

**THE EPISTLE OF THE
APOSTLE PAUL TO THE
ROMANS; WITH NOTES,
CHIEFLY EXPLANATORY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649467891

The Epistle of the Apostle Paul to the Romans; with Notes, Chiefly Explanatory by Henry J. Ripley

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Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

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HENRY J. RIPLEY

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THE EPISTLE .
OF THE
APOSTLE PAUL TO THE ROMANS;
WITH NOTES,
CHIEFLY EXPLANATORY.

DESIGNED AS

AN ACCOMPANIMENT TO THE AUTHOR'S NOTES ON THE
GOSPELS AND THE ACTS.

BY

HENRY J. RIPLEY,

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BOSTON:
GOULD AND LINCOLN,
43 WASHINGTON STREET.
NEW YORK: SHELDON, BLAKEMAN & CO.
CINCINNATI: GEORGE S. BLANCHARD.
1857.

101. a. 153.

Entered according to Act of Congress, in the year 1857, by
GOULD AND LINCOLN,
In the Clerk's Office of the District Court of the District of Massachusetts.

Stereotyped by
W. F. DRAPER, ANDOVER, MASS.
Printed by
GEO. C. HAND & AVERY, BOSTON.

P R E F A C E .

THE present volume has for its purpose the elucidation of the phraseology and reasoning of the Epistle to the Romans. My aim has been, to aid readers in correctly apprehending the Apostle's thoughts, not stopping short of a full exhibition of his meaning and not going beyond his meaning. I have sought definitely to express my own views, the result of a long-continued and earnest study of the epistle, during which I have, of course, welcomed help from others, but have endeavored to keep myself from subjection to them. My plan did not require me to detail the grammatical and exegetical processes which conducted to the results; nor to introduce the opinions of others for the purpose of refuting them, or of sustaining my own. I regard it a better service, simply and definitely to present what I consider the Apostle's ideas.

Though the Notes are adapted to our common English version, yet in reality the original epistle is their basis; and I trust they will be found useful to theological students and ministers of the gospel, as well as to others.

As the epistle is mostly a connected course of thought, it ought to be studied, not in detached and widely distant portions, but

continuously from the beginning onward, so that the attitude of the writer's mind may be discovered and the reader may place himself in the same position ; and thus the early portions may make the subsequent ones more intelligible. Passages separated from their connection and examined without reference to points which have been previously established, or without reference to the author's design and circumstances, are easily misunderstood and may even appear inexplicable ; while difficulties may be surmounted, with a good degree of satisfaction, by one who reads in connection, and who discerns the relation of one part, or topic, to another.

To aid the reader in observing the continuity of thought in the epistle, and the transitions to related thoughts, I have advised its being printed here, not according to the customary and arbitrary division into verses, but by paragraphs. For the convenience, however, of notes and of reference, the figures, which in ordinary editions designate the verses, are retained on the side of the page. I have also placed at the head of each chapter, a mention, in the form of an analysis, of the topics occupying its several paragraphs.

Those who are acquainted with my Notes on the Gospels, and on the Acts of the Apostles, will discover a general conformity in the present work to the design and principles of those volumes.

H. J. R.

INTRODUCTION.

ORIGIN OF THE ROMAN CHURCH.

THE origin of the church in Rome is hid in obscurity. In the absence of all reliable historical information, we can readily believe that, soon after the events of the day of Pentecost, as related in the second chapter of the Acts, Christians would be found in the great capital of the Roman empire, which had so active a connection, both political and commercial, with all parts of the known world. Many of its citizens could not fail, in their journeys for business, to become acquainted with the gospel; and some, doubtless, both Gentiles and Jews, became true converts, who would, on their return, seek to promote in their own city the religion of Christ. Various occasions would, also, lead to Rome, both for temporary and for stated residence, persons who had become Christians. Preachers of the gospel, too, doubtless found their way to the imperial city. Through these and similar concurring circumstances, a church was soon formed, consisting, like the other early churches, of converted Gentiles and Jews.

THE APOSTLE'S ACQUAINTANCE WITH THE CHRISTIANS AT ROME.

At the time of writing this epistle, Paul had not been at Rome, though he had for many years cherished the desire to visit the church there and to strengthen its interests. See I: 10-13. 15: 22-24, 28, 29. The importance of this church, as situated in the capital of the world, and thus having a wide influence on Christian affairs, suffi-

ciently accounts for this desire: but, besides, he was personally acquainted with not a few of its members, as appears from the 16th chapter, having met with them in his various journeys; some of them were his own relatives, 16: 7, 11; some of them had shared with him in labors and privations for the gospel's sake, 16: 7, 9; and from some he had received many attentions, 16: 6, 18. Having been thus far prevented from visiting them by the demand for his services in regions where the gospel had not yet been made known, 1: 18. 15: 22, he availed himself of a favorable opportunity for writing to them. He knew sufficiently the affairs of the church; by current report, doubtless, as to some things; as to others, we may well believe, by information from members with whom he had met in various places, and from preachers who were personally acquainted with its condition.

MAIN PURPOSE OF THE EPISTLE.

The epistle is a connected discourse. It presents and establishes the distinguishing doctrine of the gospel in reference to the salvation of men, particularly in view of the objections and difficulties which Jews would be likely to feel. The distinctive feature of the gospel is stated in 1: 17; namely, it discloses the righteousness which avails for men's acceptance with God, the righteousness which comes from faith. The statement there made is, so to speak, the main theme of discourse, in reference both to men's present acceptance with God and their becoming prepared, through personal holiness, for heaven. The first eight chapters are devoted to this subject.

ANALYSIS OF THE FIRST EIGHT CHAPTERS.

The apostle shows, in the first place, the need of salvation, in respect both to Gentiles and Jews, in consequence of the exposure of all alike to divine wrath on account of sin, 1: 18 to 3: 20; and then, as all are sinners and none can be saved by virtue of their own deeds, he presents faith in the propitiatory death of Christ as required alike from all, and as that which will be accepted as righteousness and will avail for justification in the sight of God, 3: 21-30. As meeting the queries of a Jewish mind at this point, he affirms that this mode of justifying men does not invalidate the law as exhibited by Moses; that, on the contrary, it establishes the law; and that the Old Testament