

bring home the important truth to the consciences of his hearers, so as to persuade them to believe in him that they might be saved. The arguments which he employs for this are the three following.

1. "Be it known to you therefore, men and brethren, that through this man is preached to you the forgiveness of sins." Paul now speaks to them not as Jews, but as men,—as sinners. His language implies, that the remission of sins *may* be obtained, and that it may be obtained by Jesus Christ. That death, on account of which many objected to him, was the very reason why sinners should trust in Him, for by it, he made an atonement for sin; so that God can be just even while he justifies the ungodly. Every thing in the manner by which God has determined to save sinners, is at once, in the highest degree, honouring to Him, and suitable to man. The salvation is worthy of God; it is complete and it is free, so that whosoever believeth on Him shall not perish but have everlasting life.

2. Paul next tells his audience, that they could not obtain salvation in any other way, not even by the laws of Moses. "By Him all that believe are justified from all things, from which ye could not be justified by the laws of Moses." [39]. The Jews had so far mistaken the nature of the dispensation of Moses as to suppose, that justification could be obtained by keeping its precepts, and by its sacrifices and purifications. This was a topic on which they had strong prejudices; and in combating which, there was need for the utmost caution mingled with faithfulness. Even at this day, when the legal temper has not the apology of a misunderstood economy to protect it, it is heard with impatience. Paul's statement is, that by Jesus is obtained the remission of *all* sins. In this respect, the announcements of the Gospel are incomparably greater than any thing which the law had to offer; for there were many sins for which there was even no ceremonial provision made in the law of Moses. Were we, however, to suppose that Paul urged upon his audience faith in Jesus Christ on this ground, that there might through him, be obtained pardon for some sins, for which there was no provision made in the law, we should suppose, that there were *some* sins for which expiation was made by the law, but that the atonement by Christ could secure the remission of certain other sins, to which the law did not reach. In thinking so we should mistake his meaning. The language of Paul is not, justified from all the things from which ye could not be justified by the law of Moses, his meaning is, that sinners may, by faith, be justified from *all* sins, while by deeds of law no justification at all could be had. To have stated less than this, would have been to conceal the very glory of the gospel for fear of giving offence to the Jews.

3. Paul's third argument is a solemn warning to the Jews of the consequences of rejecting salvation by Jesus. "Beware therefore, lest that come upon you, which is spoken of in the prophets; "Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work