§ vi.J CHARACTER AND STYLE. [ixrropucrion.   
   
 Paul’s teaching is certain, not from this Epistle only, but from the latter   
 Apostle’s own declaration in Gal. ii, 2, where he says, “J imparted to   
 them the gospel which I preach among the Gentiles, but privately to those   
 of note,” of whom St. Peter certainly was one. That he had scen, and   
 was familiar with, many of St. Paul’s Epistles, is equally undeniable‘,   
 The coincidences in peculiar expression and sequence of thoughts are too   
 marked to be accounted for by any participation in common forms of   
 teaching and thinking, even had this latter been the case, which it was   
 not. The coincidences now before us are of an entirely different nature   
 from those in the Epistle to the Hebrews, with the exception perhaps of   
 that one where an Old Test. citation is apparently taken from the Epistle   
 to the Romans,   
 3. If we seek for tokens of individual character and independence, we   
 shall find them at every turn, Such are, for instance, the designation of   
 the whole Christian revelation as “ the grace of God,” and treatment of it   
 as such, which prevails throughout the Epistle. Compare eh. i. 3, where   
 it is described as the power of regeneration: i. 10, where it is the salva-   
 tion promised by the prophets: ii. 19, where it breaks forth even in   
 sufferings : iv. where it is distributed in spiritual gifts: v. 10, where   
 it is the pledge of continued divine help : iii. 7, where it is itself the in-   
 heritance of life: i. 18, where it is the material of the revelation of Christ   
 at His coming. And connected with this same, is the way in which   
 1) God’s acts of grace are ever brought forward: e. g. i. 20, His fore-   
 ordination of Christ: v. 10, i. 15, ii, 9, His call of His people: i. 3, 23,   
 Tlis new-begetting of them by His word through Christ’s Resurrection :   
 iv. 14, the resting of His Spirit on them: iv. 11, i. 5, v. 6, 10, His care   
 for them in ministering strength to them, and guarding them by His   
 power to salvation: and 2) the connexion between God and His people   
 insisted on: e. g., ii. 9, 105 iv. 17, v. 2, generally : iii, 21, where Baptism   
 is “an enquiry towards God:” ii. 19, where “conscience of God,” an   
 expression nowhere else found, is a motive for enduring sufferings :   
 iy. 11, where Ilis glory is the ultimate motive of Christian action.   
 4, And in accordance with this constant setting forth of the reciprocal   
 relation of God and His people, we find our Blessed Lord ever intro-   
 duced as the Mediator : e.g. of things objective, as i. 3, of Regeneration ;   
   
   
   
   
   
   
   
   
   
 6 The following are a few of the most remarkable parallel passages: The address, as   
 compared with that of Rom., 1 Cor., 2 Cor. &c.: ch. i. 5, with Gal. iii. i. 21, with   
 Tom. iv. 24: fi, 1, with Col. iii, 8 (James i, 21): fi. 6, with Rom. ix. 33 (x. 1   
 13, 14, with Rom. 16, with Gal, v.13: ii, 18, with vi. 5, Col.   
 22: ii. 21, with Rom. vi. 1 1ff,, with Eph. v. 22, 1 Tim. ii, 9, 1 Thess. iv.   
 iii, 9, with Rom. xii. 10 f.: iii, with Rom. viii, 84, Eph.i. 21, 22: iv. 1, 2, with   
 Rom. vi. 7: iv. 10, 11, with Rom, xii, 6—8: v. 1, with Rom. viii, 18: y. 8, with   
 1 Thess. v. 6: v. 10, 11, with (Heb. xiii, 20, 21) Phil. iv. 19, 20: v. 14, with Rom.   
 xvi. 16, 1 Cor. xvi. 20, 1 Thess. v. 26.   
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