The image shows the front cover of an antique book. The cover is decorated with marbled paper featuring a pattern of irregular, rounded shapes in shades of brown, tan, and cream, set against a dark green background. The spine of the book is visible on the left, bound in dark, worn leather. A small, white, rectangular label is affixed to the lower-left corner of the cover, containing the handwritten text 'BS2665' and '.T953' on two lines.

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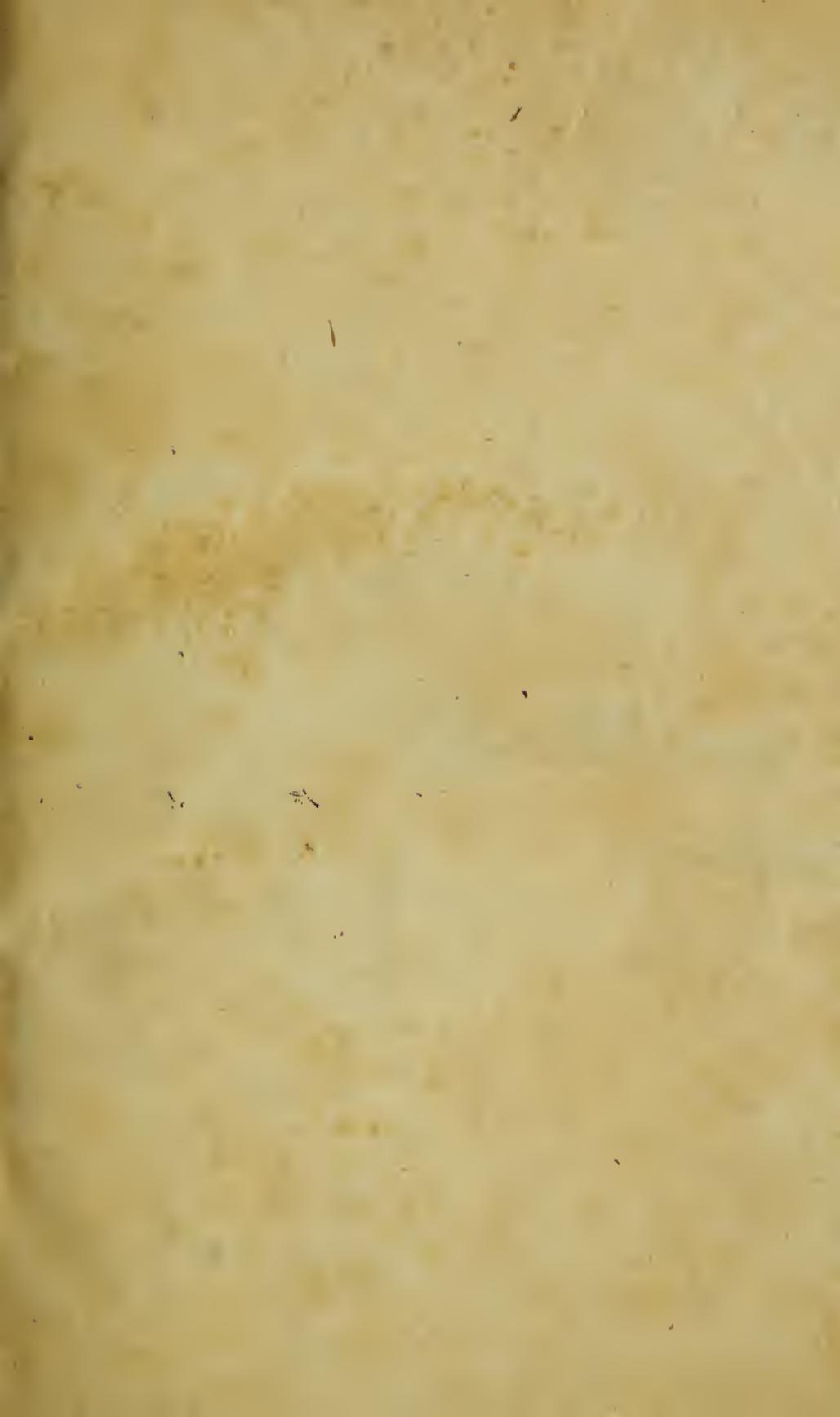
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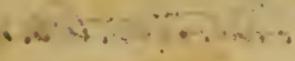




A. Levy

~~Alfred M. Sargent.~~

~~Theo. Sem. Oct. 1839.~~



N O T E S

S. M. Luntz

Oct. 1834

ON THE

EPISTLE TO THE ROMANS:

INTENDED TO ASSIST

STUDENTS OF THEOLOGY,

AND OTHERS,

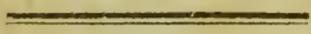
WHO READ

THE SCRIPTURES IN THE ORIGINALS.



BY SAMUEL H. TURNER,

*Prof. of Bib. Learn. and Interp. of Scrip. in the General Theological Seminary
of the Prot. Epis. Church.*



NEW-YORK:

PRINTED BY T. AND J. SWORDS,
No. 99 Pearl-street.

1824.





TO THE
RIGHT REV. WILLIAM WHITE, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH
IN THE DIOCESE OF PENNSYLVANIA,
AND PRESIDENT

OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY :

TO WHOSE EXTENSIVE KNOWLEDGE, SOUND AND DISCRIMINATING
JUDGMENT, AND WISE COUNSELS,
OUR CHURCH, IN THIS COUNTRY, OWES A DEBT OF GRATITUDE,
WHICH CAN NEVER BE REPAID ;

WHOSE UNAFFECTED PIETY, BENEVOLENCE OF CHARACTER,
AND URBANITY OF MANNERS,
HAVE SECURED TO HIM THE PROFOUND RESPECT
OF ALL GOOD MEN ;

WHOSE DEVOTION TO THE CAUSE OF OUR ZION,
HAS BEEN PROVED BY A LONG AND CONSTANT ATTENTION
TO HER UNITY AND PROSPERITY ;

AND, FOR WHOSE UNIFORM KINDNESS,
THE AUTHOUR
IS UNDER OBLIGATIONS, WHICH CAN NEVER BE FORGOTTEN ;

THE FOLLOWING PAGES,

IN THE BELIEF,
THAT HOWEVER SMALL THE OFFERING,
IT WILL BE FAVOURABLY RECEIVED, IN CONSIDERATION OF
THE MOTIVE,

ARE VERY RESPECTFULLY INSCRIBED,
BY HIS MOST AFFECTIONATE SERVANT,
AND SON IN THE GOSPEL OF CHRIST,

SAMUEL H. TURNER.



THE FOLLOWING

EXPLANATION OF ABBREVIATIONS

OF THE NAMES OF AUTHOURS AND WORKS OCCURRING IN THE NOTES,
MAY BE OF USE TO THE YOUNG STUDENT.

Breit. Sept.	Breitinger's edition of the Septuagint.
Cast.	Castalio.
Chal. Paraph.	Chaldee Paraphrase.
Chrys.	Chrysostom.
Crit. Sac.	Critici Sacri.
Eras.	Erasmus.
Eus.	Eusebius.
Gries.	Griesbach.
Grot.	Grotius.
Herm. N. T.	Hermeneutica Novi Testamenti, by Morus.
Jac. Cap.	Jacobus Capellus.
Kop.	Koppe.
Mid.	Middleton, on the Greek Article.
Oecum.	Oecumenius.
Orig.	Origen.
Park.	Parkhurst.
Phil. Sac.	Philologia Sacra, written by Solomon Glass, and newly edited by Dathe and Bauer.
Rosen.	Rosenmüller.
Schleus.	Schleusner.
Schoet.	Schoettgen.
Theod.	Theodoret.
Theoph.	Theophylact.

STATE OF NEW YORK

IN SENATE

January 15, 1875

REPORT

OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR 1874

ALBANY:

WILEY & SON, PRINTERS.

1875.

ALBANY: WILEY & SON, PRINTERS. 1875.

P R E F A C E.



IN making publick the following notes on the epistle to the Romans, it is proper to state, that they were not compiled, originally, with a view to publication. They were intended, merely to assist the authour in his private lectures to his classes, and to afford some facility to the student, in his endeavours, to ascertain the true meaning of an important part of Scripture.

It is proper also to guard the reader, against the expectation of finding, in these pages, a complete commentary. Neither the abilities of the writer, nor the avocations, in which he is engaged, by the necessary duties of his situation, allow him to attempt such a work. He hopes, however, that the student will not be disappointed, who looks for nothing more than the titlepage promises: notes, intended to assist him, in his examination of the original epistle. As this is the sole object of the publication, I have not thought it necessary, to enter into any discussions on the various points of Theology, which have been supposed, by their advocates, to derive support from this work of St. Paul, or, by their opponents, to be satisfactorily refuted in it. Exegetical inquiry, rather than polemick disquisition, is contemplated; and such inquiry certainly constitutes the best preparation, for forming a true, and well supported system of Christian Theology.

It is hardly necessary for me to remark, that these notes are not offered to the student, with the view of superseding the use of able expositors. On the contrary, I cannot but hope, that they may be instrumental, in leading him to investigate this, and other parts of Scripture, by the aid of all those sources of information, to which he may have access. *Some* of the most satisfactory will be referred to, in the course of the following observations. Yet it can hardly be too forcibly impressed on the mind of the biblical student, that the most important of all the principles, which have been laid down for the study of the Scriptures, is that, which makes them, as often as possible, *their own interpreter*. The judicious and well informed will not consider this remark, as tending to sanction habits of indolence; as if it implied, that the study of the Bible could be *successfully* prosecuted, by the assistance of the marginal references, which, large indeed, in number, but, in many instances, extremely deficient in real value, from the want of true parallelism in the marked texts, adorn various editions of our version. By making the Scriptures their own interpreter, I mean, that the student should examine, under the guidance of the best principles of exposition, all the truly parallel texts, in the originals, and arrive at the sense, by a critical study of each, in connexion with its context, and the general scope of the work, which contains it. In the use of these notes, it is therefore particularly requested, that the passages referred to, be thus examined, and that the Hebrew of those in the Old Testament, be, in general, compared with the same passages, in the Alexandrine version. If, by such a process, the progress is slow, it ought to be recollected, that it is

also sure; and it will be found, that such a study of *one* portion of Scripture, will reward the learner with no inconsiderable stock of information, on many others: for, as the same general system is maintained, or kept in view, in all, and subsequent writers constantly quote, or refer, or allude to the preceding, there subsists a necessary connexion, which makes it impossible, to be thoroughly acquainted with one such book, as the epistle to the Romans, without acquiring some acquaintance also with various, and interesting passages, elsewhere occurring, in the volume of revelation.

Although I have made considerable use of the labours of some learned criticks, particularly of the work of Koppe, a free translation of whose prolegomena is subjoined; yet I am not aware, either of having followed any one, with *implicit servility*, or of making use of assistance without *suitable acknowledgments*.

As the authour did not intend to write a commentary, it will be found, that many passages, not particularly requiring illustration, are passed over, unnoticed. Sometimes the meaning is expressed in a paraphrastick translation; and, in the notes, brevity has been particularly consulted. It would have been easy; to swell the pamphlet into a volume of considerable size, by giving, in each instance, the passage referred to. But this would have increased its price and bulk, without a correspondent advantage. For the same reason, the Greek passages commented on, are not printed in full; the first and last words, or parts of them, only are given, a dash being substituted for the intermediate terms.

In the introduction, the notes which are included in brackets, are written by the translator. I have also occa-

sionally availed myself of the same mark in the notes on the text, to distinguish between the sentiment of the writer quoted or referred to, and any additional remarks.

The reader's indulgence is requested, to any inaccuracies of expression, which may be found; as the manuscript was prepared very hastily for the press, the first sheet being in the compositor's hands when the notes on the fifth chapter were preparing. The references will, I trust, be found to be accurate. The edition of Schleusner's *Lexicon on the New Testament*, which is referred to, is the fifth, Glasgow, 1817. Wahl's is a new work, printed at Leipsic, 1822, with the following title: "*Clavis Novi Testamenti Philologica, usibus scholarum et juvenum Theologiæ studiosorum accommodata, auctore M. Christ. Abrahamo Wahl, verb. div. apud Schneebergenses ministro primo.*" The reviewers speak very favourably of this work, and a translation of it into English, is now preparing, at Andover.

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS,

TRANSLATED FROM THE LATIN OF

JOHN BENJAMIN KOPPE.



RESPECTING the origin of the Church of Rome, and its condition, at the time when Paul wrote this epistle, much information cannot be collected, either from the epistle itself, or from foreign sources. It is certain, from the universally prevalent method of propagating Christianity, first among the Jews, and then by their means among the Gentiles, that the Roman Church consisted originally of Jews, to whom others of different extraction were gradually added; new branches, as it were, engrafted on the parent stock. The probability of this statement is evident, from the vast number of Jews residing at Rome, and enjoying the favour of the emperours, and participating in the society and friendship of the people. See Joseph. Ant. xviii. 12; Dio Cass. xxxvi.; Phil. Leg. ad Caium, p. 568, ed. Mang.

It is impossible to say with certainty, who were the first propagators of Christianity, among the Jews of Rome, and by whose exertions it was disseminated there.* We know from Acts ii. 10. that of those who, on the first and solemn feast of Pente-

[* Compare Macknight's Preface, Sect. I.]

cost, saw and heard the Apostles under the influence of the Divine Spirit, some were Romans; and it is evident, that if any of these, influenced by the miraculous nature of the transaction which they had witnessed, received the Apostles' doctrine, and suffered themselves to be initiated into the new religion, by the rite of baptism, they might have introduced it, upon their return to Rome, among the Jews who were dwelling in that city. The ancient writers, as Irenæus,* Eusebius,† and others, have generally stated, that Peter himself laid the foundation of the Roman Church; yet their account is not very probable; as Luke does not mention Peter's going to Rome, and in Paul's Epistle no

* Adv. Haer. III. i. p. 199, ed Grabe. "Matthew committed his Gospel to writing, while Peter and Paul were preaching the Gospel, and laying the foundation of the Church at Rome." [Also in p. 201, the Church of Rome is spoken of, as having been founded and constituted by Peter and Paul. Grabe, in his note on this passage, thinks, that the difficulty, arising from the internal evidence of the Epistle, may be removed, by supposing the Church of Rome to have been founded by St. Peter, whom he considers as having preached the Gospel at Rome, long before St. Paul wrote the Epistle, and refers to several ancient authours in support of this opinion. Certainly the argument of Koppe, drawn from St. Luke's silence, respecting St. Peter's going to Rome, is not of much weight; and St. Peter's absence, at the time of writing the Epistle, may account for the want of any traces of intercourse between him and the Romans, being discoverable in it. However, if the statement of Irenæus be correct, it seems difficult to account for the necessity of St. Paul's writing such a letter; although it must be allowed, that peculiar circumstances, beyond St. Peter's controul, may have made it highly proper.]

N. B. The student, who refers to the prolegomena of Koppe, is requested to correct an error of τὸ αὐτὸ for τὸ Παυλῆ, which occurs in the passage of Irenæus, as there quoted, p. 14, note *.]

† In Chron. p. 204, ed. Scalig. ad annum prim. [not secund. as in Kop. note **] Claydii.

traces of intercourse between Peter and the Romans whom he mentions, are to be discovered: to which it may be added, that it is easy to explain the source of the tradition, by the vain desire, existing among ancient Churches, to maintain the dignity of Apostolick origin *

In the 48th year of the vulgar era, when the Jews were banished from Rome, by the edict of the emperor Claudius,† a part at least of the Roman Church must, by means of Aquila and Priscilla and others, their companions in exile, have become known to Paul Their acquaintance with him must have become more intimate every day, since Aquila remained for a considerable time with him, at Corinth and Ephesus, and since many Christians in Macedonia, Achaia, and Asia, becoming familiar with Paul, informed the Romans, to whom they were going, of the Apostle's extraordinary efforts for the advancement of Christianity. By these disciples, therefore, Paul was made acquainted with the affairs of the Christians;‡ and, perhaps a request on their part to write, in order to suppress the rising

[* Comp. Mosh. de rebus Christ. ante Const. Magn. Sæc. prim. § xvii. note (xxx.) p. 84.]

[† Macknight, sect. iv. 1, places this edict in the year 51; Heinrichs, (on Acts, p. 63, Chron. Tab.) 52. In Eus. ubi sup. the 11th of Claudius corresponds with A. D. 53.] Suetonius, in his Life of Claudius (cap. xxv.), states, as the cause of the edict, that the Jews had been busily engaged in a tumult, *impulsore Chresto*; whence it appears not improbable, that either a real attempt of some Jewish converts to Christianity, to raise an insurrection, or a calumnious charge of this nature, had given occasion to the decree of Cæsar. [Kuinoel, on Acts xviii. 2, agrees with Koppe, in supposing that Suetonius meant Christ. See his note there.]

[‡ Comp. Macknight, Sect. III.]

flames of dissension among the new converts, gave rise to this epistle, addressed to a Church, which, although not founded by him, was still, from many causes, closely connected with him.

The information which may be drawn from the epistle itself, respecting the magnitude, celebrity, and character of the Church, is comprised in the following observations.

That the Church of Rome was then of a considerable extent, cannot, I think, be accurately inferred; either from the multitude of the assemblies into which it is thought to have been divided, since the texts which refer to this point, (xvi. 5. 14. 15.) admit of a different interpretation; or from its celebrity in other parts of the world, which might be the case with a small body, if well regulated; or even from the abundance of its teachers mentioned in the 16th chapter, many of whom seem not to belong to the Roman Church, but to be temporary residents merely. (See on chap. xvi. and Exc. II.) Yet the fact itself appears to be by no means improbable, both from the extent of the city, and the multitudes of Jews which it contained, and from the disputes and contentions, by which, as the epistle itself teaches us, the Church had begun to be corrupted; for the very nature of the thing, and invariable experience, concur to prove, that this is not to be expected in bodies of an obscure and contracted character. And if the Christian community were considerable, it would be a necessary inference, even if the epistle itself were silent on the subject, that it was regulated, after the example of the Jewish synagogue, with its Presbyters and Deacons, in order that all things might be con-

ducted, in their publick assemblies, with proper regularity.

That the Jews were the larger body is plain, from the subject of the epistle, and from the mode of treating it, which is particularly accommodated to men accustomed to the Jewish religion and Scriptures. Comp. ii. 17. iii. 1. 9. iv. 1. 12. v. 20. vii. 1. 9. 10. But it is no less evident, that Gentiles were mingled with these Jews, and this also is proved from the subject of the epistle, which recommends mutual love to both; and, particularly, from the 14th chapter, where the Apostle expressly names the Gentiles.

Some commentators have doubted, whether in the Church of Rome there were any, who were endowed with what are called the extraordinary and miraculous gifts of the Holy Spirit; both because no one of the Apostles, by whose ministry only they suppose these gifts to have been communicated to Christians, had as yet lived among the Romans; and also, because Paul himself declares his anxiety, to "impart unto them some spiritual gift," i. 12. But neither of these remarks is well founded: for this passage ought not to be understood of those miraculous gifts, certainly not of them exclusively, much less of the first grant of them to the Romans; nor can it be satisfactorily proved, that apostolick ministration was necessary, in order that any one should be honoured with these extraordinary benefits; nor, in fine, can it at all be doubted, that in the Church of Rome, there were at least some, who might have received these gifts while absent, either at Jerusalem, from Peter and the other Apostles, or from Paul, with whom,

from his itinerant life, they had frequent opportunities of temporary intercourse, in various places.

The epistle is generally divided, and with convenience, into *two parts*, the one *doctrinal*, and the other *hortatory*. The former, running through the first eleven chapters, exhibits the nature of Christianity to be such, that every one, whether he be Jew or Gentile, may embrace it; it shews, that the felicity which results to him from it, and which will result for ever, is not, if received, to be referred to any merit, either of person, or of ancestry, or of nation, but solely to the divine benevolence and favour through Jesus Christ, declared to mankind in a conspicuous manner, and demanding their faith. To accomplish his object in a popular manner, the Apostle begins his discussion, by describing the iniquity of mankind, as they then were, both Gentiles and Jews. The state of the former is shewn in i. 18—32; and that of the latter in ii. 1—24; and again in iii. 9—20, after the introduction (ii. 25—iii. 8.) of some observations on the uselessness of circumcision, and other laws and privileges of the Jewish nation, where true piety is wanting. And since they were principally Jews, who boasted of their Mosaick system of laws, and of their tenacious adherence to it, and supposed that on this ground alone they must become acceptable to God, he takes the more pains, fully to illustrate their condition, and to refute the vanity of their opinions. He therefore lays down this position: since human iniquity, the same nearly among Jews and Gentiles, cannot be removed, and immunity from divine punishment secured, by the old Mosaick system of religion, God has exhibited in

the religion of Jesus Christ, a new way and method,* by which, the certain hope of deliverance from punishment, and of salvation, is to be obtained by all, Jews and Gentiles, solely through faith in the gracious promises of God, to the utter exclusion of any merit of one's own, (iii. 9. 21—30.) To prove this position to the Jews, and to shew that it was not at variance with their sacred books, he appeals (chap. iv.) to passages of the Old Testament, and especially to the example of Abraham, whose history was particularly adapted to illustrate and confirm the doctrine, since his justification is ascribed to his *faith*, and is said to have taken place *anterior* to the time of his circumcision. Hence (chap. v.) the mind of the Apostle bursts out in the praise of that justification, which the religion of Jesus Christ proposes, (1—11); and he shews (12—21) by conducting a comparison between Adam and Christ, that it is to be attributed, not to the law, not to circumcision, not to any human merit, but solely to Jesus Christ.†

[* Doubtless this is a *new* method, inasmuch as it is totally different from the method of salvation which was almost universally adopted, both by Jews and Gentiles, that of depending on their own efforts, and is by the Gospel more clearly revealed than ever it was before. But it must not be supposed, that it is *absolutely* new, that is to say, that it is different from the method of justification, by which, before the publication of the Gospel, salvation had been attainable. Yet this *seems* to be the authour's meaning. See note on x. 5—11. Obedience to any law, either ritual or moral, has *never* been the ground of justification, but *always* faith in a Saviour, either expected, or come.]

[† The design of the doctrinal part of the epistle is *twofold*; to shew, *first*, that justification, and by consequence, reconciliation to God, is to be attained solely by faith in Jesus Christ; and *secondly*, that these blessings of the Gospel are intended to be co-extensive with the whole family of Adam, and to embrace Gen-

But what had been said of faith in opposition to obedience to the Mosaick law, is not to be understood so as to sanction the inference, that Christians are permitted to indulge themselves in unrestrained licentiousness. The authour proceeds therefore to assert, in various ways, this principle: that, although Christians are, indeed, released from the yoke of the Mosaick law, yet the religion of Jesus Christ affords other motives, of the weightiest kind, to the cultivation of piety and virtue, (vi. vii.—6.) He shews, that although the law of Moses could not restrain the Jews from the practice of iniquity,* yet

tiles as well as Jews. The Apostle connects these two objects; and, agreeably to his usual manner, intersperses his reasoning with practical digressions, and with observations illustrative of the blessed nature of the Gospel. Such observations are introduced in the beginning of the fifth chapter; after which the authour argues, I think, in favour of the second part of his object. His reasoning seems to be directed against the limited degree of benefit, to which the pitiful system of the Jews of his day would restrict the effects of the Messiah's coming; and from the universality of the consequences of Adam's fall, he reasons in favour of the universality of the consequences of Christ's atonement: plainly shewing, that the benefit resulting from the one was, to say the least, not inferior to the injury sustained through the other, and that the Gentiles as well as the Jews, were to be "fellow-heirs" and partakers of the hope of the Gospel, (v. 12—19.) Nor is this doctrine inconsistent with the law of Moses, for to afford the means of justification to a sinner, was no part of its design. It was introduced, to illustrate the character of sin to the conscience of the offender, and to lead him to the Gospel, (20. 21. Comp. vii. 5. 8—22; Gal. iii. 24.)

[* The inability of the law to restrain from iniquity, is not, I think, the only sentiment which St. Paul means to convey. He seems to have in view the former part of his design, to shew that to the Gospel only, and not to the Law, is to be attributed the power of justification. To bring him to this conclusion, he traces the state of a man living without the influence of either Law or Gospel; views the same man as the nature of the Law opens before

this did not arise from the nature of this law, which was excellent and divine,* but from the depravity of human character, and its proneness to evil, (vii. 7—25.) and that Christianity contained much more distinguished and efficacious means to excite to, and strengthen in the practice of virtue, all of which were offered to the Christian, to assist him in his progress in piety and happiness, among the various and distressing evils by which human life is beset, (viii.) †

But since this extraordinary elevation of the faith of Christ above the religion of Moses, might readily excite a suspicion among the Jewish Christians, that Paul was governed by human considerations, and that through odium, and a desire to avenge the injuries which the Jews had at any time done him, he was unjustifiably attacking them and their law; he now meets these unfounded insinuations. He testifies (chaps. ix. x. xi.) the great affection which even then he felt for the Jewish nation; the extreme sorrow which he experienced, on account of their unhappiness, arising from their unbelief, and vain confidence in their own merits; and the cer-

his mind, displaying the character of sin, but presenting no means of deliverance, and no sufficient motive to deter from it; and at last exhibits to him the Gospel as fully competent to both these objects, (vii. and viii. 1—9.)]

[* The Law was indeed excellent and divine, but, with respect to the benefits referred to, it was incompetent, because it was not intended to impart these benefits. See viii. 3, and Heb. vii. 18.]

[† The former part of this chapter exhibits the most important motives of the Gospel, in connexion with the argument of the preceding chapter; but from the 19th verse, the Apostle evidently has in view the second part of his design, and illustrates the character of the Gospel, as embracing mankind in general within the scope of its influence. See 20. 22. 32.]

tain and undoubted hope, which he entertained, of their future conversion to the faith of Christ.* He begins a new subject, entirely unconnected with those of the preceding chapters,† and continues it to the end of the eleventh chapter; so that it is easily seen, that these three are intimately united. They exhibit the unhappy state of the Jewish people, the causes which gave rise to it, and the end, which will eventually result. The occasion of the whole discussion seems to have been: that the unconverted Jews calumniated Paul, as an enemy to their nation, and a traitor to his country's rites and religion, (see Acts xxi. 28.) and those of them who had embraced Christianity, found it impossible to reconcile, either the unbelief of their countrymen, and their consequent rejection from the kingdom of the Messiah, or the conversion of the Gentile race, with the promise made in the Old Testament, of establishing a new covenant with the Israelites through the Messiah, or with their notions of the extraordinary dignity of the Jewish people above all others, and of the regard in which they were held by the Supreme Being. The Apostle, therefore, in the first place, endeavours, with all possible earnestness, to satisfy these men, of his sincere regard for the Jews, of his regret for their miserable state, of his earnest wish to promote their salvation, (ix. 1—5. x. 1 et seq. xi. 1 et seq.). Then he

[* For a more complete account of the subject of these three chapters, the authour refers to his remarks introductory to chap. ix. which I have here introduced.]

[† I cannot but think this language to be much too strong, as it is evident, that St. Paul has the one great subject of his epistle in view in each of these chapters, and that they are very closely connected with the previous discussion.]

gives his own opinion of their condition, shewing them *first*, that neither external dignity of rank, nor the more scrupulous observance of outward Mosaic ceremonies, in both which respects the Jews were accustomed to boast, as being descendants of Abraham, and particularly tenacious of the law of Moses, (ix. 32. x. 3.) was of any importance to secure the felicity of the Messiah's kingdom; but that all depended entirely on the free and benignant will of God. This he illustrates in a manner adapted to the Jewish character, by suitable examples from the Old Testament, (ix. 6—18.) which he *then* applies to the unbelieving Jews, vindicating the divine justice and equity from the cavils which might be raised against this doctrine, and fully proving, that the pride and wickedness and unbelief of the Jews, were the causes of their unhappy situation, (19—x. 21.) *At last* he animates the minds of Christians, partly by this consideration; that, even at that time, there existed a distinguished multitude of Jews, who, although in a great degree unobserved, honoured and worshipped the Messiah, (xi. 1—5.) and partly by this joyous expectation, that the time would come, when the rest, though at present unbelieving, would receive the religion of Jesus, and the whole nation regard him as the Christ, (6—32.) These discussions he applies to the Gentile converts, shewing them with great seriousness, how absurd and iniquitous, and ungrateful to God it was, to boast, as they were accustomed to do, of their own election in preference to the Jews, and to treat them with contempt on that account, (17—22.) He concludes, by exhorting all Christians to admire the unsearchable depths of the divine wisdom and benignity, (33—36.)

IN the HORTATORY part of the epistle, the authour inculcates general Christian piety, particularly sobriety of character, shewn by fidelity, in the discharge of official duty, and by mildness, in bearing the injuries of enemies, (xii.) He requires obedience to magistrates, together with kindness towards all men, and purity of manners, (xiii.) He urges mutual affection among the better instructed and the weaker Christians, and also patience and forbearance towards the infirmities of each other, (xiv. xv. 13.) The epistle closes, with various circumstances relating to the Apostle himself, (13—33.) and with salutations, (xvi.)

I have thus given an abstract of the sentiments contained in the whole epistle. It is to be considered, however, that both in reference to their mutual connexion, and to the particular explanation, illustration, and support of them, we are to be extremely cautious, nor to look for that nicety which distinguishes our own dogmatick or philosophical works, wherein all things are discussed in proper order, and with the most suitable selection of arguments. Such an expectation is not consistent, either with the *time* when our sacred books were written; or with the *character of the writer* of this epistle; or, which is principally important, with the *epistolary style* of composition, which does not admit of such discussion. But on the other hand, the more accustomed we are to the familiar style of writing, and the more carefully we keep this in recollection, the more readily shall we be able to solve a multiplicity of serious difficulties, which, in this epistle, and in all the rest of the same authour, will, otherwise, frequently produce perplexity. Two things are particularly worthy of notice: *first*, that

in strengthening opinions laid down, the mind of the reader is influenced by arguments, rather of a popular character, than of a philosophical subtilty; and *secondly*, that in connecting them, very considerable freedom is allowed, sometimes a more restrained, and sometimes a looser medium being adopted, as each suddenly presented itself to the mind of the writer, more intent on the subject than on the manner of presenting it.

As to the TIME and PLACE in which this epistle was written, there are several passages, which afford ground for no improbable conjecture. When he wrote the letter, the Apostle was on his way to Jerusalem, with a collection, made in Macedonia and Achaia, for the poor Christians in that city, and was staying in the place in which Caius dwelt, (xvi. 23.) now, as it is certain that he was a Corinthian, and belonged to that Church, (1 Cor. i. 14.) it plainly follows, that this epistle was written at Corinth, during the Apostle's second visit to that city, (comp. Acts xx. 3. and 2 Cor. xiii. 1. 2.) i. e. in the year of the vulgar era 52, according to some, but according to others 58.*

[* 57 or 58 is the most generally received date. See Mac-knight, Sect. IV.; and Lardner, Vol. II. p. 297, 4to. Lond. ed. 1815.]

THE HISTORY OF THE UNITED STATES OF AMERICA

In the year 1776, the thirteen colonies declared their independence from Great Britain. This was a significant event in the history of the United States, as it marked the beginning of a new nation. The Declaration of Independence was signed on September 17, 1776, and it stated that the colonies were no longer part of the British Empire. This led to the American Revolutionary War, which lasted from 1775 to 1783. The war was fought between the thirteen colonies and the Kingdom of Great Britain. The colonies eventually won the war, and they became the United States of America.

The United States of America was founded on the principles of liberty and justice for all. The Constitution of the United States, which was signed on September 17, 1787, established the framework for the government. The Constitution is the supreme law of the land, and it guarantees the rights of all citizens. The government is divided into three branches: the executive branch, the legislative branch, and the judicial branch. The executive branch is headed by the President, the legislative branch is headed by Congress, and the judicial branch is headed by the Supreme Court. The United States has a long history of freedom and democracy, and it has played a significant role in the world. The United States is a country of immigrants, and it has a diverse population. The United States is a country of opportunity, and it has a bright future.

The United States is a country of freedom and democracy. The United States is a country of opportunity and progress. The United States is a country of hope and promise. The United States is a country of peace and stability. The United States is a country of love and compassion. The United States is a country of faith and belief. The United States is a country of hope and promise. The United States is a country of peace and stability. The United States is a country of love and compassion. The United States is a country of faith and belief.

NOTES

ON THE

EPISTLE TO THE ROMANS.

CHAPTER I.

1.] Αφωρισμενος· synonymous with the Heb. מִבְּרִיל, and implying distinction.

2.] Προφ. (N. B. In many instances the Greek will be thus contracted, as the reader is presumed to have his Greek Testament constantly open before him); the inspired writers of the Old Testament, in which extensive sense the word is used. See Schleus.

4.] Ὁρισθ., i. e. says Chrys. (Hom. VI. on Rom. Tom. IV. of Comment. in N. T. p. 63, ed. Paris, 1636), δειχθεντος, αποφανθεντος, κριθεντος, ομολογηθεντος, &c. Comp. Heb. IV. 7, Acts XVII. 31. Marked out, declared, by his resurrection, to be the Son of God; not becoming so merely in consequence of that event. Εν δυν· a Hebraism for δυνατως, like בְּגִבּוֹרָה. Koppe.—Κατα πν. άγ. Four principal interpretations of this passage have been offered. 1. That which refers it to Christ's more exalted nature, is adopted by Heuman and Morus. Locke also contends for it, and observes, that as κατα πν. άγ. "is manifestly opposed to κατα σαρκα, v. 3. it must mean that more pure and spiritual part, which, by divine extraction, he had immediately from God, and that otherwise the antithesis is lost." But, as Koppe remarks, it can only be inferred from the antithesis, that πν. άγ. means θειον τι, something divine, not to be seen in men generally.—2. That which supposes κατα πν. άγ. to be equivalent to καθως το πνευμα το άγιον προειρηκε, and that the phrase only means, 'according to the predictions of the Holy Spirit,' κατα γραφας; as in 1 Cor. XV. 13. Thus Ammon. See his Excursus A. in Kop. p. 345. But this exposition is at variance with the antithesis.—3. That which understands it of the Spirit, which sanctified Jesus. Thus Necesselt, who refers to Luke I. 35. and John X. 36. and Koppe, who considers it as equi-

valent to πνευμα ἅγιον or Θεε by a hebraism, meaning Godhead. For the meaning of πνευμα ἅγιον, see his Excursus V. on Gal. p. 117. et seq., and particularly his sixth meaning, pp. 119. 120. 121. The sense of the phrase here given being that which is usually understood by the terms HOLY SPIRIT, is probably the meaning of πν. ἅγ. here. Compare Heb. IX. 14. John III. 34. The first, or last of these explanations, is not liable to Ammon's objection, that they connect Christ's Sonship with his resurrection; they only assert that the resurrection was one illustration of it. —4, Rosen., in his Scholia, and more fully in a Dissertation, published in the Commentationes Theologicæ, (a very valuable collection of dissertations, in 6 vols. edited by Velthusen, Kuinoel, and Ruperti. See Horne's Introduction, vol. II. p. 889. third edition), vol. I. p. 315 et seq., gives a different explanation of this passage. By πν. ἅγ. he understands the Holy Spirit; κατα is equivalent to δια, and means *by*, comp. 1 Cor. XII. 8.; ἐξ αναστ. after his resurrection, comp. John XIII. 4. [it does not appear certain that εκ has here the sense of *after*], 2 Pet. II. 8. [See also Kop., who observes, that εκ may mean *after*; and Wahl in εκ. 1. 2. g. who refers also to Apoc. XVII. 11. and to Classick Authors; also Schleus. 11.] He thus deduces the following exposition: 'who was declared in the strongest and clearest manner to be the Son of God, by the Holy Spirit in his miraculous operations, after his resurrection from the dead.' With this exposition compare John XVI. 14. and Acts III. 13. Among the ancients, Theodoret and Chrysostom support this meaning. The dissertation of Rosen. is well worthy of perusal. Various other meanings may be seen in Eras. in loc. Crit. Sac. Tom. VII. and in Wolf.—In the sense above given by Rosen., Luther seems to have understood the passage. He renders ἐξ αναστ. '*since the time of his resurrection.*' Seiler also thinks, that the effusion of the Holy Spirit is meant, and refers to Acts II. See his note.

5.] Χαριν ἕ ἀπ. a hendyadis. So Aesch. cont. Ctes., § 28, ἀσχημοσύνην ἕ κολακείαν the shamefulness of his flattery.

6.] Κλητος means one who is invited to receive the benefits of Christianity, whether he embraces or rejects them. Here and in 1 Cor. I. 24. it means the former.

9.] Ἐν τῷ πν. με. with my whole heart. Comp. εκ ψυχῆς in Eph. VI. 6.

10.] Εἰπως—ὑμας 'that by God's goodness, I may at length be so favoured as to visit you.' Kop.

11.] Χαρισμα πν. means any spiritual gift.

12.] Συμπαράκληθῆναι—εμε 'that we may comfort and strengthen

each other by our mutual faith.' Παρακαλεω and παρακλησις are words of general meaning, applied to exhortation, consolation, instruction, reproof. See Schleus. and Kop., and comp. 1 Thess. V. 11. 14. Heb. XIII. 22.

13.] Ἴνα—ὑμῖν 'that I may be benefitted, by witnessing your Christian character.' This is the common usage of καρπον εχειν, (comp. VI. 21.) and the sentiment suits the modesty of St. Paul's character. See also the next note.

14.] Koppe gives this exposition; which he says is supported by the context, and required by usage: "For how much delight and consolation am I indebted to the various classes of mankind!" This is the sense of Luther's version, and also of our own. But although St. Paul speaks, v. 13. of his being about to receive benefit from the Romans, yet no doubt he intended to intimate, that they would be benefitted by his labours; and this reflection arising in his mind seems to me to have occasioned the observation in this verse. Strictly speaking, he was indebted to God, and his gratitude leads him to benefit God's creatures.

15.] Koppe seems to prefer το κατ' εμε προθυμον, understanding εστις, and taking κατ' εμε for μεν, thus: 'it is my earnest desire.' Either this, or the common meaning, which Griesbach's punctuation sanctions, makes a good sense.

16.] Here, according to Locke, St. Paul enters on the argument of his epistle, which he introduces with this declaration. Ου γαρ επαισχ. is a meiosis; the meaning is given in Gal. VI. 14.

17.] Δικαιοσυνη' immunity from the punishment of sin; and, united with this, a sense of divine rewards. Kop.—"Probitas et beatitas." Storr. See his Opuscula Academica, a work of extraordinary value. His whole treatise on this word and its cognates, is well worthy of the student's attention. "Δικαιοσυνη quæ da πιστεως sub conditione, &c. Justification, which is granted on the condition of faith; which is attributed to believers, i. e. not to those who have merited it, but to guilty persons, who have sinned deeply, in various ways, who have not fulfilled the demands of the law so as to claim life, who finding their own merits unavailing, confide in divine grace. And since δικαιοσυνη πιστεως is a gift of divine grace, which cannot be obtained but through supplication, it is called εκ θεου δικ. (Phil. III. 9.) and more briefly δικ. θεου." Vol. I. pp. 213. 214. He thinks, that εκ πιστεως here is to be connected with δικ. θεου, and that the meaning is this; "δικ. θεου εκ πιστεως, the righteousness of God by faith, is exhibited in the Gospel εις πιστιν, with this view, to produce faith, and thereby to secure that δικαιοσυνην." P. 213. note 68. This is a very usual

exposition. Macknight gives it, and it cannot be denied that passages may be produced, where the order of the words is very similar. See Storr's note.—Kop. thinks that *ἐκ πίστεως εἰς πίστιν* is analogous, not to Ps. LXXXIV. 8. Jer. IX. 2. 2 Cor. III. 18. with which it is often compared, which will be found in some respects dissimilar; but to Rom. VI. 19. *τῆ ἀνομίᾳ εἰς τὴν ἀνομίαν*, and John I. 16. This is his exposition; “this blessedness is to be ascribed to nothing else than faith;” to translate his own terms literally, “to faith, to faith alone.” Thus also Locke, “wholly by faith;” and Sciler.

I have long thought that *δικ. θεσ* means here and in some other places, not the righteousness or rather justification itself which the epistle speaks of, but the *mode* of justification which God hath exhibited in [the Gospel. And this, I find, is the view given by Ammon; “*de modo et ratione explicandum esse videtur, quibus venia impetrari queat.*” So also Wahl in his *Clavis N. T. in verb.* 5. “*ratio favoris divini consequendi per metonym. Rom. X. 3. 5.*”

Ὁ δὲ δίκαιος ἐκ πίστ. ζῆ. See Habb. II. 4. and comp. Heb. X. 38. Macknight translates thus: “the just by faith, shall live.” I cannot think that there is much force in his reasoning, note 3., not to say, that to speak of the just *by faith*, seems to imply the possibility of becoming just by some other means, which the whole scope of the epistle opposes. See also Mid.'s note on Gal. III. 11.

18.] *Των τὴν ἀληθ. ἐν ἀδ. κατ.* ‘Who unrighteously suppress the truth,’ meaning Christianity, (Ammon), whose influence they endeavour to suppress; or rather, from the next verse, religious truth generally, (Rosen.), whose influence on the mind and heart is weakened by their iniquitous conduct. Schleus. in verb. 4. and Rosen. in loc. both adopt this sense of *κατεχω*. Kop. seems to prefer that which is given in the English translation, “who hold the truth,” are acquainted with religious truth, and may become so in a still greater degree, but it does not benefit them. They may be said to retain this truth, as in v. 21. they are said to know God, meaning, to have the opportunity of knowing him.

19.] *Το γνῶσον* for *ἡ γνῶσις*. See Kop., who gives as parallel forms II. 4. VIII. 3. 1 Cor. I. 25. Heb. VII. 18.—In v. 18. the authour embraces Jews and Gentiles; here he seems to refer particularly to the Gentiles.

20.] *Ἀπο κτίσεως κόσμου* “a mundo condito.” Kop., who refers to Matt. XIII. 35. XXIII. 35. John XV. 27. to which add Matt. XXIV. 21. This sense, which is probably the true one, will not destroy an inference, which is often drawn from this text, in favour of the general principles of natural religion being deducible from

the works of creation; which, it may still be argued, is taught in the words *τοῖς ποιήμασι νοημένα*. Two things however ought to be considered in reference to this subject; that the Apostle does not speak of a full degree of religious knowledge, and that the influence of original revelations on the human mind must be allowed its due weight.

21.] *Γινόντες* acknowledging and having the means of knowing God.—*Καρδια* mind. This is a common hebraistick sense of this word in the New Testament, as of the corresponding term *לֵב* in the Old. See Vorstius de Hebraismis, p. 436. and comp. Eph. IV. 18.; also I. 18., where *καρδιας* is probably the true reading, *διανοιας* having perhaps been introduced by some transcriber through ignorance of the Hebrew idiom.

24.] Here is one of the consequences of idolatry. It is to be observed, that this description of the heathens is intended to apply to them as a body, not to every individual, for to many it would not be appropriate. The same observation applies to the subsequent description of the state of the Jews, (chap. II. III.), and the argument is illustrated by it.

25.] *Την αλ. τῶ θεῶ* for the true God. Comp. *την δοξ. τῶ θεῶ* in v. 23.—*εν τῷ ψ.* into vain and deceitful idols.

28.] *Ουκ εδοκ.* they would not. Schleus. in verb. 6. Wahl is better, I think,—they disdained the knowledge [and service] of God. *Εχειν εν επιγ.* for *επιγινωσκειν*. See Schleus. in *εχω* 22.

29.] *Κακοηθειας* cunning malevolence.

30.] *Θεοσογεις* hateful to God: *μισθμενοι ὑπο θεῶ*. Hesych. conveying the idea of extraordinary wickedness. Kop. thinks this preferable to *τον θεον μισοντες*, “hater of God,” which, although sanctioned by the authority of Theodoret, Oecumenius, and Suidas, is not, he says, established by undoubted usage, nor sufficiently supported by the context, which refers to flagitious conduct towards men, rather than to sins directed immediately against God.

Υβρισας. insolent man.—*εφευ. κακ.* Comp. 2 Mac. VII. 31. and Virg. *Æn.* II. 164.

31.] *Ασυν* without consideration, men stupidly ignorant and wicked. Comp. *נָבֵל* in Deut. XXXII. 21.

32.] *Το δικ. τῶ θ.* the determination sanctioned by God with awful penalties. Locke admits the addition of *εκ ενοησαν* before *οτι*, which is the reading of D. E. (See Gries. and refer to his *Codices Græci ep. Paul.* in his 2d. vol. p. xxiv. ed. Lond. 1818); but the addition is neither sufficiently supported, nor necessary.

Nor do I see the propriety of his construction of *συνευδοκῆσι*. Διο in the next verse (chap. II.) is satisfactorily explained without it. See his notes (i. k.) and comp. below on II. 1.

CHAPTER II.

1.] Διο, &c. ‘Since those who commit these crimes are worthy of punishment, thou, O Jew, art inexcusable, because thou art guilty of the very same things as those Gentiles, although thou art continually condemning them.’ Thus the antithesis is not, as Locke asserts, between *συνευδοκῆσι* (I. 32.) and *κρίνεις*, (although, according to him, “nothing can be clearer than this, and without it the Apostle’s inference cannot possibly be made out”); but between *αὐτὰ ποιοῦσι* (I. 32.) and *τὰ αὐτὰ πρᾶσσεις* here. This is confirmed by the next verse, *ἐπὶ τῆς τα τοιαῦτα πρᾶσσοντας*, not *ἐπὶ τῆς κρίνοντας*, as according to Mr. Locke’s view might reasonably have been expected; and in the following after *ὁ κρίνων*, the Apostle adds, *καὶ ποίων αὐτὰ*. It is not *so much* the censures of the Jews which he condemns, as the *pursuit of the same vices* with the Gentiles. In note (l.) Mr. Locke remarks, that “the Gentiles were never guilty of such a folly, as to judge those who were no more faulty than themselves.” But this is contrary to experience, for men are perpetually condemning in others what they do themselves. And if this were St. Paul’s meaning, he would probably have said, “dost” worse or greater “things,” instead of, “dost the same things.”

2.] Οἶδαμεν we Jews know. Κατὰ ἀληθ. just and proper. See Stuart’s Ernesti, § 100. and comp. 1 Tim. VI. 3. Some connect it with *εἰσι*, and explain it by *certainly*. The other view is preferable.

4.] Πλατ. *χρησοτ*. Comp. *רַב הַחֶסֶד* in Ps. V. 8. *ἄγνων* not considering. See Schleus. in verb. 3.—*ἄγει* leads, for should lead.

5.] Κορ. refers *κατὰ—θησαυρίζεις* to *ἀγνων*, thus; “and on the other hand, dost thou not consider, now whilst thou retainest thy mind hard and impenitent, that thou art increasing thy condemnation?” The common version is, I think, as good at least. The use of the word *θησαυρίζεις* here illustrates the error of deducing the meaning of a word from etymology, (comp. Ernesti,

§ 105. 156.) as in the progress of its application, the original idea of *treasure* is totally lost, and it means nothing more than *heaps up* or *firefare*. See Kop.—*Εν ἡμέρᾳ—θέρῃ* in the day of wrath, when God will manifest his righteous judgment, *τῆ ἀπο. δικ. τῆ θέρῃ* being exegetical.

7.] *Καθ' ὑπομ. ἐργ. αγ.* by perseverance in good works. Comp. Gal. VI. 4. where *ἐργον* is thus used.

8.] *Τοις ἐξ ἑσ.* Comp. IV. 12. 16. Gal. III. 7.—*τῆ ἀληθ.* Either the Gospel; or rather that portion of religious truth, which is offered to them, in whatever situation they are. Comp. I. 18. Kop. explains it thus; “*omnis recte de Deo cogitandi honesteque et pie agendi ratio; religio vera quocunque tandem modo homini innotescat.*”

9.] *Πασ. ψυ. ανθ.* every individual; an hebraism for כָּל

נְפֻשׁוֹת הָאָדָמָה

11.] Comp. v. 2. 3^r with which this connects, although the intermediate verses are not properly a digression, but rather an amplification of the idea there expressed.

12.] *Ἡμαρτον* is here used emphatically, implying not merely its usual meaning, ‘have sinned,’ but more, ‘have so sinned as to subject themselves to condemnation.’ So also is *ἐργαζομενα* in IV. 4. 5. Comp. Ernesti, § 57. 58. 161—175. Macknight objects, that *εν νομῳ* and *δια νομῆ* here cannot mean the law of Moses, because the Israelites are not to be judged by that law. Now when St. Paul says, *δια νομῆ χριθ.*, no doubt he merely means, that in the final decision, the obligation of the Israelites to obey the law under which they lived, (whether it be called the law of Moses, or “divine revelation in general,” see his note 1.), should have an influence, as should also that of the heathens, to obey the law of nature, suggested by conscience and reason or traditionary revelation; that is to say, that the state of each man should be determined, with a reference to his situation and advantages. And in v.

13.] when he says, *ου—δικαιωθῆσονται* he does not mean, that any can be justified by doing the law, for the whole scope of the epistle is against this doctrine; he means, that the privilege of hearing God’s law, in which the Jews prided themselves, was of no use, unless they endeavoured to keep it. This endeavour being a test of their sincerity, and a proof of their faith, was also an evidence of their justification, but by no means the original cause of it.

I cannot but question the correctness of the view which is taken

of this passage, by a distinguished biblical critick. See Prof. Stuart's *Ernesti*, § 181. p. 92. The translator observes, that "Rom. II. 13. states the rule of legal justification." No doubt St. Paul might properly have stated this rule in the very terms here used, but the context shews, that such was not his intention. The true meaning is supposed to be as above explained.—"Since writing this, I see that Morus, who is referred to in the note on *Ernesti*, agrees with the view here given; observing, (*Herm. Sac.* vol. II. p. 16.) with respect to the apparent opposition between Rom. III. 28. and this verse, that the design of the authour, and the different meanings of the same terms, must be considered. In p. 17. he shews that the design of the two passages is quite different. His remarks in p. 18. are so judicious, that the reader will not, I think, be displeas'd to see a translation of them. "The terms justification, salvation, new man, faith, are used in various senses, and therefore are not always to be explained in the same way. Attention to this will remove apparent opposition. And many objections to Christianity would never have been urged, if *δικαιων* had not been invariably translated to *justify*, *εργα* works; and so in other similar instances. Whenever the phrase to be justified is uttered, the hearer immediately attaches to it the idea of obtaining remission of sins; whereas this is not always its meaning. In Rom. II. 13. *δικαιωθησονται* signifies, *will be approved of by God, will be rewarded by him*. The discourse has nothing to do with remission of sins."

14. 15.] *Γαρ* is rather illustrative than illative. The sense of these verses seems to me to be this: 'For while Gentiles, who are destitute of any directly revealed law, do in this situation (*φουσει* is synonymous with *ανομωως*, v. 12.) live conformably to the general directions of revelation, although they have no law or system of this kind, as the Jews have, yet the general principles of duty, suggested by conscience and reason, are to govern them. And these principles are always coincident with those of revelation, and are shewn in their lives.'—*Εργον νομου* is a periphrasis for *νομον*. Kop. refers to Eph. IV. 12. and 1 Thess. I. 3. It is not absolutely certain, that in either of these instances *εργον* is pleonastick. Schleus. in verb. 15. cites *εργα μαχης* for *fight*. Plato (in Long. § 32. p. 170. Ed. Pearce), has *τε πλευμονος ιδεαν* for *the lungs*, and Chrys. (de Sacerd. Ed. Hughes, Lib. IV. § 2. p. 164.) *το πραγμα αληθειας* for *the truth*. Comp. in Heb. 1 Chron. XIX. 6. Job XLI. 3.—*μεταξυ αλληλων* mutually.—Note, vv. 13. 14. 15. are to be taken parenthetically.

16.] Το ευαγ. μου the Gospel which I preach.

18.] Kop. thinks that *αυτη* is understood after *θειλημα*, but the article supplies the place of the pronoun. See Mid. chap. V. sect. I. § 3. p. 69.—The Apostle here adapts his language to the boasts of the Jews.

19.] *Φως*. Comp. Matt. v. 14. and Schoett.

20.] *Εχοντα—νομου* having in your law an accurate delineation of correct doctrine.

21.] Kop. quotes from Jewish writers, some very apposite passages, similar to this.

22.] *‘Ιεροσυλεις’* viz. by robbing God of his legal rights, and appropriating them to their own purposes. Comp. Mal. I. 7. 8. 12. III. 8. et seq. This appears to me more probable, than Le Clerc’s opinion, that the plundering of heathen temples is the crime referred to. Kop. adopts this, while he acknowledges, that he can find no clear example, of sacrilege of this kind being practised by the Jews, although he thinks it probable, that this was the case, from their views and feelings towards the Gentiles. Deut. VII. 25. prohibits the *use* of such vessels. *‘Ιεροσ.* refers to the reservation for private purposes, of what was appropriated to divine uses. Comp. Wahl in verb.

24.] The sentiment occurs in various places of the Old Testament. See Isa. LII. 5. Ezek. XXXVI. 20.

25. 26.] *Γαρ* may be illative, or it may be a particle of transition. *Περιτομη* is put by a synecdoche for Judaism, and *ακροβυσια* for Gentilism. The following has been given as the meaning of these verses: ‘Since this is the case, and you Jews are notoriously guilty, you must expect no justification by obedience to the law; for Judaism would indeed benefit you in this respect, had you kept the law; but as the contrary is true, it is no more advantageous for this purpose than Heathenism.’ This suits the scope of the epistle, but I doubt whether the context will admit such an exposition. In v. 26. 27. the Heathen are spoken of hypothetically as keeping the law; but undoubtedly not as keeping it in perfection, so as to secure justification thereby, but only in a general sense as illustrated in v. 14. and therefore it must be in this sense that *νομον πρασσης* is used in v. 25. and consequently justification cannot be attached to it. I should therefore prefer considering these verses as parallel with 12. 13. 14. and paraphrase them thus: ‘Since this is the case, (viz. as exhibited in the statement above made in 17—24.) and you Jews are notoriously guilty, you are not to expect the divine favour because you have the advantages of the Jewish religion, for this favour depends entirely upon the character and conduct of men, adapted to whatever

degree of religious light they may enjoy, (although great benefits are connected with Judaism, comp. III. 2.); so that if the Gentiles were to live conformably to the general rules of revelation, their situation would be better, and their character more agreeable to God than yours.'—It is well known how much dependence the Jews placed on their connexion with Abraham, on circumcision, and other outward observances; the design of this passage is to repress this overweening pride, although with a view to the great object of the epistle, the method of justification.

27.] Macknight connects *ἐκ φύσ.* with *νομ. τελ.* so also Kop. thus: "And the Gentiles, who although they are not impelled by the terrors of divine laws, nevertheless do many things which the Jewish law commands." He refers to v. 14. where *ἔσται* occurs in this signification. He allows that, in this sense, the collocation is not sufficiently accurate, but says, that such phraseology, although not sanctioned by the Grecian elegance, is often to be found in the New Testament, and especially in St. Paul's writings. I think that Ammon's view is to be preferred. He translates the whole verse thus: "The heathen by birth who observes the law, will hereafter overwhelm you with shame, who violate the law, although circumcised and instructed in the sacred Scriptures."—Macknight renders *διὰ γραμ. καὶ περιτ.* "by the literal circumcision," prefixing the words, "though a Jew." It seems preferable to consider the phrase as antithetick to *ἐκ φύσ. ἀκρ.*, making it synonymous with *ἐν νόμῳ*, v. 12. and giving to *διὰ* the sense of *with*, thus: 'who, with the advantages of Scripture and circumcision.' To this purpose Kop. and Schleus. in *γραμμα*, 3. Comp. also Wahl in *διὰ*, I. 3. b.

28. 29.] As if he had said, 'it is not outward rites, but an inward principle of faith and obedience, which makes a man acceptable to God.'



CHAPTER III.

In the former chapter the Jews as well as the Gentiles are said to have broken God's law; in this the charge against the Jews is renewed, and proved by reference to the Old Testament, and the conclusion is drawn, that neither Jew nor Gentile can expect

justification by moral obedience. The chapters are closely connected.

1.] This may be a Jewish objection; but it is quite as probable, that it is only the Apostle's interrogative style. (Comp. VIII. 31—35. XI. 1. 2. 4. 11. 1 Cor. XV. 32.) In either case, the sense is the same.

2.] Comp. IX. 4. 5. Some explain λογ. θεου by God's promises; others, divine revelation contained in the Jewish Scriptures.

3.] There is a remarkable paronomasia in this verse and the preceding one. It is not necessary, with Macknight, to make this a Jewish objection. The sense of the verse, including μη γεν. of the 4th. is simply this: 'the impiety and unbelief of some Jews can by no means alter or make void the divine promises.' This sentiment is expressed in the Apostle's strong interrogative manner.

4.] Kop. doubts whether usage will allow γινεται θεος αλη· he thinks it requires εστι, and therefore alters the punctuation thus: γιν. δε· ο θεος &c. "rather be it thus:" καθ. γεγ. Ps. LI. 6. Sept.

5. 6.] Kop. takes δικ. here in the sense of πισις, v. 3. integrity in fulfilling promises, and thinks that St. Paul was induced to use it from the previous use of αδικια. I see no objection to understanding it here in the sense given I. 17. The objection probably begins here, but, as Locke supposes, is suddenly stopped by the Apostle with the interruption, τι ερουμεν, which is equivalent to τι εν. The meaning seems to be this: 'If, notwithstanding the impiety of some Jews, God remains faithful to his promises; if their impiety illustrates and confirms that method of justification, which God hath established in the Gospel, and his fidelity becomes the more conspicuous by their impiety,—' Thus far the objector, when the Apostle interposes with—τι ερουμεν; μη αδ.—κοσμον; 'what then is the conclusion that you will draw? that God cannot justly punish them? (with ο επιφ. την οργην comp. I. 18.) This is the conclusion of thoughtless men, (comp. 1 Cor. IX. 8. Kop. refers to the Hebrew in Eccles. III. 18. but probably it is not parallel. See Dathe in loc.), but far be it from us to sanction it, for he is the just Judge of the world.'

7.] The objection is again resumed in different language. Kop. explains αλ. θεου, ψευσματι, and αμαρτωλος, in a hebraistick sense, as referring to idolatry; but Ammon very justly observes, that ψευδος here means rather impiety than idolatry, and Locke very properly considers it as synonymous with sin in general, and

used because a proper antithesis to *αληθεια*. ‘If through my wickedness, unbelief, impiety, God’s fidelity is so illustrated as to advance his glory, why am I condemned as a sinner, since my conduct illustrates and sanctions his plans?’

8.] The objection is here fully met. The Apostle’s answer is, that it resolves itself into that detestable principle, *that the end justifies the means*, a principle worthy of universal condemnation.’ The obscurity of this passage arises from its being very greatly elliptical. Kop. supplies *το* before and *λεξωμεν* after *μη*, giving this sense; ‘and why may we not say, as we are slanderously reported to assert;’ or, supplying *τι* before *μη*, and reading it in connexion with *ποιησωμεν*, the intermediate words being in a parenthesis, thus: ‘and why may we not do evil to promote good, as we are, &c.’ A variety of views has been given by commentators. See Crit. Sac. or Pol. Syn. or Wolfii Curæ in loc.

9.] The Apostle having answered the objection, by shewing that if admitted, it would sanction the principle just denounced, now returns to his purpose. *Προεχ.* ‘Have we Jews any advantage over the Gentiles, in pleading exemption from sin, and expecting justification by obedience?’ *Αιτιασθαι* means both *to charge with* and *to convict of guilt*, and is applicable here in either sense.—Kop. objects to the common translation, that *προεχ.* is not in the active voice, and that he knows no example of this meaning of the middle. He approves therefore of rejecting *γαρ* after *προητ.* (see his var. lect.), and giving to *προεχ.* the sense of *fratexo*, *fratendo*, and putting *ε παντως—ειναι*, in an interrogative form, thus: ‘What then do we, or, may we, affect? (Comp. Wahl in verb.). Have we not already declared and proved of both Jews and Gentiles, that they are equally obnoxious to divine punishment?’ If his objection should be insuperable, I do not see why it might not be rendered thus; ‘how then? are we conquered? (viz. in the argument; does the evidence go against our doctrine?) not at all, for, &c.’ The context however seems to require the tense of the active voice, and Theodoret (in Rosen.) explains it by *τι εν κατεχομεν περισσον*; and other ancient authorities, thus; *τι εν προκατεχομεν περισσον*. See Schleus. in verb. 2.

10.] In the Septuagint, (Ed. Bos), this verse in substance, and the following verses to the 19th. even in language, occur in Ps. XIII., with this exception, that *υπο* in v. 13. is added, and that St. Paul has put the sentiment of v. 11. in the form of an express negation, which in the Psalm is only plainly implied. The 2d. verse of the Psalm contains precisely the same sentiment. It is possible, that *οτι εκ εις δικ. εδε εις*, may be the

Apostle's own remark, drawn from the passages immediately cited. On Ps. XIII. 3. Jerome observes, (Tom. II. p. 146. Ed. Martianay, Paris, 1699.), "ab hoc versu usque ad eum, ubi dicit: non est timor Dei in conspectu oculorum eorum: in Hebræis codicibus non habetur. Quæritur ergo, quomodo Apostolus hoc usus sit testimonio in epistola quam ad Romanos scripsit. Respondemus, Apostolum de Deuteronomio ac Psalterio et *cæteris Scripturarum locis*, hoc testimonium texuisse." He then proceeds to comment on the Psalm, as it is in the Septuagint. Breitinger, in his edition of the Septuagint, after printing the passages at the bottom of the page, adds, "hæc omnia ab Hexaplis abesse notat Schol." The probability is, that they were added to the Septuagint, in order to make the copies coincide with the epistle; not that they have been lost from the Hebrew. * They are taken from various places of the Old Testament; v. 10 is from Ps. XIV. 1. in sentiment, 11 from XIV. 2;—12 from XIV. 3;—13 from V. 10;—14 from X. 7;—15 to 17 from Isa. LIX. 7. 8. and Prov. I. 16;—18 from Ps. XXXVI. 1. See Eras. in Crit. Sac. and comp. the note * in Bible de Vence, Tom. VII. Ed. Sec. p. 390. This view suits the Apostle's argument better than the supposition, that they were all taken from one Psalm; for by proving that sinfulness has in various ages been affirmed of the nation by their own prophets, he shews, that it need not surprise them, if the charge is now renewed. N. B. The specifick charges here made, are not applicable to every individual, as is plain from the context of the original passages. See particularly Rom. XIV. 4. where *God's "people"* are mentioned in contradistinction to those to whom v. 2. 3. apply; so also in v. 5. "*the generation of the righteous*," and in v. 6. "*the poor*," whose "*refuge is the Lord*." "Ea," says Morus, (Herm. Sac Tom. I. p. 257.) in reference to such passages from the Psalms, "*quis ausit universe intelligere?*" It ought however to be considered, that although St. Paul conducts his argument with reference to the people as a body, (comp. I. 24—31.) which was sufficient for his purpose; yet the inference which he deduces is certainly true of every individual of mankind, on all of whom sin may justly be charged, though not all the particular sins here specified.

19.] *Νομος* the Old Testament. Comp. John X. 34. XII. 34. XV. 25. As the evidence from this source is against the Jews, and what had been before said was sufficient evidence against the Gentiles, the conclusion is very fairly deduced in the next verse.

20.] *Kop.* explains *δια γαρ νομω επιγ. ἁμ.* thus; "we know from the sacred Scriptures, that all men are sinners;" giving to

νομος the same sense as in v. 19. But in the words εἰς ἐργων νομος, it is plainly used of *law* as a perfect rule of action, and the meaning is this: 'no man can claim justification in the sight of God by perfect obedience to any law;' therefore νομος is not used there in the same sense as in v. 19. It includes the Jewish law, but not to the exclusion of the original law under which man was created, however made known, whether by reason or revelation. The Apostle having used the word in this *extensive* signification, immediately afterwards uses it in a similar one, to express that same original law as published to the Jews by Moses. This was natural in a Jewish writer, addressing his argument to persons under Jewish prejudices. I think, therefore, that he here refers to what is more fully explained in chap. VII. viz. the nature of sin, and its consequences, being brought home to the conscience by the law, and that this part of the verse may very well be connected with the next, thus: 'It need not surprise you, that justification cannot be thus obtained, since the law had quite a different design, viz. to bring us 21.] to the knowledge of sin; ουτι δε, &c. but now, under the Gospel, a method of justification is revealed, of which God is the authour (δικ. θεου), and to which all your Scriptures bear testimony, that method, which, rejecting obedience as the ground of 22.] justification, (χωρις νομου), makes faith in Christ and his merits the only cause, and which extends its benefits to all believers, without discrimination, Gentiles as well as Jews.' This connexion gives an appropriate meaning to γαρ, v. 20.—Εἰς π. εἰς π. is probably a repetition, intended to urge on the mind of the reader attention to the universality of the Gospel scheme, unless εἰς π. be an addition to the text. See Gries.

24.] I cannot but think, that Locke's note on this verse is more plausible than solid. The reader is referred to it. It is true, as he says, that "sinners are justified by God *gratis* and of his free bounty;" but then it is also true, that this respects the payment of any compensation or equivalent by *them*; and whatever God chooses to accept, may well be called an equivalent, on which ground, as well as on its own sufficiency to effect the contemplated end, Christ's sacrifice was so. See an excellent note of Whitby on Heb. X. 14. In Eph. I. 7. and Col. I. 14. to which Mr. Locke refers to shew "what redémption is," the effect is put for the cause; and the texts of the Old Testament all relate to the same fact, and only prove that the word *redemption* is sometimes used for *deliverance* merely, without any reference to the etymological force of the original. This is expressly admitted by Kop., who refers to Rom. VIII. 23. Eph. IV. 30., while he considers this

text, as well as Eph. I. 7. as expressing "deliverance from divine punishment, effected by Christ's death." See his note on Eph. I. 7.—With respect to the concluding remark in Mr. Locke's note, "that if we will strictly adhere to the metaphor, the price paid must be to those from whom we are redeemed, viz. Sin and Satan; (comp. Tit. II. 14.); and that the price could not be paid to God in strictness of justice, unless the same person ought to have the thing redeemed (comp. Rev. V. 9.) and the price paid; it is a fair answer, that in Titus, iniquity is plainly put for the guilt, dominion and effects of it, and these being under God's controul, coming on the sinner through God's permission, and removeable by means which God alone could adopt, the redemption price, (using a figurative term), may well be said to be paid to God; and as he accepted it, it may well be said to be satisfactory. Wahl seems to have an eye to some such objection as this, when he says under the word *απολυτρωσις*, "redemptio, i. e. liberatio, quæ fit per pretii solutionem. Ita dicitur de liberatione a peccatorum pœnis, parata per Christum, qui vitam deponens *λυτρον* quasi persolvit," adding in brackets, "[Deo ne, an diabolo? inepte.]" He refers to Eph. I. 7. Col. I. 14. Rom. III. 24. and Heb. IX. 15.

25.] *Προεθετο* 'hath determined,' says Kop. "Voluit, constituerat apud se inde ab antiquissimis temporibus," remarking that God's eternal purpose is called *προθεσις* in VIII. 28. and elsewhere. Schleus gives the same meaning in verb. 2. Comp. I. 13. Eph. I. 9.* But Ammon observes, that this requires *ειναι* or *εσσεσθαι*, as in Eph. I. 4.—Wahl in verb. 1. as the Eng. Trans. "hath set forth," "publice proposuit."—Storr, 'hath substituted;' "Deus igitur substituit Christum in locum reorum." Opus. Acad. Tom. I. p. 190. note 11.) Kop. allows that it has this sense, and quotes a passage from Euripides, where it is used for *αντιδεναι*. Any one of these versions makes a good sense, consistent with usage and the analogy of Scripture. "Set forth" is probably the best, as the context conveys the idea of publicity in the act.—*Ιλασηριον*. This word is used for the cover of the ark, on which the blood of the victim was sprinkled on the day of expiation. Comp. Levit. XVI. 13. 14. 15. in Sept. and Heb. IX. 5. Hence

* It is extraordinary however, that under the word *ιλασηριον*, Schleus. should give the meaning of "set forth;" "quam Deus *proposuit*, &c." It is presumeable that what occurs under *προτιθημι* is to be considered as the last result of the authour's reflections. There he has, "quem *decevit*, seu *destinavit* Deus."

some commentators have taken it in that sense here. See Mac-knight, who seems to adopt this view. It is however judiciously remarked by Kop., that this exposition involves a confusion of figure, Christ being spoken of as the propitiatory itself, and as the victim whose blood was sprinkled on it. He therefore prefers (and Macknight by no means objects to this view) taking *ἰλας*. in the sense of *propitiatory sacrifice*, understanding *θύμα*. So also Storr, ubi sup. and Schleus. in verb. 1. *Εἰς ἐνδ. τῆς δικ. αὐ.* "to shew his righteousness;" Storr, ubi sup. p. 191. "Righteousness in keeping his word," veracity; Locke. "Benignity," as *δικ.* is repeatedly used in the Septuagint; Kop. Any of these is admitted by usage, but *benignity* will hardly suit the context, I think, as *δικαιον* in v. 26. cannot mean *benignant*; and the argument requires the same meaning to be contained in *δικαιοσυνη* as is expressed by *δικαιον*. *Justice* is most probably the true meaning. *Perhaps* justice and benignity may both be implied, thus: "To shew his benignity by the forgiveness of past 26.] sins, through God's indulgence; to shew his benignity and justice now under the Gospel, that he may be just" (i. e. may be seen and acknowledged as such; comp. 2 Cor. IV. 7.) "and yet so benignant as to justify the believer."—After all, it is not impossible that the meaning given to *δικ.* in I. 17. is also the sense of it here.

27.] *Δια ποῖα νομῶ;* 'by what system?' or, 'by what means? how?' *νομος* is here used, because it has been frequently used before in the argument. Such use of terms is very common with St. Paul. Comp. VIII. 2.—*τῶν ἐργῶν*;—*πίστεως*. 'by the law which requires works as the ground of justification? No surely, but by the Gospel, which makes faith its foundation.'

30.] I do not know why *δια τῆς πίστεως* is used, when *ἐκ πίστεως* just before occurred, and apparently in the same sense, unless it mean this; 'through the same faith by which God will justify the Jews.'

31.] Kop. takes *νομον* in the same sense which he gives to it v. 20. paraphrasing the text thus: 'Does this doctrine of justification by faith oppose the representations of your own Scriptures? On the contrary, it is in unison with them, and is supported by them.' He then connects this verse with the next chapter, where in the passage from the Psalms, and the example of Abraham, are adduced, he thinks, to illustrate it.—The following seems to me to be, however, preferable: 'Do we intimate by this doctrine that the law of Moses is useless? No, we establish its utility, by shewing that it displays the nature of sin, (v. 20.) and illustrates

the necessity of faith.' Comp. chap. VII. and Gal. III. 24.— Either view removes Macknight's objection, that "it is not true of the law of Moses in general, that the Apostle established it by his doctrine of justification through faith;" for the truth or falsehood of this, depends entirely upon the sense in which its establishment is to be understood.



CHAPTER IV.

1.] Some explain this verse thus: "What therefore? Shall we say 'that we have found Abraham our ancestor?' or, 'that Abraham is our ancestor?'" *ευρηκεναι* being pleonastick, as it frequently is. See Schleus. 11. This agrees very well with the state of Jewish feeling and pride, (comp. Matt. III. 9.) and also with the usage of *κατα σαρκα*. (Comp. I. 3.) The meaning will then be, 'shall we make our lineal descent from the patriarch Abraham a foundation for boasting?' But the Greek will hardly bear this sense without being forced. See Kop. He makes *εν* a mere particle of transition, and gives this explanation: 'Shall we say that Abraham derived any benefit by external dignity of birth and family?' *κατα σαρκα* is used for outward circumstances relating to a person. It may be taken here however in its common meaning, as in I. 3. if an ellipsis be admitted. 'What then? Shall we say that Abraham our ancestor (*τον πατερα ημων κατα σαρκα*) hath found?' viz. justification in the manner in which the Jews expected it. But it appears to me to be more agreeable to the style of the epistle, to put the interrogation after *εργημεν* (comp. III. 5. VI. 1. VII. 7. VIII. 31. IX. 30.), thus: 'What shall we say then? What conclusion shall we come to? You Jews build your hopes on your connexion with Abraham? Shall we say that he found the benefit now under consideration, by external observances?' *σαρξ* is often used in this sense, and is thus explained by Storr, ubi sup. p. 227. "quatenus circumciscus erat." Comp. Whitby.

2.] Here Kop. supplies *προς τας ανθρωπους* after *καυχημα* to make an antithesis with *προς τον θεον*, and gives to *δικαιουσθαι* the sense of *being righteous and good* before men, thus; "if Abraham were a good man, he had indeed whereof to glory (before men), but by no means before God, whose laws he was bound to

obey, and in a degree of perfection even beyond his ability." Thus also Seiler, whose note is this; "in the sight of man, Abraham has the honour of being righteous, but not in the sight of God, in whose judgment he, as well as all other men, is a sinner." I have long thought that the passage is elliptical, and that the Apostle's argument required a different punctuation. The question in the first verse being considered as a negation, the argument proceeds thus: 'For if Abraham were justified by works, he hath a ground of boasting, (*εχει καυχημα* then *εχει* being understood after *ου*,—*αλλ' εκ εχει προς τον Θεον, τι γαρ, &c.*); but he hath none before God, (however honourable and righteous he ought to be esteemed by men, which St. Paul does not express, knowing that to every Jew the idea would suggest itself;) for what saith the Scripture? (it places his justification on a very different footing;) Abraham *believed*, &c.' Comp. Wetstein, who observes, that it is much more simple to understand *προς τον Θεον*. "Si enim ex operibus justificatus fuisset, habuisset utique, quod gloria-retur apud Deum."—The exposition which Semler gives of *προς τον Θεον* is improbable, and I may say disgusting. He considers it as equivalent to Cicero's "per Deum immortalem!" or the Greek *νη Δια*.—Ammon prefers the first exposition, because of James II. 21. which has repeatedly been reconciled with the doctrine of this epistle, and because such was the opinion of the Jewish teachers. But it ought to be considered, that one design of the epistle was to correct their errors.

5.] *Ασέβη* refers probably to the state of a Gentile, as well as to that of Abraham.

6.] *λογ. δικ.* literally, reckoneth righteousness, i. e. considers as righteous, and promises the consequent felicity of such a state. It is plain, that St. Paul does not speak of *imputing Christ's righteousness* to a man, but simply of *considering and treating* a man as if he were righteous, and that in consequence of his faith. On this subject, see Whitby's discourse subjoined to his Commentary on 1 Cor. p. 217 et seq. of vol. II. ed. 5th. Lond. 1727. folio; and comp. Macknight on v. 3. note 2.

7. 8.] See Ps. XXXII. 2. 3. Sins and iniquities are here supposed to exist, consequently justification is obtained by their not being reckoned to the sinner, (comp. Storr as above on I. 17.); and it is therefore *χωρις εργαων*, for such works as would afford in justice a claim to the reward of obedience, imply perfect obedience, which no man in his present state can pay.

From these verses (5—8.) it is evident, that pardon of sins and justification are equivalent terms. Comp. Acts XIII. 38. 39.

11.] Σημειον περιτ. The exegetical genitive. Comp. 2 Cor. V. 5. ἀράβωνα πνευματος.

12.] Kop. puts a colon after περιτομης. He considers τοις σοιχεσι—Αβρααμ as referring to the Gentiles, as in v. 11. He is led to this view by v. 16. and it is certainly not improbable; but it does not appear to me to be necessarily the true one. See the note on that verse. The genitive περιτομης followed immediately by the dative τοις, is an instance of that looseness of construction which is not uncommon in Hebrew-Greek; comp. Luke I. 55. προς τας πατερας ἡμων followed by τῷ Αβρααμ κ' τῷ σπερματι αυτου. Macknight however, following Locke, makes an ellipsis of εις το λογισθηναι την δικαιοσυνην from the 11th verse. Their exposition appears to me to be quite satisfactory, although the construction just noticed makes the ellipsis unnecessary; 'and the father of the Jews, not merely as they are Jews, it is not this alone that is sufficient, they are to imitate the faith of Abraham.'

13.] Το κληρονομον—κοσμου. The same sentiment is expressed in some of the Jewish writers. See Kop. in loc. and Kuinoel on Matt. XXVIII. 18. who cites from Tanchuma, (see Schoettgen, de Messia, Lib. I. Cap. III. § V. VIII.) "Abraham patri meo Deus possidendum dedit cœlum et terram, i. e." says he, "orbem terrarum, τον κοσμον," referring to this text. Kop. considers the language as an amplification of Gen. XII. 7. XIII. 15. XV. 7. and relating to that universal empire, which was promised by the prophets to Abraham's posterity, through the Messiah. Comp. Isa. LIV. 3. In whatever light this empire was regarded by the Jews, (see Koppe's Excursus I. on Thessalonians), it was no doubt spiritual in its nature, and is nothing but the extension of the true Church of God.—Some consider the language as expressive merely of the vast number of Abraham's offspring; Locke and others, of the extent of true religion, all believers being regarded as Abraham's children. But, as Macknight observes, (note 3.) "the inheritance was promised to Abraham's *seed*" as well as to himself; if then by the *world* here is meant the whole body of believers, they will be identified with the *seed*, and this seed will be heir (lord) of itself.—Storr considers σπερμα as having a reference both to Christ (Gal. III. 16.), and to believers; and this suits the analogy of Scripture, in which they are constantly represented as intimately connected. "Cum Palestinæ possessione, &c. Along with the possession of Palestine, a more ample inheritance was at the same time promised, that of the world, which that principal offspring of Abraham mentioned in Gal. III. 16. 19. was to obtain in the proper sense, (Heb. I. 2.); but still in such

a manner, that as many as should become united by faith to that offspring of Abraham, should themselves also, as Abraham's offspring, (Gal. III. 29.) become thereby,* each in his own proportion, partakers of that most ample inheritance. (Rom. VIII. 17.)" Ubi sup. p. 230. note 85.

15.] This verse may with propriety be put in a parenthesis. The meaning seems to be this: 'The law had a very different object in view, (viz. than to make men heirs, comp. v. 14.), and must have from its very nature. It displays guilt, and produces apprehension of punishment; for where there is no law producing obligation, there can be no transgression, which of course presumes some correspondent obligation.'

16.] Παντι τῷ σπ. 'to the whole seed, not to those only who are Jews, participating in the benefits of the law, but to those also, who, although they have not the law, partake of the same principle of faith which Abraham had.' This meaning, I think, the construction requires. By τῷ ἐκ τοῦ νόμου is certainly meant a part of the σπέρμα just before mentioned, and the τῷ ἐκ πίστεως Αἶ. is the other part; therefore μόνον cannot have the same sense as is given to it in v. 12. But this is no objection to the sense of *merely* there given, as it is very usual with St. Paul to employ the same words in different senses, and even in the same connexion. The use of νόμος has already supplied us with some instances.—Παντων ἡμῶν. Gentiles as well as Jews.

17.] See Gen. XVII. 5.—Κατεν. ὅ. Some consider this as synonymous with αὐτ' ὅ or διότι, *in consequence of, because.* Thus Schleus. in verb. 2. "propterea quod fidem habuit Deo;" which Kop. says is not sanctioned by usage. He considers it as equivalent to δια τοῦ θεοῦ, by God's power, like the Heb. לְפָנַיִךְ in 2 Sam. VII. 16. The common version, *before, in the presence of,* (which seems also to be the meaning of לְפָנַיִךְ in Sam.) is quite clear and intelligible, and generally adopted by the writers in the Crit. Sac. It is preferred also by Wahl, in verb. 2. and is the usual translation of נָדָר and לְפָנַיִךְ in the Septuagint. See Schleus. Thes. Vet. Test. in verb. and Trom. Concord. 5. 13.—Τὸ ζῶον.—οὐτὶα refers probably to the extraordinary birth of Isaac, (comp. v. 19. and Heb. IX. 19. which *perhaps* relates to the same subject, although this is somewhat

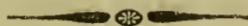
* "Per eam;" whether the authour means "fides" or "soboles," is uncertain. The ambiguity I have endeavoured to express in the translation.

uncertain), and also to the state of the Gentiles before they received the Gospel. See Whitby and comp. *ασιλη* v. 5. and 1 Cor. I. 28.—Kop. considers this phraseology as a description of God's majesty, drawn from the divine determination of the state of men before their existence, and from the resurrection. This may be, and it is certain that similar language is used of the creation of the world; yet the Apostle may have adopted this language, in the sense above suggested, as well as in this.—This verse is connected with the preceding, thus; 'however Abraham may be considered *by the world in general*, or *by Jews*, he is *in the sight of God*, in whom he believed, &c. the spiritual father of all believers, Gentiles as well as Jews.'

18.] *Επ' ελπιδι.* confidently, a hebraism. Comp. I. 4. *Εἰς το γεν.* Not *in order that he might become*, but, *so as to become*.—The citation from Gen. XV. 5. is imperfect. This was a very usual method of quoting, the deficiency being supposed to be supplied with ease by the reader. Comp. on VII. 7.

20.] *Ου διεκ τη απ.* literally,—*he did not hesitate through unbelief*, meaning, he had not the least distrust of God's promise.

25.] *Δια*, although used in each clause on account of the parallelism, must be understood, as Kop. observes, in different senses, according to the nature of the subject.



CHAPTER V.

The Apostle has shewn that mankind being all sinners, must not expect justification by obedience, but only through faith, which secures this blessing to Gentiles as well as to Jews, (chaps. I. II. III.); that the Jews had no reason to be surprised at this doctrine, which was by no means a novel one, as it is recognized in the language of David, and in the history of Abraham, so far was the account of that patriarch from giving any sanction to the erroneous views of his posterity, (chap. IV.). He now proceeds to trace the effects flowing from justification by faith (V. 1—11.), and adapts his phraseology more particularly to the Gentile converts, though certainly his declarations are equally applicable to all true believers.

1.] "He is to be considered (says Storr, *ubi sup.* p. 245.) as justified by faith, (Gal. III. 8. 24. Rom. V. 1. Gal. II. 16. Rom.

III. 30. 28.), whom, although guilty and destitute of the praise of righteousness, (Rom. IV. 5. III. 28. Gal. II. 16.), God considers as innocent and righteous, on account of his trust in Christ, (Gal. II. 16. Acts XIII. 39. Rom. III. 26.), and his death, (Rom. III. 25. V. 9.), and in God (IV. 5. 24. VIII. 33.) for Christ's sake, and to whom, on this condition, he ascribes freedom from punishment, and also blessedness."*

2.] Την χαρ. ταυ. this favourable situation, this state of acceptance, in which we are placed by the Gospel.

3.] Ου—καυχ. nay, we even boast. Comp. v. 11.—ύπομ. is taken in the sense of constancy, perseverance, by Kop. *Patience* is quite as agreeable to the context.

4.] Δοκ. is usually translated by *proof, experience, &c.*, for the illustration of which see the Commentators. Kop. Ammon, Schleus. in verb. 2. and Wahl 2. give it this meaning, "firmness of mind, well tried and proved by afflictions." See 2 Cor. IX. 13. where δοκιμη της διακονιας occurs for διακονια δοκιμασθεισα.

5.] Ου καταισ. deceives not. A meiosis. Comp. I. 16.—Οτι—ημιν. I cannot think that this passage refers exclusively to the effusion of the gifts of the Holy Spirit, but rather to his agency in the most general sense, implying miraculous as well as ordinary communications. Thus what was external would "be evidence to believing Jews," that "believing Gentiles" were, as well as themselves, received into God's favour; and the inward effects of divine influence, which seems to be plainly referred to in the words εν ταις καρδιαις ημων, were doubtless, as well as the other, sufficient proof to the Gentile converts, that the hope which they cherished would not disappoint them. Εκχωω and εκχυνω are used of the gifts of the Spirit, (comp. Acts II. 17. 18. 33. X. 45.),† yet they are equally applicable to his gracious influences also, and

* I believe the meaning of the original is above given with fidelity; but as Storr's Latin evidently partakes of the complicated construction of German sentences, I subjoin the original, that the reader may judge for himself. "Ex seu dia pisteως δικαιοσθαι existimandus est, cui Deus, quamvis sonti, et probitatis laude destituto, fiduciam, in Christo ejusque morte, et propter Christum in Deo positam, imputat, tanquam si insons et probus sit, eoque nomine et impunitatem et beatitatem attribuit."

† See also Bishop White's Comparative Views of the Controversy between the Calvinists and the Arminians, Part I. Vol. i. p. 22. The reader will find in this work, as well as in the Dissertations of the same Rt. Rev. Authour on the Catechism, a great deal of very valuable information and profound discussion, on some of the most important topicks of Divinity. They are particularly recommended to the student of Theology.

εχθω is so used in Tit. III. 6. Kop. remarks, that the idea of *abundance* is usually implied.

6.] In the use of *ασθ.* and *ασεβ.* here, and of *αμαρ.* and *εχ.* vv. 8. 10. there is probably, as Locke remarks, a particular reference to the Gentiles. The terms however are quite applicable to all men, in a state of nature.

7.] Semler most unwarrantably considers this verse as a gloss added to the text. See Kop. Var. Lect. There is some difficulty in ascertaining the signification of *δικαιος* and *αγαθος*. Findeisen (whose discussion is in the Com. Theol. Tom. IV. pp. 353—357) takes *δικ.* in the sense of *αξιος*, and understands the infinitive *αποθανειν*, thus: “For scarcely will any one die for a man, who is himself deserving of death; although one might perhaps be willing to die for an innocent person.” This interpretation suits the context, but the absence of the infinitive is a serious objection to it.—Raphel remarks, (see his *Annotationes Philologicæ* in N. T. ex Xenophonte, &c. 8vo, ed. Leyden, 1747. Tom II. p. 252.), that the Greek writers make a distinction between *δικαιος* and *αγαθος*, understanding by the former an upright man, one who obeys the laws, gives to every one his own, and does no injury; and by the latter, one who does not confine himself to the requisitions of the laws, a kind, amiable man, who does all the good in his power. This distinction illustrates, he thinks, the meaning of the words in this passage.—Vorst (de Hebraismis N. T. 8vo. Ed. Fischer, Lips. 1778. pp. 55. 56.) considers *δικ.* as equivalent to the Heb. קִיָּץ, meaning a pious and good man, and *αγ.*, which immediately follows, as synonymous and explanatory. Kop. agrees with him in his explanation of *δικ.*, but takes *αγ.* in the sense of *αγαθοποιων*, referring to Matt. XX. 15. and to some classick authors. See also Heb. X. 20. where *ζωσαν* occurs for *ζωοποιησαν*, and John VI. 51. This is quite satisfactory.

10.] *Εν τη ζωῇ αυτη.* Referring to his ability to save: “Vita omnis vim agendi in se continet.” Grot. in Crit. Sac. Tom. VII. p. 716.—“In resurrectione illius ad vitam.” Clarius, ib. p. 708.—Kop. observes very correctly, that it is added on account of the parallelism, and is equivalent to *ζωντος αυτη* “Nunc quum ille resuscitatus e mortuis vivit, nostramque causam apud patrem agit.” Comp. Heb. VII. 25.

11.] *Την κατ. ελαβ.* “We have received,” (not so properly “the atonement,” as our translation has it, but) *reconciliation*; or, *have been reconciled*, *λαμβάνειν καταλλαγην* being equivalent to *καταλλασσεσθαι*. Comp. Whitby.

12.] The remainder of this chapter is difficult, and has been

variously understood. It seems to be the design of St. Paul to shew, that as the effects of Adam's fall extended to all mankind, so do those of Christ's atonement, from the benefits of which the Gentiles were no more excluded than the Jews. It ought to be considered, that as St. Paul had not been at Rome, he avails himself of opportunities which his subject suggested, to enlarge occasionally on the more prominent points of the Gospel. The idea of our having been reconciled to God through Jesus Christ, seems to suggest to him an amplification of the excellency of the benefits which we thus receive, and leads him to draw a parallel between them, and the injury which we sustain by the fall of Adam. He had shewn, that neither Jews nor Gentiles could be saved by works; that Abraham himself was justified by faith; and that consequently salvation must be expected only through the Gospel, the superiority of which over every other system, he now proceeds to illustrate.

Macknight connects *δια τῆτο* with *ελαβ.* v. 11. (after which he puts a comma), and considers it as expressing the reason of our being thus reconciled. See his paraphrase and note. *Δια τῆτο* is sometimes, but I believe rarely, placed thus at the end of a sentence, or clause of a sentence. See Kuin. and Wolf on John VII. 21. and notice Griesbach's punctuation there. I see no reason why the usual punctuation may not be continued here; *δια τῆτο* may have the sense of *propterea*, (see Wahl in *δια* II. 1. a.), *wherefore, consistently with what has been already stated*. Thus Grot.: "Hæc cum ita se habeant, ut diximus;" who observes, that it is not intended to give a reason for what had been before said. 'Ουτως thus, in consequence of this one man's sin.—*Εφ' ὧ*: Schleus. II. 10. places it with those texts where it means *after*, but this does not suit the scope of the place. Kop. explains it by *διότι*, *because, inasmuch as*, adding from Varinus, "*Εφ' ὧ την κλοπην ειργασω, και εφ' οἱς τον νομον ε τηρεις, κολασθηση, because thou hast committed the theft, and because thou hast not kept the law, thou shalt be punished*." This seems to be the meaning of our translation "*for that*." Comp. Wahl in *δια* II. 6. who renders it "*propterea quod*," considering it as equivalent to *επι τῆτω ὅτι*, *inasmuch as*. Grot. translates it *by whom*. Comp. Acts III. 16. 1 Cor. VIII. 11. Kop. objects to this version, to defend which, he says, such forms must be adduced as, *αμαρτανειν επι τινι* in the sense of *sinning when another sins*. I do not see the necessity of this, and instead of being against the context, as he observes also, it appears to be in perfect unison with it. *Παντες ἁμαρταν* Kop. inclines to the exposition, which explains these

words of the imputation of Adam's sin; because of Heb. VII. 9. 10. (where however see Whitby's note), and similar expressions in Jewish writers, from one of whom he quotes the following: "The whole world sinned in the same sin in which the first man sinned, for he was the whole world." The literal translation is, "all have sinned;" the meaning, as the greater part even of polemicks will allow, *all have become subjected to the consequences of sin*. To what degree they have become subjected, still remains for discussion; but to enter upon this, is not the design of these notes. Whatever doctrine on this subject may be truly deduced from Scripture generally, it is evident, that mortality brought upon mankind by the sin of Adam, is the degree of subjection to the consequences of sin, which is included in the word ἡμαρτον, and referred to in the following verses. Locke's interpretation, with which the view just given coincides, "all Adam's posterity thereby became mortal," is charged by Kop. with doing violence to the language and context. So far from doing violence to the context, it is the design of the very next passage to prove that position. And as it respects the language, it may be remarked, that it is usual with St. Paul to apply words suggested by the subject discussed, or by expressions previously used. Of this remark, the use of νόμος and σαρεξ in this epistle is full proof. Comp. κρινατε and κρινωμεν, XIV. 13. σαββατισμος in Heb. IV. 9. With the view above given of ἡμαρτον, comp. יִתְּנֶנּוּ in Gen. XLIII. 8. which is correctly rendered by the Vulgate, "ero peccati reus," and in the English translation, v. 9. "let me bear the blame;" and 1 Kings I. 21. יִשְׁטֶנּוּ occurs in the same sense, which is expressed in the Targum thus, *rejected with detestation*, or *extirpated*, and in the Arabic, as the Latin version gives the meaning, *a disgrace among the children of Israel*. It is not extraordinary therefore, that St. Paul should use the word ἡμαρτον, when he means to express the effects of sin in producing death. See απεθανον, v. 15. and observe v. 19. where the language is somewhat softened, αμαρτωλοι κατεσταθησαν, with which comp. the Sept. in 1 Kings I. 21.

Commentators differ much as to the connexion of this verse. It seems to me to be most in character with the Apostle's writings, to make ὡσπερ—ὁ θανατος the protasis of a comparison, which gives rise to a digression, to prove and illustrate it, continued through the following verses to the 18th., when the protasis is repeated in different terms, and immediately followed by the apodosis, εἰτω—ζωης, the language of which is adapted to the last form of the protasis. The meaning will then appear thus: 'As

by one man sin entered into the world, and death on all as its consequence; so by one *δικαίωμα* righteousness, (referring to whatever, in the Saviour's life and death, may be considered as constituting his atonement), all are restored to a state of life. See a similar parenthesis in VII. 2. 3.

13.] Κορ. explains *αχρι νομω* thus: 'during the continuance of the Mosaic dispensation,' appealing to Origen and Erasmus; and, *απο Αδαμ μεχρι Μωσως*, v. 14. by 'during the periods of Adam and Moses, from the beginning of the world to the present time;' and gives this meaning, 'it is by Christ only, and not by the law of Moses, that mankind are blessed with immortality.' However true this is, it by no means follows from the declaration, that men were all mortal till the abrogation of the law, since they are equally so under the Gospel. It is much better to take *αχρι νομω* in its usual sense, meaning, during the period which elapsed from Adam to Moses.

14.] *Απο—Μωσως* explains *αχρι νομω —Επι—Αδαμ* i. e. who had not sinned in the same manner as Adam had sinned. What is meant by this *same manner* of sinning, is differently understood. Macknight supposes "actual sin" to be meant, and considers "infants and idiots" as referred to, who "are not capable of sinning *actually* like Adam." But if these only are meant, the Apostle's position will apply as well under the law of Moses as during any other period, and therefore need not have been thus restricted. Besides, the comparison being intended to shew, that as all men are brought into a state of death by the sin of Adam, so are they also brought into a state of life by the atonement of Christ, it seems to lose much of its force, if the terms be taken in so limited a sense. Perhaps the idea intended to be conveyed by *ομοιωμα παραβασεως*, is that of sinning in a state of original righteousness against a positive law, threatening death as the punishment of disobedience, as Adam did, in which sense no man since the fall has sinned. If this be the meaning, then *και επι—Αδαμ* refers to all mankind who lived before the law, and is explanatory of the former clause of the verse. I shall give what appears to be the sense of vv. 12. 13. 14. in a paraphrase, from *εως* to *Αδαμ*, inclusive, thus: '*Death hath invaded all mankind in consequence of this one man's sin, (comp. Schoett. on this text), since, or, in that, or, by reason of whom, all mankind are so subjected to the consequences of sin as to be mortal.*' This is the proposition, the force of which is contained in the words *εως* and *Εφ' 'ω* and *ημετερον*. To prove it, the argument proceeds thus, v. 13. '*Although sin existed antecedent to the law, yet men did not die on*

account of their own sins ; for it is evident, that when there is no law denouncing death as the punishment of sin, (this emphatick sense of νόμος is required by the argument or scope of the authour. Comp. II. 12. where ἡμαρτον is also emphatically used, for sinning so as to merit condemnation), and at the same time death is inflicted, that death cannot be in consequence of the sin of the person dying. But there was no such law all the time from Adam to Moses, (v. 14), yet during that period death ruled without controul, all men died, although they had not broken a positive law denouncing death as the penalty of transgression, as Adam had, because no such law existed. The conclusion therefore is, that death is the effect, not of our own sins, but of the sin of Adam.' This leads the Apostle to institute a comparison between Adam and Christ, wherein he declares (vv. 15—17.), that the blessings which mankind derive from the latter, counterbalance the evils which are entailed on them by the former ; and that this is a reasonable consideration.

15.] Ὅι πολλοί is equivalent to πάντες and παντας in vv. 12. 18. Comp. v. 19.—Πολ. μαλ. much rather, it is much rather to be expected. So in v. 17.—Ἡ χάρις—χαριτι, the unmerited favour of God extended by the Gospel.

16.] The Apostle proceeds to state, that in the subjects compared, there is a difference in favour of the benefits obtained through Christ. δι' ἑνος ἀμαρτησαντος by Adam, who transgressed the command ; κριμα, the sentence, Gen. III. 17—19. ; κατακριμα, the condemnation of all men to death ; ἐξ ἑνος, in consequence of one sin. This meaning is required by the antithesis in εκ πολ. παραπ. but it is by no means necessary to give the same meaning, to δι' ἑνος above, and to adopt the Alexandrian reading, as Locke does.—Χαρισμα expresses the general nature of the benefits of the Gospel, δικαιομα the particular character of the blessing here referred to, viz. freedom from the judicial effects of sin, justification.

17.] For variety in the readings, see Kop. and Gries. Τε ἑνος and δια τε ἑνος refer to Adam, and should be rendered, of the one—through or by the one. Comp. δια τε ἑνος I. X. at the end of the verse. There is no necessity to suppose with Locke, that την περισσειαν means “surplusage,” i. e. some particular benefit derived from Christ, which is counterbalanced by no particular evil sustained through Adam, and that this is also included in the meaning of περισσευσε v. 15. (comp. on this point Whitby's note on v. 15. Locke's on v. 17. and Taylor's on v. 15. pp. 286. 287. with Comparative Views, vol. I. pp. 66—69.) ; την περι. της χαρ.

is, in all probability, put for *την χάριν την περισσοτεραν*, and is expressive of the *greatness* and *excellency* of the blessings of the Gospel. Comp. 2 Cor. VIII. 2. Thus Kop. understands it.

18.] *Δι' ἑνος παρ.* and *δι' ἑνος δικ.* are rendered in our translation, "by the offence of one," and "by the righteousness of one;" and Kop. observes, that this is required by the antithesis *εις παντας*. But surely one *offence* may be spoken of as bringing condemnation upon all *men*; there is no necessity to suppose an antithesis here. Besides, if *ἑνος* referred to *ανθρωπος* understood, it is highly probable, that the Apostle would have written *παντας* without *ανθρωπος*, and would have prefixed the article, as in vv. 15. 17. It seems preferable therefore to connect it with *παραπ.* and *δικ.* thus: 'by one offence'—'by one righteous act, or procedure, or course,' including whatever constitutes the atonement. Before the former *εις παν. ανθ.* supply *κρημα ην* or *ελθη*, and *χαρισμα* before the latter. Comp. v. 16. and see a similar ellipsis of *δικαιοσυνη εσι*, or some such expression in IV. 16.—The terms of the apodosis correspond with those of the protasis as here expressed, but not as in v. 12. See the note there.

19.] *Οι πολλοι* corresponds with *παντες*. See vv. 12. 15. 18.; consequently it means mankind collectively, thus including Gentiles as well as Jews, in the benefits of Christ's death, as well as in the effects of Adam's fall. Thus the digression suits the design of the epistle.

20.] Macknight takes *νομος* here for law as "the rule of man's conduct,"—"the law of nature,"—"the law written on his heart," which (says he) "entered into the world when Adam was allowed to live." By *entering*, he means "its taking place," or "taking place anew," i. e. if I understand his meaning, *the continuance of its obligation*. How this can be called a "taking place anew," or an "entering silently," I am at a loss to conceive. *Παρεισ.* cannot be thus explained. The *continuance* of an *existing* law, is altogether different from the *παρεισελευσις* of a law. He objects to explaining *νομος*. by the law of Moses, from the absence of the article; but it will be difficult to prove an undoubted distinction between *νομος* and *ο νομος* in this epistle. See v. 13. where *νομος* certainly means the law of Moses, and comp. Mid. on I. 17. and II. 13.

Παρ. "entered a little," says Locke, meaning, "it applied to a small part of mankind." I am not aware that the word is ever used in this sense, and should prefer taking it in its usual meaning, (comp. Gal. II. 4.), for it seems to be represented as making its way in by stealth; not in opposition to "the pompous and publick

manner" in which the law of Moses was promulgated, which Macknight states as a proof that this law cannot be meant, but because the effects of it, here called the abounding of sin, was such as would naturally excite opposition in the human breast. Therefore *παρ.* it entered cautiously or privily, illustrates its character in this respect. Comp. IV. 15. VII. 5—13. 2 Cor. III. 6. 'ἵνα πλ. το παρ. i. e. says Kop. "that it may the more clearly appear, that men are sinners." He considers *παρεις.* however as synonymous with *εισηλθεν* or *προσετεθη*, Gal. III. 19. and excludes all idea of privy or clandestine entrance, as totally at variance with the context. Certainly the preposition does not necessarily add to the meaning of the simple verb, (comp. Ernesti, § 168.); and whether it be proper or not, to give it a definite meaning in the present instance, the reader must judge.

Although it does appear to me, that the Apostle by *νομος* here refers principally to the law of Moses, (comp. III. 20. and the places there referred to); yet if any one be disposed to take it in a more extensive sense, so as to include the original moral law of God, *παρεις.* may be used to express the obligation of this law as brought home to the conscience, and as displaying to it the nature and consequences of sin. Perhaps this may be what Macknight means, in his paraphrase and note on this text.



CHAPTER VI.

Lest from the doctrine advanced, it should be inferred, that the cultivation of practical religion was unnecessary, this chapter is designed to prove the contrary.

1.] 'Η χαρ. πλ. Comp. V. 20.

2.] Macknight translates *οἱτινες—αυτη;* thus: "We who have died by sin, how shall we still live by it?" But continuing in sin, which is what the Apostle here objects to, is very different from living by it, which the advocates for sinning that grace might abound, never thought of, as they admitted that they were to live by Christ through grace in opposition to the law. See his note, and comp. below under v. 10. The meaning is,—'dead to sin by our Christian profession.' Comp. the Address to Sponsors, which concludes our service for the publick baptism of infants. Kop. quotes from Plautus, "nihil meum tibi; mortuus tibi suum."

And, "mihi quidem tu jam mortuus eras, quia te non visitavi." He refers also to Luke XV. 24. 32.

3.] That we are "by baptism united to Christ as our *federal* head," as Macknight says, is in a certain sense true, but the sentiment is very susceptible of abuse, and should be cautiously guarded. The phraseology, *to be baptized into any one*, does not necessarily involve this meaning, for it is used in reference to Moses and to John. Comp. 1 Cor. X. 2. Acts XIX. 3. It means simply, *by the reception of baptism to profess oneself the disciple of any one*. Into Christ's death, is said in reference to *απειθ. τη ἄμ.* v. 2., and signifies *to die with him*, his dying being understood literally, and ours figuratively, as the context and nature of the subject require.

4.] This is illustrated by the original method of baptizing by immersion. See Bing. Ant. book XI. chap. XI. sect. IV. vol. I. p. 522. fol. ed. Lond. 1726. and Suicer. Thes. Ecc. Tom. I. pp. 259 et seq. Ed. sec. Amst. 1728.—*Δια—θανατον* 'by baptism, in which we die as it were.' Kop. I rather think, that *εις τον θ.* is the same as *εις τον θ. αυτη*, v. 3. by baptism, in which we die (figuratively) as he did (literally).

5.] *Συμφ.* is not necessarily expressive of *planting*, but only of *intimate union*, although "planted together" may have been its primitive sense. Comp. the meaning of *θησαυριζω* in II. 5. and see Kop. or Schleus. 2. or Wahl. *Αλλα—εσομ.* is elliptical for *αλλα και συμφ. τω ὁμ. της ανασ. εσομ.*, and the context shews, that it refers to our obligation "to rise again unto righteousness." The whole verse may therefore be expressed thus: 'If we have been intimately connected with Christ in his death, we should also be intimately connected with him in his resurrection.' Still, from v. 8. it is probable, that the future resurrection of our bodies to a new state of existence in glory with Christ, is also intended to be expressed. Comp. VIII. 11. Eph. II. 5. 6. Col. III. 1—4.

6.] "Our old man," i. e. our former sinful character, whatever tendencies to immorality exist in our fallen state. All the terms here employed were thus used by Jewish writers. See Schoettgen in loc. and Park. Gr. Lex. under *παλαιος* and *καινος*. —*Συνες.* is used in reference to the manner of Christ's death; *σωμα της ἄμ.* pleonastick for *ἁμαρτια*, *σωμα* being suggested by the figure. See under VII. 24. and comp. *δια τα σωματος* in VII. 4.

7.] As a man is said to be justified from any offence charged to him, (comp. Acts XIII. 39.), who is cleared or freed from any just imputation, the word *δικαιωω* has the sense of *freeing*, as in this place.

9.] There seems to be a feeling of triumph in the last clause of this verse.

10.] Macknight renders this verse thus: "For he who died, died by sin once; but he who liveth, liveth by God," and refers to his Essay IV. § 72. p. 109., where not one passage quoted is analogous. 'O is probably put for καθ' ὁ. Comp. Matt. IV. 15. where ὀδόν occurs for καθ' ὀδόν, and Gal. II. 20. ὁ δε ζῆ for καθ' ὁ. The English translation gives the true sense. Τῆ ἁμαρ. to sin, i. e. with respect to it, as in v. 2., the words *with respect to* being explained according to the context, and the nature and office of the person of whom they are used. Here they are equivalent to *on account of sin*, i. e. for our sin. Εφαπαξ. comp. Heb. VII. 27. 1 Pet. III. 18. ζῆ τω θ. he liveth for God's glory, which by his mediatorial office is promoted.

11.] Ζωντας δε τω θ. living to God's honour, and (perhaps) hereafter to live with him in blessedness.

12.] Θνητῶ' frail, mortal, (see Kop.), not dead, which would be νεκρῶ. Comp. on VIII. 10—12.

13.] Ὅπλα. See XIII. 12. and Wisdom XVIII. 21. where the English translation renders ὅπλον *shield*; but properly it denotes any kind of *armour* or *implements*. See Park. I. and Kop. To his quotations, a passage in Tertullian may be added, who calls the Jewish Scriptures, "omne instrumentum Judaicæ literaturæ." De cultu femin. III. in Opera, edit. Rigalt. Paris, 1675. p. 151.

14.] There may be an ellipsis here, and the sentiment as follows: 'You have encouragement to do this, from the nature of the Gospel, under which you are placed, and which, by affording sufficient motives and aids, will not allow sin to reign in you uncontrouled.'—Kop. however thinks, that the former clause, ἁμ.—κυρ. should certainly be connected with the preceding verse, thus; "sin must not reign over you," it is inconsistent with your character and profession.' Comp. the sense given to εσομεθα, v. 5.—The latter clause, ου—χαριτι, he connects with the following verse, considering γαρ as a particle of transition, meaning truly, thus: 'Truly you are not under the law, a system of terrour, but under the more gracious system of the Gospel.'

15.] 'What then? Does this give you a license to sin? Not at all.' Thus the objection is repeated, (comp. v. 1.), and the answer further illustrated in the subsequent verse.—The opposition between νομος and χαρις plainly proves, that the law of Moses is meant. Comp. John I. 17. Acts XIII. 43. Macknight however understands it in "the more general sense of law." See his note 2.

16.] *Εἰς ὕπ.* with the view of obeying; *ῶ ὕπ.* is redundant. *Εἰς θανάτ.* to wretchedness and misery. See v. 21. Then (says Rosen.) according to the antithesis *δικ.* must be rendered ‘felicity.’ Wahl gives it this sense, 5. b. and Schleus. 6.—Kop. is inclined to reject *εἰς θανάτ.* (see the var. read.) and to explain *δύλος ὕπ. εἰς δικ.* as if it were *δύλ. ὑπακούων τῇ δικαιοσυνῇ*, thus; ‘whether you are the servants of sin, or those who yield to the claims of virtue and piety.’ If *εἰς θανάτ.* be genuine, the sense may be given thus: ‘either, of sin, which produces misery and death; or of obedience, which produces piety and virtue, with all their attendant blessings. Comp. *εἰς αγιασμον* in v. 22.’

17.] For the construction, *ὅτι ἦτε δούλοι*, see Matt. XI. 25. Macknight understands *τυπος* in the sense of a mould, (and this meaning, although not common, is given by Hesych. See Suicer. tom. II. p. 1340. under *τυπος* III.), and translates *εἰς ὃν παρ.* “into which ye were delivered,” viz. “at your baptism.” So also Doddridge, but the texts he refers to in his note f. on V. 14. do not illustrate this sense of *τυπος*, but only that of *model*, or *figure*, or *example*. He does not indeed translate it *mould*, but it is evident that such is his meaning; for his paraphrase—“the model of doctrine into which ye were delivered as into a model,” is otherwise no illustration of the text. Comp. Park. under *τυπος* VII.—Most probably the word is synonymous with *μορφ.* II. 20. *ὑποτ.* 2 Tim. I. 13. and others of the same kind, expressive of the accuracy and perfection of Christian doctrine. Grot. considers *παρ.* as equivalent to *παρελαβετε, קַבְּלִיתֶם* ye have received. He explains *εἰς τυπον* by *κατα τυπ.* and connects it with *ὑπ.* thus; ‘you have cordially obeyed, according to that form, or model, or constitution, which the doctrine of the Gospel prescribes;’ literally, (according to him), ‘according to that form of doctrine which you have received.’—Rosen. and Kop. agree with Castalio, taking *εἰς ὃν—τυπον* for *εἰς τυπον ὃς ὑμῖν παρεδόθη*, ‘which has been delivered to you.’ So Gal. II. 7. *πεπ. το εὐ. for ἴτο εὐ. ἐμοὶ πεπιστευται*, agreeably to Gr. usage. See Cast. in Crit. Sac. in loc. and on 2 Cor. XI. 12.

19.] *Ἀνθ. λεγ.* I illustrate my subject by terms adapted to human views and feelings, I use a popular language. St. Paul refers to the personification, which he had made, of sin and righteousness, whom he represents as two masters. The figure was peculiarly applicable to the Romans, among whom slaves and freedmen were so common. *Δια—ὑμῶν* ‘on account of the weakness of your nature, i. e. of your minds.’ Thus Rosen., who remarks very properly, that *infirmity* is not unfrequently used of

intellectual weakness, as in XIV. 1. 2. XV. 1. 1 Cor. VIII. 9. 10.; and that it is very common with St. Paul, to use *σαρξ* for whatever is vitiated and depraved in man and human life, whatever infirmity, tendency to error, or irregularity of any kind, still remains in Christians, whatever is opposed to *πνευμα*. Perhaps *σαρξ* is pleonastick; comp. *σωμα*, v. 6.—*Av.* εις την αν. i. e. says Kop. to all iniquity; but Rosen., Semler, and others, think it implies increase, and so also τη δικ. εις αυγ. in the next clause.

20.] I do not see the propriety, with Kop., of considering these words as ironical. The meaning seems very plain: ‘when you yielded to the impulses of sin, as was the case in your former state, righteousness had no influence over you.’

20.] Kop. and Gries. follow Luther’s punctuation, putting the mark of interrogation after *τοτε* it is preferable, I think, to put it after *επ.* with Rosen. and most others. *Τελος* either *the end*, or *the reward*, in both which senses the word is used, and also the corresponding Hebrew term in the Old Testament. Comp. *οψωνια*, v. 23.

23.] “Here (says Kop.) the choice of expressions is worthy of notice: *οψ.* meaning, wages, what a man deserves by his exertions and labours; and *χαρ.* a benefit, which we receive from the mere favour of another, without any merit of our own. The former word expresses the misery, which by our sins we have brought upon ourselves; and the latter, the felicity which the Christian expects hereafter to enjoy.”



CHAPTER VII.

1.] Macknight, Mid. and Kop. think, that *νομον* does not refer exclusively to the law of Moses, but either to divine revelation, or to law in general.—*Zn.* Eras. and Grot. consider it as referring to *νομος*, which they think is personified. See Crit. Sac. Eras. observes, that he had found the same remark in Origen. Kop. agrees with them, and quotes some parallel expressions from Sophocles, Josephus, and Demosthenes. The reason for this exposition is, that the illustration in vv. 2. 3. speaks of the wife as being freed from obligation, not by her own death, as the analogy seems to require, but by that of her husband. Ammon remarks, that such an use of *ζην* is too harsh, and too much at variance with

St. Paul's style to be admitted. And it is certainly unnecessary; for if vv. 2. 3. be taken parenthetically, as an illustration merely, and the first and fourth be connected, as Locke suggests, the construction will be agreeable to St. Paul's style, and the meaning will be clear.

2. 3.] The death of either party frees the other from obligation.

4.] Macknight renders *εθ. τω νομ.* "have been put to death by the law," as in VI. 2., and in his commentary, speaks of the "Jews as having been married to God as their king, and thereby bound to obey the law of Moses," and as being "loosed from that marriage and law." Surely the figurative marriage referred to, is *to the law*, and its obligation is dissolved by the death (figuratively understood) of one of the parties, the Jews. Read Locke's note (t). Perhaps St. Paul did not speak of the *law* as dead, because having mentioned (VI. 2.) the *Gentiles as dead to sin*, (or if this be objected to, *Christians* generally, although the chapter seems to refer more especially to the Gentile believers), he wished to make this verse parallel with that, and therefore speaks of *the Jews as dead to the law*. Comp. *αποθανοντες* (v. 6.) if it be genuine, on which point see Kop. (var. read.) and Gries. The common reading seems to have arisen from the difficulty of comprehending how the persons could be spoken of as dead.

5.] *Εν τη σαρκ.* refers to the weak and unhappy state in which the law placed men, to its inability and oppressiveness. Comp. VIII. 3. Gal. III. 3. Heb. IX. 10. Locke (note *a.*) and Macknight give *δια* the sense of *under*, and confessedly in unison with St. Paul's style. The common translation is however preferable, I think. For the Apostle, intending to display the law as exhibiting to transgressors the nature of sin, and its effects on the awakened conscience, (as his argument led him, and as he does in v. 7 et seq.), here speaks of sinful passions as brought into action by the law, although he means no more than that the law made their sinfulness the more conspicuous. Comp. note on v. 20. and Essay at the end of these notes. Thus *τα δια τς νομ.* will be equivalent to *τα δια τς νομ. φαινομενα, γναριζομενα, αφορμην λαβοντα, or πλεονιζοντα*, as Kop. says. This exposition adds force to the question v. 7. where also *δια νομ.* occurs in the same verse; and thus in this discussion *δια* will constantly have the same meaning. Whereas, Locke and Macknight are obliged to translate it differently in different places. See them on vv. 5. 7. 8. 11. and *δια τς αγ.* 13. Besides, according to their interpretation, *δια τς νομ.* expresses no more than what is included in *εν τη σαρκι.*

6.] ‘But now, under the Gospel dispensation, we having become dead (figuratively, and to the law), are delivered from the law, by which we were formerly bound.’ *Εν—γραμ.* under the new, spiritual dispensation of the Gospel, and not under the old one of the law, the mere outward and literal sense of which shewed its imperfection.’ Comp. 2 Cor. III. 6. and *πνευμα* in John VI. 63.

7.] From *αλλα* in this verse to the end of the chapter, St. Paul is not to be considered as speaking of himself, but rather as describing the views and feelings of a man, who is living, first, without the influence of either law or Gospel; then, to whom the obligation and extent of the law are made known; and who, lastly, is led to embrace the Gospel as the only method of justification. See note[*] in the translation of Koppe’s Introduction, p. 8.—Photius, (as quoted by Kop.), in his “*Questiones ac dubia ad Amphiloichium,*” in MS. (for an account of which see Cave’s *Hist. Lit. fol. vol. II. p. 49. ed. Oxon. 1743.*), says, that the Apostle does not speak of himself, but assumes the character of human nature. See 1 Cor. IV. 6. and Gal. II. 18.—*Ουκ εγνων*, not known so fully. Comp. *αμ. εκ ειχρον* in John XV. 22. 24.—*Ουκ επιθ.* is an imperfect quotation, the whole commandment being thereby suggested to the reader’s mind. Comp. XI. 26. 27. Heb. XII. 27. Kop. in his *Excursus I. pp. 382. 383.* shews, that this method of quotation was usual with the Jews.

8.] *Αμ.* not the act of sin, but the evil tendency of nature. Most commentators think, that this verse refers to the well known character of mankind, to aim at things forbidden, and that this is the influence of the law which is here asserted. “This,” says Whitby, “is the old and common interpretation, and it agrees very well with the expression.” See also Kop., Rosen., and Seiler in loc.—It appears to me, that although the language describes the *production* of concupiscence (or illicit desires and purposes generally, as Kop. and Wahl and Schleus. explain *επιθ.*), as effected by the law, yet it is to be understood merely as *declaring* what does in reality exist, i. e. in bringing it home to the conscience. The context seems to require this, and I think it is not contrary to usage. See Essay at the end of the notes. *νεκρω* signifies *ineffectual*, meaning, either to produce death or to display sin. Comp. *νεκρω* in James II. 17. 20. 26.

9. 10. 11.] Here the sentiment before expressed is repeated in fuller terms. *Χωρις νομου* “before the law of Moses came.” Thus Chrys., Oecum. and Theoph. in Whitby, who agrees with them. So also Locke, note (1.) But if *χ. ν.* refer to time, the

Apostle's supposition will be highly incongruous, for the man personated will be described as living before the law, during the whole time of the law, and at the opening of the Gospel. It is more probable therefore, that it relates to the obligation, extent and penalty of the law, not being properly understood and felt. This I see is the sense given by Macknight, Kop. and Rosen., and illustrated in *Comp. Views*, vol. I. pp. 76 et seq. But then, (although I would wish to dissent from the venerable authour of this work with great caution, and deference to his opinions), this phrase does not appear to me to prove that St. Paul "personates another, *because he had never been without the law himself*;" (see p. 80.); for although in point of time this is true, yet even St. Paul may be said to have "lived without the law," before he was fully aware of its nature and object. *Εζων* cannot mean simply, *I was living*; it must be considered figuratively, as expressive of self-complacency arising from ignorance of one's real state. Thus the antithesis between it and *απειθανον*, v. 10. is preserved. *Ζωω* often implies the idea of enjoyment. See Wahl 5.—*Ελθ.—ανεξ.* *Comp. νομ.—παραπ.* in v. 20. and the note there.—*Η εντ. η εις ζ.* *Comp. v. 12. 13.*

13.] Gries. and Rosen. place the stop after *αλλα η αμ.* Thus the next *αμ.* must become nominative to *φανη*, as Macknight makes it, (which Mid. in loc. objects to), or the last *η αμ.*, and the construction be thus, *ινα η αμ. κατ. θ. μοι φ. αμ. δια τε αυ., ινα γεν. δια της εντ. καθ' οπ. αμαρτωλος.* Thus each clause will express the same general idea. The usual punctuation is probably correct, and the meaning as given in our translation, only *ην* being understood, or *κατερ.* being taken as if it were a verb in the past sense, thus: 'Was the law, which is good in the highest sense, the cause of my ruin? Certainly not. But by means of this good law, sin produced my ruin; thus shewing through the law, its really detestable character.' After writing this, I see that Schleus. has given the same sense to *αμαρτωλος*; in ver. 7.

14 et seq.] The Apostle now proceeds to give a lively description of the personified character. *Σαρκ.* weak, infirm, prone to sin, yielding to fleshly motions. *Comp. 1 Cor. III. 3.* Its meaning here is explained by the next clause, for the sense of which see 1 Kings XXI. 20. 25. and Ernesti, § 106. or (which is better) Morus, Herm. Sac. Part I. Sect. II. cap. II. § xxi. p. 180.

15.] Macknight takes *γινωσκω* in the sense of *αφηρουε*. So Rosen. like the Heb. *יָדַע* referring to Hos. VIII. 4. (where see Dathe's version, "non probantur," and the Chal. Paraph., which

expresses the same sense; see also Rosen. on Ps. I. 6. ed. Lip. 1821, or the notes in Heb. Bib. ed. Jo. H. Michaelis); Schleus. in verb. 16. gives it the same sense, referring to this place and Apoc. II. 24.; also Wahl, 8., though some of his references are not satisfactory, and Park. VII. It seems to be thus used in 1 Cor. VIII. 3. 2 Tim: II. 19. Kop. says however, that this meaning of the word is "admodum incerta," and as for some other places which have been adduced, among which is Hos. VIII. 4., he calls them "prorsus ineptissima." He translates it, "inscius et invitus facio," and his editor Ammon thinks it denotes a careful and accurate knowledge. The above authorities render the sense of *approve* in the highest degree probable, to say the least; and the context is much in favour of it.

17.] No judicious reader will infer from this verse, or the 20th, which is synonymous, that the character personified is not the responsible agent; both this and the following verses are designed to illustrate the utter inadequacy of human nature, to struggle effectually with its sinful propensities, without some additional aid. See Macknight.

18.] *Σαρξ* the natural, unrenewed character, in opposition to the spiritual mind, which is of divine origin. See VIII. 4. 5. John III. 6.

19.] Comp. 15., and see the passages of a similar kind in Kop. here and on 14 sqq.—N. B. Although this is descriptive of the state of a man just awakened to a sense of his sinfulness, for thus the connexion, argument, and terms used, require it to be understood; yet it may be accommodated to the state of an advanced Christian. For such a mixture of imperfection will ever cleave to human nature in its present condition, as to make the best of men acknowledge, that they often do what the enlightened mind disapproves of. There are other parts however of this discussion, which cannot fairly be applied to an advanced Christian; and even this passage can only be thus used *by way of accommodation*.

21.] Koppe's version of this verse is, I think, unauthorized and incorrect. He takes *τον ν.* in the sense of *divine laws in general*, and explains the text thus: "It is evident therefore, that the law itself frequently affords occasion and excitement to sin, even to a good man, who is anxious to do what is right." Ammon very correctly considers *τον ν.* as referring to the law or tendency of nature, drawing to evil when the will is disposed to good. Comp. 23., also the use of *νομος* in VIII. 2.

22.] *Τον εσω ανθ.* i. e. the mind, so far enlightened as to dis-

cern the nature and obligation of the law. See vv. 23. 25. Sometimes this phraseology is used for the whole spiritual part of man, in opposition to the corporeal. See 2 Cor. IV. 16. and comp. Kop. on Eph. III. 16.—*Συν.* expresses the idea of approbation, but not of conformity.

23.] *Μελεσι* the same as *σαρκι*, v. 18. Comp. Col. III. 5.

24. In the construction, *τατα* should probably be connected with *σωματος*; *this frail*, or *miserable*, or rather *sinful body*, understanding *σωμα* as equivalent to *μελη* or *σαρξ* as before used. But probably *σω. θ.* is, as Schoettgen explains it, a periphrasis for death, as in Heb. *הַיָּיִן* and *מֵצֵלָה* are sometimes used for *the very thing*, *the substance* of that with which they are connected. See his *Horæ Heb. et Talmud.* p. 524.—If it be allowable to illustrate such a phrase from poetry, I would refer to Virgil, *Æn.* II. 18. XII. 271. It is not likely that St. Paul alludes to what is said to have been practised by Mezentius See *Æn.* VIII. 485—488.

25.] The difference in the readings produces no considerable alteration in the sense. If *ευχαριστω* be genuine, the idea of the Gospel being the true method of deliverance, leads the authour to burst into an exclamation of praise, referring to Jesus Christ as its founder, and regarding him as mediator; if *χαρις τῷ θεῷ*, the meaning is the same; if *ἡ χαρις τῷ θεῷ*, it is an answer to the question, and *ἡ χαρις* means the Gospel.—*Αὐτος εἶπω* Macknight considers the latter clause of the verse as interrogative, implying a strong negation. See his commentary and note. Locke (note e.) supposes it to be said in the person of “a Christian, no longer under the law, but under grace.” But the language is too similar to that above used, where the man is described before he is delivered by the Gospel, to allow his interpretation. Besides, VIII. 4. seems to be directly opposed to it. Kop. thinks that it does not relate to *σαρξ*, but only to *νοῦς*, the man himself, and remarks, that “the whole chapter is descriptive of any man, the best and most pious not excepted.” But against this supposition, comp. vv. 14. 23. with VI. 14. VIII. 1. 2. 5. 6. 2 Cor. X. 2. 3. and other such places; also v. 24. with V. 1. Phil. III. 1. IV. 4. If it be said, that we have many instances of saints using similar language of themselves, (see Job XLII. 6. Isa. VI. 5.), it is sufficient to reply, that they use it as expressive of penitential feeling; whereas here it occurs in argument where accuracy is to be expected. The nature of the subject is to be taken into consideration. Comp. Ernesti, § 93. Rosen. (on v. 14.) expresses his surprise that Kop. should adopt such an opinion; and thinks that *αὐτος εἶπω* relates

to the same personified character, whom he had before introduced: Thus also Whitby, whose note on this text is well worthy of attention. Probably the Apostle is led to introduce what he says in the latter clause of this verse, in order to contrast the state of the person thus described, with the condition of the true Christian, delivered from the dominion of sin, as illustrated in the beginning of the next chapter.

CHAPTER VIII.

1.] For *μη—πνευμα*, see Var. Read. in Kop. Griesbach rejects the passage. Comp. v. 4.

2.] *Νομος* may be applied to the Gospel, because of its frequent previous use in the discussion, although the word is elsewhere employed to denote the Gospel, as Rosen. remarks. See James I. 25. and comp. Isa. II. 3. Mic. IV. 2. Spirit of life, is put for life-giving Spirit. (Comp. on V. 7. ad fin.). *Εν Χρ. Ιη.* may perhaps be connected with the preceding clause, but the Greek usage, it is said, would require *της* or *ο* before it. (See Rosen. and Kop. and comp. v. 39. *απο της αγ. τῆ θ., της εν Χρ. Ιη.* and 1 Cor. IV. 17. *τας οδους μου τας εν Χρ.*). It may therefore be connected with *ηλευθ.* &c. and translated, with those critics, “per Christum Jesum.” Thus the meaning of the whole verse will be as follows: ‘The Gospel, which is a spiritual system imparting happiness, hath delivered me, through Jesus Christ, from the controul of that tendency to sin which is in my nature, and which would, if not subjected, produce my ruin.’ With this use of *νομος* comp. the same word in VII. 23.

3.] Here the inability of the law of Moses, to deliver from the consequences of sin, is asserted. *Ησθενει* comp. Heb. VII. 18. 19. Gal. III. 21. Acts XIII. 39.; *σαρκος* comp. Heb. VII. 16. Rom. VII. 5. from which it is probable, that *σαρ.* refers to the law as a system too weak to produce the contemplated end. Kop., Rosen., Macknight, and Locke, asserting of course the weakness of the law, nevertheless explain *σαρ.* of natural corruption. *Περι αμ.* is elliptical, probably for *προσφορα πε. αμ.* as Kop. thinks, and Macknight, from Heb. X. 18.; or for *θυμα πε. αμ.* Comp. Levit. XIV. 19. and see Schleus. Thes. Vet. Test. in verb. The expression is often used in the Old Testament; see Levit. V. 8. 9.

11. VI. 30. VII. 7. 37. where the neuter article shews that *προσφορα* cannot be the word which is to be supplied. See Schleus. (Lex. in Nov. Test.) in verb. 11.

4.] 'That the righteous demands of the law might be fulfilled in us Christians, who, &c.' Not perfectly fulfilled, but in a considerable degree. The language seems to be in opposition to the boasts of those "who trusted in themselves that they were righteous, and despised others;" who talked much of fulfilling the law, while they were notoriously deficient in plain duties. The meaning seems to be this: 'It may rather be said, that we Christians, under the influence of God's Spirit, fulfil the law, than you Jews, because of the increased degree of motive and of assistance which the Gospel offers.' *Τοις—πν.* comp. VII. 18. and John III. 6. "*Flesh*," says Seiler, in his note on v. 1., "is the corruption in human nature; the understanding darkened by prejudices and errors; the will reluctant to submit to the law of God; the overbearing passions and inordinate desires, which, for the most part, spring from the body, the principal seat of corruption. *Spirit* is the nature as improved by religion; the enlightened understanding; the will inclined to good; the moderated passions and good inclinations." He therefore gives this exposition: "Who live, not according to the tendencies of corrupt nature, but according to the views of an enlightened understanding, and the inclinations of an improved heart." *Το φρ. της σαρκ.* literally, 'the minding of the flesh,' i. e. the being devoted to sinful inclinations and pursuits, congenial with the vicious propensities of nature. Hence it may be used for the propensity itself, as in the 9th Article of our Church.

9.] Macknight renders *επιπερ* "because." Its usual meaning, *if*, or *since indeed*, gives a very good sense. Comp. vv. 1. 4. latter clause, and the remainder of this. Rosen. considers *πν. Θ.* as expressive of temper, disposition, &c. So also Mid., who observes, that *πν. Θ.* and *πν. Χ.* "signify a godly and Christian frame of mind," and that *πν.* is here used as in Luke IX. 55. He differs however from Rosen. in thinking that *το πν.* in v. 11. "can be taken only of the Holy Spirit." It would be difficult to say, why he explains the phrases differently, unless it be on account of the article. Comp. his note on Matt. I. 18. Rosen. thinks, that the same sense is required in both places; and indeed this seems to be highly probable, from the words *οικει εν υμιν* being added to both. Kop. also is of the same opinion, although he thinks that the Holy Spirit is the object referred to. Comp. John XIV. 16. 2 Cor. VI. 16. Usage however may be pleaded

for the other meaning. Comp. VII. 17. 20. If it be the Holy Spirit, John XIV. 26. XV. 26. XVI. 7. 14. 15. afford a sufficient reason for his being called the Spirit of Christ.—If the translation above given of *επιερ* be correct, Locke's exposition of *εν σαρ.* "under the fleshly dispensation of the law," will hardly be admitted. See his note (d). Although it is allowed, that such an explanation is consistent with the great design of the epistle, yet it will not suit the immediate context, and therefore is not parallel with VII. 5. (See Ernesti, § 99. and note). *εν πν.* is a very usual expression for being under the influence of the Spirit, (see IX. 1. Matt. XXII. 43. 1 Cor. XII. 3.), and this alone would be a sufficient reason for explaining the antithetick *εν σαρ.* by being under the influence of the carnal principle, whether the same phrase could be found, used in the same sense, or not. But probably it is so used in Eph. II. 11. I think therefore, that the phrases *εν σαρκι ειναι, τα της σαρκος φρονειν, κατα σαρκα ειναι, κατα σαρκα περιπατειν,* (see vv. 9. 8. 7. 6. 5. 4.), are all synonymous, expressive of being governed by one's lusts.

10—12.] On these verses, the reader is requested to examine Macknight, Locke, and Whitby. It is not the design of these notes to discuss fully the opinion of any commentator, but rather to afford subject for the student's own reflections, and to enable him to ascertain the probable meaning of the text.

If, as Macknight says, *το σωμα* be "the body with its lusts," i. e. the fleshly, sinful principle, (for he refers to VII. 18.), and if this be *dead*, how can *τα σωματα*, v. 11. be said to be *alive*? Does it mean, "animal passions," and "members of mortal bodies," both? According to the authour's commentary, the *θνητα σωματα* in v. 11. are "made alive, i. e. subservient to the spiritual life," while in v. 10. it is *το πν.* which is alive, *το σωμα* is dead. There would indeed be no "sense in saying, that 'the bodies of men are dead through sin, if Christ be in them;' for men's bodies are dead through sin, whether Christ be in them or not," (see his note); but there is great sense in saying, that 'if Christ be in you, although the body must die, yet the spirit shall live.' I cannot but doubt also the correctness of the exposition of John V. 21. given in note 1. v. 11. Macknight thinks a "spiritual" or moral "resurrection" to be there affirmed. So also Ammon, in his addition to Koppe's note on v. 11. But it is mentioned by our Lord, to illustrate what he had before said, that the Messiah should perform greater works than those which he had just now performed, (see vv. 5—9.); and it is plainly parallel with vv. 25. 26., which are proved by the language in vv. 28. 29. (comp.

2 Macc. VII. 14.) to refer to a *proper* resurrection. So also vv. 22. 30. refer to a *real* judgment, over which Christ will preside.—If το σωμα, the fleshly principle, be dead, how can τα σωματα be said to be alive? Certainly not in the same respect; if they are made dead, it is to sin, and if alive, it must be to righteousness. But if this be the meaning, would not St. Paul, after σωματα ὑμων, v. 11., have added εις or δια δικαιοσυνην?

Macknight seems to have followed Locke, whom see, especially his long note (k), the principal part of which is against Whitby. I confess it does not satisfy me. Also in his paraphrase there seems to be a little inconsistency; for in v. 10. he speaks in the present, “sinful, carnal lusts *are* mortified,” but in v. 11. he uses the future, “*will* by his Spirit enliven your mortal bodies, that sin *shall not have* the sole power and rule there, but your members *may be made* living instruments of righteousness.” His “demand” of Whitby “to shew θνητον any where in the New Testament attributed to any thing void of life,” with the attempt to reduce his exposition to an absurdity, is not very alarming; for it may well be said, “God shall quicken your θνητα σωματα,” i. e. your bodies, which being θνητα, weak, miserable, corrupt, *mortal*, must consequently become νεκρα, dead.

See Whitby, particularly on v. 11., whose exposition seems to me to agree with the context.

Rosen. takes σωμα literally, and νεκρα as expressive of that debility which is produced by the indulgence of vicious passions, and πνευμα of Christian doctrine. But this destroys the antithesis between σω. and πν.—Kop. understands σω. νεκ. of the body, prone to sin, miserable and mortal, perhaps also, frail and weak; πν. ζωη, either of the Holy Spirit, as the authour of life, or, the soul, as restored to strength and happiness by the Gospel. He does not determine, whether the resurrection mentioned in the 11th verse is a moral one, or that future resurrection to happiness, which the bodies of the saints are to experience; although he inclines to the latter, which, he shews, was sometimes attributed by Jewish writers to the Holy Spirit.

The following appears to me to give the sense of the passage: ‘If Christ be in you, (v. 10.), that is, united to you by living faith, producing the temper and disposition of Christ, (comp. John XV. 4. 5. XVII. 23. expressive of intimate union; also Col. I. 27. Gal. IV. 19.); although the body is dead because of sin, (V. 12. 13. 14.), although it is confessedly miserable and mortal, even in believers; (for the propriety of the addition of *although*, see VI. 17. Matt. XI. 25.); yet the spirit is life, because of righte-

ousness, the soul is already alive to God and eternal things, because of that piety and holiness which animate it,' or, 'because of that justification which the Gospel imparts.' Thus, if πν. in this verse, mean the spiritual part of man, which is most probable, I think, on account of the antithesis. If it signify the Holy Spirit, the meaning will be this: 'the Holy Spirit will give life, because of righteousness;' expressing the sentiment, that he is the agent in effecting our resurrection. This is affirmed in v 11. 'If the Spirit of God, who raised Jesus from the dead, dwell in you, (comp. on v. 9.), God (ὁ εἶν. του Χ. εκ νεκ. being a periphrasis for God) will restore to life even your mortal bodies, by this same Spirit, who resides in you. So then, (v. 12), such being our present state, and such our hope of future happiness at the general resurrection, we are under strong obligation, &c.'

15.] Πν. δα. and πν. υι. either, 'such characters and feelings of mind as belong to servants, actuated by fear,' or 'to children, by affection,' as Schleus. in πν. 6., Rosen., Kop., and Macknight, (comp. πν. in Luke IX. 55.); or, 'the spirit, which produces a servile mind,' or, 'which renders you children,' (agreeably to the Jewish manner of speaking), as Wahl in πν. 6. c. a.—Comp. 2 Tim. I. 7. The state of Jews subjected to the law, is no doubt here meant by δα. παλ. εις φαβ. (see Gal. IV. 1. 2. 3. 24. 25. V. 1.); but not to the exclusion of Gentiles, who were also in a state of bondage to corruption and lust. Comp. Heb. II. 15. which appears to be equally comprehensive in meaning, and Gal. IV. 8. also below, v. 21. For the general sentiment, see Gal. III. 26. IV. 5. latter clause, 7. 26. 31.—Αββα is the Chaldee term for *father*, expressive of affection. Some have ridiculously hunted for a mystery in this word, "pic magis quam vere," says Wolf in loc., whom see.

16.] Αν. το πν. This may mean, that πν. υι. just before mentioned, and it is so understood by Rosen. Kop. explains αν. το πν. of the Spirit himself, the Holy Ghost, and this I think is more probable. Comp. Gal. IV. 6.—Συμμαρ. is sometimes synonymous with μαρ. (comp. II. 15.), and the preposition does not necessarily add to the force of the primitive word. See Acts II. 1. and Ernesti, § 168. Hence some have thought proper to explain αυτο—ημων, thus, 'the Holy Spirit bears testimony to our minds.' On the other hand, although an accession of meaning is not a necessary consequence of the compounded use of the preposition, yet it must not be concluded, that the force of the word is never thereby increased. For instance, it is highly probable, that ανα-σαρευντες in Heb. VI. 6. signifies "crucifying afresh," the ana-

logy of the language, the real crucifixion of Christ, and the figurative crucifixion expressed in the passage, giving sufficient sanction to such a meaning. So also in this place, *συμμ.* may have the sense of *witnessing along with*, although from the word alone, I would not infer that it must have this sense. After writing this remark, I find that Morus has expressed the same sentiment. “*Συμμαρτυρεῖν* accipiunt sic : una testimonium dicere, cogitantque de duplici testimonio, uno Spiritus Sancti ipsius, altero autem doctrinæ, quæ idem nobis confirmet. Equidem *rem non refudio* : tantum dico hoc, *non fuisse id ex illa compositione concludi*. quum usu loquendi constet, *συμμαρτυρεῖν* idem esse quod *μαρτυρεῖν*, sicut Latina lingua verbis *firmare* et *confirmare* promiscue utitur. Loquendi consuetudo indicat, simplex et compositum sæpe nihil differere.” Herm. Sac. Part I. Sect. II. Cap. V. § XIII. pp. 331. 332.—The meaning seems to me to be this : ‘The Holy Spirit bears testimony along with our minds, that we are children of God.’ Impartial examination of our own minds, enables us to form this conclusion, from the gifts, (in reference to the first ages of Christianity), and grace (communicated in various ways), and instruction (imparted in the Scriptures, see 2 Tim. III. 16.) of the Holy Spirit.—But after all, if the other sense should be admitted, the manner in which the Spirit bears witness to our minds, would still remain for discussion. Comp. Macknight’s note on this verse.

18. 19.] These, and some of the following verses, are extremely difficult. Besides the English commentators, Macknight, Locke, Whitby, and others ; the reader is referred to Rosen., Kop., and a dissertation by John Christopher Doederlein, in the Comment. Theolog. Vol. I. pp. 483 et seq. There is also a dissertation on this subject, by J. Conr. Danhauwer, in the Thesaurus Theologico-Philologicus, (added to the Crit. Sac.), ad selectiora et illustriora N. T. loca, Amstelædami, 1702. pp. 503 et seq.

The mention of suffering with Christ, and of being glorified with him, leads the Apostle to these observations ; so that, as Kop. remarks, the 18th verse is closely connected with the 17th. The phraseology, *αποκ. εις ἡμας*, and *αποκ. των υἱων τε θεου*, seems to me to prove the identity of the two. This *αποκαλυψις* is something, which is anxiously expected by ἡ κτισις. To ascertain the meaning of *κτισις* therefore, is important, in ascertaining that of the whole passage.

Some very distinguished commentators, (Rosen., Kop., and others), understand by *κτισις* all terrestrial creation, the whole worldly system, and explain it figuratively, thus : ‘All creation

expects the time, when the true felicity and honour of God's children shall be manifested.' They remark, that *prosopopœiæ*, ascribing to universal nature, what can properly be affirmed of none but intelligent creatures, are not uncommon. They refer to the Hebrew poets, also to Greek and Latin writers. Theodoret, quoted in Koppe's note on v. 19., understands *κτισις* in the same figurative manner. To illustrate this meaning of it, comp. Isa. XI. 6—9. LV. 12. Ps. XCVI. 11. 12. also Hos. II. 23. with Dathe's and Rosen.'s notes.—But, if *κτισις* has a figurative sense here, it must also be figurative in vv. 20. 21. 22., which seems to be inconsistent with what is there affirmed of *κτισις*, (comp. Macknight, note 1. on v. 22.). I do not think that either Rosen. or Kop. fully meets this objection to their view. 'Οτι και—θεσ, v. 21., is thus translated by Rosen. "Ut ipsa rerum natura liberatur a necessitate interitus, tempore liberationis filiorum Dei." But to set any one in the liberty enjoyed by another, is something more than deliverance from the necessity of destruction; nor can I see why *ελευθερια* must mean, "immunitas a morte," as Kop. says, because it is in opposition to *δσ. φθ.* I should rather suppose, that the *ελευθερια* is a state in which the *κτισις* is to be placed. Besides, such a figurative use of *κτισις* is, most probably, too highly poetical, for a polemick work like the epistle to the Romans. I find that Ammon, in his *Excursus F.* p. 391., has made the same objection.

Others consider the word as expressing a moral creation, and understand by it, *Christians recently converted* from Judaism or Heathenism; Noesselt (see Ammon, ubi sup. p. 392. and Rosen. on v. 19. ad fin.), only of converts from Heathenism. But then v. 23. must be restricted to Jewish converts, or to the Apostle himself, with his brethren perhaps in the ministry; but this is improbable, as what is there affirmed, is as applicable to all Christians as to them. *Ου μονον δε αλλα* is used elsewhere in the epistle, (comp. V. 3. 11. IX. 10.), to denote opposition, and v. 22. shews that it should be thus understood there. It may be said also, that if *κτισις* referred to Christians, it would, as in other places, be accompanied by some adjunct. See Eph. IV. 24. 2 Cor. V. 17. Gal. VI. 15.

Many of the best commentators take *κτισις* in the sense of *man-kind generally*, the popular use of language allowing that to be affirmed of all, which is applicable to a large proportion. Comp. John X. 8. Thus *κοσμος* is often used, and *πασα η κτισις*. See John XII. 19. This is agreeable to the use of language. See Mark XVI. 15. Col. I. 23. 1 Tim. III. 16., and comp. Mid. on

v. 22. This is the view given by Doederlein, in the dissertation before referred to. See also Lightfoot, *Hor. Heb. in loc.* This sense suits, I think, the scope of the place.

If we admit now, that the sense last given is the true meaning of *κτισις* here, the *μελ. δοξ. απ. εις ημ. v. 18.*, or, the *αποκ. των υι. τριθ. v. 19.*, is, what mankind in general were *anxiously* expecting, (Kop. allows, that *αποκαταδοκια* in this place, may be emphatick, because joined with *απεκδεχεται*, and followed by *συσεναζει* and *συνωδινει*, and therefore he renders it, “*magno cum desiderio expectat;*” comp. Ernesti, § 172.), i. e. an amelioration of their condition, expected in different degrees of excellency, and with different degrees of certainty, according to circumstances. For such an expectation existing among the Gentiles, see Scholar Armed, Vol. I. pp. 196—199. and II. pp. 345—350. second edit. Lond. 1800,—Perhaps *την—ημας* and *την—θεσ* may refer to the *present* blessings of Christianity. Comp. 1 Cor. II. 7. 9. 10. and the passage as quoted from Isa. LXIV. 4. (Heb. 3.), although Bishop Lowth is not satisfied that it is a quotation, (see his note on the Prophet). This agrees with v. 19. here. Comp. also *δοξα* and *δοξαζω* in 2 Cor. III. 7—11. Rom. IX. 4. and *הַבְּרִיָּה* in Isa. VIII. 23. (Eng. Trans. IX. 1.), where see Dr. Lowth’s note, or Bishop Lowth’s, or Rosen.’s. The same language however is applicable to the *future* blessings of the Gospel, see 2 Cor. IV. 17. 18. Col. III. 4., and this is in unison with *την μελλουσαν δοξαν*; nor will it be at variance with the context, as the *whole* of these blessings need not be considered as the object, of which this expectation is asserted, but only that part which is the earnest or pledge of the rest. From the same terms being used to express both the present and future blessings of the Gospel, I am disposed to think, that they are here considered in connexion, as constituting *one whole*, the expectation of which may be affirmed, although the expectants were not aware of the full extent of them; their views differing according to situation and circumstances.

This text affords no ground for the opinion, that all animals will be restored to life in a future state. If it proved any thing on this subject, *κτισις* must be taken in the first sense, and then it would prove too much.

20.] *ματ.* is equivalent to *הַבְּרִיָּה*, and means, a frail, miserable, unhappy condition. See Eccles. I. 2. 3.—*Υποτ. Satan*, according to Locke, who refers to Col. II. 15. Heb. II. 14. 15.; *Adam*, says Jac. Cap., “*propter Adami culpam;*” *God himself*, say Doed., Ammon, Rosen., and Macknight. So also Kop., referring to the curse denounced on man, in consequence of the transgression.

He connects *ελπιδι* with *υπεταγη*, placing the intermediate words in a parenthesis, and joining *ελπιδι* with *οτι* in the next verse. Thus also Griesbach. *Οτι* will then have the sense of *that*. Perhaps this is the best arrangement of the passage; although the period may be completed with *ελπιδι*, and the meaning be, that although thus subjected, mankind are nevertheless in a state of hope. Comp. v. 24.

21.] *Δελ. φθ.* the wretched state of servitude to sin, in which mankind are, and the misery which is its attendant.

22.] *Συς. και συνω.* Figurative language, to express *earnestness* of expectation. Comp. v. 26. The usual meaning of *αχρειασ νυν*, even *till the present time*, appears preferable to, *at this time, in this constitution of things*, as Kop., and after him Rosen., referring to Heb. III. 13.

23.] Kop. observes, that *αυτοι—εχοντες* is in opposition to *πασα η κτισις*, which he considers as necessary to add after *μονον δε*, in order to supply the ellipsis. He disjoins *ημεεις αυτοι* from *αυτοι—εχοντες*, supposing it to refer to the Apostle himself. So also Rosen. and Doed. Ammon very properly objects to this, as it is not likely that St. Paul would introduce himself with any such distinction. As *απ.* means the first fruits, or offerings, or benefits, so *απ. πν.* seems to mean, the first benefits of the Holy Spirit, dispensed to Christians; not absolutely his very first influences or gifts, but in a popular sense, as we say, ‘the first Christians,’ meaning those of the early ages. Thus *αυτοι—ημεεις αυτοι* signifies, ‘we who are already partakers of the privileges of the Gospel.’ In a certain degree, Christians have already received the *υιοθεσια*. Comp. v. 15. 16. Gal. III. 26. 1 John III. 2. The full blessings of a state of adoption are here meant; and those blessings are connected with the resurrection of the body, here called its *dehverance*, *απολ.*, viz. from corruption, (1 Cor. XV. 42—44.), and from sin with its effects, (Phil. III. 21.).

I shall now endeavour to give, what appears to be the meaning of this passage, from the 18th verse, in a paraphrastick translation. ‘I consider, that the afflictions to which we are now subject, do not, in the least, counterbalance’ (this is the proper meaning of *αξια*. See Schleus. 4., and Wahl, 3.) ‘the blessings which the Gospel displays for our enjoyment. And (v. 19.) such blessings, as, by the Gospel, God imparts to his children,’ (that is to say, an amelioration of the present unhappy state of the world), ‘vast numbers of mankind are ardently expecting. And (v. 20.) this is a reasonable expectation; for, although mankind are subject, in their present state, to frailty and death, by the providence of God

permitting it for wise purposes, it was not in consequence of any direct act of their own, and therefore they entertain the hope, (v. 21.), that they shall be delivered from their present miserable situation, and brought into that state of happiness, of present favour with God, and of well grounded expectation of future bliss, which Christians now enjoy.' (Thus if *επ' ελ.* be connected with *οτι.* If the period be completed there, the translation will run thus: 'and therefore they are in a state of hope. For they shall be delivered, &c.'). (v. 22.) 'For it is well known, that till the present day, mankind have been earnestly longing for some such improvement of state and character, as the Gospel offers. (v. 23.) And not they only, not merely the great mass of the Gentile world, but we Christians also, who are already partakers of the privileges of the Gospel, even we ardently aspire after its full blessings, when our adoption as God's children, shall be publicly recognized, by the deliverance of our bodies from corruptibility, at the general resurrection.'—This exposition is, I think, supported by the usage of language, and agrees with the second part of the Apostle's design, as stated in note [†] to the translation of Koppe's introduction. See p. 7. For if such were the expectations of a large proportion of mankind, it need excite no surprise, that the benefits of Christianity were offered to Gentiles, as well as to Jews.

24. 25.] These verses appear to be intimately connected with the preceding, thus: 'it is not surprising, that we Christians are earnest in our expectation of additional blessings, *τη—εσωθ.* for we are in a state of salvation, wherein hope is to be constantly exercised.' For this meaning of *εσωθ.* see IX. 27. XI. 26. Acts II. 47. 1 Cor. I. 18. and other similar places. *Ελπις—ελπιζει;* 'hope enjoyed is, in reality, not hope; did we already possess, in the fullest degree, the object hoped for, hope would yield to fruition.' *Ει δε—απεκ.* 'hence the hope of this object, which cannot, in the present state, be fully enjoyed, leads to persevering expectation, notwithstanding all difficulties.' *Βλεπω* here, means strictly, 'perceived by the senses,' "spes rerum quæ adsunt, bonorum præsentium," (Schleus. in verb. 1.); but *enjoyment* is evidently the idea intended to be conveyed, in which sense *οπτομαι* is used in Matt. V. 8. See Wahl in *οπτω*, 2. b.

26.] *Το πν.* Schleus. understands this of the Christian character and disposition, "hi ipsi sensus animi, per religionem Christianam emendati." See him on *πνευμα*, 20., or *συναντ.* 2. So also Rosen., directing his reader however to the Holy Spirit, as its authour. The more usual sense of Holy Spirit, which is

given by Κορ., is preferable, I think ; as there is no reason for supposing it to be different from πν. in v. 23. The sense of the first clause of the verse seems to be this : ‘ the Holy Spirit assists us in our present state, which, notwithstanding the blessings of the Gospel, is a state of imperfection.’ Αὐ. το πν. Rosen. renders it as before ; so also Schleus., who considers ὑπερεντ. as equivalent to συναντ., thus : “ this same disposition of mind assists us in our prayers.” See him in ὑπερεντυσχωνω. Under the word εντυσχωνω, 2., he explains ὅτι κατ. θ. εν. ὑπ. ἄγ. in v. 27., thus : “ nam Spiritus S. adjuvat Christianos ;” where Rosen. considers πν. as personified. The other meaning is far better thus ; ‘ the same Spirit,’ or, ‘ the Spirit himself ;’ for it has evidently the same sense in v. 26. 27. Comp. v. 16.—Υπ. and συν. are considered by Schleus. as equivalent. Macknight, v. 27., note 2., gives to εντυγ. and τυγ. the sense of *complaining*, which it has when followed by κατα. See Schleus. 3. To “ complain *for* the saints,” is to complain on their behalf, against efforts which might injure them, i. e. to espouse their cause, (in which sense both words are frequently used), to assist them in their difficulties, and to strengthen their weak efforts. Στ. αλαλ. is a strong figure, to denote the earnestness of this holy agent.

28. 29. 30.] St. Paul had said, that Christians enjoy many blessings of the Gospel, although the full fruition is yet to be expected ; and that, in the present life, they are subjected to various evils, alleviated however by the influences and assistance of the Holy Spirit. Now he remarks, that all those evils shall, in the end, contribute to their welfare ; and that God has already bestowed on them immense benefits, which he will not fail to continue to them.—Κλη. who have embraced the Gospel. Comp. I. 6.—Προθ. see Eph. I. 11. and particularly III. 11. with the context, which shews, that the object to which this benevolent purpose relates, is, the admission of the Gentiles into the church of Christ. This is the μυσ., the hidden doctrine, unknown and almost incomprehensible to the Jews, which the proclamation of the Gospel displayed. See vv. 3. 6. 8. 9. of Eph.

Προεγνω’ Rosen. explains this of prescience of character, and προωρισε, of determination founded on such prescience. “ Quos præscivit fore κλητες, προδος Christianos, hos decrevit filio suo similes reddere, i. e. participes ejusdem felicitatis, qua Christus fruitur.” This would favour the Arminian system. But the addition is evidently made without authority ; “ arbitraria ratione,” says Κορ., who rejects the supposition of especial regard and affection being implied in the word, as might be expected. from

his refusal to recognize this idea in the simple verb. See the note above on VII. 15. He thinks, that God's prescience, not merely of a man's faith, but of every thing relating to his character and state in this world, is the idea; in other words, that the Apostle intends to say, that the reception of the blessings of Christianity was not a matter of chance, but depended on God's wise and eternal design. However, as the idea of affection is, most probably, sometimes expressed by the word *γινωσκω*, it appears preferable to give the same meaning to *προγ.* here; which Schleus. has done, in verb. 4.; although I see no reason why it should have no other force than that of the simple verb, and would therefore render it, 'whom he of old regarded with affection.' So also in XI. 2. St. Paul thus uses, in reference to the Gentiles, the same expression of God's kind regard, which he afterwards uses, in reference to the Jews. And perhaps he adopts this word, in order to intimate to the Jews, that God was no respecter of persons, but was as favourably disposed to the Gentiles as to themselves.

Προ.—αυτη The conformity to the image or pattern of Christ, which God's predetermination had in view, appears, from the context, to be a general conformity, in afflictions, (See v. 17. 1 Pet. IV. 1.), in holiness (VI. 3—7.), and in future happiness (VI. 8. VIII. 17. latter clause). Comp. Schleus. in *εικων* 3.—*Πρωτ.* As the first born, or begotten, among the Hebrews, had peculiar privileges, (see 1 Chron. V. 1. 2. Gen. XXV. 31—34. and Upham's Translation of Jahn's Biblical Archæology, § 165.), the word *πρωτ.* is used in the sense of *heir*, or, as here, of *chief*, *head*. The Jewish writers apply the word to the Messiah, in the same sense.

Εκαλεσε called to the enjoyment of the blessings of the Gospel; *εδικ.* justified by the forgiveness of their sins. (See IV. 7. 8. and note there). In this sense, the word *δικαιω* is generally used in this epistle. *Εδοξασε* Locke adds, "in his purpose;" but without authority, and the idea is plainly implied in *προωρησε*. Kop. makes each of the three aorists equivalent to a present, in which sense it is unquestionable, that expressions literally in a past tense must sometimes be taken, as those which are in the present, must sometimes be understood as if in the future. Thus, in speaking of Christ's atonement, we may say, 'through it God *has saved* sinners;' or, of the benefits of the Gospel, 'they *advance* us to heaven.' I do not see however, why *εδοξασε* may not be used, in reference to the blessings which Christianity had already shed on believers, the amelioration of their condition which it had produced, together with the gifts and grace of the Holy Spirit already

bestowed, and the expectation of future glory, which the believer may reasonably anticipate, which glory it is not unusual in Scripture to speak of, as belonging to the Christian, (see John III. 36. X. 28., first clauses of each), the present and future blessings of the Gospel being connected as one great whole. That *δοξ.* might be used of present glory, is evident from the note on v. 18. 19., which see; and that this is at least a part of what the Apostle means, is highly probable, from the question in the next verse.

Macknight, on v. 29. note 1. remarks, that "this foreknowledge is different from that mentioned XI. 2., and must be a foreknowledge of individuals as heirs of eternal life, since it is connected with sanctification, justification, and glorification." But would it not be extraordinary, if St. Paul should all along speak of communities, and even in this chapter, as he himself allows, (see his note on v. 16.), and here of individuals? In v. 28. the *πρῶθ.* refers to a community, as is evident by the meaning in the parallel place, Eph. III. 11. But those *foreknown*, or rather, of *old regarded with affection*, are surely the persons to whom the *πρῶθ.* refers, and they are identified with the called, justified, and glorified. See 1 Cor. VI. 11., and compare the language there, with the *actual state* of many in the Corinthian church. It is the will of God, that Christians shall be like his Son, (1 Thes. IV. 7.); that will is here expressed. It appears to me, that St. Paul, in several of his epistles, affirms certain benefits to belong to Christians, *on the supposition*, that they live consistently with the requisitions of Christianity, and that many of our Lord's declarations are made on a similar supposition, although not expressed in either case. See Essay at the end of the notes.

In the view of the authour, the meaning of the whole passage is as follows: (v. 28.) 'Let not Christians be discouraged at the afflictions which they are obliged to encounter, for all events and circumstances shall prove to be beneficial to those who love God, to those who accept the Gospel invitation, which, according to God's gracious purpose to unite Gentiles and Jews in one body in his church, is offered to them. For (v. 29.) as he before regarded them with kindness and affection, so did he also determine before, that they should be like his Son in sufferings, in holiness, and in future happiness, so that of this vast band of brothers, he should be the head. And (v. 30.) consistently with this previous regard, he hath called them to partake of the blessings of the Gospel; he hath pardoned them, upon their compliance, and hath received them into favour; he hath honoured them with the gifts and grace of his Holy Spirit, with the present benefits of Christianity, and

the well founded expectation of enjoying its full benefits in heaven.'

Kop. very judiciously remarks, that the passage treats wholly of the magnitude of the divine benefits conferred on us Christians, and says nothing of the state of others, whom we are to leave to the wise and benignant disposer of all things.

31.] The divine favours, which, it was well known, that Gentile converts, as well as Jewish, had received, illustrate the pertinency of this question. Comp. Acts XI. 17.

33.] The sentiment in this verse, and in the two following, becomes much more forcible, by considering the various clauses as interrogations. And this is done by Erasmus, after Augustin, (see Crit. Sac. Tom. VII. p. 757.), by Locke, Schoettgen, Griesbach, and Koppe. Ammon objects, that it disturbs the sense in v. 34.; I cannot see in what way. Instead "of representing God as an accuser at the tribunal of his Son," which is Macknight's objection, it represents the absurdity of such a supposition.—*Εκλεκτων* i. e. the body of Christians before spoken of, as *εκλογη* in XI. 7. means, that part of the Jewish nation which embraced the Gospel; a conformity in heart and life to its requisitions, being however presumed. Thus the word *elect* was used by the earliest Christian writers. See among other places, the Pastor of Hermas, in Pat. Apost. edit. Cotel. Ant. 1700. Vis. I. Cap. III. p. 76. Vis. II. Cap. I. II. p. 76. 77. and Vis. IV. Cap. II. p. 83. Also the account of the martyrdom of Polycarp, in Eus. Eccles. Hist. edit. Paris. 1659. Lib. IV. Cap. XV. p. 134., where *απιστων* and *εκλεκτων* are set in opposition, and followed by this observation of the authour; "of which number, (viz. of the elect), this most admirable person was one," as the Greek is correctly translated in the Cambridge edition of 1683, p. 59. Archbishop Wake, in his translation, New-York edition, § 16. p. 247., has, "one of which, this great martyr, Polycarp, *most certainly* was;" and Milner, in his "History of the Church of Christ," American edition, Cent. I. Chap. V. p. 215., "was *doubtless* one." The words "most certainly" and "doubtless" are unauthorized, and might lead to a misapprehension of the meaning.

35—39.] These verses merely express the strong confidence which the Apostle had, that true Christians should for ever enjoy the blessings which the love of Christ had procured. He begins by declaring, that no trials, however great and various, should destroy their connexion with their Saviour, (v. 35—37.), and then (v. 38. 39.) expresses, in animated language, his persuasion, that no external power of any kind should be able to produce this

effect. Comp. our Lord's declarations, John X. 28. 29., which are made of his sheep; who and what they are, still remaining to be gathered from other passages. But in neither place, is any thing said of the effects of sin. How far this could operate, and what would be the effects of its influence, is to be sought elsewhere. See the remark of St. Paul, when writing on a different subject, 1 Cor. IX. 27.—With v. 36. comp. Ps. XLIV. 22. (XLIII. 23. Sept. Breit. Edit.), which is applied to the Apostle's purpose.—Υπερ. Probably this compound verb expresses the completeness and certainty of the conquest. See Kop., Rosen., and Wahl in verb.—Αρχαι, v. 38., and εξουσιαι, are both used of civil authorities, (comp. Tit. III. 1. Luke XII. 11.); and probably δυναμις in 1 Cor. XV. 24. Eph. I. 21. 1 Pet. III. 22. includes worldly powers. See Schleus. in verb. 11. and Wahl, d, both of whom explain this text of earthly authorities. However, as I find no instance in the New Testament of δυν. being used *exclusively* in this sense, and as αγγελος, αρχη (Eph. III. 10.) and δυναμις, are certainly used of other powers than terrestrial, and superiour to such, (see the texts above referred to; also Schleus. in δυν. 11. Mid. on Matt. XIV. 2., and with the passages which he quotes from Eus. comp. Justin Martyr, edit. Thirl. p. 412. and Irenæus, Lib. I. Cap. XXV. p. 102. edit. Grabe; "Cerinthus docuit factum esse mundum a *virtute* quadam." Or see the book Zohar in Nolan's Inquiry into the Integrity of the Greek Vulgate, p. 271. note; Mosheim de uno Simone Mago, § XV. in his Dissertations, vol. II. pp. 90—93.; or, de rebus Christianorum, Sæc. Sec. § L. note, pp. 364. 365.; Suicer's Thes. in δυναμις, II. 2. pp. 969. 970.); it seems preferable, to understand the expressions generally, of all powers, which may be supposed to contend with the Christian. Kop. makes a very judicious remark here, that it is the whole idea, in the Apostle's mind, which is to be attended to; and that we are not to inquire, how every individual being here specified, angels for instance, can be considered as opposing the Christian's faith and virtue. To illustrate the observation, he refers to 1 Cor. III. 22. Gal. I. 8. Αγ. however may be explained by *evil angels*.—Υψ. and βαθ. Heaven and earth, says Schleus.; but other criticks, and among them Koppe, understand the terms figuratively, expressing the greatest prosperity or calamity; the height or depth of them, as we say.

CHAPTER IX.

1.] See the translation of Koppe's Introduction, p. 10. and notes.—Kop. and Rosen. both consider *εν Χ.* as a form of swearing by Christ. Although there can be no doubt, that *εν* and χ are thus used, (comp. Matt. V. 34. Isa. LXII. 8.); yet the texts alleged by Kop., to shew that St. Paul often confirms his declarations, by thus appealing to Christ, are quite inadequate to prove it. See 2 Cor. I. 23. XI. 10. 1 Tim. V. 21. Eph. IV. 17. *Εν Κυριω* in the last, which is more parallel in expression than any of the others, may be very satisfactorily explained, as Le Clerc, in Koppe, explains *εν Χ.* here, 'as a Christian.' See John XV. 4. 5. XVII. 23.—*Εν πν.* may be connected with α ψ *εν.*, as *εν Χ.* is with *αλ. λεγ.*, the intermediate words being put in a parenthesis, as Griesbach, thus; 'I speak the truth, as a Christian, I do not lie, being influenced by the Holy Spirit; my conscience sanctions me in this declaration.' Or, *εν πν.* being connected with *συνειδ.* *μω*, thus; 'my conscience governed by the Holy Spirit.'

3.] *Ηυχομην.* Chrys. (de Sac. Lib. IV. Cap. VI. p. 186.) represents St. Paul as praying for his own everlasting ruin; *ηυξάτο εις γεενναν απελθειν, και αιωνιω παραδοθηναι κολασει.* Comp. also passages in Suicer, Tom. I. pp. 270. 271., under the word *αναθεμα*, I. 2. The term means, *one devoted to destruction*, (see Schleus. 2. 3. and Park. I.); whether destruction by death, or excision from all connexion with God's people, is to be ascertained by the circumstances and context. Most probably, it here means the former. Rosen. and Kop. both remark, that the imperfect is often used for the optative; comp. Acts XXV. 22. The pluperfect, which is the sense given by some, who refer this wish to St. Paul's views before his conversion to Christianity, is at variance with the scope, and with *απερ—σαρκα.*—*Απο* may have the sense of *by*, and the meaning of the passage be given thus; 'I could wish, (were it allowable), to be devoted to destruction, to be cut off in death by Christ himself, would it benefit my Jewish brethren. Comp. Exod. XXXII. 32. Rosen. observes, that as the destruction of the Jews is attributed by St. Paul to Christ, their Judge, against whom they were properly rebels, and as he expresses a willingness to undergo the punishment in their stead, this affords a reason for the terms *απο Χριστου* being used.

5.] On the latter clause of this verse, *ο ωσ—αιωνιας*, see Mid.

For the benefit of those who do not possess his work, ("the doctrine of the Greek article applied to the criticism and the illustration of the New Testament,") I shall abridge his note.

Schlichting would transpose δ $\omega\nu$, and alter the expression, so as to read $\omega\nu$ δ , meaning, "whose is the supreme God." But the design of the epistle is against this sentiment. Comp. III. 29. [It might be replied, however, that although God is indeed the God of the Gentiles, as well as of the Jews, in this sense, that he will finally "accept" the sincere "worker of righteousness in every nation," (see above, II. 11. 14. Acts X. 34. 35.); yet with respect to external covenant and privileges, which the context speaks of, the Gentiles were "without God in the world," (Eph. II. 12.). The same observation is made, I find, in Whitby's Last Thoughts, Lond. ed. 1822. p. 96.] The alteration would require the article before *ευλογητος*, as in Acts IV. 24. 25.

Wetstein remarks, that if the common meaning, which asserts Christ's supreme divinity, is correct, the reading should be, δ $\omega\nu$ δ *επι π. θ. ευ.*; but this would be false Greek, the latter δ being never used in similar instances. Comp. such expressions as *η εσα αιρεσεις των Σαδ.*, not *η αιρεσεις*, in Acts V. 17. [The author quotes from Philo, *τα προς αληθειαν οντος ΘΕΟΥ*, and *τον οντως οντα ΑΛΗΘΗ ΘΕΟΝ*, where, although the supreme God is the object spoken of, yet the article is omitted. I do not know how this use of *θεος* in reference to the true God, is to be reconciled with Philo's observation respecting the use of the article in connexion with *θεος*, quoted by Kuin. on John I. 1. p. 96. "The Holy Scripture, in Gen. XXXI. 13., speaking of the true God, uses the article, saying, *εγω ειμι ο θεος*, but, when it speaks figuratively (*εν καταχρησει*), it omits the article, thus, *ο αθεις σοι εν τοπω*, not *τα θες*, but *θες* only." The article here is plainly unnecessary, because of the preposition. Perhaps Philo does not mean to establish his remark as a general principle. The inference which Kuin. makes from it, that "from the *usus loquendi* of the Alexandrian Jews and of Philo, the supreme God and Father is called δ *θεος*, and the Logos simply *θεος*," is certainly not universally true, as the above quotations prove. That Origen was not governed by this principle, is evident from a passage in his work against Celsus, edit. Hæsch. 4to, Augsburg, 1605. Lib. I. p. 44., where, in reference to Ps. XLV. 7., he says, *τατον ΤΟΝ ΘΕΟΝ φησι κερχρισθαι υπο ΘΕΟΥ, ος ην αυτες ΘΕΟΣ*. Comp. Mid. Part I. Chap. VII. § 5. p. 78.]

There is not the least foundation for rejecting *θεος*; it is supported by undoubted authority, although Schoett. Hor. Heb. in

loc. observes, that it is wanting in many manuscripts. [He does not think however, that the argument for Christ's divinity would be essentially injured by the omission, if contended for, (although he by no means sanctions the omission), because of the use of *ευλογητος*, which the Hebrews applied to the true God. "Ponamus enim, (nunquam concessuri) vocem *θεος* hic esse glossema, tamen adest alia vox *ευλογητος*, quæ et ipsa verum Deum denotat."] A different construction from the received, has been given, by putting the stop after *σαρκα*, and predicating the remainder of God the Father, thus,—‘ may God, who is over all, be blessed for ever;’ or, by placing the stop after *παντων*, thus,—‘ God be blessed for ever.’ But against the first of these proposed emendations, it is to be observed, that *ευλ.*, although properly without the article, ought to be placed first, to agree with the usage in the New Testament and Septuagint. [See Luke I. 68. 2 Cor. I. 3. Eph. I. 3. 1 Pet. I. 3. and for the Sept. comp. Trom. Concord. Ps. LXVII. 20. *Κυριος ο θεος ευλογητος*, is the only instance of a different arrangement; and, which is very remarkable, these words are immediately followed by *ευλογητος Κυριος ημεραν καθ’ ημεραν*. As there is nothing corresponding with *Κυριος ο θεος ευλ.* in the Hebrew, or in the Chaldee, or Syriack, or Vulgate, it is probable, that they are an interpolation. But whether or not, they can be explained, without making them a formula of benediction.] The same objection lies against the other alteration, and also the want of the article before *θεος*. The Greek ought to be, as in all other doxologies, where the same words are used, *ευλογητος ο θεος*. Comp. above, and Trommius; also 1 Cor. I. 9. *πιστος ο θεος*. 2 Cor. I. 18. IX. 8. Heb. VI. 10.

Mr. Wakefield's translation, "who is, *as* God, over all, &c." is evidently indefensible.

Koppe examines this text at considerable length.

Three views, says he, have been given of this passage. First, the usual interpretation, referring it entirely to Christ, either thus connecting *παντων* and *θεος*, ‘ who is the supreme God, for ever to be adored;’ or thus, joining *θεος* and *ευλ.*, ‘ who is the Lord of all, God for ever to be adored.’ [In either case, the supreme divinity of Christ is equally asserted.] *Ο ων*, which is equivalent to *ος εστι* (see I. 25.), is much more easily connected with the preceding context, than with the subsequent. Comp. John I. 18. III. 13. 2 Cor. XI. 31. The application of the title of supreme God to Christ, he observes, is in coincidence with the modes of expression among the Jewish writers; who, although they recognized the Messiah as a man, nevertheless did not hesitate to speak

of him as the supreme God. He instances the application of the word *Jehovah*, and refers to several Hebrew works.

The two proposed alterations, by changing the punctuation, as above examined from Mid., are then mentioned by Kop., as arising from a *doctrinal*, not a *grammatical* difficulty. Their advocates urge, that such doxologies, intended to apply to God the Father, are common with St. Paul, and they appeal to I. 25. Gal. I. 5. 2 Cor. XI. 31. But in all these places, says the authour, the *preceding* context relates to God the Father also, which is not the case in the passage under discussion. Besides, the construction, both Hebrew and Greek, in doxologies, differs from that which the proposed alteration leaves. This would require either ὁ δε Θεος ὁ ὢν ἐπὶ πάντων, εὐλογητός εἰη εἰς τὰς αἰῶνας, [but of this form, Kop. does not adduce one instance], or εὐλογητός ὁ Θεός, corresponding with the Hebrew form, which is בְּרוּךְ ה' הַהוּא, not בְּרוּךְ ה' הַהוּא.—To the construction which places the stop after *σαρκῶς*, he further objects, that ὢν, both from the general use of language, and from the practice of St. Paul, is rather to be connected with the antecedent words, than with the consequent; and that in reply to this, it will not be sufficient to say, that the Apostle is sometimes inaccurate in his language, which, if allowed without just cause, is at variance with all true and certain principles of interpretation.—With Mid. and Kop. comp. Whitby, who has an excellent note on this passage; and see Macknight.

6.] Λογ. Θ. may be used for God's threats or promises, according as the context shall determine. In Heb. IV. 12. it probably includes both. Here it refers to his promises. Comp. Ps. CVI. 12. in Sept.

This verse, and the first clause of the following, may be explained thus: 'It is not merely a connexion with the people of Israel by descent from Jacob, which constitutes the true Israelite in the spiritual sense, ("in voce Israel," says Rosen., "est emphasis. Israelitæ ii, ad quos pertinent promissa Dei, similes Israeli patri fiducia et obsequio in Deum,") nor (v. 7.) is it a lineal descent merely from the patriarch Abraham, which makes persons spiritually his children.' Thus the latter clause of v. 6. and the former of v. 7. will be antithetick. Then follows an illustration of this doctrine, from the history of the patriarchs, shewing that the Jews need not be surprised at this, for with their ancestors God had always acted according to his own purposes, in bestowing particular privileges on the descendants of one, rather than of another. This is shewn in the case of Isaac, (v. 7. 8. 9.), who

was born, not according to the mere course of nature, (*τεκνον σαρκος*), but in consequence of God's particular promise miraculously verified, (*τεκ. επαγ.*). The same preference was shewn in the case of Jacob and Esau (v. 10. 11. 12. 13.); so that the Jews had no reason to be surprised, if a part only of them (the *εκλογη* XI. 7.) were admitted to partake of Christian privileges. They had no reason to complain, because it was their own fault, and God's patience had long been extended to them. Comp. v. 22.

7.] The illustration of *ου γαρ—Ισραηλ* (v. 6.) may include the former clause of this verse, but the antithesis seems rather to connect it with the other, as before stated. The general idea is, as given by Koppe, "that admission to divine benefits does not depend upon birth."

10.] This is probably elliptical, for, 'it was not only thus in the case of Sarah, but in that of Rebecca also.' Rosen., Kop., Ammon, and Macknight, add something to complete the sense.

11.] The first part of this verse removes the objection which might be raised by a Jew, that Esau was rejected for his impiety. —'H—Θει' *God's free will or purpose*, taking *κατ' εκλογην* adverbially, (comp. X. 2. XI. 21. 2 Cor. VIII. 2.); or rather, *God's purpose according to election*, or *the choice* which he had made, of the one to be the founder of his people, in preference to the other. Comp. *πρωθ.* in VIII. 28.

12.] See Gen. XXV. 23. from the whole of which verse, it is undeniable, that not individuals, but communities, are meant. In reference to Jacob and Esau themselves, the prediction was not verified.

13.] Comp. Mal. I. 3. and read the context, which shews how this *hate* was shewn. The word is used to express a less degree of affection, than that which is cherished for some other object. See Luke XIV. 26. Gen. XXIX. 31. (comp. 30.).

14.] From what the Apostle has said, his Jewish readers could not but infer, that there must be a principle of faith to constitute any the true Israelites, the spiritual seed of Abraham, which if the Gentiles have, they also will make a part of this body; and that the rejection of unbelieving Jews from being God's covenant people, and the appropriating of that privilege to a new community, formed of believers, whether Jews or Gentiles, was not contrary to God's past dealings with their ancestors, nor indeed extraordinary in itself, however shocking to their prejudices. Μη—Θειω; From the rejection of the posterity of Ishmael and Esau, and also of the present body of unbelieving Jews, from being God's covenant people, shall we accuse God of injustice? Cer-

tainly not. Comp. III. 6. and notice also the sentiment in Matt. XX. 15. The idea, which the next words are intended to sanction, and in reference to which, probably, *γὰρ* is introduced, is, I think, this; 'God acts, in the distribution of his favours, according to his own pleasure.' Comp. v. 16. where this idea is expressed. To establish and illustrate this truth, is the principal object of the following verses to the 22d. The omission of the prominent idea, when it may be clearly inferred from the context, is not at all unusual. See Luke XI. 48. where the hypocrisy of the Pharisees, not the rebuilding and ornamenting of the prophets' tombs, is the principal idea, and the ground of our Lord's denunciations; so that the various means which have been resorted to by commentators, in order to remove a difficulty there, which in reality does not exist, (see Kuin. in loc.), are unnecessary. To illustrate the above remark, see also Luke XIV. 28., where the idea, in relation to which *γὰρ* is illative, although not expressed, is evidently this; 'since these difficulties must be encountered, reflect on them seriously, before you resolve to be my disciples, lest afterwards, by abandoning the cause to which you had attached yourselves, you become like a man, who attempts an object in which he fails.' Comp. Virgil, *Æn.* II. 428. "Dis aliter visum," with the preceding verses; also IV. 215—217., where a similar ellipsis occurs.

15.] Keeping in mind the implied idea, it is as if the Apostle had said; 'this doctrine need not surprise you, it is illustrated in many parts of Scripture; for instance, in what God says to Moses, Exod. XXXIII. 19., *ἐλ.—οικ.*, 'I will shew favour to whom I will shew favour, and I will be benignant to whom I will be benignant.' With this passage, comp. the whole context in chaps. XXXII. XXXIII. and part of XXXIV., from which, it is, to say the least, not improbable, that the extending of favour to the Israelites, after the worship of the golden calf, is contemplated in the original passage.

16.] Locke, and after him, Macknight, explain *ἑλ.* and *τρέχ.* of Isaac's *inclination* to bless Esau, and of Esau's *running* to procure agreeable food for his father. But as *τρέχω* is used to denote *effort*, and *ἑλω* may refer to *inclination* in any one, the meaning of *ἀρὰ—Θεῷ* is probably this; 'these favours do not depend on our inclinations and efforts, but on God's goodness.' So Kop., who refers to Gal. II. 2. where *τρέχειν* is equivalent to *κοπιᾶν*, IV. 11., meaning, *to make strong efforts for any thing.* He quotes also, from a Greek poet, *ἀνὴρ ἀβέβλος εἰς κενὸν μοχθεῖ τρέχων*, where *τρέχων* is used in the same sense.

17.] Γαρ. Comp. γαρ, v. 15. The instance of Pharaoh is introduced to illustrate the principle, which the Apostle intended to establish. If ελεησω—οικτειρω, v. 15., is to be understood exclusively of Moses, this verse affords a contrary example, of a bad man punished in order to promote God's schemes. See Kop. If, as is not improbable, the passage in v. 15. has a bearing on the case of the Israelites, who had been threatened with excision, in consequence of their idolatry and rebellion, (see Exod. XXXII. 10.); what is here applied to Pharaoh, may also have a reference to the Egyptians as a body. See Macknight's Commentary and note 1. In either case, it illustrates the leading idea, as expressed in v. 16.—Εξηγειρα σε. Comp. Exod. IX. 16., where the Septuagint has συντηρηθης, thou hast been preserved. The original is ךְיִתְמַדְעָה , to which either of the Greek words is equivalent. Εξηγειρα σε is the more literal translation. The meaning is not, 'I have brought thee into being,' but, 'I have kept thee alive, I have caused thee to continue, although I could easily have cut thee off, by any of the preceding plagues, or, in various other ways.' Comp. דָּמַעַי in Exod. XXI. 21. where it is used in the same sense; as is also εγερεῖ in James V. 15.—Some copies of the Sept. read δυναμιν, and others ισχον.

18.] From the two instances just adduced, the sentiment, which St. Paul inculcates, is inferred.—The use of σκληρυνω in 2 Chron. X. 4. and in Job XXXIX. 16., where it has the sense of *treating harshly*, has led Ernesti and others to think, that the meaning here is, 'according to his pleasure, he is benignant to some, and to others severe.' See Kop., who allows that the antithesis between σκλ. and ελ. favours this exposition, although he thinks that the narrative of Moses, and the general signification of σκληρυνω in the New Testament, are stronger in support of the usual meaning, "to harden," i. e. 'to suffer any one to continue obstinate.' See Exod. VIII. 3. IX. 12. X. 20. 27. XIV. 4. 8. 17. Acts XIX. 9. Heb. III. 8. 13. 15. IV. 7. and comp. Essay at the end of the notes.—Besides, in 2 Chron. X. 4. σκληρυνω is predicated of the *yoke*, not of a *person*, and therefore does not mean *to treat harshly*, but *to make oppressive*, although harsh treatment is no doubt the idea which *the whole expression*, ὁ πατηρ σε σκληρυνε τον ζυγον ἡμων, conveys.

19.] Τι ετι μεμφεται; Most interpreters consider ὄν.—σκλ. v. 18. as what gives rise to this objection. But is it not rather an objection, drawn from the whole doctrine, which St. Paul had been endeavouring to establish? Its meaning seems to be this: 'If God is governed by a regard to his own schemes, which hu-

man efforts cannot alter, and if he makes even human wickedness subserve those schemes, why does he find fault with us? for our rejection of the Gospel promotes his plans, (comp. III. 5. 7.), which no one can effectually resist. If he shews favour to the Gentiles, and suffers us to remain obstinate, as you intimate, why does he blame us, since such is his will?

20. 21.] The above objection in v. 19. is an implied censure of God, for discontinuing to the Jews their outward privileges. St. Paul here replies to it; and again in v. 22. The first part of the reply is of this nature: ‘Admitting that God takes the Gentiles into his covenant, and rejects the greater part of your nation, has he not, as Creator, the right to appoint his creatures to whatever situation he chooses? I would rather ask, what right have you, a weak man, to find fault with the Almighty, for exercising his prerogative? As well might the thing made complain of its maker, for not having formed it something else. God has plainly a right to place the object, which his power has produced, in any rank among his creatures, and to give it as many or as few advantages as he pleases.’—Since, therefore, the Jews would have had no reason to complain, if the Supreme Being had never granted them the external benefits of his covenant; they surely could not reasonably object, if, to promote some important purposes, he withdrew from them these benefits. With *μη—στως*; comp. Isa. XXIX. 16. XLV. 9.; and with *η εκ—ατιμιαν*; comp. Jer. XVIII. 2—10., from which it is evident, as many commentators have remarked, that the subject in the mind of the Apostle, is, not the future condition of individuals, but the present state of communities. See Locke and Macknight.

22.] The Apostle has given a general answer to the objection. He now proceeds to reply more particularly, shewing, that the Jews have no reason to complain of their rejection, since God had treated them with the greatest indulgence. The construction of this text is somewhat obscure, on account of its being elliptical. With *ειδ. την οργην*, comp. I. 18. III. 5.—*Το δυν.* is put for *την δυναμιν*; comp. *το γνωσον* in I. 19.—*Σκευη*, which is occasionally applied to persons, (see 1 Pet. III. 7.), is evidently used here, in order to preserve consistency with the figure of the potter; (comp. Ps. II. 9.).—*Απωλειαν* is explained, by Kop. of future punishment, not of miseries in this life. He explains *κατ. εις απ.* thus, “*certe et inevitabili fato perituri;*” and illustrates it by similar phraseology in Jewish writings, quoting, “*hi sunt Persæ qui præparati et parati sunt ad Gehennam;*” and, “*Gentes ordinatæ ad Gehennam, Israel vero ad vitam.*” No doubt the spirit of the passage

sanctions this full meaning, in reference to the impenitent and obstinate transgressor; but as St. Paul is speaking of the Jews as a community, it appears more probable, that he has in view their abandonment by God, and the miseries consequent upon their rejection. Perhaps the words are selected to suit the figure of the potter's vessel, in reference to which they might be rendered, 'fit to be destroyed.'—In connexion with *θελων*, *ην* should be understood, or *θελων* be taken for *ηθελεν*, (comp. VII. 13. and note). I once thought it not improbable, that, agreeably to the usage in hebrew parallelism, (comp. Mich. I. 4. and Cant. I. 5.; also Matt. VII. 6., where *καταπατησασι* refers to *οι χοιροι*, and *ρηξωσι* to *οι κυνες*;) *ειδ. την οργ.* might refer to *κατηρ. εις απ.*, and *γνω. το δυν. αυ.* to the next verse; and that the meaning might be as follows: 'what if God choose (literally, be willing,) to display his wrath on you Jews, who were fitted for ruin, and whom he had patiently borne with so long; and choose also to shew his power, his (v. 23.) extraordinary kindness (*τον πλ. της δεξ. αυ.*) on the Gentiles, whom he had, &c.' But there are grammatical difficulties attending this construction, which now appear to be insuperable.—Perhaps *ει δε ο Θεος* is to be connected with *ηνεργει*, and *θελων* to be taken for *καιπερ εθελε*, an ellipsis, such as might naturally be expected in an epistle, remaining to be supplied; thus: 'But if God, when he might have displayed his wrath, and shewn his power,' (or, 'when he might have displayed his wrath by shewing his power,' the latter member being exegetical of the former; comp. Ernesti, § 82. note 3. and the corresponding place in Morus;) 'still bore with those men who were fitted for destruction,' (or, 'who had drawn destruction on themselves,' if *κατηρ.* be in the middle; see Macknight, note 4.; and if it be in the passive, it only expresses the *result* or *condition*, not the *cause*;) 'will you be so unreasonable as to complain, or to find fault on this account?' (N. B. The last clause is the supplied ellipsis.)—Still, if *ει* be allowed to have the sense of *although*, (for which see Wahl in verb. 3.), the meaning may be simply this: 'But, although God had determined' (literally, 'was willing' or 'resolute,') 'to display his wrath, and to make known his power,' (at some proper time,) yet 'he bore with great patience those who were fitted for destruction.'

Whatever may be the accurate, grammatical analysis of the verse, the idea is plainly this: 'The Jews, hardened and impenitent, have no reason to complain, but rather to be thankful to God, for having borne with them so long, since they have so long been ripe for punishment.'

23.] Τον πλ. της δοξ. αυ. 'his extraordinary favours.' Comp. πλ. and πλ. δοξ. in Eph. I. 7. 18. II. 7. Col. I. 27., and see on VIII. 18. 19.—Σκευη ελ. in opposition to σκευη οργ. v. 23., 'Gentiles, together with those Jews who had embraced the Gospel, to whom conjointly its mercies were imparted.'—Προητ. εις δοξ. either, 'predestined for the blessings of the Gospel,' as Rosen., who refers to Gen. XXIV. 14. and Matt. XXV. 34.; or, 'prepared for receiving them,' as God is said to "have opened the heart of Lydia," Acts XVI. 14. Comp. Prov. XVI. 1.—Rosen. makes this verse, as well as the former, elliptical, adding to both, οκ εχει εξεστιαν; thus: 'And that he might make known his great benevolence, to those who are in a situation to receive his benig- nity, for whom felicity is certain and prepared, *hath he not power to do so?*'—There is certainly an ellipsis; but of what particular idea, it may be difficult to say. In XI. 11. 12. 15. 30. the recep- tion of the Gospel by the Gentiles, is represented as having taken place, in consequence of its rejection by the Jews. See the notes there. Is it improbable, that the same idea may have influenced the Apostle, when he wrote this passage? He does not indeed say, that the Jews had rejected the Gospel; because what he had just declared, would suggest this to every reflecting reader. Comp. the note on v. 14. 15. If this be admitted, the idea which is to supply the ellipsis will be this: 'But now he bears with them no longer, but in consequence of their rejection of the Gos- pel, he offers it to the Gentiles, and *thus* does he make known' (η ινα γνωρισθη. ινα often expresses the *result* only, not the *cause*; see Essay at the end of the notes:), or, 'and that he may (*ινα* retaining its usual meaning,) make known' (comp. Eph. III. 8. 9. 10.) 'the extraordinary blessings of his Gospel to the Gentiles, whom he hath prepared to receive them.'

24.] Perhaps it may be useful, (if the reader will bear with the repetition,) to give a brief view of the argument from the 14th verse to this, inclusive. 'From what has been said, can God be charged with injustice? Certainly not. But he acts according to his pleasure, (v. 15.), as he says, 'I will shew favour and benig- nity to whomsoever I choose.' His plans are all directed by his own will, (v. 16.), so that their arrangement does not at all depend upon human inclination or effort, but solely on the divine wisdom. (v. 17.) And to give an instance of a bad man being made subservient to the divine plans, it is said of Pharaoh, 'for this purpose have I allowed thee to continue, in order to display my power through thy obduracy, and thus to spread my glory in the world.' (v. 18.) It is plain therefore, that God's providence

so disposes all things, as to advance his own plans, extending his benefits to some, and suffering others to continue-obdurate. (v. 19.) Will you object, that since God's plans cannot be altered by man's efforts, no blame ought to be found with your conduct, because it subserves those plans? (vv. 20. 21.) I reply, first, that this is presumptuous and indecent in so uninformed a creature, and that the Maker of all things has unquestionably a right to dispose of his favours as he pleases, granting to one portion of mankind a greater, and to others a less degree of benefit. (v. 22.) And secondly, to express myself plainly in reference to the rejection of unbelieving Jews as God's covenant people, if God hath borne patiently with you, although you have merited condemnation, will you find fault with what ought to excite your gratitude? He will no longer bear your obstinate rejection of his Son, whose Gospel he offers to the Gentiles, (v. 23.) in order that its blessings may become universally disseminated, (v. 24.) and that both they and believing Jews may participate in its privileges.

25. 26.] Comp. Hos. I. 6—10. and II. 25. (in Heb., 23. in the Sept. and Eng.). The 26th verse agrees with the latter clause of I. 10. (in the Sept., II. 1. in Heb.). The prophet is speaking of the restoration of the Israelites to divine favour, and there is no reason to suppose that St. Paul understood him otherwise. Perhaps he merely accommodates the text to his purpose, because of the similarity between the state of the Gentiles, and the Israelites, as contemplated by Hosea. It cannot be proved, that he quotes the passage with any other view than that of illustration.

27. 28.] Comp. Isa. X. 22. 23. Κραζει declares openly. See John I. 15.—Το καταλειμμα 'the remnant.' See Mid. in loc. Λογον is probably synonymous with רַבֵּר in the sense of *thing*, *matter*; συντελων και συντεμωνων, (εσαι, the future being understood, to correspond with ποιησει,) 'he will speedily execute the matter.' Εν δικ. 'agreeably to his declarations;' δικ. being used, as the corresponding Hebrew word, for *truth*. See Schleus. 9.—The passage agrees in substance, although not verbally, with Isaiah. The prophet, speaking of the deliverance of the Israelites from Assyrian exile, has probably in view, the blessings which those true Israelites should receive, who, from among the whole body of the Jews, should become members of the Messiah's kingdom. There is no occasion to resort to the principle of accommodation here, as it is usual with the prophets, to connect predictions, which relate to the times of the Messiah, with events of much more speedy accomplishment. And this is perfectly natural, as their minds were greatly elevated by the consideration of the

coming of Christ, and the benefits which his advent would extend to mankind. See Rosen. and Kop. on these verses, and a comparison of them with the passage of Isaiah, by Velthusen, in *Comment. Theol.* Vol. V. pp. 388—396.

29.] *Comp. Isa. I. 9.* Sept. with which this agrees. The prophet speaks of the preservation of Judah from total ruin, in reference to some very sanguinary attacks of their enemies. To what particular slaughter he refers, it is difficult to say. Bishop Lowth inclines to the opinion, that some invasions of Judah, made by Resin and Pekah “at the latter end of Jotham’s reign, are referred to in this prophecy.” See his note on v. 7—9. Rosen. on v. 7. observes, that “some consider the prophet’s language as descriptive of those miserable times during the reign of Ahaz, when not only the Israelites under Pekah, but the Syrians also from the north, the Edomites from the south, and the Philistines from the west, invaded Judea, ruining the country, seizing the cities, and taking thousands captive. See 2 Chron. XXVIII. 5—19.” He objects to this however, on account of the order in which the prophecies are digested, and thinks, that what is here said refers to the state of things under Uzziah, after Amaziah had been conquered by Joash, king of Israel, his people terribly slaughtered, his country and capital laid waste, and even the walls of Jerusalem in a great measure destroyed. See 2 Kings XIV. 8—14. 2 Chron. XXV. 14—24.—Whatever the particular injuries may have been, which gave rise to the description here quoted by St. Paul, it cannot be proved, that the description has reference to nothing else than those injuries. Rosen. on v. 9. denies that the Apostle accommodates it, because of that constant expectation which the prophets cherished, that a seed of a better race would ever remain. *Comp. Isa. XVII. 6. Ezek. XII. 16.* “*Quare cum Paulus nostrum locum ut communem adducit, non per accommodationem, sed legitima interpretatione id facit.*” *Comp. above on vv. 27. 28.*—On the other hand, however, it certainly cannot be proved, that St. Paul means to apply the passage agreeably to the original intention of its authour; he may use it, merely to illustrate. *Καθ. προ. Ἦσ. ‘as Isaiah formerly said.’*

30.] *Τι οὖν ἐργάμεν;* What conclusion shall we now come to? This verse and the two following shew, what doctrine the preceding discussion is intended to illustrate. “The scope of the writer is here ascertained from his own express statement.” *Comp. Ernesti, § 96. note.* Any interpretation therefore, which is not in coincidence with this statement, cannot be the true meaning of this chapter.—An observation, in reference to this subject, which Kop.

makes in his note on v. 6., is so judicious, that no apology will be considered as necessary for translating it. "It is especially worthy of attention, that in all this passage, the authour does not treat of the eternal salvation, as we are accustomed to speak, of individuals; but of the calling of the Gentiles to the true religion of the Jewish Messiah, and to the felicity inseparably connected with it. It is therefore improper to apply these passages, either to defend or to impugn the doctrine of an absolute decree of God, respecting the eternal salvation of individuals." Comp. with this sentiment the first part of Comparative Views.

31.] The grammatical construction of this verse is somewhat obscure. Grotius explains *νομος* by *way*, because וְיָרָה (whence תּוֹרָה *law*,) *to direct*, is sometimes rendered ὁδηγεῖν . See Trom. Concord. in this word, 6. But this reason is plainly insufficient, and such an use of *νομος* is authorized.—Rosen. explains *νομος* in the first clause, of *law in general*, or of the *Mosaick law*, and in the latter, of the *doctrine of Christ*. *Νομος* is doubtless used of the Gospel in several places, but it is improbable that it should be used in directly opposite senses in the same sentence, unless some especial reason occur for such use. Kop. agrees with Rosen., remarking that *νομος* as a part of the felicity of the Messiah's times, is put for the felicity itself. I do not know how the *system* can be called a part of the felicity, which it is designed to promote.—Some consider *νομος* as redundant, referring to VII. 23., where however it means *tendency*. Such a pleonasm here is neither probable nor necessary.—Vatablus (in Crit. Sac.) considers νομ. δίκ. as a hebraism for "justifying law, so called," says he, "because by it the Jews wished to be pronounced just." The meaning will then be; 'Israel, pursuing a justifying law, have not reached such a law.'—Others consider νομ. δίκ. as a hyphalage for δικ. τῆ ἐκ νόμου , 'justification by the law, which Kop. objects to, on account of its harshness. However, expressions somewhat similar are given by Glassius, (Phil. Sac. edit. Dath. 1776. Lib. I. Tract. I. ad fin. p. 128.), who explains the phrase thus: "legem justitiæ, i. e. justitiam legis," observing, that "there is a manifest antithesis between the righteousness of the Gospel and that of the law, or of faith and works." Comp. Wolf in loc. who refers to Le Clerc's notes, and to his *Ars Critica*, for the same exposition, which is, upon the whole, preferable, I think, to any other.

32.] It is remarkable, that Macknight renders *νομος* here and in v. 31. indifferently *law*, and *the law*.

33.] Macknight and Kop. both observe, that St. Paul has in

his mind two passages of Isaiah, VIII. 14. and XXVIII. 16. The quotation does not exactly agree either with the Sept. or Hebrew. Although the prophet is speaking of deliverance from the Assyrian yoke, yet his declarations have doubtless a farther reference, to the Messiah. Comp. above on v. 27. 28.—Ου καταισχυθησεται the Heb. is לֹא יִחַיֵּשׁ, for which Hammond thinks the Greek translators read לֹא יִבְיֵשׁ. So also Grotius. But Rosen., in his notes on Isaiah, observes, that this conjecture is quite unnecessary, as the verb יָחַשׁ in Arabick has three meanings, *to hasten, to fear, and to be ashamed*, the ideas being naturally connected. Of these significations, says he, the Alexandrine interpreters adopt the third, so also St. Paul, and St. Peter (1 Ep. II. 7.); the second is chosen by the Chaldee and Syriack; and many of the modern versions favour the first. He thinks the second preferable.

CHAPTER X.

1.] Εἰς σωτ. ‘that they may be converted to Christianity, and enjoy all its blessings.’ Comp. XI. 26.

2.] Μαγ. αυ. ‘I willingly bear testimony in their favour.’ Comp. Luke IV. 22. Some consider ζηλ. θ. as a hebraism for *very great zeal*, but most probably it means *zeal for God*, as the genitive is often used. Comp. Ps. LXVIII. 10. ὁ ζήλος τοῦ οἴκου σου meaning, *zeal for thy house*, and Gal. II. 16. πίσις Ἰησοῦ Χριστοῦ for *faith in Jesus Christ*.

3.] Comp. on I. 17.—Their ignorance was culpable, because it sprang from prejudice and criminal character.

5—11.] Kop. explains the general idea of these verses thus: “While the authority of the Mosaick laws lasted, it was by a careful observance of them that men obtained salvation; but now, since the abrogation of those laws by Christ, the sole condition of salvation is this, to believe in the Messiahship of Jesus, and in his resurrection from the dead.” This view to me appears to be directly at variance with the general scope of the epistle, which is intended to shew, that *faith*, and not observance of laws, has been, in all ages, the principle by which men are justified. Comp. IV. 5—8.; also Heb. IV. 5. where οἱ πιστευσαντες means, ‘we be-

lievers,' i. e. the whole body of us, not those of this or that age in particular, but of all ages.

5.] Ο ποι.—αυτοις. See Levit. XVIII. 5. and other similar places. Here life is promised, i. e. temporal felicity, (comp. v. 26—30.), on condition of obedience. But although a general and sincere obedience to the Mosaick law is recognized in Leviticus and elsewhere as practicable, and was of course demanded; yet have not such passages a farther reference, (as here applied,) to that perfect obedience to the whole moral law, which no fallen man can render? and in this view do they not intimate, that justification by the law is impracticable?—The sincere obedience of the Israelite, however acceptable, was not the ground of his justification.

6. 7. 8.] Ἡ δίκ. λεγ. means, that such is the language of the Gospel; it is a prosopopœia. St. Paul evidently makes use of the declaration of Moses, (Deut. XXX. 12.), which he accommodates to his purpose, and so modifies as to suit his own views. The general idea is the same in both, viz. that the subject inculcated is not particularly difficult. Such phraseology was used, to express the extreme difficulty of any thing. Comp. Prov. XXX. 4. Baruch III. 29. and context. In both places, the difficulty of acquiring wisdom is the subject. See also John III. 13. first clause, ἄδεις ἀναβ. εἰς τὸν οὐραν., and compare the preceding context, especially ἐπιγεια and ἐπερρανια in v. 12., from which it appears probable, that the same idea is there expressed. Moses means to tell the Israelites, that it is neither impracticable, nor indeed hard, to attain a knowledge of God's laws, and to obey them; St. Paul applies a part of what he says, (altering it so as to make it suit his antithesis,) to the subject before him, the facility of exercising faith, and consequently of obtaining justification. As if he had said, 'the system of the Gospel demands faith, which is comparatively easy of acquisition; it does not require from you any thing of vast difficulty, as if the heaven were to be scaled, to bring down Christ, or the abyss to be fathomed, to bring him up; but it asks only what is within the reach of every one, what cannot be withheld without obstinate prejudice, that is, a belief in its divinity.'—In the same way, Philo (see Kop.) applies the passage, to the practicability of securing virtue.

9.] Ἐὰν ὁμ. ἐν τῷ σῶμ. κὶ πισ. ἐν τῇ καρ. 'if you openly profess and sincerely believe.' Belief in Christ's resurrection is mentioned, because it is one of the principal points of Christian doctrine, intimately connected with the truth of the whole system.

Not that other doctrines of the Gospel are unessential to its integrity.

10.] 'Justifying faith must be sincere, and saving confession must be open.'

12.] *Επικαλ. αυ.* 'who pray to him.' Comp. 2 Tim. II. 22.

13.] Comp. Joel III. 5. (in Heb., in Eng. II. 32.) Acts II. 21. 'The true worshipper, of whatever nation, shall be accepted.'

15.] Comp. Isa. LII. 7. According to Rosen., Isaiah is speaking of those Jews, who, after the decree of Cyrus in favour of the restoration, returned first to Judea, and announced the liberation of their countrymen, to those who had continued in the land. The quotation is made, he thinks, merely to illustrate. But as the Jewish interpreters universally explain this text as applying to the times of the Messiah (see Kop. in loc.), and as this subject was ever prominent in the minds of the prophets (comp. on IX. 27. 28.), it is highly probable, that the passage has a secondary sense, as here applied by St. Paul.

16.] *Αλλ'—ευ.* This may be either an objection of a Jew, or the authour's acknowledgment. If the former, the answer is to be considered as implied in the words of Isaiah immediately following, which are applied to meet the objection, although relating principally to Jewish unbelief. See LIII. 1. If the latter, the quotation illustrates its propriety.

17.] This observation is made, I conceive, to intimate the necessity, that the Gentiles should hear the Gospel, in order to believe it. There is an evident reference to *ακουη* in the former verse.

18.] *Μη εν ηκ.*; Kop. understands this of Jews exclusively. ("Scil. *Ιουδαιοι*, ad quos solos totus locus pertinet.") So also Storr on the Historick Sense, § 26. in Opus. Acad. Vol. I. p. 84. and Hammond in loc.—The context rather appears, I think, to shew that it relates to the Gentiles, and thus Vatablus (in Crit. Sac.) understands it, and Whitby. It cannot be proved, that *αλλα—εγωω*, in v. 19. expresses the same idea.—*Εις πασ.—ρη. αυ.* Comp. Ps. XVIII. 5. Sept. Breit. (XIX. 4. Eng. Trans.), with which it agrees accurately. Although it must be allowed, that the *apparent*, and perhaps the *primary* sense of the psalm, illustrates God's glory from the works of creation; yet it is impossible to prove that it has not a *secondary* sense, illustrating God's glory by the dissemination of the Gospel. Comp. v. 7—11., which are altogether coincident with this supposition. Also Heb. II. 7. with Ps. VIII. I think therefore, that Koppe's language is much too strong, when he says, that "it is evident to all, that the passage

is transferred to a different subject from its original, and merely accommodated."—For the apparent difference between *φθογγος* (sound) and *ἵπ* (line), see Rosen. on the Psalm. Symmachus has, *ὁ ἠχος*: the Vulgate, "sonus;" the Syriack, "annunciatio."

Macknight considers v. 14. 15. as an objection of a Jew, urging that such proclamation to the Gentiles "ought to have been made long ago;" v. 16. the Apostle's reply, that "it is not certain, that it would have been acceptable." In v. 17. he introduces the Jew again, and in v. 18. the Apostle asserting that "from the beginning of the world, God hath preached to all men, his own being, perfections, and worship, by the works of creation." Thus he explains Ps. XIX. 4. agreeably to its *apparent* meaning. See him in loc. and also in his View, prefixed to the chapter. I do not see that his exposition has much connexion with the argument, which is intended to shew the propriety of preaching the Gospel to the Gentiles. The meaning seems to be this: 'Although the prophecy of Isaiah (v. 15.) represents the blessings of the Gospel as agreeable to the Gentiles, yet (v. 16.) it must be confessed, that all have not received it. But this was to be expected, and to the fact, the words of Isaiah, "who hath believed our declaration," may be applied. And indeed, from his language, the necessity of preaching to the Gentiles is confirmed, for (v. 17.) they cannot believe unless they hear; and (v. 18.) they have heard, for the Gospel has been preached to them, as the Psalmist predicted.'

19.] On this verse, Storr (*ubi sup.*) observes, that "the word *πρωτος*, which cannot well be construed with *Μουσης*, seems to be more correctly referred by Wetstein, to *Ισραηλ*, in this manner, *μη οκ Ισ. εγ. πρ. ; Μω. λεγ. &c.*" He translates the passage thus: "did not the Israelites first receive the Gospel?"—But this does not suit the context, and *πρωτος* (put for *πρωτιος*) most probably refers to the testimony already adduced from Isaiah and David, to both of whom Moses was prior. See Rosen. and Kop. in loc. The meaning appears plainly to be this: 'Did not Israel know, that the Gospel would be offered to the Gentiles, and embraced by them?' Surely they did, (meaning, they might have known, they had sufficient information. Comp. *γονοτες* in I. 21. and *βλεποντες* in Matt. XIII. 13.); Moses is the first witness; then Isaiah (v. 20. 21.) very plainly declares this truth.'—*Εγω —υμας*. Comp. Deut. XXXII. 21., which agrees with the Sept. Kop. remarks, that the context in Deut. threatens the Israelites with slaughter by the Philistines, if they should neglect God's law, although he allows that the quotation may well be accom-

modated to any time, and to any people favoured by the divine blessing. I see no evidence, that Moses refers particularly to the Philistines.—Rosen. observes, that St. Paul does not cite the passage as a prophecy of the calling of the Gentiles, but merely to shew, that it had been long ago predicted, that the Israelites were not the chosen people of God, in such a sense as to exclude other nations also from receiving his benefits. Still it seems highly probable, from the severity of the punishment immediately afterwards denounced, that the prophecy has in view the rejection of the Israelites, and the admission of the Gentiles to be God's covenant people. Comp. v. 43.

20. 21.] See Isa. LXV. 1. 2. Sept., with which it agrees, with the exception of a transposition of a few of the words, and of the clauses in the first verse. *Προς* may mean *to*, or *against*, or *concerning*. On the application of the verses, see R. Moses Haccohen in Whitby in loc. or in Rosen. on Isa. v. 1.



CHAPTER XI.

Having shewn, why the Jews in general were excluded from the kingdom of the Messiah, St. Paul now proceeds to console those of his nation who had embraced the faith of Christ, under the affliction, which a consideration of the lamentable state of their countrymen must have produced; and to discourage, in the Gentile converts, any disposition to inordinate self-complacency, and any tendency to treat the Jews with contempt. He states, that in fact many Jews had become converts to Christianity; that the unbelief of those who remained obstinately prejudiced against the truth, was made illustrative of God's wisdom and kindness to the Gentiles; and lastly, that the time should come, when the Jewish nation would acknowledge Jesus as the true Messiah, and receive his Gospel.

1.] The rejection here denied is, an absolute and perpetual abandonment of the whole Jewish people.

2.] *Προεγνω*. See VIII. 29. and note. *Εν Ηλιαι*: "in that part of the book of Kings, which treats of the actions of Elias," says Kop., who refers to *επι της βατθ*, Mark XII. 26., which he renders, "in the place of the burning bush," remarking that we use similar phraseology, when we speak of Suetonius *in Nero*,

meaning, *in the life of Nero*. Michaelis mentions this Jewish method of quotation, (Introduction to the New Testament, Vol. I. Part I. Chap. IV. Sect. V. pp. 133. 134. edit. 1823.), in order to solve the difficulty in Mark II. 26. But it may readily be removed in another way. See Mid. in loc.—Mark XII. 26. may be easily explained thus, “how God said to him at the bush;” although Kuin. thinks this construction harsh, and agrees with Kop. here. Ammon remarks, that the Syriack has, “de Elia,” and he explains the passage thus: ‘what the Scripture teaches us, by the example of Elias.’

3. 4.] Comp. 1 Kings XIX. 10., or 14. in the Sept., with which it agrees nearly; and XIX. 18.

5.] Κατ’ ἐκλ. χαρ. Comp. IX. 11. It is equivalent to *κατα την ευδοκίαν τε θεληματος αυτου* in Eph. I. 5.

6.] The latter part of this verse is omitted by Gries. See also Kop. It is probable, that the words were originally a gloss. The verse should be included in a parenthesis, as it is not connected with the general train of thought expressed in the context, but only with the immediately preceding words *κατ’ εκ. χαρ.*

7.] Εκλογη. That portion of Jews who had embraced the Gospel; they to whom God had been benignant. Comp. IX. 14. 15. 16. and note on VIII. 34.—*Επαρωθησαν* literally, ‘have become blinded;’ figuratively, ‘have become stupid and insensible.’ See Schleus. 2. 3.

8. 9. 10.] Comp. Isa. XXIX. 10. VI. 10. Ps. LXVIII. (in Sept., LXIX. in Heb. and Eng.) 23. 24. It is not to be inferred from these quotations, that Isaiah and David had both in view, the Jews who would reject the Messiah. St. Paul merely quotes the passages to shew, that it was undeniable, from the Jewish Scriptures, that persons were thus subjected to God’s judicial judgments. That such judgment was predicable of the unbelieving Jews, he had just asserted; *οι δε λοι. επω.*

11. 12.] The general meaning is this: ‘Although the Jews have, for a time, been permitted to refuse the Gospel, yet it is, by no means, to be supposed, that this is intended to effect their irrevocable rejection, and utter ruin; it is, that the Gentiles may the more readily be induced to receive the Gospel:’ or, ‘their temporary rejection has been followed by this consequence:’ and ‘it is to excite the Jews (*αυτους*) to emulate their example, by embracing the same faith. But, were this to be the result, how vast would be the benefit to mankind, since their incredulity proves so beneficial.’ If divine wisdom causes even the unbelief of the Jews to advance his plans, by extending Christianity, much rather will

the same wisdom make their submission to the faith of the Gospel, illustrate its truth, and promote the best interests of mankind. "The unbelief of the Jews," says Grot. in loc., "benefits the Gentiles in two ways: first, because it is thus made evident, that God does the Jews no injustice, in calling the Gentiles to those benefits which they had rejected, (comp. Matt. XXIV. 14.); and secondly, because, if the greatest part of the Jews had believed in Christ, they would have opposed the admission of the Gentiles into the church, unless they submitted to circumcision and the Mosaick law, as is plain from Acts XV. 1. XXI. 20. But since they were much the smaller body, they were not able to give laws to the others. Thus has God, by a wisdom truly admirable, brought light out of darkness."—In v. 12. the apodosis, *ποσῶν αὐτῶν*, corresponds with the protasis, *το ἥττημα—ἔθνων*, not with *το παραπτώμα—κόσμου*, which would require *ποσῶν μαλλον ἢ ἀναστάσις αὐτῶν*, or something equivalent. See Kop. ἥττ. means, either, *fewness*, as opposed to *πληρωμα*, *multitude, the whole body*, (comp. v. 25.), and then the meaning will be, 'if the paucity of Jewish converts (the fact, that but few Jews have embraced the Gospel,) promote the advantage of the Gentiles, how much rather shall the conversion of the whole nation;' or ἥττ. may mean, *worse condition* (comp. 1 Cor. VI. 7. and ἥττον 1 Cor. XI. 17. See also Isa. XXXI. 8.), and *πλη.* the *fulness of benefit*, synonymous with *πλῆτος* and *σωτηρία*, (comp. XV. 29.), and then the Apostle's idea may be expressed thus: 'if the present unhappy condition of the Jews has produced the readier acceptance of the Gospel by the Gentiles, how much more beneficial, is it to be presumed, will be their submission to the faith, which will put them in possession of all its benefits!'

13.] Comp. Acts IX. 15. XXVI. 17. 18. Gal. II. 7.

14.] *Με τὴν σαρκά*, my countrymen, closely allied to me. It is used to express nearness of kindred, or affection. Comp. Gen. XXXVII. 27. *σαρξ ἡμῶν ἐστὶ*, and XXIX. 14., and see Kop. on Gal. Excursus IX. p. 140. edit. alter. 1791.

15.] The phrase *καταλασσειν κόσμον* is peculiar to St. Paul; but occasionally there are added explanatory adjuncts. See 2 Cor. V. 19., where it is explained by *μη—αὐτῶν*, "not imputing" or reckoning "to them their offences."—*Ζωὴ ἐκ νεκ.* 'the height of felicity.' Comp. *ζωὴ* in Luke XII. 15.

16.] *Ἀπ.* is the first fruits, which were required, by the law, to be offered to God. It is applied to express the first offering of the *green ears* (see Levit. II. 12—14), or that of the *dough* first made into bread. See Num. XV. 17—21. Some, who have

supposed the former to be here referred to, explain $\phi\upsilon\gamma$. by the rest of the grain, which it was lawful to eat, after the first fruits had been presented. But this use of $\phi\upsilon\gamma$. can hardly be justified. The word occurs only four times in the Old Testament, and five in the New, including the place under examination; and in every instance, (except above IX. 21. where it is used for potter's clay,) it means, either, a kneading trough, or, a mass of kneaded dough. See Exod. VIII. 3. XII. 34. Num. XV. 20. 21. 1 Cor. V. 6. 7. Gal. V. 9. It is preferable therefore to consider $\alpha\pi$. here, in its literal, or proper sense, as referring to the cake, which was made of the first mass of dough, (see Num. as above,) and offered to God as first fruits; and $\phi\upsilon\gamma$. to the whole mass, out of which the cake was made; thus: 'since the offered cake is holy, so is also the whole mass;' meaning, that God could, if he chose, have appropriated to himself any other portion of the productions of the ground, or the whole; there was no peculiar excellency in that which was required. In the tropical sense, some understand by $\alpha\pi$. the pious ancestors of the Jews, considering it as synonymous with $\rho\iota\zeta\alpha$, and the two members of the verse as parallel in sentiment; thus: 'if the patriarchs were dedicated to God, so, in a certain sense, are all their posterity.' Others suppose it to mean, the first converts, (comp. VIII. 23. XVI. 5. 1 Cor. XV. 20.), who were Jews. So Schoettgen and Ammon: and thus far this exposition is not improbable; but $\rho\iota\zeta\alpha$ in the next member cannot mean, as they intimate, the same body, called figuratively the root whence Christians sprang; for some of its branches are afterwards spoken of as having been cut off, which can mean nothing else than the excision of a part of the Jews.— $\rho\iota\zeta\alpha$ not the *root* (says Kop.), but rather the *trunk*, from which the branches grow, referring to Matt. III. 10. 1 Mac. I. 10. and $\rho\iota\zeta\omega\mu\alpha$ Ps. LII. 7. (Heb. LII.) Better evidence, I think, is below, v. 18., although even there, the usual sense of *root* may be defended. The figure is very common among the Hebrews. See Isa. XI. 1. 10. Dan. XI. 7. Apoc. XXII. 16. The meaning is plain; 'as the founders of the Jewish nation were holy in the view of God, and consecrated to him, so also are their descendants. See Schleus. in $\rho\iota\zeta\alpha$, 5.

17.] On the latter of the two similitudes in v. 16. the Apostle enlarges. However cautious he is not to offend the Jews, (see X. 2.), he does not hesitate to represent the Gentiles by a figure, which might be considered as harsh; for the unprofitableness of the wild olive had grown into a proverb. See Schoett. in loc. and Schleus. in verb.

24.] Ποσω μαλ. how much more reasonable is the expectation. Comp. v. 12. and πολλω μαλ. V. 15. 17.

25.] "The Apostle now adds," says Kop., "on the authority of God, by whom he had been instructed, that what he had represented as *possible* and *probable*, was in truth *certainly* to take place." Μυσ. does not mean any thing necessarily obscure in itself, but something which was before unknown. Comp. Eph. I. 9. 10. Col. I. 26. 27. and see Campbell's Translation of the Gospels, Dissertation IX. Part I.—Αχξεις—εισ. 'until the whole body of the Gentiles become converted.' Comp. Ps. XXII. 27. 28. Zech. XIV. 9. Apoc. XV. 4.—Kop. completes the ellipsis after εισ. by adding, εις την βασιλειαν Θεου.

26.] Πας Ισ. 'the whole nation at that time subsisting.' Such expressions are often used in this popular sense. Σωθ. 'shall be converted to the Gospel (comp. X. 1.), and partake of its blessings.' On the promise here made, see Whitby's Appendix to this chapter, at the end of his notes on the epistle.—Ηξει—Ιακωβ. See Isa. LIX. 20. Sept., which agrees with the quotation, except that ενεκεν is read instead of εκ. Kop. thinks that probably this was the original reading here, and that ΕΚ, a contraction of ενεκεν, was changed into εκ through a misunderstanding of some transcriber. The Hebrew is יְיָ לִצְיֹן to Zion. It is the conjecture of Vitranga (see Rosen. on Isa.), that, together with this passage, St. Paul connected in his mind, Ps. XIII. (Heb. and Eng. XIV.) 7. τις δωσει εκ Σιων το σωτηριον τω Ισραηλ; It does not appear to me to be at all improbable, that in quoting the prediction of Isaiah, St. Paul modifies the language, so as to suit his own discussion. (Comp. X. 6. 7.) The sense he does not change. The Hebrew prophet speaks of the Redeemer as coming to Zion. This was perfectly natural, as Zion was the centre of national glory. The Christian Apostle, not denying that the Redeemer had come to Zion, speaks of his marching, as it were, triumphantly out of Zion, and subduing all opposition. Thus the passage, as applied in the epistle, will be understood figuratively, and be equivalent to Isa. II. 3. latter clause.—Και—Ιακωβ. *And will remove iniquity from Jacob.* The literal meaning of the Hebrew is given in the English translation, "unto them that turn from transgression in Jacob." Grot thinks it evident (see his note on Rom.), that the Greek translator used a Hebrew copy, with a different reading from the present. But this supposition is, by no means, necessary, as the Sept. expresses the meaning of the Hebrew, although not by a literal version. "For when the prophecy declares," (says Vitranga, ubi sup.), "that the Messiah would come to Zion,

meaning, for its benefit, and to them that turn away from transgression in Jacob, it expresses the object for which he would come, to convert the posterity of Jacob from sin. So the Chaldee: 'to convert rebels, the house of Jacob, to the law.' And Kimchi adds, 'because then, all the Israelites shall be thoroughly converted.' Symmachus agrees with the Hebrew: *τοις αποστρεψασιν ασεβειαν εν Ιακωβ*. So also Aquila, except that he omits *ασεβειαν*, according to Drusius from Procopius in Crit. Sac. Tom. IV. p. 678. But in Montfaucon's "Hexaplorum Originis quæ supersunt," Tom. II. p. 184., instead of *ασεβειαν*, Aquila has *αβεισιαν*. Perhaps the omission of this word in Crit. Sac. is accidental; for the Latin translation, which accompanies the passage there, is, "et iis qui aversati fuerint *pravariationem* in Jacob."

27.] Isa. LIX. 21. The whole passage is not quoted, but left to be supplied by the reader. See note on VII. 7. ad fin. *Ἵταν—αυτων* is added by the Apostle from Isa. XXVIII. 9., because adapted to his purpose.

28.] 'As it respects the Gospel, they are its enemies, or God's enemies, which results in your benefit (see v. 11.); but as it respects the free choice of the Almighty (see IX. 11.), whereby they were originally made his peculiar people, they are still regarded by him with affection, for their fathers' sake.'

29.] 'That benefit, whereby the Israelites were constituted God's peculiar people, is not to be entirely taken away; his determination to preserve them as his own is irrevocable.' Comp. Levit. XXVI. 44. 45. Jer. XXX. 11.—It is hardly necessary to remark, that this text has no bearing on the doctrine of the indefectibility of grace. The state of the Jewish people is a lucid comment on its meaning.

30. 31.] *Νυν—απ.* 'but now have had favour shewn you in consequence of their unbelief;' not meaning to say, that Jewish unbelief was the original cause of this benefit to the Gentiles, but only that it gave rise to the proclamation of the Gospel to them.—*Τω ὑμετ.—ελεηθ.* 'so that they also, through the favour which has been shewn to you, may have the same favour;' connecting *τω ὑμ. ελ.* with the following clause, and not with the preceding, as some do.—It is remarkable, that the Apostle does not say, 'through your obedience,' which his antithesis may seem to require; but 'through your favour' or mercy. Perhaps his object was, not to raise the Gentiles too much in their own estimation; and also to remind them, that they were indebted to God's mercy, for the benefits of the Gospel.

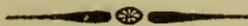
32.] Macknight translates *συν.—απειθ.* "God hath shut up

together all, (under sentence of death,) *for* disobedience." To prove, that *εις απειθ.* does not mean, *in* unbelief, but *for* disobedience, he refers to the use of *εις* in Mark I. 4. 1 Cor. XVI. 1. 2 Thess. I. 11. But, although the English word *for* expresses the sense of *εις* in these places; yet the idea which it conveys is plainly different from that, which Macknight intends to express in this verse. He must mean, *in consequence of*; whereas in the places referred to, it means, either, *in order to procure*, or, *for the benefit of*, or something of this nature. The references are therefore not parallel. The true sense may be illustrated by Gal. III. 22., where *υπο αμαρτιαν* occurs instead of *εις απειθ.* and *η γραφη* for *ο θεος*. To shut up one thing under another, or to another, is to subject it to the controul of that other; and the literal sense of the declaration is, 'God hath subjected all men to unbelief;' or, 'the Scripture hath subjected all men to sin,' meaning, that it declares (or, that God, in Scripture, declares) this to be their state. This is agreeable to the usual phraseology. Comp. 2 Cor. III. 6. *το γρ. αποκ.*—*Ινα—ελ.* meaning, of course, collectively, and in his own proper time.

33.] *Ανεξιχ.* It appears not improbable, that St. Paul has in his mind, the idea of a vessel, which leaves on the great deep (comp. *βαθος*,) no trace, whereby its course can be pursued. Comp. Ps. LXXVI. 20. *εν τη θαλασση η οδος σου, και τα ιχνη σου ε γνωσθησονται.*

34. 35.] Comp. Isa. XL. 13. 14. Wisdom IX. 17. Eccclus. XVIII. 4. 5. The sentiment is well expressed by Koppe. "The schemes of Divine Providence cannot be penetrated by human genius, nor assisted by human counsel, nor turned out of their course by any dignity of man."

36.] Perhaps thus: 'all things are derived from him, subsist by him, and tend to him,' i. e. to his glory.



CHAPTER XII.

Now follows the *hortatory* part of the epistle. See Introduction, p. 12.

1.] *Οικ.* the plural is merely hebraistick, not necessarily emphatick. Comp. Ernesti, § 169.—*Παρας,* is used to express the offering of sacrifices.

2.] *Εἰς το δοκ.* ‘so as to approve.’ See Macknight, and comp. 1 Cor. XVI. 3. and Schleus. in verb. 4., although he gives it here the sense of examining. See 2.

3.] *Φρ. εἰς το σωφ.* to think (of oneself) so as to be modest; the same as *σωφρονως φρονειν*. The paronomasia, in which St. Paul, in common with the Hebrew writers, frequently indulges, is here very striking. *Πισειως* does not signify Christian faith merely, but some divinely communicated ability, susceptible of various application.

5.] *Ὁ δε καθ' εἰς.* Comp. *ὁ καθ' εἰς* in 3 Macc. V. 34. and *εἰς καθ' εἰς* in Mark XIV. 19. John VIII. 9. and *ανα εἰς* in Apoc. XXI. 21.

6.] *Κατα την αναλ. της πισ.* not, ‘according to the analogy of faith,’ in the theological sense; but, ‘according to the measure of the gift of faith, which may be imparted to each;’ *αναλ.* being synonymous with *μετρον*. See Camp. Diss. IV. § 13.; Ernesti, § 34.; Morus, Part I. Sect. I. xix. p. 70. 71., and Sect. II. Cap. III. § xvi. xvii. xviii. p. 253—259.; also Locke, note (n).

8.] Many commentators consider *ὁ μεταδιδως* and *ὁ ελεων* as relating to church officers. The spirit of the precept undoubtedly applies to private Christians, although it is not improbable, that church officers may be particularly referred to. *Ἀπλοτητι* may be rendered, *sincerity*, if it express the duty of the latter, or, *liberality*, if it refer to the former. For an instance of the use of the word, in each of these senses, see 2 Cor. I. 12. VIII. 2.

11.] *Σπουδη* may signify, *attention, diligence*, and the meaning of the clause be this: ‘not negligent in giving attention to duty;’ or, it may mean, *duty itself*, and more particularly *religious duty*. Kop. translates it, “be zealous.”—*τω πν. ζ.* Comp. Acts XVIII. 25., where the same words are rendered in our translation, “fervent in *the spirit*;” and in Cranmer’s Bible, the article is used in both places. It is uncertain whether the Holy Spirit is meant, or the mind. If the latter, the sentiment will be the same as that expressed in the preceding clause; if the former, it will suggest the source of Christian ardour.—It is doubtful, whether *καιρω* or *κυριω* be the better reading. If *κυριω* be preferred, the meaning is plain, and the sense of the whole verse may be well expressed in these words: “dedicate all your powers to the religion of Christ.” Thus Kop., who observes, that it is one sentiment expressed in a threefold manner. If *καιρω* be the true reading, the idea will be this: ‘yielding to the times,’ i. e. ‘sustaining those evils which the present unhappy times produce;’ or, ‘availing yourselves of every opportunity,’ either to improve yourselves, or

to do good to others. Cranmer's Bible has, "apply yourselves to the time;" and "time" is the marginal reading in the Geneva translation, and the textuary in Luther's. Similar language occurs in Eph. V. 16. Col. IV. 5.

16.] Μη—συμαπ. 'do not through pride withdraw yourselves from intercourse with your afflicted brethren, but willingly associate with them, and bear their distresses.' See Kop. and Schleus. in συναπαγω 2. and Park I.

17.] See Prov. III. 4., where προνοια καλα ενωπιον Κυριου και ανθρωπων occurs, in the sense (says Kop.) of *conciliating the favour of God and men*. He would also give the same meaning to the word here, and in 2 Cor. VIII. 21. But although this is the sense of the Hebrew in Prov., I do not see why the Greek there may not be rendered, 'and carefully provide,' or 'aim at,' or 'endeavour to do what is right before God and men.' This, I see, is the signification which is given by Schleus. Thes. Vet. Test. in verb. "*Cura quæ bona sunt, &c.*" Comp. him in Nov. Test. in verb. 3.—Macknight observes, that "*προνοια* signifies 'forethought, accompanied with care, in accomplishing any object.'" Note 2. on XIII. 14. Wahl, 2. agrees with Kop. "*Ope-ram dare rebus quæ placent, et gratiam conciliant.*"

19.] Δοτε τοπ. τη ορ. either, 'yield to the anger (of God);' or, 'avoid anger.' Διδοναι τοπον occurs in Luke XIV. 19. Eph. IV. 27.—Εμοι εκδ. is a literal version of the Heb. in Deut. XXXII. 35.; αντ. is in the Sept.

20.] This is a quotation from Prov. XXV. 21. 22., agreeing with the Sept., except that εν and πυρος are added. Macknight explains the latter clause thus: "by so doing, thou wilt soften him, and make him lay down the enmity which he bears to thee." The next verse appears to sanction this exposition; but it cannot have any weight against the usage of language, and it is, no doubt, intended to coincide with the first part of this verse. That "*a coal of fire* is used in a good sense, 2 Sam. XIV. 7." is certainly no proof that the phrase, *to heap coals on the head of any one*, may also be taken in a good sense. It evidently means, *to subject one to the severest punishment*. The additional words in Prov. "and the Lord shall reward thee," being antithetick to the preceding clause, is a farther objection to Macknight's view. See Whitby and Kop. in loc. As to the objection, that, according to the apparent meaning, the Apostle seems to sanction the principle of revenge; it may be said, that the persevering wickedness and impenitence of the party are to be presumed; (so Locke in his paraphrase, "if he persists in his enmity;") that St. Paul merely states in what

this conduct of both parties will result, without intimating that the injured will thereby be gratified. Besides, whatever, on this point, can be fairly drawn from this text, can certainly be drawn, with equal fairness, from the former verse, and from many other passages. See Ps. XCIV. 1 et seq. Prov. XX. 22. 2 Tim. IV. 14. and others of the same kind.



CHAPTER XIII.

1 et seq.] The tendency of the Jews to rebellion illustrates the propriety of these precepts, which were also calculated to shew unconverted Roman citizens, that the nature of Christianity had nothing in it, hostile to civil government.—On this verse, see Locke's notes. Macknight renders *ὑπο* *under*, and refers to Luke VII. 8., where the accusative is used; and this, (I think,) is invariably the case in the New Testament, when *ὑπο* means under. None of the writers in the Crit. Sac. give this sense. The common translation *by* expresses the meaning, which is illustrated by the very next clause. A legitimate authority is, of course, intended.

7.] *Φοβος* means *tax* or *tribute* (Luke XX. 22.); *τελος*, *custom* or *duties*, *την ὑπερ της εμποριας συντελειαν*, (see Schleus. in verb. 9.); *κηνσος*, Matt. XXII. 17., properly *poll-tax*; *φοβος*, *reverence* to superiours; *τιμη*, *respect* to equals.

8.] *Οφ.* may be considered, either as indicative or imperative. If the former, the meaning is this: 'you owe nothing to any one but love,' i. e. the circle of your duties comprehends nothing more than this. If the latter, (as is more probable, from the preceptive nature of the context,) the idea is this: 'let nothing be due from you but mutual love;' i. e. always consider yourselves as under obligation to cultivate love to each other.—*Νομ. πεπ.* hath fulfilled the law; i. e. as far as duties to each other are concerned, for of such only is the Apostle speaking.

9.] *Ει τις* *whatever*. Comp. 1 Cor. VII. 12. Eph. IV. 29. Phil. IV. 8.

10.] *Ἡ αγ.—εργ.* This is evidently a meiosis, wherein less is expressed than is meant.

11.] *Και τβο'* Ammon adds *μαλλον οφειλετε*, 'to this ye are the rather bound;' referring to the duty just inculcated.—Macknight understands "I command," making it the introduc-

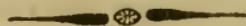
tion of another precept. Grot. and after him Rosen. render it, *especially, præsertim, idque eo magis.*—Erasmus, *idque cum sciamus*, observing, “*ut vim habeat exaggerandi, veluti cum dicimus, scortaris? et hoc in Quadragesima?*” Comp. *ταυτα* in 1 Cor. VI. 8.—*Νυν—επις*. Here Kop. observes, that St. Paul, in order to excite his readers to the practice of the above virtues, adds this consideration: “that the return of Christ to the earth was not far distant, and that it would be accompanied by the tokens of a happier life.” He refers to his Excursus II. on Thessalonians (see pp. 115 et seq.), to shew, “that the Apostles themselves, through the wise permission of Divine Providence, cherished the opinion and hope of Christ’s speedy return.” Locke (note r) expresses the same sentiment. “It seems by these two verses (11. 12.), as if St. Paul looked upon Christ’s coming as not far off, to which there are several other concurrent passages in his epistles. See 1 Cor. I. 7.” Against this opinion, see Whitby’s note on 2 Thes. IV. 15., and his “discourse by way of inquiry, &c.,” added to his annotations on 2 Thess. pp. 488 et seq.—Macknight understands by *συντ.* the doctrine of the Gospel, and *εγγ.* he takes in the sense of *εγγυς* in X. 8., explaining the clause thus: “for now the doctrine of salvation is better understood by us, than when we first believed.” The Apostle is to be considered as connecting himself with the converted Gentiles.—Rosen.’s view is very similar. “For now is the knowledge of salvation nearer (easier) to us, (i. e. we enjoy more assistance in understanding the doctrine of salvation,) than when we first submitted to the faith of Christ.” He objects to Kop.’s exposition, as not being so well adapted to the subsequent context, and gives this as the sense of the passage: “We ought to lay aside all tardiness in performing the duties of Christian piety, more especially as now, after the lapse of so much time since our conversion to the faith, our knowledge of the doctrine of salvation has greatly increased. Comp. *δια τον χρόνον* in Heb. V. 12.”—The increase of Christian knowledge, or of the facilities of acquiring it, is certainly a sufficient reason for the exhortation, which is founded on this consideration; and the exposition suits the context. But are there any places, where *εγγυς* is used in the sense given by Macknight and Rosen., unless the context determine its meaning, as is the case in X. 8.? It is there accompanied by explanatory adjuncts. The only objection of any weight, which appears to lie against the above exposition, is founded upon *the doubt*, whether it can be justified by the *usus loquendi.*—Whitby considers the text as referring to the manifestation of divine favour to the Gentiles, exhibited in the re-

jection of the Jews, which was soon to be illustrated by the ruin of their city and polity, and which the Apostle had before represented as producing *σωτηρια* to the Gentiles. See XI. 11.—Why may not *σωτ.* mean the happiness reserved for the pious immediately after death, and *νυξ* in v. 12. the present state of ignorance, sinfulness, and consequent unhappiness? St. Paul will then be looking forward to the hour of death, as to the commencement of felicity.—In either of these last views, *εγγ.* will retain its usual meaning.

12.] *Νυξ* and *ἡμερα* must necessarily be explained, according to the sense in which the previous verse is understood; either, of heathen ignorance, and Christian knowledge; or, of human imperfection, misery and wickedness, and future virtue and happiness.

13.] *Κωμ.* and *μεθ.* refer to indulgences of the table, *κοιτ.* and *ασελ.* to licentiousness; *εξ.* and *ζη.* are properly added, as a consequence almost unavoidable.

14.] Grot. tells us, that Chrys. observes, it was a common mode of speech in his time, to say, that one person had put on another, when the speaker intended to express some intimate union. Rosen. and Kop. quote from Dionysius of Halicarnassus, *τον Ταρκυνιον εκεινον ενδυομενοι*, for assuming the character, imitating the example of Tarquin. Comp. Whitby. The context however must determine the particular meaning in each instance, when the figure is used. Here the sense evidently is, ‘become assimilated to the character of Christ.’ In Gal. III. 27., where the same language occurs, it means, ‘have embraced the religion of Christ.’ Comp. Morus, Part I. Sect. II. Cap. I. § xix. p. 108., where he suggests some cautions on the use of parallelism.



CHAPTER XIV.

1.] *Τον—πκ.* He who is doubtful, as to the propriety or impropriety of certain matters, in themselves indifferent; who is not fully satisfied respecting the liberty which Christianity allows in these cases.—*Μη εις διακ. διαλ.* ‘not to the doubts of useless discussions;’ meaning, ‘do not receive him, with a view of introducing or perpetuating useless discussions about doubtful matters.’ *Διαλ.* often implies a bad sense, (see Schleus. 1.), and therefore I

have employed the epithet *useless*. Macknight understands by *διακ. strifes*. I am not aware that the noun *διακρίσις* is used in this sense. He gives no instance of such use. See his note 3.

4.] *Κριων* for *κατακριων*, as is usual. *Σταθ.* "He shall stand in the family." Locke.—"He shall be acquitted." Macknight. *Comp. Ps. I. 5.*—"His uncertainty shall be removed." Rosen.

5.] It is plain from the context, and the character of Roman Christians, that observance of particular seasons, which had been consecrated by the Mosaick law, is here to be understood; not of the Lord's day, which is sanctioned by original, divine institution, and by apostolick example. "*Παρα* (says Kop.) joined to the accusative, has the force of the comparative." He refers to *Viger de Idiotismis Græcis*, Cap. IX. Sect. 6. and to *Luke XIII. 2. 4. Rom. I. 25.*—*Πασ. ἡμ. i. e. ισην*, alike, meaning, equally appropriated to religious purposes.

6.] *Κυριω*. As if St. Paul had said, 'each is governed by a wish to advance the divine honour, by pious and conscientious conduct.'

7. 8.] Macknight renders *τω Κυριω* here, "by the Lord;" so v. 7. "liveth by himself," and "dieth by himself." The common version and meaning are very good. 'It is not for his own benefit merely that a man either lives or dies; but to advance the glory of the Lord, whose property we are, whether living or dead.' *Comp. Macknight's translation of VI. 2.*—The same version of *Κυριω* in v. 6. would make nonsense.

11.] This is taken from *Isa. XLV. 23*. For *ζω εγω*, an usual adjuration, the Sept. has *κατ' εμαυτε ομνυω*, corresponding with the Heb. In other respects, the quotation agrees with the Sept., only *πασ. γλ. and εζ.* are transposed. *Εξομ. confess or profess*, viz. *allegiance*, which is equivalent to *swearing to or by*. *Comp. Ps. LXIII. 11.* The prophet is certainly speaking of the extension of the Gospel. See the whole context. The meaning is, as Rosen. on *Isaiah* expresses it: "the time is coming, when all mankind will reject the worship of idols, and acknowledge and adore the true God." *Comp. the father in Rom.* St. Paul applies the text to the concluding act of Christ's (*comp. John V. 22.*) mediatorial authority (see *1 Cor. XV. 28.*); not at all in opposition to the prophet's meaning.

13.] *Κριωμεν κρινατε*. This is a figure of rhetorick, called *antanaclasis*, where the same word is repeated in a different meaning. *Comp. φθειρειν* in *1 Cor. III. 17.*, and see *Glass. Phil. Sac. Lib. II. Tract. II. Cap. III. pp. 1342 et seq.* There is no

difficulty respecting the meaning. *Κρινωμεν* means *condemn* as before; *κρινατε*, *determine*, *resolve*.

14.] *Εν* through. Comp. Matt. XV. 11.

15.] Most commentators consider *λυπειται* as nearly synonymous with *απολλυε*, and explain the first clause thus; ‘if, through thy example, thy brother is induced to sin against his conscience, and is thus subjected to the unhappy consequences of sin.’ So Macknight, Locke, Whitby, Kop., and Rosen. Perhaps this is the true sense. The following however may be proposed for consideration: ‘If you are willing to distress your brother, rather than to make so slight a sacrifice, you do not act as the benevolent religion of Christ requires; much less, if you expose him to the danger of destruction, by leading him to do what his conscience disapproves.’

16.] Some, with Eras. explain *το αγαθον* of a right opinion respecting indifferent matters; others, with Locke and Macknight, of Christian liberty to eat or not; and this seems to derive support from *βλασφημεσαι* in 1 Cor. X. 30.; others, with Kop., following Chrys. and Theod., of Christianity, (comp. *το αγ.* in VII. 13. where it is used for the law,) thus: ‘do not, by useless discussions on unimportant points of this nature, and by the contests which must arise from them, expose to contempt that good system of religion, which you enjoy.’ This is probably the true sense; it certainly suits the next verse.

17.] ‘The religion, which the Gospel inculcates, does not consist in external observances, but in true piety, which brings along with it an inward satisfaction.’

20.] Rosen. considers *το εργον της Θεου* as referring to the divine determination, to extend the Gospel to all people, which could not be done, without breaking down the division wall (see Eph. II. 14.) of the Mosaick economy. A scrupulous observance of the law, respecting the use of various meats, and a rigorous maintenance of its universal obligation, would prevent the dissemination of Christianity.—Most probably, it is equivalent to *εκεινον απολ.* in v. 15. and means, ‘do not endanger the Christian character of any one.’ Macknight, in his commentary, expresses the sense: “do not destroy your brother’s virtue, which is the work of God.” In his note, he explains *εγ. Θε.* by “faith and holiness, that which God is working in the heart of our brother.” But does not the latter part of his note shew an adherence to system? “If the Apostle had been speaking of persons, who, on account of their regeneration, are called the work of God, he would have used the

word *ποιημα*, as he does, Eph. II. 10. Besides, the words so interpreted, imply, that the truly regenerated may be destroyed." I presume, the authour means to deny this; is there not then an inconsistency, in admitting that faith and holiness may be destroyed? Does regeneration, as he understands it, imply something more than faith and holiness? The argument from the use of *ποι.* in Eph. is of no weight, as *εργον* is quite as appropriate. This word and *καταλυε* are both used, says Kop., to coincide with *οικοδομη*, v. 19. He translates the clause thus: "do not tear down what God hath built."—*Παντα—εσθιοντι* 'Although indeed all kinds of food may properly be eaten, yet, if by so doing, a man acts contrary to the suggestions of his own conscience, he commits a sin;' or, which is perhaps preferable: 'if, by so doing, he induces another to eat, against the convictions of a weak conscience, he commits a sin.' This is sanctioned by the next verse.

22.] For the meaning of *πιστις* here, and in the next verse, see on v. 1.—It seems better to connect *κατα σε.* with the latter clause, than with the former. *Μακ.—δοκ.* 'happy is he, who does not condemn himself, by shewing his approbation or allowance of any thing, contrary to his conscience.' Comp. the meaning given to *δοκιμαζω* in XII. 2.

Griesbach, with many distinguished criticks, introduces immediately after this chapter, XVI. 25. 26. 27. Koppe, following Stephens and others, places those three verses at the end of the epistle. Internal evidence is certainly in favour of the latter arrangement; not because it places the doxology at the end of the epistle, for it was very common to introduce doxologies in various parts, (see Eph. III. 21. Phil. IV. 20. Heb. XIII. 21. and Clement's epistle to the Corinthians, § 20. 38. 43. 45. 50. ad fin.) but because the introduction of it here interrupts the connexion of the discourse.—Respecting the hypothesis of Semler, that XV. XVI. were not a part of the epistle as *originally* written by St. Paul, nor intended for the Romans, but addressed to other persons by the Apostle, and afterwards connected with the epistle, see Kop. Excursus II.—It is not the design of these brief notes, to enter into any discussions of this nature, or to examine hypotheses, founded on imagination, rather than on historick evidence.

CHAPTER XV.

2.] *Προς οικ.* explains *εις το αγ.* ‘In endeavouring to gratify each other, let us aim also at mutual improvement.’

3.] Comp. Ps. LXVIII. 20. Sept. Kop. considers the text as accommodated, denying that the psalm relates to the Messiah, although he allows that passages from it are often applied to him. It rests with him to *prove*, that the application varies from the intention of the original authour. Rosen. remarks, that the passage is particularly appropriate to Christ, and that the Apostle here directs Christians, to imitate their leader and head, and to bear reproaches rather than act contrary to conscience.

6.] *Τον Θ. και πατ.* “Deum, qui idem pater est.” Rosen.

7.] ‘Let both Gentile and Jewish converts act with friendship and kindness towards each other, as Christ hath done to them.’ Comp. v. 8. 9.

8. 9.] Either, St. Paul carries on the argument for mutual concession and favour, from the character and office of Christ; or, having before mentioned it, v. 7. he is led thereby to the subject of his epistle, the extending of the Messiah’s kingdom to the Gentiles, the prominent idea in his mind. See XI. 13.—*Διακ. περιτ.* ‘a Jew, subject to the law.’ Gal. IV. 4.—*Υπερ πατ.* ‘to establish the veracity of God, in the fulfilment of his promises, made to the patriarchs,’ viz. to send a Saviour, ‘and in causing the Gentiles to praise him for his mercy.’ Rosen. understands *εφειλειν*, and some make the two verses distinct sentences, prefixing to v. 9. *και λεγω.*—*Δια—ψαλω.* See Ps. XVII. 50. Sept. This and the following quotations contain either express assertions or obscure intimations, that the true God should be known among the Gentiles, as well as by the Jews.

10. 11.] Comp. Deut. XXXII. 43. Sept.—Ps. CXVI. 1.

12.] See Isa. XI. 10. Sept. The general meaning of the Hebrew is preserved, although the version is not literal. See Macknight’s note 1.—*Η ριζα* and *ο ανις*. no doubt mean the same person; the parallelism makes this highly probable. The word *root* is often used by the Hebrew writers for *sucker* springing from the root. Comp. Rosen. on Isa. in loc.; or see Isa. LIII. 2. Hos. XIV. 6. (Heb., 5. Eng.), although the meaning in the latter is somewhat doubtful, Apoc. V. 5. XXII. 16. and comp. Schleus. in *ριζα* 6.

15.] It is doubtful, whether *απο μερης* should be connected

with *εγραψα*, or with *τολμηροτερον*. If with the former, the meaning will be, 'I have written in some parts of the epistle;' if with the latter, as it most probably should be, this will be the sense: 'I have written rather the more freely.'

16.] *Ἱερεγεύοντα*. This word has been thought to prove the *real priestly* character of Christian ministers; that they are *proper* *ἱερεῖς*, and have *material* sacrifices to offer. It is by no means my intention to discuss this subject; I would barely remark, that if this be a fair inference, it is equally fair to conclude, that the Gentiles are a *proper* offering (*προσφορα*), which I suppose no one will say. For the information of the younger student of divinity, I would observe, that in the writings of the fathers, who are usually called apostolical, the word *ἱερεῖς* is never applied to the Christian ministry, although frequently used for the Jewish priests, and in Justin Martyr and others, by a figure (comp. 1 Pet. II. 5.), for the whole body of Christians. The distinction between *ἱερεὺς* and *πρεσβυτερος* has not always been preserved, even by good translators. See Wake's apostolical Fathers, Clement's epistle, § 44. 47. 57., Polycarp's epistle to the Philippians, § 5., where *πρεσβυτερος* is rendered *priest*, although in other places where the same Greek word occurs, *elder* or *presbyter* is used. The argument for the genuineness of these venerable remains of antiquity, is weakened in the mind of a vernacular reader, by the introduction of terms, in a connexion, in which they were not used during the writer's age. This objection, among others, was alleged by Daillé against the epistles of Ignatius, and is shewn by Pearson to be unfounded. See *Vindiciæ Epist. Ignat. Cap. XII. ad fin.* pp. 152. 153. edit. Cambridge, 4to. 1672. Comp. also Bishop White's Lectures on the Catechism, Diss. VIII. Sect. III.—The Apostle here uses figurative terms, derived from the Jews. Comp. Isa. LXVI. 20.

18.] It may be explained thus: 'I will not venture to say any thing of what others have done;' meaning probably, his disciples, or converts made by him. But this is improbable, as no one could suppose, that the Apostle would speak of the labours of others, as honourable to himself. Probably this is the meaning: 'I will say no more than what Christ has really made me instrumental in effecting; I will not exaggerate or deceive.' Comp. IX. 1.

20.] *Φιλοστ.* relates to *με* its antecedent, v. 19.

21.] See Isa. LII. 15. Sept.

23.] *Τοπον* here may mean, 'favourable opportunity;' or 'place of considerable extent, where success might be expected.'

24.] This passage expresses St. Paul's *intention* to go to

Spain; that he actually accomplished his purpose cannot be proved. See Kop. in loc.

26.] Κοιν. τινα ποι. 'to make a contribution.' In this sense the word is used in 2 Cor. VIII. 4. IX. 13.—Comp. Acts XXIV. 17.

28.] Σφραγ.—την. 'secured this benefit to them.'

32.] See Macknight on this verse.



CHAPTER XVI.

2.] Προστατις; a patroness.

5.] Την—εκκ. either, 'their family;' or, 'the Christian body worshipping at their house.' See Kop. and Macknight. The former supposes that Ασιας was changed into Αχαιας by some transcriber, to whom it appeared improbable, that any Christian should be called *chief* of all *Asia*; not knowing, that απ. της Ασιας means, 'one of the first converts to Christianity in Proconsular Asia.' Ephesus was its metropolis.

7.] Επισ. εν τοις απ. I see no reason, with Macknight and Kop., to translate this: 'who are in high estimation among the Apostles;' the usual translation certainly expresses the meaning of the Greek, and probably these persons were Apostles. Comp. Bishop White on the Catechism, Diss. X. pp. 438—440.

13.] Και εμυ is expressive of affection. Comp. Matt. XII. 48. John XIX. 26. and Homer, Il. VI. 429.

16.] See Macknight, on the first clause of this verse; or Koppe.

18.] Δια της χ. και ευλ. 'by kind and flattering speeches.'

19.] The former part of this verse contains a motive, to induce the Romans to comply with the preceding direction. As if St. Paul had said, 'this is necessary, in order to maintain the reputation for obedience, which you have acquired.' Comp. I. 8.

20.] Συνη.—ταχει. 'will speedily give you victory over your spiritual foes.' Some suppose the Apostle to have in view Gen. III. 15.

22.] Tertius, the amanuensis, is, by some commentators, identified with Silas, because the meaning of the words in Hebrew and Greek is equivalent. The opinion, although not improbable, has no other foundation than conjecture.

23.] *Οικ.* ‘the city-treasurer.’ Vulg. “arcarius.” He was an officer of authority, and Josephus connects the word with *αρχων*. See Kop. and Schleus.

25—27.] Kop., following Heuman, considers these three verses as having been written by St. Paul himself, after the amanuensis had finished, in order to shew that the epistle was authentick. So also Macknight. Comp. 1 Cor. XVI. 21. Gal. VI. 11. Col. IV. 18. 2 Thess. III. 17.—*Τω δε δυν*. Some word appears to be wanting, to which the dative may refer. Perhaps *ω* in v. 27. is pleonastick, as our translation makes it, or put for *αυτω*, as Macknight thinks. Comp. Eph. III. 21.—*κατα το ευ. μσ*. Comp. II. 16. Locke thinks, that the expression is used in reference to something in St. Paul’s preaching, which “distinguished it from what was preached by others, God’s purpose of taking in the Gentiles to be his people under the Messiah, without subjecting them to circumcision, or the law of Moses.” It is hardly consistent, I think, with the Apostle’s character, to speak of himself as the only one who “preached Christ to the Gentiles as he ought to be,” acquainting them with “the truth of the Gospel.” See his note (*e*), and comp. Macknight, note 1. If the words “my Gospel” are used in any such sense as Locke supposes, which is by no means improbable, it cannot be in opposition to any *imperfect* or *erroneous* views which the other Apostles entertained; but because it was peculiarly St. Paul’s province, to announce to the Gentiles the religion of Christ. Comp. Gal. II. 7. By using the phrase, he magnifies his office, XI. 13.—*κατα—σετιν*. relates to God’s purpose of introducing the Gentiles into his church. Comp. on XI. 25. Locke (note *g*), followed by Macknight (note 3), refers to many passages, to shew that *χρ. αιων*. means, “times under the law.” Not one, that he alleges, can be proved to have this meaning; so that in mentioning this view, Kop. very properly says, “Lockii ratio, quam coacta, et ab omni usu loquendi vulgari et biblico aliena sit, quisque sentiet.” *Χρ. αιων*. may be rendered ‘from remotest ages,’ meaning, in all preceding dispensations, “since the world began,” as our translation has it.—*Φαν.—προφ*. Either thus: ‘which hath now been made manifest, and through the prophetick writings;’ retaining *τε*, and putting a comma after *υν*; or, *δια* being taken in the sense of *κατα*, thus: ‘which hath now been made manifest, according to the prophetick writings.’

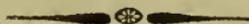
ESSAY,

FOR THE CONSIDERATION OF

THEOLOGICAL STUDENTS;

INTENDED PRINCIPALLY FOR THOSE OF THE

PROTESTANT EPISCOPAL CHURCH.



TO the student of divinity, it ought to be a subject of grateful reflection, that, through the good providence of God, the facilities for a successful prosecution of theological science, have, in this country, within a few years, been greatly increased. There are some, among the pious part of the community, who have sufficient intelligence, to appreciate the importance of judiciously directed learning in the Christian ministry, and sufficient liberality to devote a part of their income, to the promotion of an object, so important to every Christian society, as that of a well educated clergy. The duty which consequently devolves upon the student, in reference to those benevolent individuals to whom he is indebted, and chiefly in reference to him “from whom all good works do proceed,” is too plain, to be supposed unknown. It will not however be considered as irrelative to the situation of the writer, or of those for whom he is writing, to suggest one or two reflec-

tions; which, although doubtless they have often been considered by the conscientious candidate for the ministry, may still be presented to him with utility, it is hoped, even at the risk of repetition.

In this country, few men, it is presumed, enter the ministry, through pecuniary considerations. Expectations of this nature cannot be greatly influential, because there are very few situations, in which they can ever be realized. But it is not improbable, that, in some instances, other worldly considerations may have too much weight. The idea of respectability of character, which is universally connected with the ministerial profession, where the decencies of life and the benefits of Christianity are recognized, may readily induce a young man to offer himself as a candidate for the Gospel ministry, who has no call to the office. Private inducements may also become the chief motive, in determining the choice. It is not intended to say, that such considerations should never, in any case, have any weight at all; certainly they may sometimes serve to decide the judgment; but they should never become the paramount motive. If this be not, a pure desire to advance the glory of God, by maintaining and promoting the influence of the Gospel on the hearts of men; if it be not, a wish to advance the everlasting interests of those, with whom the pastoral relation shall be formed; if it be not, a real love for the souls of others; it is not to be expected, that such a candidate will be either useful or respectable. Not useful, (I mean to the spiritual interests of his congregation,) because, however accurate may be his knowledge of theology as a science, to which criticism and history and philosophy become tributary, he is ignorant of it as a practical system,

operating on the heart, and refining the affections, and sanctifying the motives. In him the uninformed finds no instructor, the inquiring conscience no guide, the lost sheep no pastor. Through the superintendence of Providence, he may be made, in some degree, unexpectedly useful; but such a result is not reasonably to be anticipated. Nor is his respectability any more probable. For, although as "God's ambassador," the minister of Christ may claim the respect which is due to such a station, yet mankind will never pay to the clergy that deference which the office claims, if their characters be at variance with its obligations. Power may indeed compel the people to shew an appearance of respect, but it is piety, ability to perform the duties of the office, and the actual and careful performance of those duties, which only can elicit the honour of the heart. And in the present day, even that weak defence is, in a great measure, abandoned. The time has been, when the civil authority was glad to shelter herself under the wings of the ecclesiastical, and there congratulate herself in the protection of so powerful a defender. But that time has long since passed by, and arrogant pretension has been consigned to its merited contempt. The clerical character must support itself, by the conduct of those who bear it. The office is honourable, but it depends upon the individual, to make the honour, which it challenges, personal.

Both usefulness and respectability, therefore, depend very much on the character, which the candidate for the ministry shall hereafter sustain, and, by consequence, on the purity of the motives, which govern his choice. His own happiness is also closely connected with this consideration. If there be no

congeniality of mind and heart with the occupations of the life, disgust with those occupations must be the necessary consequence. Indeed I cannot conceive of any situation in life, more uncomfortable, than that of a clergyman, who has no taste for the duties of his profession. He is engaged in a constant series of services, which are irksome, because the heart is uninterested. He professes, in the public congregation, sentiments of devotion, which he never feels. He urges duties which he never practises, and inculcates them by motives, by the force of which he is never influenced. There must be true piety in the minister of the Gospel, and in the choice of the profession, he must be influenced by religious and holy views. The Protestant Episcopal Church most unequivocally recognizes the principle of divine influence on the mind, and brings it home most powerfully to the conscience of the candidate for holy orders. Can any language be used, which is stronger on this point, than that of the ordination service? In the office for "the ordering of priests," the address to the candidates is made on the presumption, that it is the "*Lord* who hath placed them in so high a dignity;" and it declares, that they "cannot have a mind and will thereto of themselves, for that will and ability is given of God alone." And in the same service, the question is put, "do you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to this ministry?" A similar inquiry also is made in the form for "the ordering of deacons."—"Do you trust that you are inwardly moved by the Holy Ghost, to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?"—It is sufficient to ask,

what must be the state of that candidate for so honourable and holy and responsible a station, who, in the presence of God and his church, replies in the words, "I trust so;" while to such "inward motion of the Holy Ghost" he is utterly a stranger! I would not attempt to analyze the moral feelings of such a man, nor to describe the lamentable state of the unfortunate congregation, which is destined to undergo so great an affliction, as that of being subjected to his ministrations.

I do not think it necessary to make any apology, for introducing here, the sentiments already expressed. The pious student will appreciate the motive which suggests them, and he who has inconsiderately begun the study of divinity, with the intention of entering the Christian ministry, may perhaps be induced to pause, and to consider, whether he really is called by God, to assume so responsible a character.

The young man, who, under the influence of the motives which have been urged, looks forward to the clerical profession, will indulge me in remarking, that it is highly important, to come to the study of theology, properly prepared. Much vexation is occasioned, and much time lost by many, owing to precipitancy. Young men of ardour of mind, are anxious to become actively engaged in the ministry. To obtain orders in the great, and apparently the ultimate object of their wishes. Far be it from me to check the enthusiasm of real piety. But let it be governed by judgment and reflection. Suppose the applicant to receive orders, on the very day of the canonical age, and to be able to begin his duties as a minister of the Gospel, immediately after he is twenty-one. It is very possible, that he may

be well qualified at this age. But this depends much upon the preparation he had made, in literary and scientific pursuits, before he commenced his course of theological study. If his preparation was imperfect, his acquisitions in theology must be imperfect also, and his ability to prepare for the duties of the Lord's day, proportionably inadequate. What is the cause of complaints, which are often heard, of the pressure of pulpit duty? In many instances, it is the want of thorough preparation for *entering the ministry*. With regard to real usefulness, what is the difference, whether a candidate enters the ministry at the age of twenty-one or twenty-five? Supposing him to exercise his office till he is sixty years of age, the difference, on the one side, is, in point of time, four years in thirty-nine, and on the other, how vast an advantage must those four years well employed in devotion and study, give to the well qualified clergyman! The reflecting mind will not require me to point out the vast superiority of the latter.

When suitable preparation has been made to begin the study of theology, let the candidate for the ministry apply himself to the Scriptures in the original languages. His knowledge of Greek should enable him to read, and grammatically analyse the Testament *ad aperturam libri*. Let him acquaint himself with the Hebrew language, which is now a much less arduous task than it was ten years ago, as the facilities for acquiring it have greatly increased. Without it, he cannot understand the idioms of the New Testament, nor enter into the spirit of innumerable places in the Old. I do not mean to say, that the whole of the Scriptures must be read, in the originals, before the candidate can become qualified for orders; I mean, that it is highly

desirable, to possess such a knowledge, as shall enable the student to examine for himself, and to form an opinion on the various criticisms, which have been offered, on obscure passages. The Scriptures are the word of God, communicated to man, and they are intended to be understood by him. As might reasonably be expected, they partake of the character of those writings with which they are contemporaneous, and of those persons with whom they were vernacular. A vast number of the difficulties which now perplex the reader, arise from the different associations, which have been produced by a lapse of nearly seventeen centuries and a half, since the last book of the inspired volume was written, together with all the changes which varieties of climate, character, customs, and language, must necessarily effect. It should be the object of the student, who would understand his Bible, to divest himself, as far as possible, of all those views and feelings which spring from modern associations, and to enter, as intimately as possible, into the views, feelings, principles, modes of thinking and speaking, which prevailed among those, to whom the sacred books were originally addressed. In other words, he should put himself in their place. This, it must be confessed, is no easy matter, as it requires a considerable knowledge of antiquities, and sometimes, no small share of critical acumen. It is not supposed, that the time which is usually devoted to preparation for the ministry, will enable him to do this. The study of the Bible must engage a part of his attention through life. Much however of the ease and satisfaction, with which he will pursue his studies after he has entered the ministry, depends upon the degree of improvement

which he had made, previous to ordination. If his acquisitions in Theology had been slender, he will find, that the necessary duties of a parish will engross all his time, and instead of making gradual and certain improvement in his profession, it will be difficult for him to prepare for his Sunday duties, with satisfaction to himself, and profit to his congregation. Let him then resolve, to enter the ministry tolerably well prepared; let him devote at least three years to his studies, before he applies for admission. Thus he will have time, to reflect often and seriously on the object of his pursuit, and to lay a solid foundation for future usefulness. Low and imperfect indeed must be that view of this most sublime object, which supposes, that it can be reached with certainty and success, in half the time which is required, by the ordinary occupations and professions of life. It is trusted, that a subject so important to the interests of religion, and so intimately connected with the welfare of our church, will, in due time, engage the attention of our ecclesiastical authorities.

To the young clergyman, who, after a careful preparation for his office, has undertaken the charge of a parish, it is unnecessary to remark, that a portion of every day must be devoted to his studies. Various circumstances must have their influence in determining his arrangements; but let a portion of his time, judiciously devoted, be sacred to the original Scriptures. *Nulla dies sine versu* will preserve his knowledge of Hebrew and Greek, and requires nothing but resolution and habit, which, it is to be presumed, will have been gained by preparatory studies. Let him form a plan, adapted to the nature of his situation, and let him pursue

it steadily, not prostituting his consecrated hours to light or desultory reading. It is asked, by some reviewer, "what would a Newton or a Barrow say, to see the morning table of a mathematical student, strewed with lounging pamphlets?" The question is certainly not less appropriate, in reference to the theological student. The advantages which must arise from pursuing, for a few years, a well arranged course, need not be pointed out. It increases the respectability of the clergyman, enlarges his field of usefulness, supplies him with an inexhaustible fund of pulpit instruction, makes him a blessing to his parish and an honour to his profession, and prepares him for increased usefulness in whatever station in the church, its great Head and Lord may place him.

It was not my original intention, to make the foregoing observations a part of this essay; and it is hoped, that the reader will consider this as a sufficient apology, for the want of connexion between them, and those which are to follow. Two or three remarks on certain peculiarities of expression, occurring in the sacred Scriptures, which were thought to throw some light on a few places in the epistle to the Romans, were all that was at first contemplated. To avail myself of an opportunity of suggesting to the student of divinity, reflections which ought to interest him deeply, was the motive which led me to introduce what is above written.

The remarks, which I had in view, are these.

1. It ought to be constantly considered, and particularly in the examination of such passages of the Bible, as seem to ascribe human wickedness to divine influence (comp. Rom. IX. 18.), that, in the language of Scripture, God is said to do, what he

merely permits to be done, or what takes place in the regular course of his providence; and actions are ascribed, not only to their immediate agents, but also to others, who may be, in some way, connected with the performance of them.—To elucidate and strengthen this observation, let a few passages be attended to. Such as have no connexion with polemick theology, are selected in preference, as least likely to be, at all, influenced by the prejudice of early education. It is said in Gen. III. 21. “Unto Adam and to his wife did the Lord God make coats of skins, and clothed them.” Will any one suppose, from this language, that the Supreme Being himself was the artificer? Surely not. The meaning is, as given by Dodd and Patrick, “God instructed our first parents, by some means or other, to make themselves clothes, of the skins of beasts;” they “were made by God’s direction.” Thus also Le Clerc, in his note on this text; “Hoc est, unde tunicæ fieri deberent docuit, seu voce, seu Providentiæ tacito ductu; vix enim putem Deum confectas tunicas ad eos misisse. At Hebræi sæpe Deo ἀμειψως tribuunt, quibus efficiendis et aliæ intervenere causæ. Vid. 2 Sam. XVI. 10.”—In the Jewish code, after the law making murder a capital offence, the statute is in these terms (Ex. XXI. 13.): “if a man lie not in wait,” if he has not planned nor designed to murder his fellow-creature, “but God deliver him into his hand;” that is, evidently, if he kill him through accident, “the holy Scripture ascribing to the Lord of life and death, whose providence is over all his works, all such events as, in common language, are called *accidental*.” Dodd.—Similar phraseology is used with respect to Joseph: “the Lord gave him favour, &c.” Gen.

XXXIX. 21.; and of Daniel: "God had brought him into favour, &c." Dan. I. 9.; the effect being attributed to divine agency, which, most probably, was produced by the qualities of the Hebrew youths, the expression piously intimating the *source* of those qualities.—Another illustration of the remark is presented in the prophecy of Zechariah, VIII. 10. "Thus saith the Lord of hosts: before these days, there was no peace to him that went out or came in, because of the affliction; for I set all men, every one against his neighbour." The absurdity of inferring from this place, that God is the immediate author of discord and confusion, is too glaring to be admitted, since these evils spring from the vicious tempers of our nature. The text attributes to God, what his providence permits to take place.

In analogy with language of this kind, the prophets are often said to do, what they merely predict. Thus Jacob, of his sons Simeon and Levi (Gen. XLIX. 7.): "I will divide them in Jacob, and scatter them in Israel;" that is, I foretell their disunion and dispersion. So in Ezek. XXXII. 18. "wail for the multitude of Egypt, and cast them down," meaning, 'predict their downfall,' as it follows (v. 20.), "they shall fall in the midst of them that are slain by the sword."—Stronger still is the language in Jerem. I. 10. "I have set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant." The sense is, that God gave the prophet a commission, to predict the destruction of some kingdoms, and the establishment of others. Comp. Hos. VI. 8.

2. In Scripture language, a thing is said to be done, in order to produce a certain result, when

that result is not the chief object of the act, but only in some degree associated with, or dependent on it; and sometimes, a part only of the motive or efficient cause, is expressed.—This is illustrated by Luke XIV. 10. “When thou art bidden, go and sit in the lowest room, that (*iva*) when he that bade thee cometh, he may say, friend, go up higher.” It is plain, that our Lord’s direction to take a low situation, was not in order that the person might be advanced, although his promotion is spoken of, as resulting from his occupying the humble station.—So in John V. 20. “The Father loveth the Son, and sheweth him all things that himself doth; and he will shew him greater things than these, that (*iva*) ye may marvel.” No one can imagine, that the design of Christ’s miracles was, to excite surprise, and make the Jewish populace wonder; doubtless it was to produce and establish their faith. Yet, since their admiration and astonishment would be excited, this is mentioned as if it were the object, for which they were wrought.—In Matt. X. 34. we read our Saviour’s declaration, that he had not “come to send peace on earth, but a sword,” to promote domestick jealousies and quarrels. It is quite unnecessary to prove, that the chief purpose, for which Christ came into the world was, to promote peace; first, between God and man, and then among all the members of the human family; and it is undeniable, that where the Gospel is cordially received, such will be its effects. Still, our Lord, foreseeing that in consequence of its partial reception, animosities and dissensions would spring up, persecutions and violence be excited, speaks as if these effects were to be ascribed to his Gospel, when, in reality, they resulted from human passions.

The tendency of his system was indeed pacifick, but the wickedness of its opposers caused it to give rise to contention and bloodshed.—The denunciation of divine judgments on Jewish rulers in Matt. XXIII. 34. is a striking instance of this phraseology. “ I send unto you prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city ; that upon you may come all the righteous blood, shed upon the earth.” Can any one suppose, that the object of the Saviour in sending these messengers, by whom, no doubt, Apostles and other teachers of the Gospel are intended to be understood, was, to overwhelm the Jews with iniquity and ruin ? But, as this would result from the rejection and persecution of these messengers, and is therefore associated with, and dependent on the sending of them, the effect is ascribed to the remote cause. Comp. John IX. 39.—To illustrate the latter clause of the remark, see, among many instances, 1 Tim. I. 16, where the cause which is assigned, why St. Paul obtained mercy, by no means excludes other causes. Comp. also, in reference to the much disputed subject of regeneration, John I. 13. IlI. 5. 1 Pet. I. 3. 23., where, what is said in one place of one cause, is not at variance with what is elsewhere said of others, since each assigned cause must be considered as having its own appropriate influence, and suited to its nature, in producing the result. The asserting of the agency of one, by no means excludes the agency of another.

3. When any thing is mentioned in Scripture, which appears to derogate from the honour or well known attributes of God, it is reasonable, to admit

such suppositions, as will vindicate the divine character and government. The application of this remark should be cautiously exercised, because of the great imperfection of our knowledge of the Supreme Being. The remark however is correct, and if judiciously applied, will be found beneficial. The holy Scriptures display in the fullest degree the divine perfections; they develop the holiness and majesty of the Deity, in the most conspicuous manner. No Heathen philosopher ever spoke of the Godhead, like the inspired writers; whatever can contribute to perfection of character, they ascribe to him. If now, this their general statement seems, in any instance, to be contradicted, it is rational, to adopt such suppositions, as will reconcile the particular case to this statement. The observation derives additional force, from the remarkable brevity of the sacred writings, which has led to the omission of circumstances, which, if introduced, would have elucidated a difficult passage; from the peculiarity of their idioms, in consequence of which, many parts are abstruse to us, which were perfectly intelligible to vernacular readers; from the antiquity of the writings, the habits of the people to whom they were first addressed, and from various other causes. Let the remark be illustrated by an example or two. Exod. IV. 25. describes the circumcision of the son of Moses. The first impressions produced on the reader's mind, are those of extraordinary severity. But the brevity of the narrative, the character of the parties concerned, and the usage of Scripture language, sanction the supposition, that the omission, on the part of Moses, had arisen from a culpable cause; and make it not improbable, to say the least, that God had before

warned him of the danger, which would attend his continued neglect.—Num. XV. 32—36. contains an account of the severe punishment of stoning, being inflicted on the “man who had gathered sticks upon the Sabbath day.” Here, it is necessary to suppose, either that the person was a notorious offender, or, in this instance, had acted in contempt of God’s institution; or else, that the maintenance of the divine honour, made it necessary to punish, with the utmost severity, the first open violation of the law.—It is necessary to keep in view the same principle, together with that which is implied in the last remark, when we read of God’s sending upon certain characters “strong delusion, that they should believe a lie” (2 Thess. II. 11.); the supposition being perfectly natural, that, by their previous guilt, they had involved themselves in the deepest iniquity, and incurred the most deplorable of all punishments.—In Matt. XIII. 12. Mark IV. 25. Luke VIII. 18. we read: “whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that he hath.” The same language occurs (Matt. XXV. 29.) in the conclusion of the parable of the talents, as a reason for giving the one unimproved talent to him who had ten, who is called a “good and faithful servant.” In both cases, the supposition must be made, of improvement on the one side, and of neglect on the other, of what had been committed. Were there nothing in the context to suggest the sentiment, it would still be too obvious, to escape notice.

The first and third of the above remarks, may be applied, to the elucidation of such passages, as Rom. IX. 18. How can God be said to harden men? The

usual language of Scripture answers the inquiry; he suffers them to become obdurate, by allowing them to follow their own propensities. Here the first remark applies. If it be asked, why he suffers this, in any particular instance; the answer is given, on the supposition, that the party had rendered himself unworthy of the divine clemency, and involves the consideration connected with the third remark.

Such passages as Rom. XI. 30. 31. 32. are elucidated by the second remark. See the notes there; also on 11. 12.

To be well versed in the peculiarities of Scripture phraseology and sentiment, is the best method of removing difficulties, and of ascertaining the truth of God's word. Should the preceding pages be found useful, in this respect, to the candidate for the ministry, the labour of the writer will be abundantly compensated.

THE END.

ERRATA.

- Page 15. line 8. for $\delta\epsilon\iota\delta$., read, $\delta\epsilon\iota\sigma\delta$.
16. 11. from bottom, for hendyadis, read, hendiadys.
19. 26. for $\Theta\epsilon\omicron\sigma\omicron\gamma\epsilon\iota\varsigma$, read, $\Theta\epsilon\omicron\sigma\upsilon\gamma\epsilon\iota\varsigma$.
- 28. for hater, read, haters.
26. 10. from bottom, for tense, read, sense.
29. 8. for paid, read, paid."
- note, for presumable, read, to be presumed.
40. 3. from bottom, for $E\phi'$, read, $\epsilon\phi'$.
80. 15. for authorized, read, unauthorized.
93. 5. for $\sigma\upsilon\mu\alpha\pi$., read, $\sigma\upsilon\gamma\alpha\pi$.



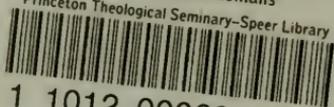






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