

4. From which he argues indirectly the abrogation of the Mosaic rites and constitution, and then declares the fact.

5. He then declares the noble design of breaking down the wall of separation to be God's purpose, for making of both people a new, honorable, and happy society. This is the grand topic kept continually in view through this epistle; and from this the Apostle deduces numerous exhortations to the Gentiles and Jews to maintain unity and peace, and to cultivate that purity which comports with the character of the adopted sons of God. He sums up the reasons which should constrain the disciples in Ephesus to maintain unity and peace: for whether Jews or Gentiles, Barbarians, Scythians, bondmen or freemen, they were but *one body* under Christ the head; there was *one spirit* which animated this one body, *one hope* presented in the calling of both people, *one Lord* of both people, *one faith* which they mutually entertained and confessed, *one immersion* in which they mutually put on Christ and renounced every other leader or chief, and *one God and Father* of all—Jews and Gentiles. Thus the main design of this letter is very apparent, and it all admirably comports with it, and can be easily understood when viewed in this light; but on any other hypothesis it is dark and unintelligible.

#### COLOSSIANS.

This letter being written during the same imprisonment, for the same cause, and shortly after the preceding, is much in the same spirit, style, and design. Acts xix. 10, shews how the gospel spread through Asia. Some of the Jews of Phrygia, in which the city of Colosse was, were present in Jerusalem on Pentecost. It is devoted to the development of the same secret, and designed to illustrate the purpose declared in the preceding epistle. It puts the Colossians, whether Jews or Greeks, on their guard against the attempts of the Judaizers, whether attacking them through the law, or through that philosophy by which both Jews and Greeks were so easily captivated; and which were altogether repugnant to the spirit and design of the Christian institution, and incompatible with the fulness of Christ and their completeness in him.

#### PHILIPPIANS.

Acts xvi. affords us some account of the introduction of the gospel into Philippi. Paul visited this place in his tour through Macedonia, Acts xx. After subtracting what was peculiar in the circumstances of the disciples at Philippi, the scope and design of this epistle are easily seen from a perusal of it, and already hinted in the foregoing observations on the two preceding chapters.

#### THESSALONIANS.

LUKE informs us in the Acts of the Apostles, chapter xvii. of the introduction of the good news of the Messiah into Thessalonica. The chief topics introduced in this letter, shew that its design was to animate the Thessalonians with such considerations as might induce them boldly and constantly to persevere in the faith, which they had received and confessed amidst much persecution. Nothing could be better calculated to produce such an effect than the method pursued by the Apostle. His exhortations naturally proceeds from what he advances on the divine original of the christian religion, which he demonstrates—