26 ROMANS. JUNG   
 AUTHORIZED VERSION REVISED.   
 rebvii7, in his sight: for ¥ through the law AUTHORIZED VERSION.   
 knowledge of sin. 71 But   
 now the righteousness of   
 [cometh] the knowledge of sin. God without the law is   
 21 But now apart from the law 7 the manifested, being witnessed   
 righteousness of God hath been by the law and the pro-   
 phets; 72 even the right-   
 a John 46. manifested, being witnessed by the eousness of God which is   
 ‘Acts law "and the prophets; \*\* even the by faith of Jesus Christ   
 beh.i.2 righteousness of God \* through faith unto all and upon all them   
 ech. iv. 10. of Jesus Christ unto all + [and upon | that believe: for there is   
 throughout. for ‘there is no no difference; \*3 for all   
 t Omitted SS all] that believe: ©all have sinned, have sinned,and come short   
 most of ' and fall short of the glory of God; of the glory of God;   
 M   
   
   
 no man living be ”).—The Apostle expressly in view. I therefore prefer the   
 does not here say either (1) that justitica- latter, especially as St. Paul’s usage else-   
 tion by legal works would be impossible if where justifies it; ch. vii. 1 Cor. xv.   
 the law could be wholly kept, or (2) that 20. apart from (i.e. the help of)   
 those were not justified who observed the the law] ‘independently of the law;’ not   
 prescribed sacrifices and offerings of the ‘without the works of the law:’ for here   
 ceremonial law (of which he has never itis not the way to the righteousness of   
 once spoken, but wholly of the moral): God which is spoken of (which is faith),   
 but he infers from his argument on matters but that righteousness itself. the   
 of fact, a result in matter of fact : ‘ righteousness of God: in what sense, see   
 kind, Jew aud Gentile, have all broken ch. i, and note. hath been mani-   
 God’s law, and are guilty before Him: Man fested] viz. in the facts of the gospel.   
 Keeps not God’slaw. By that law thenhe The perfect tense sets forth the manifesta-   
 cannot arrive at God’s righteousness.’ tion of this righteousness in history as an   
 for through (by means of) the law (as accomplished and still enduring fact,—on   
 whether partially known to the Gentile or the other hand, the present tense in ch, i.   
 more fully to the Jew) is the knowledge 17 denotes the continual unfolding of this   
 of sin (whatever knowledge each has,— righteousness in the hearts and lives of   
 whether the accusing and excusing of the faithful believers. being witnessed]   
 Gentile’s conscieuce, or the clearer view of being borne witness to (present tense,   
 offence against Jehovah granted to the because the law and prophets remain on   
 Jew).—The reasoning is :—the law has no record as a revelation of will) by the   
 such office, the present state of human law and the prophets (not merely the   
 nature manifested both in history and types and prophecies, but the whole body   
 Scripture, as to render righteous : its of the Old Testament ; see Mutt. xxii. 40).   
 is altogether different, viz., defect and 22. unto all and upon all] these   
 bring to light the sinfulness man. Com- prepositions depend on the verb hath been   
 pare Gal. ii. 16. 21—26.] The Apos- manifested (is revealed) unto (‘towards,’   
 tle resumes the declaration of ch. i. 17 “so as to penetrate to’) all and upon   
 (having proved that man has no right- (‘over,’ ‘so as to be shed down on,’ but.   
 eousness of his own resulting from “the in the theological meaning, no real differ-   
 observance of God’s law) : viz. that God’s ence of sense from ‘unto;’ this repetition   
 righteousness is revealed by Christ, whose of prepositions to give force is to   
 atoning Death is, consistently God’s St. Paul, see ver. and Gal. i. 1) all   
 justice, sufficient ihe pardon of sin to believe. Probably the repetition of all   
 those who believe in Him. 21. now] Is was suggested by the two kinds of be-   
 this meant of time, ‘now,’ in lievers, and Gentile, so as to prepare   
 tion to ages past, in ver. 26, this time,’ the way for the next clause, “ there is no   
 —or is it merely equivalent to ‘as things distinction” (but still essential difference   
 are, ‘now we find!’ The former is true in the interpretations of unto and upon   
 ju sense, and applicable to the circum- must be sought). 23. fall short]   
 stances of the gospel: but the meaning is The reason for substituting this for come   
 too strong, where no contrast of time is short of the A. V. is this, the latter may