

1: Chapter 1 - Matthew Henry's Commentary - Bible Gateway

Romans - An Exposition of Chapter 1, Verses Verses - which He promised before through His prophets in the Holy Scriptures, concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the.

Paul " See on Acts In this sense it is applied to the disciples of Christ at large 1 Corinthians 7: See on Romans 1: See on Acts 9: He was called at one and the same time to the faith and the apostleship of Christ Acts Copyright Statement These files are a derivative of an electronic edition prepared from text scanned by Woodside Bible Fellowship. This expanded edition of the Jameison-Faussett-Brown Commentary is in the public domain and may be freely used and distributed. Bibliography Jamieson, Robert, D. We do not know whether Paul gave any title at all. The Epistle of Paul to the Romans. The Epistle is put first in the MSS. See note on Acts Recurs in Philemon 1: An apostle by vocation Denney as in 1 Corinthians 1: By man also Acts Chosen, perhaps, for humility. Name of illustrious Roman family. Very common for Jews to accept a second name of Greek origin bearing resemblance in sound. Bondmen, in contrast to freemen. Much of the romance and chivalry of Christianity disappeared when the fires of persecution were extinguished, when the stake and the faggot were displaced by the sceptre of authority, when riches instead of poverty became the reward of the Christian profession and it became the pathway to positions of worldly influence. Stirring times were those, and in them appeared the mightiest of the race. A bright galaxy of great men "great in intellect as well as in spiritual power" flourished in the first days of the Christian era. Rising high above all these great men, as King Saul, physically, above his fellows, as the mountain peak above adjacent high-lying lands, is the great apostle of the Gentiles. Paul was not great physically; but he was better, being great both intellectually and spiritually. The greatest merely human hero of Christianity, the noblest man of all time, was "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. The human name is changeable, while the spiritual relationship is abiding. Wordsworth assigns no less than eight reasons for the change of "Saul" into "Paul. We cannot presume to decide where learned men differ. Surely it is a matter of small importance. Authentic history simply records the change of the name. In our days we have had names changed. Some have cast off their surnames and have taken fresh ones in order to increase their worldly goods, or to heighten their worldly position. What will become of earthly names in the spirit world? Are our names left behind on the tombstone where they are inscribed? Is it possible to have distinguishing names amongst the multitude which no man can number? Surely the individuality of the redeemed is not dependent upon the denoting power of a name. The names of Abraham and of Lazarus are mentioned in the parable of the rich man. But this is necessary to the carrying out of the parabolic picture. There must be in heaven many Abrahams, and many Pauls, and many Peters, by this time. Perhaps the human names will pass away like other things of earth. Names change as time advances. Names die because the things or persons denoted have passed into oblivion; but the spiritual relationship is abiding. Greater and more permanent than the name "Paul" is the title "servant of Jesus Christ. The bondman of Him who came to give the highest freedom. A bondman whose price was not silver or gold, but the precious blood of Christ. A bondman who wears the easy yoke of love and carries the light burden of devoted service. This slave will not take any discharge. He serves on earth, and he serves as a king and a priest in heaven. It is a spiritual relationship, firm and lasting as the throne of God. The human name separates, while the spiritual title unites. They are given for this very purpose. The human name Paul not only denotes a certain physical form, a small stature, sparkling eyes, and aquiline nose, with Jewish and Grecian type of features; but to us it also connotes certain mental and moral features. It makes us think of a different man from St. The name Paul so sets off and separates the apostle of the Gentiles that if any other Paul is mentioned there must be appended some other name. Our earth names are separating attributes, while the title "a servant of Jesus Christ" is a uniting term. We may not be great either socially or intellectually, but we march in the same noble company with St. Paul and the other great ones of time, for we are all servants of Jesus Christ. One touch of nature makes the whole world kin. There is a sweet touch of spiritual nature which makes the whole family of Christ one. How beautifully and yet how incidentally St. Paul refers to the uniting

force! He seems to say, I speak not merely as Paul, but as your brother, your fellow-servant to Jesus Christ. The human name is an outward mark, while the divine call sets an inward seal. The name does not make the manhood. It is the manhood which makes the name. In itself the name Milton is a mere outward sign and mark. It has no creative force, and does not work inwardly. It is by what it suggests that we think of Milton the blind poet, and are led to wonder at the sublimity of his imagination. The name is an outward mark, while the divine call sets an inward seal. God had need of Paul, of his learning and his wisdom, and He called him into His service. Saul and Paul are the same, and yet so changed by the divine call as to be different. Saul the persecutor had the same intellect as Paul the writer of this epistle, and yet so changed that Paul rises above Saul by infinite degrees. It was an upward movement when Saul was called to be an apostle. Elevation of the moral nature is the enlargement and improvement of the mental nature. We are told that the great artist must be pure in nature and in aim. Only the good man can be the truly successful orator. Saul would have taken a good place amongst his fellows, but he would never have risen to the heights of Paul. A noble life-purpose alone immortalises a human name. Paul was a man of one idea. It was "For the gospel of God. He believed it with all his heart as the good news from heaven. He was separated to it as good news for his own soul" good news for a fallen race. In these days some speak of the gospel as an old-fashioned word, but such words are the most influential. The old gospel is ever new. Paul would have gloried in the gospel had he lived to the end of time, and would have laboured more abundantly than all for its spread. His noble purpose, resolutely followed, has written his name in undying characters on the annals of time. Being the lover of Christ and His gospel, he became the true lover of his fellows, "Paul the greatest philanthropist of all men. Our names may die, but our noble purposes, resolutely achieved, cannot die. The record is in heaven. We shall be known by our purposes and by our efforts to give them fulfilment. Let us seek the immortality of goodness. Hence our blessed Saviour is called the "Apostle and High Priest of our profession. Paul was not indeed of this number, but he was invested with the full authority belonging to the apostolical office, being called by the special nomination of Christ to be an apostle. This remark he introduces to show how completely he was distinguished from the Judaising teachers who were not called to the office which they had undertaken, but assumed it of themselves, and without any authority. He was also separated unto the gospel of God, chosen from among the rest of mankind, and devoted to the service of the gospel, that he might spread the knowledge of it in the world. Called to be an apostle. The more highly we think of the Master whom we serve and in the present instance the more highly the more justly, the glorious reality ever remaining far above all our loftiest conceptions of it, the more honourable shall we deem His service; and the deeper our sense of obligation for His kindness and grace, the more ardent will be our delight in the doing of His will, and the more active and unremitting our zeal in the advancement of His glory. But Paul served Christ in a special capacity. He subjoins to his general designation his more appropriate one:

2: Book of Romans Explained

The first volume, Romans - An Exposition of Chapter 1: The Gospel of God is a theological feast for the soul. These messages are a part of a fourteen-year journey that Lloyd-Jones led his congregation through before his death in

Verse 1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. All letters and other written communications, in New Testament times, were written upon parchments and conveyed to their recipients in rolled-up form; and that ancient style of letter required, as a practical consideration, that the signature of the writer be at the beginning. Otherwise, it would have been necessary to unroll the entire scroll to find the name of the sender. Therefore, Paul followed the custom of the times in placing his name along with the salutation in the beginning of the epistle. Up until the time of his conversion, Paul was known as Saul of Tarsus. Both names were appropriate for the great ambassador to the Gentiles, and it is altogether possible that his parents gave him both names, providentially, and that his great mission to the Gentiles naturally resulted in the shift of emphasis to his Gentile name. Servant of Jesus Christ Thus at the very outset, Paul announced the premise upon which he was entitled to be heard even in Rome. In the third place, due to the frequent use of this word in conjunction with APOSTLE, it implies an official capacity in the person so designated. Therefore, Paul was not claiming by use of this word, merely that he was living the Christian life, but that as a bondsman of Christ he had a message from God that all people are obligated to heed. That such was his intent derives from the fact that he immediately connected the office of a bondsman with that of an apostle. Called to be an apostle The words "to be" are usually printed in italics to show that they were not in the Greek and were merely supplied by the translators; and in this instance they would have been better left out. As Whiteside expressed it: As a strict official designation, the word "apostle" is confined to those men selected and commissioned by Christ himself to deliver in his name the message of salvation. F3 In this context, it should be noted that Christ himself is the one who selected the apostles and conferred upon them that name. He was a "called" apostle, not by men, but by Christ himself; and he invariably laid claim to the full authority of the office. They were men of humble origin, men that the world would hesitate to call learned or wise when measured by ordinary standards, men who were never honored by any university with a degree, or elected to any learned society of intellectuals, men who never wrote any books, as the term is usually understood, who were never elected to any public office, who never became wealthy, and who, with the possible exception of Paul, would never have been remembered by posterity, had it not been for their association with Jesus Christ. Their relationship to the Lord Jesus Christ, however, projected them into the spotlight and focal center of all subsequent history. For nearly two thousand years already, children have learned with eagerness the names of the Twelve Apostles, and gray-headed men and women have gone down to the grave repeating the blessed words these men delivered to the human race. It must be conceded that the apostles of Christ have exerted and continue to exert a greater influence upon humanity than that which may be attributed to any other human source. Who were permitted to serve as apostles? What were their powers? Peter raised the dead to life again Acts 9: They could convey the gift of the Holy Spirit, through the laying on of their hands; and one must agree with Charles Hodge that it was: The power of working miracles in confirmation of their mission It was this power they could communicate to others by the laying on of their hands. F4 It was never claimed by any of the apostles that any perpetual office could thus be transferred; and the notion of any line of succession to such an office as the apostleship is illogical and opposed to the scriptures. Who were their successors? Only one of the apostles ever had a successor, namely, Judas Iscariot, whose successor, Matthias, was chosen by the Lord to take the office from which Judas "by transgression, fell" Acts 1: The difference in there having been chosen a successor for Judas, but none for James, may be explained only by the fact that the scriptures attribute the removal of Judas from his office to his transgression, and not to his death, which leads to the conclusion that death never removed, and indeed cannot remove, an apostle from his office. It is this tremendous truth that underlies the promise of Jesus to the Twelve that, "In the times of the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" Matthew This promise of the Master established the

principle that death could not remove an apostle, nor interfere with the discharge of their apostolic duties, their reign being co-extensive with that of Christ himself. As to HOW the apostles are reigning today, it appears that their word, the inspired message which they delivered, and which is still preserved and binding upon the Christians of all ages, that their word is the means of. Separated unto the gospel of God This reference to separation corresponds to the setting apart of the prophets of the Old Testament for their divine mission, as mentioned in Jeremiah Jeremiah 1: This oneness of dignity, embracing both prophets and apostles, was mentioned by Peter, thus: There is, of course, a certain sense in which all Christians are separated, or sanctified; but far more is intended here. Verse 2 Which he promised afore through his prophets in the holy Scriptures. This verse seals the identity of the Christian religion with that divine institution set forth prophetically and typically in the Old Testament. The redemptive gospel Paul preached was the very same system proclaimed and partially unfolded in the Old Testament. The identity and character of the Messiah, the nature of his kingdom, and the ultimate replacement of the old covenant with a new Jeremiah By so bold a claim, Paul at once established the principle that any believer of the Old Testament should likewise be a believer of the New Testament; for they surely answer, each to the other, as type and antitype, prophecy and fulfillment. It is his joyful proclamation of the victory and exaltation of his Son, and the consequent amnesty and liberation which we may enjoy through faith in him. F5 Verse 3 Concerning his Son, who was born of the seed of David according to the flesh. Having already announced the origin of the gospel in God himself Romans 1: Of the seed of David The dual nature of Christ, both his divinity and humanity, are affirmed by Paul in this passage. As for the body that Jesus took when he decided to enter our earth life, it was descended through David, as attested by the genealogies of both Matthew and Luke, the very first verse of the New Testament hailing him as "the Son of David. In his totality, Christ descended from no man but was co-existent with the Father. Verse 4 Who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord. This verse is the antithesis of the preceding verse, that dealing with the human nature of Christ, and this with his heavenly nature. Declared to be the Son of God with power The key words in this passage are "with power. As Greathouse expressed it: Paul does not say that Jesus was appointed Son of God but that he was appointed Son of God with power. Nygren brings all these ideas into focus: The divine glory which formerly was hidden was manifest after the resurrection. From that hour, he is the Son of God in a new sense: By capitalizing "Spirit of holiness," the RSV identifies the Spirit mentioned here as the Holy Spirit; and, although Paul nowhere else uses this designation of the Holy Spirit, there seems to be no good reason for denying that he did so here. Certainly, it was by the power of the Holy Spirit that the gospel was proclaimed, including the good news of the resurrection, which is an essential part of it. By the resurrection from the dead This difficult passage was translated "after the resurrection from the dead" by Luther, Erasmus, and others. F7 Barrett translates it "after his resurrection from the dead. Literally the phrase means "resurrection of those who are dead. This does not exclude the resurrection of Christ, but goes beyond it to make the world-shaking power of the gospel to be included also as part of the declarative power demonstrating and advertising Christ as Son of God with power. Any further pursuit of the meaning of this difficult phrase would only multiply supporting reasons for various positions of scholars; and we shall, accordingly, construe the place as ambiguous, perhaps designed that way by the Holy Spirit, and content ourselves with a few certainties: The resurrection of Christ, particularly, is the cornerstone and foundation of the Christian religion. Even Jesus Christ our Lord There can be no doubt that Paul accepted Christ as far more than a mere human being. This salutation, had there been nothing else, would make that certain. Here, Jesus Christ is adored as Lord. The use of "we" may be viewed either as the editorial plural applied to Paul, or as an inclusion with himself of all the other apostles, all of them having been shareholders in the apostolic commission and beneficiaries of the grace of God. This is the first mention of faith in the Roman letter, and its being mentioned along with obedience is extremely significant. These same words, conjoined by apostolic authority, stand at the beginning of Romans and at the end, where they are mentioned in the final doxology Romans Among all the nations For such reasons as these, therefore, he had refrained from gratifying his personal desire to visit the great capital until it could be fitted into the larger strategy of preaching the gospel wherever it had not previously been proclaimed. The word "nations" here

means "Gentiles," and it is so translated by Locke and many others. This is evident from the literal meaning of the phrase, which, according to Barrett, is "on behalf of his name. Among these Gentile churches to which I am especially commissioned, you Romans too are called to the same obedience of faith, and therefore I have the more right to address you. F11 The "called" are not merely those who hear the gracious gospel invitation, but are a company made up of the ones who obey. In a certain sense, all are called, in the sense that the gospel is for all mankind; and yet, in the Pauline usage of the word, it is applied to those who have responded to the great invitation. Such a word as "called" emphasizes the divine initiative in redemption. Verse 7 To all that are in Rome, beloved of God, called to be saints: All that be in Rome This epistle being written to persuade the unbelieving Jews and Gentiles to embrace the gospel, as exhibiting the only effectual method of salvation, it was fitly addressed to the whole inhabitants of Rome, to the heathens as well as to the Jews and Christians. F12 Beloved of God A supreme consciousness of such great love underlies every word of this great epistle; and, again and again, some reference to it surfaces in the main body of the letter. So great love is shed abroad in the hearts of Christians by the Holy Spirit Romans 5: Here we have the same gratuitous insertion of "to be" which was noted in verse 1; and, again, the meaning is more evident without the insertion. It is the invariable New Testament teaching that Christians are not merely called to be saints, but they are so. They are called "saints," "holy," and "holy ones. It is too vague and too much abused to be tolerated longer. There is no apostolic assertion of moral perfection in the apostolic application of the term to the Christians in Rome. They were thus designated out of respect to the ideals they had accepted and were striving to attain, rather than from any certainty that those sacred ideals had actually been achieved. Yet they were very properly addressed as "holy," because that was a means of inspiring them to greater purity and of keeping them in constant remembrance of their sacred duties as Christians. For example, it would be hard to imagine a church with more imperfections and outright sins than the church in Corinth; yet, even of them, Paul wrote, "I thank my God always concerning you"! Moreover, they too, just like the Romans, were "called saints"! Grace to you and peace

3: Romans - Paul, a bond-servant - Verse-by-Verse Commentary

Verse 1 - Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God. 1) Paul. We know that the letter to the Roman Church came from Paul because he begins it with his own name.

Related Media Carlisle, PA: The Banner of Truth Trust, , pages. The few side notes he took with him were numbered as his nd sermon in the Romans series which had begun ten and a half years earlier on 7 October Murray goes on in the Preface to say that Lloyd-Jones MLJ was not discouraged by this sudden retirement from the pulpit ministry. Rather, he saw it as a God-given opportunity to undertake a long-desired but daunting task, that being to prepare the Romans series of sermons for publication. Until his death in , MLJ took the main share of the editing, a process undertaken with much thought and care. He was assisted by his wife, his elder daughter Lady Catherwood, and Mr. Houghton who died in . Lloyd-Jones remained involved in the editing until her death in , and since that time Lady Catherwood has had the sole responsibility. The first volume was published in , on Romans 3: However, that hope has been far exceeded. With the publication of this volume on Romans 14, the entire Romans series from chapter one, verse one, is now in print, with the set consisting of fourteen volumes. In all, the publishing project took 33 years. Publication of the first volume in was followed by the second in on chapter 5 , the third in on chapter 6 , and so on, on an annual basis, so that by the series was complete from Romans 3: There was then a lapse of 10 years until publication of the seventh volume in and eighth volume in , which went back and picked up chapters 1 and . In , the ninth volume was published on chapter 9, and subsequent volumes followed in chapter order: I began reading the series in , beginning with chapter 6, and was awe-struck by the exposition. I acquired and devoured the other volumes in print, so that by the end of , I had read all volumes in print, covering the first nine chapters of Romans. Chapter 10 came out in , and from then on it was a matter of anxiously awaiting the publication of each new volume, and then immediately diving in. So, having completed the final volume of the Romans series, it is with no small amount of sadness that I realize there will be no more volumes to look forward to every two years or so. Each volume stands on its own, as MLJ is constantly reminding the reader of where the particular chapter fits into the argument of Romans as a whole, and retracing the ground covered in preceding chapters. So the reader would greatly profit from picking up and reading the fifth volume *The New Man*, chapter 6 , or the eighth volume *The Final Perseverance of the Saints*, chapter 8: In an Appendix at the end of this review, I will list the volumes and the subjects and chapters covered by each. As previously noted, the publishing project, begun with some uncertainty, has been a resounding success. In his Preface, Murray cites a review in *Christianity Today* when the first volume came out in . Nor will you read it indifferently. I believe this praise applies just as well to each volume in the series. Now as to the contents of this volume: MLJ begins by saying that the section in view should actually extend from . Then he says that this section should fall under the admonition of . This is because chapter 12 begins the second major division of the book of Romans: So chapter 14 actually . He then gives a recap of chapter 12 which deals with our relationships with other believers, first in the matter of spiritual gifts and then in regard to other aspects, and then our relationships with non-Christians and chapter 13 which deals with the relationship of believers to the powers that be, to keeping the law of love, and ends with a reminder that since our time on this earth is short we should conduct ourselves accordingly. In fact, this is the theme of the subsection. The same principles are dealt with by Paul in 1 Corinthians 8, 1 Corinthians 10, and 1 Timothy 4. They are obviously issues that had caused a great deal of friction in the early church, and while the specifics may vary today, the general issues regarding matters of indifference, Christian liberty and the guidance of the conscience frequently cause friction in the church today. The weak believer is truly Christian, they understand their own guilt and sinfulness, and they understand that they have been justified by faith in the Lord Jesus. So where have they gone wrong? Though they have clearly seen the great central matter of salvation, when it comes to particular details of life and living, quite unconsciously, they have dropped back from the faith position into an old legalistic, pre-Christian way of thinking, and have begun to think in terms of justification by works page 9. He understands those areas where he is free to exercise his Christian liberty. So what accounts for the difference between them? On pages , MLJ cites six possible causes

of the believer who is weak in the faith: On pages , MLJ gives a basic outline of this subsection: The principle applied to eating certain foods. The principle applied to the observance of days. The way these matters should always be considered, i. Sums up the argument and reminds us that although we are all brothers, nevertheless each individual must be careful not to violate his conscience. MLJ points out that there are always two extremes to which Christians are prone to fall: And in this portion of Romans, the issue is one of legalism. In other words, they are to be received cordially, as brethren, and with grace, but not for the purpose of sitting in judgment on their thoughts. The stronger believer is not to be constantly raising the issue so as to agitate them, or to make fun of them, or to try to foist his opinions on them. In fact, it is desired that brothers teach one another in love. So MLJ sets forth five rules for having discussions among Christians in the life of the church. To summarize, discussions should not be just for the sake of having a discussion, not for the sake of entertainment, not for the sake of displaying yourself, and not in a bad-tempered manner. In addition, there should be a distinction between a discussion and an argument, with the purpose of the latter being to win at all costs. Therefore his sixth rule is that the desire should be to gain a better understanding of the truth and to help one another. MLJ concludes that we must all learn the art of teaching, and in pages he sets forth five principles for teaching one another in love. Over the next several chapters, he deals with such issues as foods, meat and the ceremonial law, Sabbath law, and despising and judging. In chapter seven, he shows that the primary issue in verses is being concerned with the glory of the Lord pages He begins his analysis by stating what it cannot mean and what it does mean: The reason for this is that when the stronger believer, in front of the weaker believer, eats meat that the latter feels is tainted, the weaker believer may follow his example and do something against his conscience. Chapter 13 deals more thoroughly with a question that was earlier raised in chapter 11, concerning vs 15b: Chapter 14 begins a new subsection that runs from verses For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Because we are unbalanced, minor issues are inflated into major issues, and we strain gnats while swallowing camels Matthew And so beginning with chapter 15, MLJ sets forth the general teaching of the Bible regarding the kingdom of God pages And when he starts rolling on this grand subject, he will carry the readers along with him. I wish that each reader of this review could read those five pages. God created the world, and made man and woman to live in communion with him. How often we forget this! We put so much emphasis on the subjective experience, upon personal salvation, that we tend to forget this teaching, do we not? Our whole error is that we always start with ourselves! It is the wrong way round. We should start with the kingdom of God, for it is what our Lord preached about. But what does the kingdom of God mean? And of course the kingdom of God will yet be seen, again in visible form, when our Lord returns at the second coming, and His kingdom will be universal. And so the application: The question for you is: Are you in the kingdom of God? Nothing else is going to matter, nothing except this glorious kingdom of God and His Christ! and we must emphasize that the kingdom of God is also within every one of us who is a Christian. It is the reign of God, which means the reign of Christ! That is the sense in which the kingdom of God is within us! My great concern should not be for meat and drink and observation of days, or this, or that, or the other, but that the King should be enthroned in my heart pages And so MLJ relates the teaching on the kingdom of God to the issues regarding food and drink and special days, which were causing hard feelings and divisions and factions. How pathetic it is. We rob ourselves of the most wonderful things in the Christian faith and the greatest glories when we indulge in this minutiae! The Apostle is saying: Where is your sense of perspective? Where is your sense of proportion? Where is your sense of balance? Do you not realize who you are and what you are? You start with that, then all you do and all your thinking and everything else must be governed by that. The moment it is not, you will go off at a tangent and make peripheral things central. You will make yourself miserable, you will divide the church, you will produce chaos and havoc, and do harm to the kingdom of God. That is what Paul is saying page So in chapter 16, MLJ goes on to explore the implications of this great proclamation about the kingdom of God in verse In chapter 17, he looks at the meaning of the first positive descriptive term about just what the kingdom of God is in verse Here he deals with an interpretative issue that has found some of the great Reformed commentators of the past in disagreement pages On the one hand, is the term righteousness referring to imputed righteousness, i. This is the way the term is generally used in Romans, and supporters of

this position include such worthies as John Calvin, Charles Hodge, and William G. Or on the other hand, is an ethical righteousness in view, i. To these opposing interpretations, MLJ says: So to me, this seventeenth verse is a general statement of the character or the characteristics of the kingdom of God and its citizens. In other words, I argue that Paul is not dealing here with ethical relationships, but with personal relationshipsâ€he is trying to show that these Romans had forgotten their whole position and their entire relationship to one another, and this was the source of all their trouble.

4: Romans – An Exposition of Chapter 1, Verse 1 | The Church Essential

1. Study and Exposition of Romans Before we actually look at the details of Romans , a few things need to be pointed out. in chapter four, we will.

Biography[edit] Early life and ministry[edit] Lloyd-Jones was born in Cardiff and raised in Llangeitho , Cardiganshire. His father was a grocer, and he had two brothers: Harold died during the flu pandemic , while Vincent went on to become a High Court judge. Westminster Chapel[edit] Westminster Chapel as of After a decade ministering in Aberavon, in he went back to London, where he had been appointed as associate pastor of Westminster Chapel , working alongside G. The day before he was officially to be accepted into his new position, World War II broke out in Europe. During the same year, he became the president of the Inter-Varsity Fellowship of Students , known today as the Universities and Colleges Christian Fellowship. During the war he and his family moved to Haslemere , Surrey. Lloyd-Jones was well known for his style of expository preaching , and the Sunday morning and evening meetings at which he officiated drew crowds of several thousand, as did the Friday evening Bible studies, which were, in effect, sermons in the same style. He would take many months, even years, to expound a chapter of the Bible verse by verse. His sermons would often be around fifty minutes to an hour in length, attracting many students from universities and colleges in London. His sermons were also transcribed and printed virtually verbatim in the weekly Westminster Record. The evangelical controversy[edit] Lloyd-Jones provoked a major dispute in when, at the National Assembly of Evangelicals organised by the Evangelical Alliance , he called on all clergy of evangelical conviction to leave denominations that contained both liberal and evangelical congregations[citation needed]. This was interpreted as referring primarily to evangelicals within the Church of England , although there is disagreement over whether this was his intention. As a significant figure to many in the Free Churches , Lloyd-Jones had hoped to encourage those Christians who held evangelical beliefs to withdraw from any churches where alternative views were present. These positions, and the resulting split, continue largely unchanged to this day. He spoke of a belief that God had stopped him from continuing to preach through the New Testament book of the Letter to the Romans in his Friday evening Bible study exposition because he did not personally know enough about "joy in the Holy Spirit", which was to be his next sermon based on Romans . For the rest of his life, he concentrated on editing his sermons to be published, counselling other ministers, answering letters and attending conferences. Perhaps his most famous publication is a 14 volume series of commentaries on the Epistle to the Romans, the first volume of which was published in . Despite spending most of his life living and ministering in England, Lloyd-Jones was proud of his roots in Wales. He best expressed his concern for his home country through his support of the Evangelical Movement of Wales: Since his death, the movement has published various books, in English and Welsh, bringing together selections of his sermons and articles. He was buried at Newcastle Emlyn , near Cardigan , west Wales. A well-attended thanksgiving service was held at Westminster Chapel on 6 April. Since his death, there have been various publications regarding Lloyd-Jones and his work, most popularly a biography in two volumes by Iain Murray. Charismatic Movement[edit] Martyn Lloyd-Jones has admirers from many different denominations in the Christian Church today. One much-discussed aspect of his legacy is his relationship to the Charismatic Movement. Respected by leaders of many churches associated with this movement, although not directly associated with them, he did teach the Baptism with the Holy Spirit as a distinct experience rather than conversion and the regeneration of the Holy Spirit. For instance, in his exposition of Ephesians 6: Do you know anything of this fire? If you do not, confess it to God and acknowledge it. Repent, and ask Him to send the Spirit and His love into you until you are melted and moved, until you are filled with his love divine, and know His love to you, and rejoice in it as his child, and look forward to the hope of the coming glory. In fact, he requested that Banner of Truth Trust , the publishing company he co-founded, publish his works on the subject only after his death. I believe there have been undoubted miracles since then. At the same time most of the claimed miracles by the Pentecostals and others certainly do not belong to that category and can be explained psychologically or in other ways. I am also of the opinion that most, if not all, of the people

claiming to speak in tongues at the present time are certainly under a psychological rather than a spiritual influence. But again I would not dare to say that "tongues" are impossible at the present time. He recorded that he once asked a television executive who wanted him to preach on television, "What would happen to your programmes if the Holy Spirit suddenly descended upon the preacher and possessed him; what would happen to your programmes? Lloyd-Jones was one of the most influential preachers of the twentieth century. In his book *Preaching and Preachers*, Zondervan, , Lloyd-Jones describes his views on preaching, or what might be called his doctrine of homiletics. In this book, he defines preaching as "Logic on fire. First, he believed that the use of logic was vital for the preacher. But his view of logic was not the same as that of the Enlightenment. This is why he called it logic "on fire". The fire has to do with the activity and power of the Holy Spirit. He therefore believed that preaching was the logical demonstration of the truth of a given passage of Scripture with the aid, or unction, of the Holy Spirit. Lloyd-Jones believed that true preaching was always expository. This means he believed that the primary purpose of the sermon was to reveal and expand the primary teaching of the scripture under consideration. Once the primary teaching was revealed, he would then logically expand this theme, demonstrating that it was a biblical doctrine by showing that it was taught in other passages in the Bible, and using logic to demonstrate its practical use and necessity for the hearer. With this being the case, he laboured in his book *Preaching and Preachers* to caution young preachers against what he deemed as "commentary-style" preaching as well as " topical " preaching. He is thereby known as a preacher who continued in the Puritan tradition of experimental preaching. Packer , who wrote that he had "never heard such preaching. My anticipations are often falsified on both sides. On the other hand, the poor man may have had a very difficult and a trying week. And it may be one of the most glorious services he has ever had the privilege of conducting. And not only in preaching but in daily life and experience. The organisation currently has sermons available and also produces a weekly radio programme using this material.

5: Romans Commentaries & Sermons | Precept Austin

Romans: An Exposition of Chapter , Liberty and Conscience By D. Martyn Lloyd-Jones Related Media On Friday evening, 1 March , at the age of sixty-eight, Martyn Lloyd-Jones went into his pulpit as usual at Westminster Chapel, London, to preach on the Epistle to the Romans.

Romans Chapter 1 St. Paul shows the Romans his Divine call to the apostleship, and for what end he was thus called, Rom 1: His salutation to the Church at Rome, and his commendation of their faith, Rom 1: His earnest desire to see them, that he might impart to them some spiritual gifts, Rom 1: His description of the Gospel of Christ, Rom 1: The crimes and profligacy of the Gentile world, which called aloud for the judgments of God, Rom 1: Preliminary Observations Different interpreters have divided this epistle into certain parts or divisions, by which they suppose its subject and matter may be the better understood. Some of these divisions have been mentioned in the preceding preface. The epistle contains three grand divisions. The Preface, Romans 1: The Tractation, or setting forth of the main subject, including two sections: Dogmatic, or what relates to doctrine. Paraenetic, or what relates to the necessity and importance of the virtues and duties of the Christian life. The dogmatic part is included in the first eleven chapters, the grand object of which is to show that eternal salvation cannot be procured by any observance of the Jewish law, and can be hoped for only on the Christian scheme; for by the works of the law no man can be justified; but what the law could not do, in that it was weak through the flesh, God has accomplished by sending his Son into the world, who, becoming an offering for sin, condemned sin in the flesh. The paraenetic part commences with Rom I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, etc. These points are contained in the succeeding parts of the epistle, from Rom The 25th, 26th, and 27th verses Rom For every thing necessary to a general knowledge of the epistle itself, see the preceding preface. The inscriptions to this epistle are various in the different MSS. The following are the principal: The older the MSS. He felt he was not his own, and that his life and powers belonged to his heavenly owner, and that he had no right to dispose of or employ them but in the strictest subserviency to the will of his Lord. In this sense, and in this spirit, he is the willing slave of Jesus Christ; and this is, perhaps, the highest character which any soul of man can attain on this side eternity. Paul, a servant of Jesus Christ, constituted an apostle, etc. This sense the word called has in many places of the sacred writings; e. As it is likely that no apostle had been employed in founding the Church of Rome, and there was need of much authority to settle the matters that were there in dispute, it was necessary he should show them that he derived his authority from God, and was immediately delegated by him to preach and write as he was now doing. Separated unto the Gospel - Set apart and appointed to this work, and to this only; as the Israelites were separate from all the people of the earth, to be the servants of God: Paul may here refer to his former state as a Pharisee, which literally signifies a separatist, or one separated. Before he was separated unto the service of his own sect; now he is separated unto the Gospel of God. On the word Gospel, and its meaning, see the preface to the notes on St. Matthew; and for the meaning of the word Pharisee, see the same Gospel, Mat 3: In this place the word signifies such a manifest and complete exhibition of the subject as to render it indubitable. According to the spirit of holiness - There are many differences of sentiment relative to the meaning of this phrase in this place; some supposing that the spirit of holiness implies the Divine nature of Jesus Christ; others, his immaculate sanctity, etc. To me it seems that the apostle simply means that the person called Jesus, lately crucified at Jerusalem, and in whose name salvation was preached to the world, was the Son of God, the very Messiah promised before in the holy Scriptures; and that he was this Messiah was amply demonstrated. Thus, then, Christ was proved to be the true Messiah, the son of David according to the flesh, having the sole right to the throne of Israel; and God recognized this character, and this right, by his resurrection from the dead, and sending forth the various gifts and graces of the Spirit of holiness in his name. Without the Grace, favor, and peculiar help of God, he could not have been an apostle: See the various acceptations of the word grace, Rom 1: For obedience to the faith - That by this office, which I have received from God, and the power by which it is accompanied, I might proclaim the faith, the Gospel of Jesus; and show all nations the necessity

of believing in it, in order to their salvation. The Gospel of the Son of God. An apostle divinely commissioned and empowered to preach it. The necessity of faith in the name of Jesus, as the only Savior of the world. Of obedience, as the necessary consequence of genuine faith. This is to be proclaimed among all nations; that all might have the opportunity of believing and being saved. This appears to be the most obvious sense of the word called in this place - to be called by the Gospel is to be invited to believe in Christ Jesus, and become his disciples. The word sometimes means constituted, or made, as in Rom 1: I think it necessary, once for all, to give the several acceptations of this word grace which occur in the sacred writings. The apostles were at that time in universal favor with the multitude. In this sense the word occurs in a great variety of places, both in the Old and New Testaments. Full of Grace and truth; accomplished in all spiritual blessings. And Grace upon Grace: When he had seen the Grace of God, i. For the Grace of God which is given you - the Divine blessings conferred upon you. God is able to make all Grace abound toward you; i. This is also a very common acceptation of the word; and in this sense the word grace or favor is now generally understood among religious people. The grace of God meaning with them some Divine or spiritual blessing communicated. Barnabas persuaded them to continue in the Grace of God; i. Ye are not under the Law, but under Grace - ye are no longer under obligation to fulfill the Mosaic precepts, but are under the Christian dispensation. See also Rom 6: The Grace of God, that bringeth salvation unto all men, hath appeared. The Jewish religion was restricted in its benefits to a few; but the Christian religion proposes the salvation of all men; and the author of it has become a sacrifice for the sins of the whole world. Looking diligently lest any man fall from the Grace of God - lest any man apostatize from the Christian religion, and the blessings of pardon and holiness which he has received through it. This is the true Grace of God wherein ye stand - the Christian religion which ye have received is the genuine religion of God. It signifies all the blessings and benefits which Christ has purchased, and which he gives to true believers, both in time and eternity. Ye are fallen from Grace - ye have lost the blessings of the Gospel by submitting to circumcision. It signifies the apostolic and ministerial office, or the authority to propagate the Christian religion, and the unction or influence by which that office is executed; so in the 5th verse of this chapter, Rom 1: By whom we have received Grace and apostleship, or, the apostolic office. I say, through the Grace given unto me; i. I command you, by the authority of my apostolic office, etc. See also Rom It signifies a gift, salary, or money collected for the use of the poor. In this sense it is used in Eccus. It sometimes signifies merely thanks or thanksgiving. It signifies remuneration, wages, or reward Luk 6: If ye love them that love you - do good to them which do good to you - lend to them of whom ye hope to receive, what Thank have ye? This appears, from the parallel place, Mat 5: The word is used in this sense by several Greek writers. It signifies whatever is the means of procuring the favor or kindness of another. It signifies joy, pleasure, and gratification, which is the, meaning of cara, and with which it is often confounded in the New Testament. In this sense the word is used by the best Greek writers; and in this sense it appears to be used, Co2 1: It signifies the performance of an act which is pleasing or grateful to others. It signifies whatever has the power or influence to procure favor, etc. Suavity, kindness, benevolence, gentle demeanour. He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, etc. Let your speech be always with Grace; i. In the New Testament it signifies - 1. Peace, public or private, in the general acceptation of the word, as implying reconciliation and friendship; and to the etymology of the word the apostle seems to allude in Eph 4: Endeavouring to keep the Unity of the Spirit in the Bond of Peace. It signifies regularity, good order. God is not the God of confusion, but of Peace. It signifies the labor or study of preserving peace and concord; and this is supposed to be its meaning, Mat For the kingdom of God is righteousness and Peace - the Christian dispensation admits of no contention, but inculcates peace. God hath called us to Peace - to labor to preserve quietness and concord. Follow Peace - labor to preserve it. It signifies the author or procurer of peace and concord. He is our Peace - the author of concord betwixt Jews and Gentiles. It signifies the Gospel and its blessings. And came and preached Peace to you which were afar off, and to them that were nigh. It signifies all kinds of mental and corporeal happiness, and especially the happiness of Christians.

6: Romans 1 - Verse-by-Verse Bible Commentary

Chapter 1. The scope or design of the apostle in writing to the Romans appears to have been, to answer the unbelieving, and to teach the believing Jew; to confirm the Christian and to convert the idolatrous Gentile; and to show the Gentile convert as equal with the Jewish, in respect of his religious condition, and his rank in the Divine favour.

In the inscription an account is given of the author of the epistle, who is described in Rom 1: This Gospel is commended from the author of it, who is God himself; and from the antiquity of it, Rom 1: The preface begins Rom 1: The apostle goes on to expose the ingratitude of them, the vanity of their minds, the pride and folly of their hearts, Rom 1: And so far were they from having a righteousness to justify them before God, that they were titled with all unrighteousness; and a large list of the vilest sins, being committed by them, is given; and a catalogue of the worst of sinners, as among them, Rom 1: All which are aggravated by their knowledge of the will of God, through the light of nature, that these things were contrary to it, and were deserving of death; and yet they both did them, and were delighted with those that committed them also: The name of the author of this epistle is Paul, who formerly was called Saul. Some think his name was changed upon his own conversion; others, upon the conversion of the Roman deputy Sergius Paulus, Act The Gospel is here further commended from the antiquity it: This mystery was hid in him from the beginning of the world, and was ordained before the world was; in time God was pleased to make it known to the sons of men; he "promised" it, he spoke of it, and declared it by his prophets, Isaiah and others, "afore" the Apostle Paul was called forth to be a preacher of it; which promise, or promises of it, lie in the Holy Scriptures; the books of the Old Testament, so called from the author, matter, and usefulness of them. The apostle speaks in the language of his nation, for the Jews frequently call the Bible, writings, Holy Ones; "for", say they, , "all the Scriptures are holy" c , and style them, , "Scriptures of holiness", or holy Scriptures d. These words are in connection with "the Gospel of God", Rom 1: Not made as he is said to be before, when his incarnation is spoken of; nor did he begin to be the Son of God, when he was made of the seed of David, but he, the Son of God, who existed as such, from everlasting, was manifested in the flesh, or human nature: That is, either by the Holy Spirit, from whom all grace and gifts come, qualifying for the discharge of any office; or by the Lord Jesus Christ, who is full of grace and truth, has received gifts for, and gives them to men to fit them for whatsoever service he is pleased to call them to. By "grace and apostleship" may be meant, either one and the same thing, the favour and honour of being the apostles of Christ; or different things, and the one in order to the other. Grace may design special saving grace in calling, justification, pardon, and adoption, and sanctification, which was received in common with other saints, and is absolutely necessary to an apostle, and to any ordinary minister of the word; or the doctrine of grace, which they received from Christ, and dispensed to others; or rather the gifts of grace, and the various measures thereof, which they received from their ascended Lord and King, by which they were furnished for apostleship, that is, the work and office of apostles; to which they were called by Christ, and from whom they received a commission to execute it. The apostle takes in others sides himself, and says, "we have received"; partly for the sake of modesty, and partly to keep up his equal title with others to this office; and since this is had in a way of receiving, which supposes giving, and excludes boasting, it obliges to make use of all grace and gifts to the glory of Christ, by whom they are received. The end for which they received such an office, and grace to fit them for it, was, "for obedience to the faith"; that men might be brought by the ministry of the word to obey the faith, Christ the object of faith; to submit to his righteousness, and the way of salvation by him, and to be subject to his ordinances or to obey the doctrine of faith, which is not barely to hear it, and notionally receive it, but to embrace it heartily by faith, and retain it, in opposition to a disbelief and contempt of it; and which is the end and design of the Gospel ministration to bring persons to, Moreover, by obedience to the faith, or "obedience of faith", as it may be rendered, may be meant the grace of faith, attended with evangelical obedience; for obedience, rightly performed, is only that which is by faith, and springs from it. Now grace and apostleship were received, in order to be exercised among all nations; not in Judea only, to which the first commission of apostleship was limited, but in all the nations of the world, as the commission renewed by Christ after his resurrection ordered; and that some among all nations of the earth

might, by the power of divine grace accompanying the word, be brought to faith and obedience: The Romans, though they were the chief, were among the nations of the world to whom the apostles were sent; and since Paul was called to be an apostle, and had, as others, grace and apostleship, and particularly the apostleship of the uncircumcision, or was ordained a teacher of the Gentiles, more especially he was an apostle to them, and as such was to be regarded by them. This seems to point out what they were originally; they were among all nations which lay in darkness; and were without Christ and hope, and God in the world; but now, the called of Jesus Christ. The calling here spoken of is not to an office, or a mere external one by the ministry of the word, but an internal special call by the grace of God; and which is irresistible, efficacious, and unchangeable, and is an high, holy, and heavenly one; by it persons are called out of darkness into light, out of bondage into liberty, out of the world, from the company of the men of it, and the sinful pleasures thereof, to fellowship with Christ and his saints, and off a dependence on themselves, and their own righteousness, to the grace and righteousness of Christ, and to eternal glory. The persons so called are the elect of God, who are secured in Christ, and redeemed by him, and who has a concern with the Father and Spirit in the calling of them: The salutation follows; the things wished for in it are, grace to you, and peace: The persons from whom these are desired are, God our Father and the Lord Jesus Christ; God the Father of Christ is spoken of as our Father, which is by adoption; partly to engage fear and reverence of him at his throne; and partly to encourage freedom and boldness there, and an expectation of receiving every blessing of grace from him: And "peace" may be considered as desired to be had from Christ, though not exclusive of the Father; since the covenant of peace was made with him, the chastisement of peace was laid on him, and he has made peace by the blood of his cross, and is the giver of it to his people. After the inscription and salutation, follows a thanksgiving, which begins the epistle: The apostle styles him, my God; which distinguishes him from all others, points out his particular interest in him, expresses his knowledge of him and faith in him, and demonstrates that what he did now, he did in faith. The person through whom thanks are given is Jesus Christ. There is no coming to God but through Christ, nor is any sacrifice either of prayer or praise acceptable without him, and since all we have come through him, it is but reasonable that thanks for them should be returned by and through him; the persons for whom this thanksgiving is made were all the Romans, all the saints at Rome, the members of the church there, of whatsoever rank and degree, and in whatsoever, state and condition; the thing for which the apostle was thankful for particularly was, not that their city was mistress of the whole world, and their fame for power, wealth, and grandeur, was spread abroad far and near; but, says he, that your faith is spoken of throughout the whole world; which shows that faith is a grace of great account: God has put an honour upon it, by making it the receiver of all his gifts, and that gives glory to God, and without it nothing is acceptable to him; it answers many excellent uses and purposes in experience; it is that by which saints live upon Christ in this world, and look to the glories of another. This also shows that the saints at Rome did not hide their faith in their breasts, but declared it to others; a public profession both of the grace and doctrine of faith is to be made, and constantly held; both are to be shown forth to others, by deeds as well as words; which greatly redounds to the honour of such churches, causes joy in other churches, and in all the ministers of the Gospel, and is the occasion of many thanksgivings to God. The object of his oath or appeal, or by which he speaks, is not himself, or anything that belonged to him, nor any creature in heaven or on earth, but God; who in a solemn oath is only to be appealed to and sworn by: This is a service, and a very laborious one, and makes for the honour and glory of God. The manner in which he served him was, as he says, with my Spirit; either with the Spirit of God, which was given to him; or in a spiritual manner, in opposition to the carnal worship of the Jews; internally, in opposition to bodily exercise only, and voluntarily, with his whole heart, soul, and spirit. The matter or substance of his appeal or oath was, that without ceasing I make mention of you always in my prayers; whence may be observed, that prayer to God ought to be constant; and that we should be concerned for others as well as for ourselves; all the saints should share therein. A principal thing, which he incessantly and importunately requested at the throne of grace, was, that he might have an opportunity of coming to them; that God in his providence would open a way for him; and that he might have a safe and comfortable journey in a very little time; all which he submits to the will of God, as a good man ought to do; and which he thus expresses, I might have a prosperous journey by the will of God, to come unto you; see Jam 4: They are

indeed in a safe state and condition; they are encircled in the arms of everlasting love, they are fixed in the hands of Christ, secured in an everlasting covenant, established on the rock of ages, and settled in a state from whence they can never fall: This is a further explanation of his view, in being desirous of coming to them, and preaching: The apostle calls them brethren, because many of them were Jews, his brethren and kinsmen according to the flesh, and all of them were his brethren in a spiritual relation; and this he does to express his affection to them, and engage their attention and credit to him, and particularly to this matter which he now acquaints them with, being unwilling they should be ignorant of it; that oftentimes I purposed to come unto you: The apostle seems to allude to the casting of seed into the earth: The meaning is, that he was obliged by the call he had from God, the injunction that was laid upon him by him, and the gifts with which he was qualified, to preach the Gospel to all sorts of men; who are here distinguished into Greeks and Barbarians: The Gospel was to be preached "to the wise"; such who thought themselves to be so, and were so with respect to human wisdom and knowledge; though it should be despised by them, as it was, and though few of them were called by it, some were, and still are, though not many; and such wisdom there is in the Gospel, as the wisest of men may learn by it, will be entertaining to them, is far beyond their contempt, and what will serve to exercise their talents and abilities, to search into the knowledge of, and rightly to understand; and it must be preached "to the unwise"; for such God has chosen to confound the wise; these he calls by his grace, and reveals his Gospel to, whilst he hides it from the wise and prudent; and there is that in the Gospel which is plain and easy to the weakest mind, enlightened by the Spirit of God. This explains what he was a debtor to one and another for, namely, to preach the Gospel; expresses the readiness of his mind to that work, whatever difficulties lay in his way; and declares what a willing mind he had to preach it also to the Romans, as elsewhere: The reason why he was so ready and willing to preach it, even where he ran the greatest risk of his character and life, was, because it was "the Gospel of Christ" he preached, and he was not ashamed of it. This supposes that some were, though the apostle was not, ashamed of the Gospel; as all such are who hide and conceal it, who have abilities to preach it, and do not: It expresses, that the apostle was not ashamed of it; that is, to preach it, which he did fully and faithfully, plainly and consistently, openly and publicly, and boldly, in the face of all opposition: The persons to whom it is so, are in general, everyone that believeth: By "the righteousness of God", is not meant the essential righteousness of God, the rectitude of his nature, his righteousness in fulfilling his promises, and his punitive justice, which though revealed in the Gospel, yet not peculiar to it; nor the righteousness by which Christ himself is righteous, either as God, or as Mediator; but that righteousness which he wrought out by obeying the precepts, and bearing the penalty of the law in the room of his people, and by which they are justified in the sight of God: Jehovah the Father sent his Son to work it out, and being wrought out, he approves and accepts of it, and imputes it to his elect: Jehovah the Son is the author of it by his obedience and death; and Jehovah the Spirit discovers it to sinners, works faith in them to lay hold upon it, and pronounces the sentence of justification by it in their consciences. Now this is said to be "revealed" in the Gospel, that is, it is taught in the Gospel; that is the word of righteousness, the ministration of it; it is manifested in and by the Gospel. For the proof of this, a passage of Scripture is cited, as it is written, Hab 2: The life which this man lives, and "shall live", does not design a natural or corporeal life, and a continuance of that, for such die a natural death, as other men; nor an eternal life, for though they shall so live, yet not by faith; but a spiritual life, a life of justification on Christ, of holiness from him, of communion with him, and of peace and joy; which spiritual life shall be continued, and never be lost. The manner in which the just lives, is "by faith". In the prophet Habakkuk, the words are, "the just shall live" "by his faith" Hab 2: The apostle having hinted at the doctrine of justification by faith in the righteousness of Christ; and which he designed more largely to insist upon in this epistle, and to prove that there can be no justification of a sinner in the sight of God by the deeds of the law, in order to set this matter in a clear light, from hence, to the end of the chapter, and in the following ones, represents the sad estate and condition of the Gentiles with the law of nature, and of the Jews with the law of Moses; by which it most clearly appears, that neither of them could be justified by their obedience to the respective laws under which they were, but that they both stood in need of the righteousness of God. This is said to be "revealed", where? There are some things which could not be known of God by the light of nature; as a trinity of persons in the Godhead; the

knowledge of God in Christ as Mediator; the God-man and Mediator Jesus Christ; his incarnation, sufferings, death, and resurrection; the will of God to save sinners by a crucified Jesus; the several peculiar doctrines of the Gospel, particularly the resurrection of the dead, and the manner of worshipping of God with acceptance: Adam had a perfect knowledge of him; and his sons, though fallen, even the very Heathens have some notion of him, as that there is a God; and by the light of nature it might be known that there is but one God, who is glorious, full of majesty, and possessed of all perfections, as that he is all powerful, wise, good and righteous: Not the angels, the invisible inhabitants of heaven: Though they had such a knowledge of the being and perfections of God, yet they glorified him not as God. They neither thought nor spoke honourably of him; nor did they ascribe those perfections to him, which belonged to him; they did not adhere to him as the one and only God, nor honour him as the Creator of all things out of nothing, and as the sole Governor of the universe; they did not glorify him by the internal exercise of fear of him, love to him, or trust in him, nor by any external worship suitable to his nature, and their own notions of him, Seneca is an instance of this, of whom Austin f says, "that he worshipped what he found fault with, did what he reprov'd, and adored that which he blamed. The learned men among the Gentiles first called themselves "Sophi", wise men: God is incorruptible and immortal in his nature, and so is opposed to all corruptible creatures and things: So Philo the Jew g speaks of "some, who, leaving the true God, make to themselves false ones, and impose the name of the eternal and incorruptible upon created and corruptible beings. Not by putting any into them, but by leaving them to the pollution of their nature; by withdrawing his providential restraints from them, and by giving them up to judicial hardness: The heart of man is the source of all wickedness; the lusts that dwell there are many, and these tend to uncleanness of one sort or another: Not the truth of the Gospel, which they were unacquainted with; but that which might be known of God as true, and was known of them by the light of nature; or the true God himself, whom they "changed into a lie"; by ascribing to false deities, which were lying vanities, those things which were known of God; and by worshipping them instead of him: Because of their idolatrous practices, God left them to very dishonourable actions, sodomitical ones, both among the men and women: Sol Jarchi in Gen. The very sin of "sodomy" is here designed, so called from Sodom, the place where we first hear of it, Gen Thus God, because men dishonour him with their evil principles and practices, leaves them to reproach their own nature, and dishonour their own bodies: God punishes sin with sin; for as the Jews say n , as "one commandment draws on another, so one transgression draws on another; for the reward of the commandment is the commandment, and the reward of transgression is transgression. This accounts for the justness of the divine procedure in leaving them to commit such scandalous iniquities; that since they had some knowledge of God by the light of nature, and yet did not care to retain God in their knowledge; or to own and acknowledge him as God, to worship and glorify him as such; but took every method to erase this knowledge out of their minds, and keep it from others: God gave them over to a reprobate mind; a vain empty mind, worthless, good for nothing devoid of all true knowledge and judgment; incapable of approving what is truly good, or of disapproving that which is evil; a mind that has lost all conscience of things, and is disapproved of by God, and all good men: From hence, to the end of the chapter, follows a large and black list and catalogue of the sad characters of the Gentiles, and of the best men they had among them; for the apostle is all along speaking, not of the common people, but of their wise professors, and moral instructors; than which there never was a more wicked set of men that ever lived upon the face of the earth; who under the guise of morality were guilty of the greatest pride and covetousness, and of the most filthy debaucheries imaginable: This word includes in it all manner of sin and wickedness in general; fitly expresses the condition of fallen men, destitute of a righteousness; designs every violation of the law respecting our neighbour; and is opposed to that vain conceit of righteousness which these men had: Seneca, the famous moralist, was notoriously guilty of this vice, being one of the greatest usurers that ever lived: There is an elegant "paranomasia" in the Greek text: Now they are said to be "filled with", and "full of", these things; not filled by God, but by Satan and themselves; and it denotes the aboundings of wickedness in them, and which was insatiable. The apostle goes on to describe them, as whisperers; who made mischief among friends, by privately suggesting, and secretly insinuating things into the mind of one to the prejudice of another. Who more publicly defamed the characters of their neighbours, and hurt their good name, credit and reputation,

though behind their backs:

7: Romans: The New Man : Exposition of Chapter 6 by D. Martyn Lloyd-Jones

Romans 1 - The Human Race Guilty Before God A. The importance and impact of Paul's Letter to the Romans. 1. The impact of Romans on Augustine.

Study and Exposition of Romans 1: Introduction The apostle Paul was unreservedly committed to Christ and to the ministry of the gospel. In short, his self-construal was "and always will be" since the Damascus road anyway, one who was a free and willing slave of the Lord Jesus Christ. Undoubtedly, he could think of no higher calling and privilege. Dedicated athletes illustrate similar allegiance, trust, and responsiveness to their admired coaches. They often provide examples of belief in another. His goals become their goals. He believes the coach is right. If the coach tells the player to change this or that technique, he will do it even if it feels awkward and initially causes him to shoot poorly. If the coach says to run four miles a day or lift weights thirty minutes a day, the dedicated athlete will do it even though it hurts. Now, of course, there can be downsides to strong, negative coaching influences, but where the relationship is positive and healthy, why does it happen? When you truly believe in a person in authority, you follow that person, gratefully responding to their every direction. Our obedience to Christ is of a similar nature. True freedom is found in bondage to Jesus Christ. Translation of Passage in NET 1: Full Exegetical Outline I. Paul was a servant of Christ Jesus. Paul was called as an apostle. Paul was set apart for the gospel of God. The gospel of God was promised beforehand through the prophets in holy scripture and concerns Jesus as the son of God "a descendent of David according to the flesh, and the one declared the son-of-God-in-power, according to the Holy Spirit, and by his resurrection from the dead 1: The gospel of God was promised by the prophets in the holy scriptures of the Old Testament 1: The gospel of God concerns Jesus Christ who was appointed the son-of-God- in-power according to the Spirit and by his resurrection from the dead 1: Through Christ, Paul received grace and apostleship in order to lead Gentiles to trust Christ for the sake of the name of Jesus, i. The Roman Christians were called to belong to Jesus Christ 1: The Roman Christians are loved by God 1: The Roman Christians are called as saints 1: Simple Point Outline I. The Nature of the Gospel of God 1: It Was Promised in the Holy Scriptures. It Concerns Jesus as a Descendent of David. They Are Loved by God. They Have Grace and Peace from God. Exposition Proper Before we actually look at the details of Romans 1: First, the actual introduction to Romans begins in 1: This unit itself, however, can be broken down into three distinct, yet related sections. The first section is the salutation proper in 1: The second section is 1: The third section, namely 1: It serves as a thematic outline for the entire book. More will be said on these points, their inter-relation and contribution to the book as a whole, as we move through the commentary. The second point we want to make relates to the nature of the salutation in 1: All of this Paul has done, following the standard formula. He has, however, greatly lengthened the salutation in comparison with other examples from the culture. The lengthening of this section demonstrates the emphasis Paul placed on the gospel and his relationship to it. Thus the salutation has a distinctive theological and christological orientation, something obviously unheard of in the wider pagan world. Third, the introduction in 1: Together they form a kind of *inclusio* i. The fact that God used such a man reflects the stunning freedom of His grace and the transformation He brings through the gospel. In short, Paul was a living example of the things about which he spoke and still speaks in Romans. There is good evidence that he wrote the letter from Corinth and that Timothy was with him cf. After all, this appears to have been his habit. First, it must be noted that since Timothy is portrayed in a positive light in Yet again, Paul does not mention him. The letter to the Romans explains the pure gospel he preaches and teaches and this is the gospel the Roman church can be sure he will carry to the west! Mentioning Tertius as the amanuensis need not count against this thesis While it was unthinkable to a cultured Greek that a relationship with a divine being would involve slavery, it was not at all uncommon for the Jew. But it was especially associated with famous OT personalities including such great men as Moses Joshua 1: All these men were servants of the Lord. Neither is it his goal to simply express his gratitude to be a servant of Christ Jesus though both are true. His aim, rather, is to communicate in plain terms his commitment and devotion to the Messiah Jesus. While Paul refers to Epaphroditus as an apostle he does so only in the general sense of one who is a messenger cf. When he refers

to himself as an apostle, on the other hand, he is thinking in particular of being one of the select group of people chosen by God and gifted 1 Cor There were certain necessary qualifications 1 Cor 9: Paul had seen the risen Christ 1 Cor 9: On numerous occasions God confirmed both his choice of Paul and the teaching that the apostle advanced in the church universal Acts 9: To the Romans, Paul was an authoritative spokesman for God. They will want to keep this in mind when he covers certain serious issues such as sin and Jew-Gentile relations in the church cf. Though he says that this occurred at his birth Gal 1: Further details regarding the precise nature of this call were concretized in Acts All this comes to realization through the person and work of his son, Jesus Christ. He is not preaching some foreign idea with no connection to the prophetic scriptures. The coming of Christ is the prophesied culmination to a long history of OT expectation. With his coming, comes the dawn of the much looked for messianic age, when the powers of the future invade the present! Indeed, Jesus himself is the gospel, the heart therefore of the kerygma! While there are some difficulties in the interpretation of vv. He is first of all, the very son of God, before he assumed human nature. Thus the following material in vv. The reference to Jesus as a descendent of David according to the flesh functions on two levels. First, it makes plain that the eternal son of God took on full and complete humanity John 1: Second, the explicit link with David is not just to suggest his humanity, but also to make clear his special relationship to the line of promise. Jesus met the qualifications of one to whom the promise of 2 Samuel 7: The promise in 2 Samuel 7: In short, the resurrected messiah note the stress on Christ Jesus in 1: It is likely that OT passages such as Psalm 2: There is no adoptionist Christology here! Jesus was, is, and always will be the son of God from eternity to eternity. At the close of 1: And so it is here, not surprisingly cf. He mentions only himself in 1: Thus Timothy, though a stalwart companion of Paul and minister to the Gentiles Rom Here we have one of the many universalistic statements of Paul concerning the scope of the offer of salvation in Christ cf. Though Jesus came as the fulfillment of OT promise he is not for the Jew only cf. Further, his call as an apostle was to bring about the obedience of faith among all the Gentiles on behalf of his name. Some likely suggestions include: Undoubtedly, the vagueness of the expression is meant to capture the breadth of our Christian experience in terms of coming to faith in Christ initially, the nature of true faith as obedience, as well as doctrinal commitments believed for those in the faith and living obedient lives. All this is covered in Romans 1: Paul makes it clear that the particular sphere of ministry assigned to him by the Lord was the Gentiles. His mission initiatives can be studied in Acts As Paul will say in chapter 5:

8: Romans - Chapter 1 - Coffman's Commentary of the New Testament on www.enganchecubano.com

Therefore this chapter is a call to self-examination, the end of which should be, a deep conviction of sin, and of the necessity of deliverance from a state of condemnation. Commentary by Matthew Henry,

Thank you for stopping by our site A-Typical Christianity. On this site we have a bunch of resources for Christians and those who are interested in finding out more about true Christianity. If you like our blog, subscribe on the right side of the page so you get automatic updates via email. I plan on sharing what I have learned through a detailed study of the book over a series of blogs. This first blog is dedicated to covering chapter one. In no way is this complete. I pray this is a blessing to whoever reads this. Please feel free to comment, compliment, criticize, etc. Thank you for considering this. I plan on doing chapter two in subsequent blogs. Keep a look out! Greeting "Romans 1: He is writing it to the members in the church in Rome with the purpose of teaching them the great truths of the gospel of grace to those who had never received it. He also had an obligation to God to minister to the Gentiles. The Just Live by Faith - Romans 1: It is totally done by God, not by us at all. The righteousness of God is revealed through Gospel. In Exodus 20, God shows us His righteous standard, the Law. I know of a host of people who call themselves Christians who do not want to look at their sin, its severity, and how it severely offends God. Paul goes on to describe what these people are like. They think they know about God, but in reality they have made an image of God that is more acceptable to them. This particular pair of verses vs. Definitions of Terms Unrighteousness "wickedness, evil, wrongdoing, iniquity, unjust, wrong Fornication "marital unfaithfulness, prostitution, adultery, sexual sin of any kind. When people have sex with someone to whom they are not married, even if it is with someone to whom they will eventually marry, until they marry they commit this sin. Always wanting more than what we already have. Maliciousness "evil, wickedness, depravity. Full of envy "goes hand in hand with covetousness. If I am jealous because someone has something I want, but do not yet have, I am not happy with what God has already blessed me with, and I am jealous of that person. Murder "1 John 3: But, we should speak the truth in love, even if it gets other people mad. Deceit "slyness, trickery, guile, subilty, craft Malignity "wicked thoughts, to speak evil of. This usually happens before we act upon our wicked deeds. Have you ever talked bad about someone behind their back? Despiteful "insolent boldly disrespectful man, injurious harmful Proud "arrogant having or showing great pride for oneself and contempt for others Boasters "braggart an offensively boastful person Inventors of evil things "Constantly trying to find new ways to sin against God and do evil. This is, after all the Fifth Commandment. This is very important to God. Yet how can God bestow His blessings on children who willfully disobey Him in this area? Without understanding "senseless, dull, foolish Covenantbreakers "faithless, untrustworthy. If we say we are going to do something for somebody, do we follow through with it? Do we regularly keep our word? If not, we are untrustworthy. Without natural affection "unloving. This is one of the most enigmatic terms in the Bible. For example, if I was going for a walk late at night and we lived in the same neighborhood, suppose I walk by your house. I notice that your house is on fire! You are sound asleep or at least your light is off. If I walk by your house without trying to wake you up because I do not want to awaken you from your peaceful slumber, am I being loving? Or would you rather I just let you sleep? Letting you sleep would be unloving! If I love you, I will wake you up to save you! I might even break the door down and yank you out of bed myself, trusting that you will thank me later. So, because I decided to let you die without trying to help you, I would be corrupt because I did not care less. This is what we do if we refuse to share the truth with sinners. Implacable "unforgiving, not reconcilable, trucebreakers. We will be severely disciplined if we do not forgive others. Unmerciful "ruthless, merciless. We should be willing to forgive our brothers and sisters when they come to us in broken humility. If we harden our hearts against them, God could do the same to us. This is why we are without excuse. Christians are to hunger for righteous living See Matthew 5: False converts are those who have been described in the prior fourteen verses. Pay particularly close attention to the mindset Paul attributes to these people in Romans 1: The God of the Bible hates sin, and pours out His wrath upon sinners John 3: Practical Application What good is the Bible if we cannot apply it to

our lives practically? Each one of us is born totally in rebellion to the nature and will of God. Beginning at verse eighteen through the end of the chapter of Romans 1, Paul lists for us a series of ways how we can be in blatant rebellion toward God. Do any of those in the list specifically apply to you as you read this? Please do not trivialize your sin. God will not do that on Judgment Day. We should not either. Look at your sin for what it is and call it what it is: Please think soberly about your eternal salvation. You only have one chance at this life. You are not guaranteed your next breath. Cry out to God. Confess and forsake your sins to God. Write a list of each of the Ten Commandments. I plan on explaining why to use the Ten Commandments in future entries. Next to each number write out how many specific instances you can remember in which you broke each of those Commandments. Then realize, you probably could not even remember everything. Read the list to God, expressing your sorrow over your offenses directed at Him. Remember that God sent His son to live in your place. Jesus of Nazareth lived a perfect life. He did not sin a single time. He was brutally beaten and crucified for the sin of the whole world according to Isaiah. Tell God you want to turn from your sins at this moment, that you want to place your faith in Christ alone to save you. When you do that, and it is genuine, Ezekiel God will put His Spirit within you and cause you to walk in His statutes, and you will keep His judgments and do them. Over time, you should notice some changes in your life that show evidences you have been converted. If you do not see God working in your life and changing you, then you should examine yourself to see if you are truly in the faith 2 Corinthians. Read 1 John and Matthew to get an idea of what some of those changes should look like. Thank you for reading this. May God save you, bless you, and keep you.

9: Romans 1 Commentary - Matthew Henry Commentary on the Whole Bible (Concise)

Commentary on Romans (Read Romans) The apostle begins to show that all mankind need the salvation of the gospel, because none could obtain the favour of God, or escape his wrath by their own works.

Click here to view The scope or design of the apostle in writing to the Romans appears to have been, to answer the unbelieving, and to teach the believing Jew; to confirm the Christian and to convert the idolatrous Gentile; and to show the Gentile convert as equal with the Jewish, in respect of his religious condition, and his rank in the Divine favour. These several designs are brought into on view, by opposing or arguing with the infidel or unbelieving Jew, in favour of the Christian or believing Gentile. This doctrine is cleared from the objections raised by Judaizing Christians, who were for making terms of acceptance with God by a mixture of the law and the gospel, and for shutting out the Gentiles from any share in the blessings of salvation brought in by the Messiah. In the conclusion, holiness is further enforced by practical exhortations. It spoke of the Son of God, even Jesus the Saviour, the promised Messiah, who came from David as to his human nature, but was also declared to be the Son of God, by the Divine power which raised him from the dead. The Christian profession does not consist in a notional knowledge or a bare assent, much less in perverse disputings, but in obedience. And all those, and those only, are brought to obedience of the faith, who are effectually called of Jesus Christ. The privilege of Christians; they are beloved of God, and are members of that body which is beloved. The duty of Christians; to be holy, hereunto are they called, called to be saints. These the apostle saluted, by wishing them grace to sanctify their souls, and peace to comfort their hearts, as springing from the free mercy of God, the reconciled Father of all believers, and coming to them through the Lord Jesus Christ. As in our purposes, so in our desires, we must remember to say, If the Lord will, Jas 4: Our journeys are made prosperous or otherwise, according to the will of God. We should readily impart to others what God has trusted to us, rejoicing to make others joyful, especially taking pleasure in communing with those who believe the same things with us. If redeemed by the blood, and converted by the grace of the Lord Jesus, we are altogether his; and for his sake we are debtors to all men, to do all the good we can. Such services are our duty. God is a just and holy God, and we are guilty sinners. It is necessary that we have a righteousness to appear in before him: It is the righteousness of Christ, who is God, coming from a satisfaction of infinite value. Faith is all in all, both in the beginning and progress of Christian life. It is not from faith to works, as if faith put us into a justified state, and then works kept us in it; but it is all along from faith to faith; it is faith pressing forward, and gaining the victory over unbelief. For no man can plead that he has fulfilled all his obligations to God and to his neighbour; nor can any truly say that he has fully acted up to the light afforded him. The sinfulness of man is described as ungodliness against the laws of the first table, and unrighteousness against those of the second. The cause of that sinfulness is holding the truth in unrighteousness. All, more or less, do what they know to be wrong, and omit what they know to be right, so that the plea of ignorance cannot be allowed from any. They foolishly followed idolatry; and rational creatures changed the worship of the glorious Creator, for that of brutes, reptiles, and senseless images. They wandered from God, till all traces of true religion must have been lost, had not the revelation of the gospel prevented it. And these plainly show that men have dishonoured God by the most absurd idolatries and superstitions; and have degraded themselves by the vilest affections and most abominable deeds. And we all know how soon a man will contrive, against the strongest evidence, to reason himself out of the belief of what he dislikes. But a man cannot be brought to greater slavery than to be given up to his own lusts. As the Gentiles did not like to keep God in their knowledge, they committed crimes wholly against reason and their own welfare. The nature of man, whether pagan or Christian, is still the same; and the charges of the apostle apply more or less to the state and character of men at all times, till they are brought to full submission to the faith of Christ, and renewed by Divine power. There never yet was a man, who had not reason to lament his strong corruptions, and his secret dislike to the will of God. Therefore this chapter is a call to self-examination, the end of which should be, a deep conviction of sin, and of the necessity of deliverance from a state of condemnation. Commentary by Matthew Henry, As he gave them over, they consequentially became vacant, which in turn allowed other things to

occupy them. God changed my life and I will never go back to the old life and firmly believe and love Jesus Christ is my savior.

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