ledge of Paul’s ſtyle and manner, that he would peruſe his other Epiſtles with much greater eaſe.

That the Epiſtle to the Romans was written at Co­rinth by St Paul, is aſcertained by the teſtimony of the ancient Chriſtians. It was compoſed in the year 58, in the 24th year after Paul’s converſion, and is the ſeventh epiſtle which he wrote. From the Acts of the Apoſtles we learn that it muſt have been written with­in the ſpace of three months; for that was the whole period of Paul’s reſidence in Greece, (Acts xx. **1,** 2, 3.)

The following analyſis of this epiſtle we have taken from a valuable little treatiſe, intitled A Key to the New Teſtament, which was written by Dr Percy biſhop of Dromore. It exhibits the intention of the apoſtle, and the arguments which he uſes to prove his diſterent propoſitions, in the moſt conciſe, diſtinct, and connected manner, and affords the beſt view of this Epiſtle that we have ever ſeen.

“The Chriſtian church at Rome appears not to have been planted by any apoſtle; wherefore St Paul, left it ſhould be corrupted by the Jews, who then ſwarmed in Rome, and of whom many were converted to Chriſtianity, ſends them an abſtract of the principal truths of the goſpel, and endeavours to guard them againſt thoſe erroneous notions which the Jews had of juſtiſication, and of the election of their own nation.

“Now the Jews aſſigned three grounds for juſtification. Firſt, ‘The extraordinary piety and merits of their anceſtors, and the covenant made by God with theſe holy men.’ They thought God could not hate the children of ſuch meritorious parents: and as he had made a covenant with the patriarchs to bleſs their poſterity, he was obliged thereby to pardon their ſins. Secondly, ‘A perfect knowledge and diligent ſtudy of the law of Moſes.’ They made this a plea for the remiſſion of all their ſins and vices. Thirdly, ‘The works of the Eevitical law,’ which were to expiate ſin, efpecially circumciſion and ſacrifices. Hence they inferred that the Gentiles muſt receive the whole law of Moſes, in order to be juſtified and ſaved.

“The doctrine of the Jews concerning election was, ‘That as God had promiſed to Abraham to bleſs his ſeed, to give him not only ſpiritual bleſſings, but alſo the land of Canaan, to ſuffer him to dwell there in proſperity, and to conſider him as his church upon earth;’ That there­fore this bleſſing extended to their whole nation, and that God was bound to fulfil theſe promiſes to them, whether they were righteous or wicked, faithful or un­believing. They even believed that a prophet ought not to pronounce againſt their nation the prophecies with which he was inſpired; but was rather to beg of God to expunge his name out of the book of the living.

“Theſe previous remarks will ſerve as a key to un­lock this difficult Epiſtle, of which we ſhall now give a ſhort analyſis. See *Michaelis’s Lectures on the New Testament.*

“I. The Epiſtle begins with the uſual ſalutation with which the Greeks began their letters, (chap. i. 1—7.)

“II. St Paul profeſſes his joy at the flouriſhing ſtate of the church at Rome, and his deſire to come and preach the goſpel (ver. 8— 19.): then he inſenſibly introduces the capital point he intended to prove, *viz.*

"III. The ſubject of the goſpel (ver. 16, 17.), that it reveals a righteouſneſs unknown before, which is **de­**

rived ſolely from faith, and to which Jews and Gentiles have an equal claim.

“IV. In order to prove this, he (ſhows (chap. i. 18.— iii. 20.) that both Jews and Gentiles are ‘under ſin, i. *e.* that God will impute their ſins to Jews as well as to Gentiles.

“His arguments may be reduced to theſe ſyllogiſms (ch. ii. I. 17—24.) I. ‘The wrath of God is reveal­ed againſt thoſe who hold the truth in unrighteouſ- neſs; *i. e.* who acknowledge the truth, and yet ſin againſt it. 2. The Gentiles acknowledged truths; but, partly by their idolatry, and partly by their other deteſtable vices, they ſinned againſt the truth they acknowdedged. 3. Therefore the wrath of God is re­vealed againſt the Gentiles, and puniſheth them. 4. The Jews have acknowledged more truths than the Gen­tiles, and yet they ſin. 5. Conſequently the Jewiſh ſinners are yet more expoſed to the wrath of God (ch. ii. 1 —12.) Having thus proved his point, he anſwers certain objections to it. *Obj.* 1. ‘The Jews were well grounded in their knowledge, and ſtudied the law.’ He anſwers, If the knowledge of the law, without obſerving it, could juſtify them, then God could not have condemned the Gentiles, who knew the law by nature, (ch. ii. 13—16.) *Obj.* 2. ‘The Jews were circumciſed.’ *Anſ.* That is, ye are admitted by an outward ſign into the covenant with God. This ſign will not avail you when ye violate that covenant (ch. ii. 25. to the end). *Obj.* 3. ‘According to this doctrine of St Paul, the Jews have no advantage before others.’ *Anſ.* Yes, they ſtill have advantages; for unto them are com­mitted the oracles of God. But their privileges do not extend to this, that God ſhould overlook their ſins, which, on the contrary, Scripture condemns even in the Jews (ch. iii. 1 —19.) *Obj.* 4. ‘They had the Levitical law and ſacriſices.’ *Anſ.* From hence is no remiſſion, but only the knowledge of ſin, (ch. iii. 20.)

“V. From all this St Paul concludes, that Jews and Gentiles may be juſtified by the ſame means, namely, without the Levitical law, through faith in Chriſt: And in oppoſition to the imaginary advantages of the Jews, he ſtates the declaration of Zechariah, that God is the God of the Gentiles as well as of the Jews, (ch. iii. 21. to the end.)

**“VI.** As the whole bleſſing was promiſed to the faithful deſcendants of Abraham, whom both Scripture and the Jews call his children, he proves his former aſſertion from the example of Abraham; who was an idolater before his call, but was declared juſt by God, on account of his faith, long before his circumciſion. Hence he takes occaſion to explain the nature and fruits of faith, (ch. iv. 1. v. **11.)**

“VII. He goes on to prove from God’s juſtice, that the Jews had no advantages over the Gentiles with reſpect to juſtification. Both Jews and Gentiles had forfeited life and immortality, by the means of one common father of their race, whom they themſelves had not choſen. Now as God was willing to reſtore im­mortality by a new ſpiritual head of a covenant, viz. Chriſt, it was juſt that both Jews and Gentiles ſhould ſhare in this new repreſentative of the whole race (ch. v. 12. to the end).—Chap. v. ver. 15, 16. amounts to this negative queſtion, ‘Is it not fitting that **the** free gift **ſhould extend as far as the offence?'**