

venant with Abraham an argument in favor of his design, proving from it that the Gentiles were embraced as his seed. And here let it be noted that the justification by works, and that by faith, of which Paul speaks, and of which our systems speak, are quite different things. To quote his words, and apply them to our questions about faith and works, is illogical, inconclusive, and absurd.

In proof that the Gentiles were included in the promises made to Abraham, and actually participated in his faith, in the beginning of the fifth chapter, he introduces their "experience," and identifies himself with them. After detailing these, and showing that Jesus died for them, as well as for the Jews; and that they, being reconciled by his death, would, most certainly, be saved through him; from the twelfth verse to the end of the chapter he shows the *reasonableness* of this procedure. For although the Jews might continue to cavil about the covenant of peculiarity with Abraham, he shows that the Gentiles were equally concerned with the Jews, in the consequences of Adam's fall; and this section of the letter is decisive proof of the correctness of his arguments from the covenant with Abraham. While on this topic he expatiates on the superabundance of favour, that presents itself in the Divine procedure towards mankind, irrespective of national peculiarity, in a most striking contrast of the consequences of Adam's disobedience and the obedience of his antitype.

He meets an objection, in the sixth chapter, to the superabundance of this favor, and expatiates on it to the close; and in the seventh resumes the nature and design of the law, and by placing himself under it, and showing in himself the legitimate issue of being under it, proves its inefficacy to accomplish that for which the Jews argued it was designed.

In proving that the believing Jews were *not under the law*, he carries his arguments so far, as to lay the foundation for the Judaizers to object that he represented the law as a sinful thing. He might say, "*Is the law sin, then?*" an apparently natural conclusion from what he had said of its abrogation. This he refutes, and proves it to be "holy, just, and good." Then the Judaizer retorts, "*That which was good, then, was made death to thee?*" No, says Paul, but the law made *sin* death to me. This he demonstrates to the close of the chapter; in which he most lucidly represents the wretched condition of a Jew seeking eternal life by a law, which made his sins deserve death, and which he was unable to obey. The law clearly demonstrated goodness, righteousness, and virtue, but imparted no power to those under it, by which they could conform to it.

Thus, he is led, in the eighth chapter, to exhibit the privileges of the believing Jews and Gentiles as delivered from the law. In expatiating on the privileges and honors of these under the New Covenant, he represents them as the adopted sons of God, as *joint heirs* with Christ. He also shows that while they continued in the faith and "jointly suffered" with the Messiah, they were considered as the people of God, the called, elected, justified, and glorified ones; and that no distress nor power in the universe could separate such joint sufferers from the love of God. On this point he is most sublime. But in representing the Gentile believers as *the called* according to God's purpose—as the