6—20. ROMANS.   
   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED.   
 unprofitable ; there is none gether become unprofitable ; there is   
 that doeth good, no, not none that doeth good, no, not so   
 one. 1 Their throat is an much as one. 18" Their throat is an »Pss.9   
 open sepulchre ; with their open sepulchre; with their tongues   
 tongues they have used de- they have used deceit; ° the poison oPss.cx.s.   
 ceit ; the poison of asps is of asps is under their lips: 1? whose psa. x.7.   
 under their lips: 14 whose mouth is full of cursing and bitter-   
 mouth is full of cursing ness: 14 their feet are swift to shed ¢fr0r, 26,   
 and bitterness : 15 feet blood: 16 destruetion and misery are   
 are swift to shed blood: in their ways: and the way of   
 16 destruction and misery peace have they not known. 18\* There r Pes.   
 are in their ways: 7 and is no fear of God before their eyes.   
 the way of peace have they   
 not known: 8 there is no   
 Sear of God before their   
 eyes. 19 Now we know that   
 what things soever the law 19 Now we know that what things   
 saith, it saith to them who soever \*the law saith, it speaketh siomzs.a   
 are under the law: that to them who are under the law; in   
 every mouth may be stop- order that ‘every mouth may be toby.16.   
 ped, and all the world may   
 become guilty before God. stopped, and that “all the world # 3. 42.   
 20 Therefore by the deeds may be brought under the judgment ate Xvi.   
 of the law there shall no of God. \*° Because \* by the works =¥s 20, &   
 flesh be justified in his of the law shall no flesh be ijestiitedl fp   
 sight: for by the lawis the   
 it ties,   
   
 but departing from the letter. 13.) righteousness and believe the gospel.   
 The open sepulchre is an emblem of per- every mouth may be stopped] If the Jew’s   
 dition, to which their throat, as the instru- mouth is shut, and his vaunting in the   
 ment of their speech, is compared. law taken away, then much more the Gen-   
 19.] He proves the applicability of these tile’s, and the whole world (see above, ver.   
 texts to the Jews by their being found in 6) becomes guilty before God. 20.)   
 the Jewish Scriptures : not in any Geatile The solemn and important conclusion of   
 representation, which might exclude Jews, all the argument. But not only   
 but spoken universally, in those very the conclusion from it: it is also the   
 books which were the cherished possession truth, which when arrived at, is seen to   
 of the Jews themselves. the law] have necessitated the subordinate conclu-   
 Here uscd in the widest sense, as import- sion of 19, the stopping of every mouth,   
 ing the whole O. T., the law, prophets, &c. And therefore it is introduced, not   
 and Psalms: see John x. 34, where our with an illative conjunction, ‘ wherefore’   
 Lord cites a Psalm as in ‘the law, (which the original word will not bear),   
 it speaketh] Not merely “ saith ;” the but with ‘because.’ Because by the works   
 is different the second time, and the sense of the law (Gop’s Law: whether in the   
 is, whatever the law says, its speech partial revelation of it written in the con-   
 or address is to, or for, i.e. its language sciences of the Gentiles, or in- the more   
 belongs to, is true of, not otherwise complete one given by Moses to the Jews,   
 specified, those who are under (literally, —not, by works of law: no such generai   
 in) the law. So that the Jews cannot idea of law seems to have ever been before   
 plead exemption from this description or the mind of the Apostle, but always the   
 its consequences. in order that] law, emanating from God) shall no flesh   
 —not ‘so that:’ the bringing in all the be justified before Him (the future as im-   
 world guilty before God is an especial and plying impossibility,—perhaps also as   
 direct aim of the of God’s justice ring to the great day when all flesh shall   
 in the law,—that His grace by faith in stand before God,—perhaps also as a cita-   
 Christ may come on all who abandon sclf- tion from Ps. cxliii. “In thy sight shall