

in the divine estimation. In a word, he proves the Gentiles and Jews, whether considered nationally or individually, as "*without any difference*" respecting the great question which he discusses. He proves them "*all under sin*," and that God is equally "the God of the Gentiles and of the Jews."

3d. He, in the next place, exhibits "*the righteousness of faith*" as equally accessible to them both, as bearing the same aspect to them nationally and individually. In establishing this point, the difficulties existing between Jews and Gentiles, converted to Christianity, are decided. Forlet it be admitted that the Jews and Gentiles, *before* converted to Christianity, were *without difference*; that *when* converted to Christianity, they were *without difference*, as respected the righteousness of faith; and the consequence would be, that they should, *without difference*, be admitted into the Christian communities. This is the scope, design, and termination of the argumentative part of this letter, which closes with the end of the eleventh chapter.

But the Jews had many objections to make to the positions which the Apostle lays down; and in exhibiting their objections, they argued from various topics, which the Apostle was obliged to discuss before he could triumphantly establish his positions. The principal topics were—*Circumcision, the Covenant with Abraham, the Promise of Canaan, the Law of Sinai, the Election and calling of the nation as the covenanted people of God*. These embrace the chief topics of argument, and these Paul must meet and repel, before he can carry his point argumentatively.

In the third chapter he meets the first objection. He introduces the Jew saying, "*What profit is there in circumcision upon this hypothesis?*" This objection he meets, and while he acknowledges that it was an advantage to the Jew in several respects, he shows it avails nothing against the question he discusses. That circumcision made no man righteous, he fully proves; for in this respect the uncircumcised was as acceptable to God as the circumcised, and in some respects the Gentile condemned the Jew. After meeting a number of subordinate objections, growing out of this one, and fully proving from David's own words that the Jews were no better than the Gentiles, in the fourth chapter he meets the second grand objection, viz: "*What do ye, on this hypothesis, say that Abraham, the father of the Jews, obtained from the covenants of promise, and the works enjoined upon him?*" He shows that neither his circumcision, nor any work proceeding from that covenant, was accounted to him for righteousness; but that his *faith*, which he had as a Gentile, or "*before he was circumcised*," was "*accounted to him for righteousness*," and that his becoming the heir of a world, or of the promises made to him, arose not from any of the Jews' peculiarities. And while meeting their objections on this topic, he introduces those drawn from the *law*, and shows most explicitly that neither righteousness nor the inheritance of Canaan was derived through the law;—that Abraham was righteous, or had that righteousness in which the Gentiles are now accepted, and was secured of Canaan for his seed, without respect to law: for God gave Canaan to him and his seed by a *PROMISE*, centuries before the law was promulged. And thus he makes the co-