

the world have become the kingdoms of our Lord, and his saints shall triumph with him for a thousand prophetic years! These engross the whole apostolic writings.

The first of these three has been fully discussed and established in the testimonies of the four Evangelists. The second is recorded in the book of the Acts of the Apostles, and developed in the epistles. The third, in some passages of the epistles, but particularly and fully in the last revelation made to the Apostle John.

The epistle to the Romans is altogether devoted to the second—and was written with a design to prove that the believing Gentiles are, equally with the Jews, entitled to all rights and immunities of citizenship in the kingdom of God's own Son.

This brings us to the epistle to the Romans; in reference to which let it be remembered, that although the term *Roman*, in its most restricted sense, denoted a Pagan citizen of Rome, yet both Jews and proselytes who lived there were called *Romans* as well as the Pagan citizens of Rome. Hence Luke informs us that Roman sojourners, both Jews and proselytes, heard Peter announce the glad tidings on Pentecost in Jerusalem. Hence we may conclude that a congregation in Rome was formed soon after the return of the Roman Jews from Jerusalem.—Though the congregation in Rome was at first composed exclusively of Jewish disciples; after the calling of the Gentiles, and especially at the time when Paul wrote this letter, it was composed of Jews and Gentiles.

Without going into a long detail of particular proofs to come at the *design* of the Apostle in writing this letter, we may readily gather from the epistle itself that the Jewish and Gentile disciples in this congregation were not perfectly reconciled on account of certain questions and debates involving the Jewish peculiarity; that the great question between the Jews and Gentiles was not decided in this congregation, though so eminent in the Christian faith; that Paul wrote with a reference to the actual condition and circumstances of this people, according to the best information he had respecting them, not having been himself at Rome. As this congregation was placed in so conspicuous place, and was known to the whole Christian communities throughout the Roman empire, the settling of this question in Rome was a great object; and as the Apostle, though anxious to visit the city, had been prevented for a long time, he conceived the noble design of settling the difficulties between the Jewish and Gentile brethren in this city, by a long and argumentative epistle, embracing all the points of chief difficulty between the Jews and Gentiles in Rome and elsewhere. Such was the *design* of writing this letter, as the circumstances and allusions found in it, and all evidences, internal and external, evince.

Having formed such a design, the Apostle was at no loss how to execute it. He was well skilled in all the questions and customs, and expert in all the arguments of the Jews in the support of their peculiarity. He knew all that a Judaizer or an infidel Jew could say in support of his favorite theme. Besides, as the Judaizer, who aimed at bringing the Gentiles under the law, argued from the same topics that the infidel Jew handled to show the superiority of the Jews' religion and to oppose the Christian, the Apostle so arranges his arguments as to silence both. He