“VIII. He ſhows that the doctrine of juſtification,

as ſtated by him, lays us under the ſtrongeſt obligations of holineſs, (ch. vi. 1. to the end.)

“ IX. He ſhows that the law of Moſes no longer concerns us at all; for our juſtiſication ariſes from our appearing in God’s ſight, as if actually dead with Chriſt on account of our ſins; but the law of Moſes was not given to the dead. On this occaſion he proves at large, that the eternal power of God over us is not affected **by** this; and that whilſt we are under the law of Moſes we perpetually become ſubject to death, even by ſins of inadvertency, (ch. vii. 1. to the end.)

“X. Hence he concludes, that all thoſe, and thoſe only, who are united with Chriſt, and for the ſake of his union, do not live according to the fleſh, are free from all condemnation of the law, and have an undoubt­ed ſhare in eternal life, (ch. viii. 1—17.)

“XI. Having deſcribed their bleſſedneſs, he is aware that the Jews, who expected a temporal happineſs, ſhould object to him, that Chriſtians notwithſtanding endure much ſuffering in this world. He anſwers this objection at large, (ch. viii. 18. to the end)

“XII. He ſhows that God is not the leſs true and faithful, becauſe he doth not juſtify, but rather rejects and puniſhes, thoſe Jews who would not believe the Meſſiah, (ch. ix. x. xi. ) In diſcuſſing this point, we may obſerve the cautious manner in which, on account of the Jewiſh prejudices, he introduces it (ch. ix. I— *5.),* as well as in the diſcuſſion itſelf.

“He ſhows that the promiſes of God were never made to all the poſterity of Abraham, and that God al­ways reſerved to himſelf the power of chooſing thole ſons of Abraham whom, for Abraham’s ſake, he intend­ed to bleſs, and of puniſhing the wicked ſons of Abra­ham; and that with reſpect to temporal happineſs or miſery, he was not even determined in his choice by their works. Thus he rejected Iſhmael, Eſau, the Iſraelites in the deſert in the time of Moſes, and the great­er part of that people in the time of lſaiah, making them a ſacrifice to his juſtice, (ch. ix. 6—29.)

“He then proceeds to ſhow that God had reaſon to reject moſt of the Jews then living, becauſe they would not believe in the Meſſiah, though the goſpel had been preached to them plainly enough, (ch. ix. 30. x. to the end). However, that God had not rejected all his people, but was ſtiſſ fulfilling his promiſe upon many thouſand natural deſcendants of Abraham, who believed in the Meſſiah, and would in a future period fulfil them upon more; for that all Iſrael would be convert­ed, (ch. xi. 1**—**32.) And he concludes with admiring the wiſe counſels of God, (ver. 33. to the end.)

“XIII. From the doctrine hitherto laid down, and particularly from this, that God has in mercy accepted the Gentiles; he argues, that the Romans ſhould conſecrate and offer themſelves up wholly to God. This leads him to mention in particular ſome Chriſtian duties, (ch. xii.), *viz.*

“XIV. He exhorts them to be ſubject to magiſtrates (ch. xiii. 1—7.); the Jews at that time being given to ſedition.

“XV. To love one another heartily (ver. 2—10.) And,

“XVI. To abſtain from thoſe vices which were conſidered as things indifferent among the Gentiles, (ver. 11. to the end.)

“XVII. He exhorts the Jews and Gentiles in the Chriſtian church to brotherly unity, (ch. xiv. 1. xv**. 13.)**

“XVIII. He concludes his Epiſtle with an excuſe for having ventured to admoniſh the Romans, whom he had not converted; with an account of his journey to Jeruſalem; and with ſome ſalutations to thoſe perſons whom he meant to recommend to the church at Rome.” See *Michaelis's Lectures on the New Testament.*

Corinth was a wealthy and luxurious city, built upon the iſthmus which joins the Morea to the northern parts of Greece. In this city Paul had ſpent two years founding a Chriſtian church, which conſiſted of a mixture of Jews and Gentiles, but the greater part Gentiles.

About three years after the apoſtle had left Corinth, he wrote this Epiſtle from Epheſus in the year 56 or 57, and in the beginning of Nero’s reign. That it was written from Epheſus, appears from the ſalutation with which the Epiſtle cloſes, (chap. xvi. 19.) “The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord.” From theſe words it is evident, in the 1ſt place, that the Epiſtle was written in Aſia. 2dly, It appears from Acts xviii. 18, 19. that Aquila and Priſcilla accompanied. Paul from Co­rinth to Epheſus, where they ſeem to have continued till Paul’s departure.

St Paul had certainly kept up a confiant intercourſe with the churches which he had founded; for he was evidently acquainted with all their revolutions. They ſeem to have applied to him for advice in thoſe diffi­cult cafes which their own underſtanding could not ſolve; and he was ready on all occaſions to correct their miſtakes.

This Epiſtle conſiſts of two parts. 1. A reproof for thoſe vices to which they were moſt propenſe; 2. An anſwer to ſome queries which they had propoſed to him.

The Corinthians, like the other Greeks, had been accuſtomed to ſee their philoſophers divide themſelves into different ſects; and as they brought along with them into the Chriſtian church their former opinions and cuſtoms, they wiſhed, as before, to arrange them­ſelves under different leaders. In this Epiſtle Paul condemns theſe diviſions as inconſiſtent with the ſpirit of Chriſtianity, which inculcates benevolence and una­nimity, and as oppoſite to the conduct of Chriſtian teach­ers, who did not, like the philoſophers, aſpire after the praiſe of eloquence and wiſdom. They laid no claim to theſe nor to any honour that cometh from men. The apoſtle declares, that the Chriſtian truths were re­vealed from heaven; that they were taught with great plainneſs and ſimplicity, and proved by the evidence of miracles, (chap. i. 1 ). He diſſuades them from their di­viſions and animoſities, by reminding them of the great trial which every man’s work muſt undergo; of the guilt they incurred by polluting the temple or church of God; of the vanity of human wiſdom; and of glorying in men. He admoniſhes them to eſteem the teachers of the goſpel only as the ſervants of Chriſt; and to re­member that every ſuperior advantage which they enjoy­ed was to be aſcribed to the goodneſs of God, (chap. iii. 4).

2. In the fifth chapter the apoſtle conſiders the caſe of a notorious offender, who had married his ſtepmo-