*justified:’* our language not admitting of the  
logical form of the Greek: but by this  
transposition of the negative, the sense is  
not accurately rendered).

**17.]** *continues the argument.* **But if, seeking**(put first for emphasis—in the course of  
our earnest endeavour) **to be justified in  
Christ** (as the element—the Body, comprehending us the members. This is lost sight  
of by rendering as A.V., ‘*by* Christ’), **we  
ourselves also** (you and I, addressed to  
Peter) **were found [to be] sinners** (as we  
should be, if we regarded the keeping of  
the law as necessary; for we should be in  
the situation of those Gentiles who in the  
Judaistic view are *sinners*, faith having  
failed in obtaining righteousness for us,  
and we having cast aside the law which  
we were bound to keep), **is not Christ a  
minister of sin** (i.e. are we to admit the  
consequence which would in that case be  
inevitable, that Christ, having failed to obtain for his own the righteousness which is  
by faith, has left them sinners, and so has  
done all his work only to minister to a  
state of sin)? Theodoret expresses well the  
argument. “If our having left the law  
and become attached to Christ, expecting  
by our faith in Him to gain righteousness, is to be accounted transgression, the guilt will lie on our Master Christ Himself: for  
He it was who proposed to us the new  
covenant. But God forbid that we should  
dare to utter such a blasphemy.”

**18.] For** (substantiates the **God forbid**, and  
otherwise deduces the *being found sinners*)  
**if the things which I pulled down, those  
very things** (and no others) **I again build  
up** (which thou art doing, who in Casarea  
didst so plainly announce freedom from the  
Jaw, and again here in Antioch didst practise it thyself. The *first person* is chosen  
**for courtesy’s sake**; the *second* would have  
placed Peter, where the first means that  
he should place *himself*)**, I am proving  
myself a transgressor** (a *transgressor* is  
the species, bringing me under the genus  
*sinner*. So that this is the explanation of  
the *being found sinners*). The *force* of the  
verse is,—‘You, by now reasserting the  
obligation of the law, are proving (as far  
as in *you* lies) that your former step of  
setting aside the law was in fact a *transgression* of it:’ viz. in that you neglected  
and set it aside.

**19.] For I** (I myself:  
the pronoun of the first person, for the  
first time expressed in the Greek, is marked  
and emphatic. The first person of the  
*last* verse, serves as the transition point to  
treating, as he now does, of HIS OWN state  
and course. And this “I,” as that in  
Rom. vii., is purely and *bona fide* ‘I Paul;’  
not ‘I and all believers’) **by means of the  
law died to the law** (Christ was the end of  
the law for righteousness: the law itself,  
properly apprehended by me, was my  
“guide” to Christ: and in Christ, who  
fulfilled the law, I died to the law: i.e.  
satisfied the law’s requirements, and passed  
out of its pale)**, that I should live to God**(the end of Christ’s work, LIFE unto God).  
Many of the Fathers, and others, take  
the first **law** here to mean the Gospel (the  
“*law of the Spirit of life*” of Rom. viii. 2):  
but it will be manifest to any who follow  
the argument, that this cannot be so.  
This “*through the law dying to the law*”  
is in fact a compendium of his expanded experience in Rom. vii.: and also of his argument in ch. iii. iv. below.

**20.] I am**  
(‘*and have been*’) **crucified with Christ**(specification of the foregoing *dying*: the  
way in which I died to the law was, by  
being united to, and involved in the death  
of, that body of Christ which was crucified):  
**but** (so literally) **it is no longer I that live,**