§ u1.J WITH WHAT OBJECT, &. (antRopucrion.   
   
 likely to minister to the pride of the Jew, he forthwith turns to him and   
 abases him before God equally with the others. But when this is   
 accomplished, lest he should seem to have lost sight of the pre-eminence   
 of God’s chosen people, and to have exposed the privileges of the Jew   
 to the slight of the Gentile, he enumerates those privileges, and dwells   
 on the true nature of that pre-eminence. Again, when the great argu-   
 ment is brought to a close in ch. viii., by the completion of the bringing   
 in of life by Christ Jesus, and the absolute union in time and after time   
 of every believer with Him,—for fear he should seem amidst the glories   
 of redemption to have forgotten his own people, now as a nation   
 rejected, he devotes three weighty chapters to an earnest and affec-   
 tionate consideration of their case—to a deprecation of all triumph   
 over them on the part of the Gentile, and a clear setting forth of the   
 real mutual position of the two great classes of his readers. Then, after   
 binding them all together again, in ch. xii. xiii., by precepts respecting   
 Christian life, conduct towards their civil superiors, and mutual love, he   
 proceeds in ch. xiv. to adjust those peculiar matters of doubt,—now ren-   
 dered comparatively easy after the settlement of the great principle in-   
 yolving them,—respecting which they were divided. He recommends   
 forbearance towards the weak and scrupulous,—at the same time class-   
 ing himself among the strong, and manifestly implying on which side his   
 own apostolic judgment lay. Having done this, he again places before   
 them their mutual position as co-heirs of the divine promises and meréy   
 (ch. xv. 1—13), and concludes the Epistle with matters of personal   
 import to himself and them, and with salutations in the Lord. And   
 probably on re-perusing his work, either at the time, or, as the altéred   
 style seems to import, in after years at Rome, he subjoins the fervid and   
 characteristic doxology with which it closes.   
 5. There seems quite enough in the circumstances of the Roman   
 Church to have led naturally to such an Epistle, without supposing with   
 some critics, that an elaborate plan of written doctrinal teaching, to   
 supply the want of oral, was present to the mind of the Apostle. We   
 must not forget to whom he was writing, nor fail to allow for the   
 greater importance naturally attaching to an Epistle which would be   
 the cherished possession and exemplar of the greatest of the Gentile   
 churches. It was an Epistle to all Gentiles, from the Apostle of the   
 Gentiles: “J speak to you Gentiles: inasmuch as I am the Apostle   
 of the Gentiles, I glorify mine office.” It had for its end the   
 settlement, on the broad principles of God’s truth and love, of the mutual   
 relations, and union in Christ, of God’s ancient people, and the recently   
 engrafted world. What wonder then, if it be found to contain an expo-   
 sition of man’s unworthiness and God’s redeeming love, such as not even   
 Holy Scripture itself elsewhere furnishes ?   
   
   
   
   
   
   
   
   
   
   
   
   
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