

**THE EPISTLE TO THE ROMANS,  
IN GREEK AND ENGLISH:  
WITH AN ANALYSIS AND  
EXEGETICAL COMMENTARY**

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The Epistle to the Romans, in Greek and English: with an analysis and exegetical commentary  
by Samuel H. Turner

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**SAMUEL H. TURNER**

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THE  
EPISTLE TO THE ROMANS,

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GREEK AND ENGLISH,

*WITH AN ANALYSIS AND EXEGETICAL COMMENTARY.*

BY

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AUTHOR OF COMMENTARY ON THE HEBREWS.

REVISED AND CORRECTED.

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1850.



TO THE MEMORY OF

The Right Rev. William White, D. D.,

LATE BISHOP OF THE PROTESTANT EPISCOPAL CHURCH 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

AND URBANITY SECURED THE PROFOUND RESPECT OF ALL GOOD MEN;

WHOSE DEVOTION TO THE CAUSE OF OUR ZION WAS SHOWN BY

A LONG AND CONSTANT ATTENTION TO HER UNITY AND

PROSPERITY; WHO, IN DRAWING UP A COURSE OF

THEOLOGICAL READING FOR STUDENTS OF

DIVINITY, PLACED THE SACRED SCRIP-

TURES IN THE MOST PROMINENT

POSITION, AS THE ONLY

SOLID FOUNDATION

OF DIVINE

TRUTH;

TO THAT

CLARUM ET VENERABILE NOMEN,

WHICH MUST EVER LIVE IN THE

GRATEFUL MEMORY OF

THE INDEBTED

AUTHOR;

THE FOLLOWING PAGES,

AS A WELL MEANT ENDEAVOUR

TO ELUCIDATE A PORTION OF GOD'S MOST

HOLY WORD, ARE RESPECTFULLY AND AFFECTIONATELY DEDICATED.

THEOLOGICAL SEMINARY,  
August 1, 1858.



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## INTRODUCTION.

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ST. PAUL, a descendant of respectable Hebrew ancestry, (Phil. iii. 5,) was a native of Tarsus in Cilicia, a city celebrated for its cultivation of literature and science, in which respect it has been placed on a level with Athens and Alexandria. If, in this position, he had not become thoroughly imbued with Greek learning, he must, nevertheless, have obtained a sufficient acquaintance with it to give a tone to his intellectual character. In early life, the young student left his native for the holy city. There he pursued his Jewish studies under the direction of the learned and judicious Gamaliel: Acts xxii. 3. Emulous of distinction, he took the palm in Jewish literature and Pharisaism from all his competitors: Gal. i. 14. Sincerely attached to the religion of his nation, zealous for all the traditions of the elders, a devotee of his discernment and ardour could not have resided in the capital, and frequented the temple, all the time that the prophet of Nazareth spent in the same places or their vicinity, without having had his attention drawn to the character of this remarkable personage, to the claims which he had openly set up, to the doctrines which he had promulgated, and to the extraordinary facts by which he had proved their truth and divine authority, facts which his bitterest enemies did not venture to contradict. On such a mind these things must have made a strong impression. He was well acquainted with the origin and history of the novel sect, and knew that its principles tended to overthrow the dominant system of religion. With that superciliousness which marked the distinguished ecclesiastics of the nation, he regarded the Nazarenes with unmeasured contempt, and the degraded "people who knew not the law as accursed:" John vii. 49. The impulse which had been given to the faith of Jesus after the descent of the Holy Spirit only increased his infatuated rage against the Christians.

The mental constitution of the Apostle and his religious views and habits were formed, therefore, under the combined influence of Grecian philosophy and that Jewish theology which was characterised by Pharisaic strictness and superstition. Thus was he subjected to a train of discipline which gradually prepared him to enter, by the powerful influence of the animating and enlightening Spirit of God, upon the sphere of action for which divine Providence had long before marked him out: Gal. i. 15.

It has been supposed by some writers that previously to that persecuting journey to Damascus which resulted in the Apostle's conversion, he had been brought by reflection and experience to feel the inadequacy of Judaism to meet the wants of man's moral nature. Olshausen makes the following representation. "The energy and determination of his will made him carry out his principles as a Pharisee to a fanatical extreme against the Christians; and it was not till he had done this that he was possessed by that deep longing which this system of life could not satisfy, and which led him to perceive the state into which he had fallen."\* Neander also gives a still stronger representation of "internal impressions made in opposition to his will" on his Pharisaic mind, raising thoughts favourable to the new religion, and "producing an inward struggle repelled as Satanic suggestions."† I am unable to perceive any sufficient evidence to support these views. There is no proof that such deep longing or agitating impressions influenced his mind in the manner stated by these writers. The account in the Acts of the Apostles contains no intimation to this effect. A persecuting spirit, "breathing out threatenings and slaughter," characterises the agent of the Synagogue up to the very moment of his miraculous conversion. We have no evidence that any change took place in his mind favourable to sacred truth until that period, and this change is to be attributed wholly to divine influence. Olshausen allows that "the miraculous vision, and the startling nature of the announcement that he who was still the raging opposer of the crucified was henceforth to be his messenger to the Gentiles, are of course to be considered as the decisive causes of the sudden change in his spiritual state." This is certainly true. But he adds: "At the same time, we cannot doubt, that his sincere striving after righteousness by the mere works of the law had

\* General Introduction to the Epistles of St. Paul, p. 3.

† Geschichte der Pflanzung, &c. History of the Planting of the Christian Church by the Apostles. Hamburgh, 1832, Vol. I. p. 73.