
those who believe in Him.*

**21. now**] Is  
this meant of *time*,‘*now*,’ in contradistinction to ages past, as in ver. 26, ‘*at this time*,’—or is it merely equivalent to ‘as things are, ‘*now we find?*’ The former is *true* in sense, and applicable to the circumstances of the gospel: but the meaning is  
*too strong*, where no contrast of time is expressly in view. I therefore prefer the  
latter, especially as St. Paul’s usage elsewhere justifies it; see ch. vii. 17; 1 Cor. xv. 20.

**apart from** (i.e. without the help of)  
**the law**] ‘independently of the law;’ not  
‘without the *works* of the law:’ for here  
itis not *the way to the righteousness of  
God* which is spoken of (which is *faith*),  
but that righteousness *itself*.

**the righteousness of God**: in what sense, see  
ch. i, 17, and note.

**hath been manifested**] viz. in the facts of the gospel.  
The perfect tense sets forth the manifestation of this righteousness in history as an *accomplished and still enduring fac*t,—on  
the other hand, the present tense in ch, i. 17 denotes the continual unfolding of this  
righteousness in the hearts and lives of  
faithful believers.

**being witnessed**] **being borne witness to** (present tense,  
because the law and prophets remain on  
record as a revelation of God’s will) **by the  
law and the prophets** (not merely the  
types and prophecies, but the *whole body*  
of the Old Testament; see Matt. xxii. 40).

**22. unto all and upon all**] these  
prepositions depend on the verb **hath been  
manifested** (is revealed); unto (‘towards,’  
‘so as to penetrate to’) **all and upon**  
(‘over,’ ‘so as to be shed down on,’ but.  
in the theological meaning, no real difference of sense from ‘unto;’ this repetition  
of prepositions to give force is peculiar to  
St. Paul, see ver. 30, and Gal. i. 1) **all who  
believe**. Probably the repetition of all  
was suggested by the two kinds of believers, “Jew and Gentile, so as to prepare  
the way for the next clause, “*there is no  
distinction*” (but still no essential difference  
in the interpretations of **unto** and **upon**  
must be sought).

**23. fall short**]  
The reason for substituting this for **come  
short of** the A. V. is this, the latter may