

other system under discussion, namely, that of works. That men must be justified in the one way or the other being assured as admitted by both parties, it becomes necessary only to prove the negative of the one in order to establish the truth of the other. He accordingly proceeds to show that there is no salvation on the legal method, either for the Gentiles (i: 18-32) or for the Jews (ii: 1; iii: 20). This being accomplished, the declaration of (i: 17) is repeated, as requiring no further argument, and is more fully unfolded and explained (iii: 21-26). A conclusion bearing upon the glorying of the Jews is then added (iii: 27-30). The *general argument* is here closed. It is supported, however, and the doctrine is confirmed by evidences drawn from the Old Testament history as connected with the life of Abraham. This Old Testament argument fills the fourth chapter. In Chap. V. certain results in blessing, or blessed consequences of the doctrine, are set forth, prominent among which is the fact, that by the faith system justification is open to all men, without limitation to any one nation—with the same universality as that which is seen in the evil results coming from Adam's sin. In Chaps. VI.-XI., two leading objections to the doctrine are considered: one, that it tends to immorality, and the other that it contravenes the promises of God to His own chosen people. The former of these is considered in VI.-VIII., and starts from the declaration respecting the law (v: 20), which he had been led by the development of thought, in the fifth chapter, to introduce. That verse suggests two questions: First, does the doctrine of justification by faith involve a readiness to continue in sin, in order that the divine grace may abound in the way of forgiveness and mercy; and secondly, does it involve the idea that the divine law is, in itself, of immoral nature? To each of these questions Paul gives an emphatic negative answer, following the answer also with a detailed proof. In the former case he shows that the very idea of the faith system includes in itself a dying to sin, such that the believer cannot continue in it any longer, but must live a new life, animated by the opposite principle. In the latter he sets forth the manner in which sin, as a master, brings the man under its control, and even makes the holy law a means to the accomplishment of its own ends. In connection with this matter he gives the development and progress of the soul during the struggle of the higher and lower principles of the nature, until the man, in despair, cries out for a deliverer, and then tells of its entrance into and condition in the spiritual life to which it is brought through Christ. This spiritual condition involves life for the spirit as secured and realized already in this world; but the body still remains under the power of the death which came as the result of Adam's sin occasioning the sin of all men. If, however, the Christian follows along that line of suffering with Christ, the end of which is union with Him in glory, the final completeness of his redemption