

shall be justified." There were men then, as there are now, who valued themselves upon the extent of their knowledge, forgetting that with increase of knowledge comes increase of responsibility, and that so far from our knowledge being an excuse for our sin, it increases our guilt and exposes us to a weightier retribution. He reminded these people that it was not what they knew but what they did which determined their moral status in the sight of God. He said to them, in effect, "Ye have heard the law but ye have not done it; your hope of justification before God on legal grounds is, therefore a false hope. In order to establish your claim to justification by the law, you must first prove that you have kept it. But this you cannot do. Hear your own law, of which you make your boast, and by which you hope to be saved: There is none righteous, no not one: there is none that seeketh after God. They are all gone out of the way they are altogether become unprofitable; there is none that doeth good no not one. Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood, destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes. Now we know that what the law saith, it saith to them that are under the law, that every mouth may be stopped and all the world become guilty (*be convicted of guiltiness*) before God." What then is the inevitable conclusion to be drawn from these facts, than that which the Apostle draws? "Therefore by the deeds of the law there shall be no flesh justified in His sight." Let us put the substance of the apostle's argument in the form of a syllogism. None can be justified by the deeds of the law but such as do the deeds of the law: but neither Jew nor Gentile do the deeds of the law: therefore neither Jew nor Gentile can be justified by the deeds of the law.

Admit his premises and there is no possibility of evading his conclusion. He does not deny that if a man could be found who had kept the whole law, both in its letter and in its spirit, he would be justified; nay he distinctly and unequivocally affirms this; but he denies that such an one can be found, and therefore concludes that, in the presence of the law, the whole race is