

will be the deliverance of the body also from death's power. Having thus fully met and answered the objection to his doctrine, which is founded upon a supposed tendency to immorality, he turns, in the ninth and following chapters, to that which the Jews especially would be inclined to urge, namely, that by its exclusion of all from justification who were not believers, it makes the promise of God fail. To this he replies that the promise has been misunderstood; that the principle of selection in the divine plan has been manifest from the beginning; that there is no injustice in such selection; that the real ground of the rejection of the Jews is their own refusal to yield to God's method of salvation; that in this lapse of the nation, however, God has not cast off His people; that, in His merciful design, the temporary lapse is for the immediate benefit of the Gentiles, and with their conversion is to be for the ultimate good of all; and that thus, the entire course of God's providential dealing with the world manifests, from the commencement to the consummation, wonderful goodness and love to mankind.

The doctrinal section is closed with an ascription of praise to God, and it is followed by an exhortation to the readers to devote themselves wholly to God's service. This leading exhortation is then, as it were, developed into various more especial ones, which bear upon duties of the Christian life, especially as connected with the condition and circumstances of the Church at that period, or as essential to the carrying out of that complete consecration which is urged as the sum of all that they have to do. The epistle thus moves along the line of one great thought, which the writer constantly keeps in his own mind, and to the impressing of which upon the minds of Roman believers he gives all his energy.

In the development of this thought and the argument by which he enforces it, the apostle, as I believe, was throughout in a joyous and grateful frame of mind. He had been bound and fettered by the minute details of the Jewish system; he had endured the burden of legalism as it comes upon those who conscientiously try to work out their salvation by conformity to ordinances; he had distressed his soul for years by the efforts to make no failure in duties and ceremonies; he had been in the terrible struggle which he depicts in the seventh chapter of the epistle. In a moment, as he was on the way to Damascus, the light was revealed to him, and the bondage of the law passed away. He stood forth a free man, in the liberty of the Gospel. From that day forward he was a new man, rejoicing in the wonderful truth which he had learned. He went everywhere, repeating the joyful message which he had to tell. It was natural that when he came to write out his defence of the doctrine of justification by faith—the Pauline gospel—in the most full and complete form for the Roman Christians, he should be in this joyous condition of mind.