the general meaning, but not especially  
treated here, — the quotations following not  
having any reference to it. (3) The meaning, *end in the sense of object or aim*,  
above adopted, is that of Chrysostom,  
Beza, and others. Chrys. observes: “For  
if Christ is the end of the law, he who has  
not Christ, although he may seem to  
possess righteousness, possesses it not: but.  
he who has Christ, even it he have not  
thoroughly observed the law, has all. To  
take an example. The end of the art of  
medicine is health. As, therefore, he who  
is able to produce health, even if he know  
nothing of medicine, has all: but he who  
knows not how to produce health, however  
he may seem to study the art, fails altogether: so it is with the law and faith: he  
who has the latter, has the end of the  
former: but he who has not the latter, is  
stranger to both”) **unto righteousness** (i.e.  
so as to bring about righteousness, which  
the law could not do) **to every one that  
believeth.**—‘ Had they only used the law,  
instead of abusing it, it would have been  
their best preparation for the Saviour’s  
advent. For indeed, by reason of man’s  
natural weakness, it was always powerless  
to justify. It was never intended to make  
the sinner righteous before God; but rather  
to impart to him a knowledge of his sinfulness, and to awaken in his heart earnest longings for some powerful deliverer.  
Thus used, it would have ensured the  
reception of the Messiah by those who now  
reject Him. Striving to attain to real  
holiness, and increasingly conscious of the  
impossibility of becoming holy by an imperfect obedience to the law’s requirements, they would gladly have recognized  
the Saviour as the end of the law for righteousness.” Ewbank. **5.**] **For** (proof  
of the impossibility of legal righteousness,  
as declared even in the law itself) **Moses  
describeth the righteousness which is of**(abstract,—not implying that it has ever  
been attained, but rather presupposing the  
contrary) **the law**, **saying**] **That the man  
which hath done them** (the ordinances of  
the law) **shall live in** (in the strength of,  
by means of, as his status) it (the “righteousness accruing by such doing of them.  
The reading “ *them*,” in A. V., is against  
the authority of our most ancient MSS.).  
—As regards the *life* here promised, the  
Jewish interpreters themselves included in  
it more than mere earthly felicity in Canaan,  
and extended their view to a better  
life hereafter. Earthly felicity it doubtless *did* impart, comp. Deut. xxx. 20; but  
even there *‘life’* seems to be a general  
promise, and length of days a particular  
species of felicity. ‘In the New Test.,”  
Tholuck observes, “this idea (of life) is  
always exalted into that of life blessed and  
eternal :—see Matt. vii. 14; xviii. 8, 9;  
Luke x. 28.”

**6–8.** ] *The righteousness which is of  
faith is described, in the words spoken  
in Scripture by Moses of the commandment given by him,—as not dependent on a long and difficult process  
of search, but near to every man, and in  
every man’s power to attain*. I believe  
the account of the following citation will  
be best found by bearing in mind that the  
Apostle is speaking of Christ as the end of  
the law for righteousness to the believer.  
He takes as a confirmation of this, a  
passage occurring in a prophetic part of  
Deuteronomy, where Moses is foretelling  
to the Jews the consequences of rejecting  
God’s law, and His mercy to them even  
when under chastisement, if they would  
return to Him, He then describes the  
law in nearly the words cited in this verse.  
Now the Apostle, regarding Christ as the  
end of the law, its great central aim and  
object, quotes these words not merely as  
suiting his purpose, but as bearing, where  
originally used, an *a fortiori* application  
to faith in Him who is the end of the law,  
and to the commandment to believe in  
Him, which (1 John iii. 23) is now ‘*God’s  
commandment*.’ If spoken of *the law* as a  
manifestation of God in man’s heart and  
mouth, much more were they spoken of  
Him, who is *God manifest in the flesh*, the  
*end of the law and the prophets*. This  
view is, it is true, different from that of  
almost all eminent Commentators, ancient  
and modern,—who regard the words as  
merely *adapted* or *parodied* by the Apos-  
tle as suiting his present purpose. But.  
we must remember that it is in this passage  
St. Paul’s object not merely to *describe*