

**ANNOTATIONS ON ST. PAUL'S
EPISTLE TO THE ROMANS,
DESIGNED CHIEFLY FOR THE USE
OF STUDENTS OF THE GREEK
TEXT**

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Annotations on St.Paul's Epistle to the Romans, Designed Chiefly for the Use of Students of the Greek Text by Thomas Williamson Peile

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ON

ST. PAUL'S EPISTLE TO THE ROMANS,

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.

BY

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TO THE
ONE COMMON CAUSE
OF SOUND LEARNING AND RELIGIOUS EDUCATION
AMONG HIS INTELLIGENT COUNTRYMEN :
AND HEREIN,
ABOVE ALL, BECAUSE FOR THE SAKE OF ALL,
TO THOSE WHO ARE, AND TO THOSE WHO ASPIRE TO BE,
FELLOW-WORKERS WITH HIM
WHO WOULD HAVE ALL MANKIND TO BE SAVED,
AND TO COME TO THE KNOWLEDGE OF THE TRUTH,
THE AUTHOR DEDICATES THIS BOOK :
IN DEPENDENCE ON THAT BLESSING WHICH ALONE CAN
MAKE IT MINISTER
TO THE EDIFICATION OF THE CHURCH.

PREFACE.

THE present publication is intended, if God permit, to form part of some three or four volumes of Annotations on the Greek Testament; for the use, more especially, of those Theological Students who shall be willing to bestow much time and thought upon that Sacred Text, and *not so to have learned Christ as ever to be reduced to say*—with one whose answer was to this effect, when reminded of what once were his theological opinions—that in what they have taught or done, as ostensible members of the Church of England, they taught and did but as they deemed “necessary to their position;” and on controverted points of doctrine, or of discipline, gave utterance less to their own sentiments than to those which prevail everywhere in the National Church.

Far be it, indeed, from the writer of the following pages to decry the zealous observance of that Catholic maxim, *QUOD SEMPER, QUOD UBIQUE, QUOD AB OMNIBUS*. But in these days of hostile aggression from without, and of artfully-disguised hostility and apostasy within, it is of the utmost importance that every English *THEOPHILUS* should perceive and know the very truth of those things which from a child he has had sounded in his ears, and this, not in

simple reliance on the many able and approved Expositors of the things which are most surely believed among us, but as having himself also been at pains to trace his religious creed to the supreme Authority on which it rests—*παρakoλουθηκότα ἄνωθεν πᾶσιν ἀκριβῶς*: Luke i. 3.

Here, then—in these words of the Evangelist, thus slightly modified—is the purpose which the present undertaking is designed to subserve; to fix men's attention on the Original Text of the Christian Scriptures; to induce the Classical Scholar not to throw away the obvious advantages, which early familiarity with the Greek tongue must have given him, for arriving at *the mind of Christ*, as made known in the writings of His inspired Apostles; nor to imagine that the same appliances and means by which, one after another, he has unlocked the treasures of Heathen Literature, can ever be out of place when applied to the "thoughts that breathe and words that burn" in the unchecked, unpremeditated eloquence of St. Paul. Nor is this the whole result at which our undertaking aims. Retracing those ancient channels of Interpretation and Comment which pious hands have dug, it would bid the reader mark, and verify for himself, the immediate derivation of the pure wells of our Church, her Liturgy and Articles, from the fountain-head of Scriptural and Apostolical teaching; and more than this—it would climb with him to the height from which St. Paul deduces Christianity itself; and, guided now by the hand of Inspiration, observe how that inestimable LOVE wherewith God so loved the world, that He gave His

only-begotten Son, and in Him to as many as should receive Him, and believe on His name, gave power to become the sons of God (John i. 12. iii. 16. xvii. 20—24)—how this grace of God, and the gift thus obtained through the grace of the One Mediator between God and Men (Rom. v. 15. 1 Tim. ii. 5), dates not from the birth of the *Man Christ Jesus*, but from the beginning of all things, even before the foundation of the world (Eph. i. 4. 2 Tim. i. 9. 1 Pet. i. 20); and so the election of grace (Rom. xi. 5) is, on the part of God, the one eternal purpose, predestination, and provision of His love (Rom. ix. 11. Eph. i. 4—6. iii. 11), to which all things from the beginning of the Creation have conspired to give its foreseen development and effect; and if, from among Men, it has led to His selection of one individual, or one nation, for an especial honour which in His wisdom He has not entrusted to another—these have been *vessels of mercy*, not more unto themselves than unto others; God having provided for those also who through their instrumentality should believe on Him; and so provided, that without this *crown of rejoicing* (1 Thess. ii. 19) not even His most favoured servants should be perfect in His sight. I KNOW HIM THAT HE WILL COMMAND HIS CHILDREN AND HIS HOUSEHOLD AFTER HIM, THAT THEY TOO SHALL KEEP THE WAY OF THE LORD—this is the highest grace that Man's own faithfulness ever has found before the heart-searching God. BEHOLD I, AND THE CHILDREN WHOM GOD HATH GIVEN ME—this glory, shadowed now in the Christian Church, will be fulfilled when the Lord, for whom we look, shall be revealed

from Heaven, not only to be glorified in His Saints, but also to be admired in all them that believe (2 Thess. i. 7. 10).

What, then—if this be indeed St. Paul's doctrine of Predestination; if our *election of God* (1 Thess. i. 4), so far as that grace is given to individual believers, resolves itself into this; *not that we have already attained* unto it, *or are already perfect*; but that with full purpose of heart (Acts xi. 23), answering, however faintly, to the fulness of the Divine purpose towards us, we are aiming *on our part to lay hold upon that blessed hope, for which we believe* (and, according to our faith, so shall we find) that *Christ's helping hand has laid hold on us* (Phil. iii. 12. Heb. ii. 16)—if, while we so believe, and so *taste of the heavenly gift* (Heb. vi. 4), we are, in the truest sense, *of the seed of Abraham, and heirs to the full extent of the promise* (Gal. iii. 29); and yet so free is Man's own agency in this matter, that he who ministerially has been a *vessel of election* (Acts ix. 15) unto others, may himself *fall from grace* (Gal. v. 4), nay, in the end, be found to *be a cast-away* (1 Cor. ix. 27)—what shall we say, then, of more recent speculations on this subject? where is Predestination in the modern acceptance of the term?

It is, we reply with our Apostle—as would it had ever been—excluded, by more enlarged views of St. Paul's inspired teaching; suggested, in the first instance, by a closer and more critical observation of his language; sustained and strengthened by thoughtful consideration of the context, and logical connexion, of each controverted passage; and set (it is conceived) beyond all reasonable doubt or question by all