

- "no" (Οὐκ [ouk] = extremely strong neg.; i.e., with absolutely no possibility of a thing coming to pass).
- "flesh" (Nom. Sing. Σάρξ [sarx] = the term often refers to the power or energy of mankind which he has by nature but not by anything spiritual - here, the term refers in this context to "flesh" in the sense of human beings; i.e. no man/woman)
  - Note: To really bring great emphasis to bear on the stress of this statement Paul uses the little term Πᾶς [pas] (in agreement with [sarx]), hence slamming the door shut with NOT EVEN ONE PERSON OF ADAM'S RACE BEING EXCUSED OR EXCLUDED!
- "justified" (Fut. Pass. Ind. δικαιώω [dikaiow] = it NEVER means to "regard as fair and right" or "Just as though you had never sinned" - it refers to the act of God whereby one is DECLARED legally just, right, and as he ought to be in order to attain the divine norms & standards of Righteousness by way of imputation - the word refers to the legal and objective side of justification unto eternal life, referring to the act of God by which He imputes to the Believer the positive achievement of Jesus Christ in His cross work as the Kinsman/Substitute Redeemer).
- "in his sight" (ἐνώπιον [enwpiou] = before the eye, in the face of, in the presence of {literally or mentally}).

"for by the law is the knowledge of sin."

- "knowledge" (ἐπίγνωσις [epignwsis])
- "sin" (ἁμαρτία [hamartia] = missing the mark)

SUMMARY COMMENTS:

1) The Law of Moses has a whole host of purposes, however, in this immediate context all that is in view is that purpose described as bringing about a "knowledge of sin."

2) The Law of Moses, being PERFECT and RIGHTEOUS because it came from God, Himself, is the only possible means of producing self-justification (if self-justification could be done) on the face of the earth. (Deut.4:1-9 (:8))

3) In this context, the apostle Paul is dealing with those who have been thinking, or still have any whisper or vestige of thoughts left in their mind, (after his final summation is ended), that the purpose of the Law of Moses was to allow them, by their works, to justify themselves in God's eyes.

4) At this point, as Paul's final summation and concluding argument closes with the full guiltiness being now brought fully home to the offender; every mouth is SHUT (he has nothing else to say), and by cutting off in his thinking any attempt to pick up that Law contract in an attempt to justify himself (which, by nature he would be inclined to do, and which would be his last "flicker" of hope, now extinguished by Paul); that offender can only drop his head to his chest and conclude in his thinking: 'I AM TOTALLY LOST. I AM TOTALLY HELPLESS. I AM TOTALLY HOPELESS.'

5) Paul's statement in vs.20, "for by the law is the knowledge of sin", is declaring an assertive and CORRECTIVE statement, that when it comes to the Law of Moses, and someone's justification in God's sight, that Law just makes sin KNOWN and you stand GUILTY AS CHARGED!