

1: Romans Commentary Verse by Verse | Precept Austin

Commentaries for the book of Romans. Romans 1. The apostle's commission. Prays for the saints at Rome, and expresses his desire to see them. The gospel way of justification by faith, for Jews and Gentiles.

The custom in the first century was for the writer to introduce himself at the beginning of a letter. Chosen and called by God. Paul makes this strong statement of his "apostleship," because Jews of the "circumcision party" tried very hard to discredit him. Jesus Christ appointed Paul to be an apostle Acts 9: To preach his Good News. God himself is the source of the gospel. Was promised long ago. The Good News was no "off-beat distortion of Judaism. The prophets of the Old Testament pointed forward to "Someone who is coming. Christianity is based on the rock-foundation of this fact: Jesus Christ is the Messiah, the Son of God. Certain Jews were offended by this claim see Luke Christ was uniquely the "child of the woman" see notes on 1 Timothy 2: As to his divine holiness. Jesus had no human father, but God himself by means of the Holy Spirit was directly the father of Jesus. But more than this, Jesus was the Eternal Logos in human form. Both humanity and divinity were united in him. The "raising from death" proved him to be the son of God!!! Through him God gave me. Christ chose the apostles directly. Apostles had all the miraculous "gifts from the Spirit," and only they could pass these on to others Acts 8: Paul was an apostle and could do these things. These Christians at Rome had believed and obeyed. God had called them to Christ through the Good News. And so I write. Rome was the capital of the world, home of Emperor Nero, a city of some two million. It is a prayer for God and Jesus to bless them. Note that Paul was not a "Unitarian. Paul made it a habit to thank God through Jesus Christ for each and every believer. Here he directs these words to the Christians at Rome to show his deep interest in their spiritual health. Because the whole world. Rome was the center of civilization, and therefore the church at Rome would be known and talked about everywhere. God does hear his people pray see Revelation 8: Whom I serve with all my heart. Paul made his whole life a living sacrifice! I ask that God. Paul asked God to allow him to go to Rome. God did do this, but in an unusual way see note on Acts For I want very much to see you. Compare 1 Thessalonians 2: To share a spiritual blessing with you. This means that so far, no apostle had ever been at Rome. The spiritual blessings gifts from the Spirit were passed on by the apostles. See note on Acts 8: To make you strong. See note on 1 Corinthians This would give them "instant maturity. No hint of despotism here! They were partners and co-workers in Christ. Many times I have planned. Such as Acts But the time had not been right. When Paul did go, the whole church watched him so to speak. I want to win converts. This fierce desire burned in Paul like a fire! The Gentiles were his special responsibility Acts 9: For I have an obligation. God had put Paul right with himself. Now Paul is sent to proclaim the Good News to everyone everywhere!!! The civilized Greeks and Romans had contempt for other people; and the educated had contempt for the ignorant. So then, I am eager. Not just willing, but eager! I have complete confidence in the gospel. The gospel includes facts to be believed, commands to be obeyed, and promises to be received! The death, burial, and resurrection of Christ 1 Corinthians Compare 1 Corinthians 1: This offer from God came first to the Jews. For the gospel reveals. The obedient believer has the righteousness of Christ ritually credited imputed to him. It is through faith. See note on James 2: The quotation is from Habakkuk 2: The Old Testament had predicted this system of righteousness by means of faith. The balance of this chapter shows that God is justified in sending his wrath on the sin and evil of men. Salvation is not "make-believe! Whose evil ways prevent. Evil men inflict blindness upon themselves and others, and so prevent the truth from being known. Verse 19 God punishes them. God did not "cut off" the Gentiles and leave them with no knowledge at all of him. Melchizedek and Balaam were both priests of God outside of the Law of Moses. There could have been others, although the scripture is silent. The point is that there was enough about God which could be known that the evil men of Romans 1: Verse 20 Ever since God created the world. Ever since Creation, enough evidence has been present to prevent anyone from worshiping lifeless images. There is no excuse, then, since no one can claim ignorance. Verse 21 They know God. Those who repudiate God, are fools. Intelligence does not keep anyone from making a fool of himself. The Greeks and Romans were proud of their Wisdom of Solomon, but their worship of images showed them to be fools. Verse 23

Instead of worshiping the immortal God. Nature clearly shows there is an immortal God who is the Creator. When they made themselves blind to God, they began worshiping false gods and made images of them. Verse 24 To do the filthy things. God himself did not cause their sin, but when they rejected him, he allowed them to bring trouble upon themselves. The false religions accelerated the moral decay of the Gentile world. Compare note on 1 Thessalonians 1: Verse 25 They exchange the truth. Some think the images were originally intended to help focus the mind on God. In time, the image became "god" for them, and God the Creator was forgotten.

2: Romans | Bible Study Fellowship

*About Paul's letter to the *Romans About the first Christians in Rome. Rome was the most important city in the world at the time of Paul. It had a vast army.*

In the former part of this letter the Apostle has been building up a massive fabric of doctrine, which has stood the waste of centuries, and the assaults of enemies, and has been the home of devout souls. Possibly the error of our forefathers was in cutting faith too much loose from practice, and supposing that an orthodox creed was sufficient, though I think the extent to which they did suppose that has been very much exaggerated. The temptation of this day is precisely the opposite. But what about the fourth fourth which underlies conduct? This generation superficially tends to cut practice loose from faith, and so to look for grapes from thorns and figs from thistles. Wrong thinking will not lead to right doing. Those two precepts lay down the broad outline, and all that follow in the way of specific commandments is but filling in its details. We observe that we have here, first, an all-inclusive directory for the outward life. Now, it is to be noticed that the metaphor of sacrifice runs through the whole of the phraseology of my text. A tacit contrast is drawn between the sacrificial ritual, which was familiar to Romans as well as Jews, and the true Christian sacrifice and service. In the former a large portion of the sacrifices consisted of animals which were slain. And so the sum of the whole is that the master-word for the outward life of a Christian is sacrifice. That, again, includes two things-self-surrender and surrender to God. Now, Paul was not such a superficial moralist as to begin at the wrong end, and talk about the surrender of the outward life, unless as the result of the prior surrender of the inward, and that priority of the consecration of the man to his offering of the body is contained in the very metaphor. For a priest needs to be consecrated before he can offer, and we in our innermost wills, in the depths of our nature, must be surrendered and set apart to God ere any of our outward activities can be laid upon His altar. The Apostle, then, does not make the mistake of substituting external for internal surrender, but he presupposes that the latter has preceded. He puts the sequence more fully in the parallel passage in this very letter: Now, of the two thoughts which I have said are involved in this great keyword, the former is common to Christianity, with all noble systems of morality, whether religious or irreligious. There is no need for my dwelling at any length on the various practical directions in which this great exhortation must be wrought out. It is of more importance, by far, to have well fixed in our minds and hearts the one dominant thought that sacrifice is the keyword of the Christian life than to explain the directions in which it applies. But still, just a word or two about these. There are three ways in which we may look at the body, which the Apostle here says is to be yielded up unto God. It is the recipient of impressions from without. There is a field for consecration. The eye that looks upon evil, and by the look has rebellious, lustful, sensuous, foul desires excited in the heart, breaks this solemn law. The eye that among the things seen dwells with complacency on the pure, and turns from the impure as if a hot iron had been thrust into its pupil; that in the things seen discerns shimmering behind them, and manifested through them, the things unseen and eternal, is the consecrated eye. And there are pictures and books, and sights of various sorts, flashed before the eyes of you young men and women which it is pollution to dwell upon, and should be pain to remember. The body is not only the recipient of impressions. It is the possessor of appetites and necessities. See to it that these are indulged, with constant reference to God. There is the senseless luxury of this generation. There is the exaggerated care for physical strength and completeness amongst the young; there is the intemperance in eating and drinking, which is the curse and the shame of England. There is the provision for the flesh, the absorbing care for the procuring of material comforts, which drowns the spirit in miserable anxieties, and makes men bond-slaves. There is the corruption which comes from drunkenness and from lust. There is the indolence which checks lofty aspirations and stops a man in the middle of noble work. And there are many other forms of evil on which I need not dwell, all of which are swept clean out of the way when we lay to heart this injunction: I remember a quaint old saying of a German schoolmaster, who apostrophised his body thus: It is also, besides being the recipient of impressions, and the possessor of needs and appetites, our instrument for working in the world. And so the exhortation of my text comes to include this, that all our activities done by means of brain and eye and tongue and hand and foot shall

be consciously devoted to Him, and laid as a sacrifice upon His altar. That pervasive, universally diffused reference to God, in all the details of daily life, is the thing that Christian men and women need most of all to try to cultivate. So, dear friends, sacrifice is the keynote-meaning thereby surrender, control, and stimulus of the corporeal frame, surrender to God, in regard to the impressions which we allow to be made upon our senses, to the indulgence which we grant to our appetites, and the satisfaction which we seek for our needs, and to the activities which we engage in by means of this wondrous instrument with which God has trusted us. These are the plain principles involved in the exhortation of my text. Note, secondly, the relation between this priestly service and other kinds of worship. I need only say a word about that. Paul is not meaning to depreciate the sacrificial ritual, from which he drew his emblem. But he is meaning to assert that the devotion of a life, manifested through bodily activity, is higher in its nature than the symbolical worship of any altar and of any sacrifice. And that falls in with prevailing tendencies in this day, which has laid such a firm hold on the principle that daily conduct is better than formal worship, that it has forgotten to ask the question whether the daily conduct is likely to be satisfactory if the formal worship is altogether neglected. I believe, as profoundly as any man can, that the true worship is distinguishable from and higher than the more sensuous forms of the Catholic or other sacramentarian churches, or the more simple of the Puritan and Nonconformist, or the altogether formless of the Quaker. So, dear brethren, remember that whilst life is the field of worship there must be the inward worship within the shrine if there is to be the outward service. Lastly, note the equally comprehensive motive and ground of this all-inclusive directory for conduct. The mercies of God which move a man to yield himself as a sacrifice are not the diffused beneficences of His providence, but the concentrated love that lies in the person and work of His Son. And there, as I believe, is the one motive to which we can appeal with any prospect of its being powerful enough to give the needful impetus all through a life. The sacrifice of Christ is the ground on which our sacrifices can be offered and accepted, for it was the sacrifice of a death propitiatory and cleansing, and on it, as the ancient ritual taught us, may be reared the enthusiastic sacrifice of a life—a thankoffering for it. Nor is it only the ground on which our sacrifice is accepted, but it is the great motive by which our sacrifice is impelled. So his exhortations were powerless. Whilst Seneca taught, Rome was a cesspool of moral putridity and Nero butchered. So it always is. There may be noble teachings about self-control, purity, and the like, but an evil and adulterous generation is slow to dance to such piping. Nothing else, brethren, as your own experience has taught you, and as the experience of the world confirms, nothing else will bind Behemoth, and put a hook in his nose. If we will open our hearts to the sacrifice of Christ, we shall be able to offer ourselves as thankofferings. If we will let His love sway our wills and consciences, He will give our wills and consciences power to master and to offer up our flesh. I beseech you therefore, brethren—Paul uses to suit his exhortations to the doctrines he has been delivering. So here the general exhortation to universal holiness, grounded on, and inferred from, the whole of the preceding part of the epistle, is contained in the first and second verses. Particular advices and precepts follow from the third verse to the end of the epistle. It has a reference here to the entire gospel, to the whole economy of grace or mercy, delivering us from the wrath of God, and exciting us to all duty. We should therefore habitually recollect this powerful motive, and particularly when any difficult duty is to be performed. These also are particularly named, in opposition to the abominable abuse of their bodies, of which the heathen were guilty, mentioned Romans 1: And several other expressions follow, which have likewise a direct reference to other expressions in the same chapter. To this we may add, that having taught, Romans 7: A sacrifice—Dedicated to God entirely and irrevocably; for in the ancient sacrifices, the animals were wholly given, and were not taken back again; made dead to the world and sin, being slain by the commandment, Romans 7: This is spoken in allusion to the sacrifices under the law being required to be without blemish. Acceptable—A sacrifice of a sweet-smelling savour. The sum is, Let your whole souls, with all their faculties, and your bodies, with all their members, being sanctified and animated by divine grace, be dedicated to, and employed in the service of him to whom you are under such immense obligations. And as the sacrifice is thus reasonable, it is equally reasonable that we should offer it, being under indispensable, yea, infinite obligations so to do. So that in offering this sacrifice, and in all things, a Christian acts by the highest reason, from the mercy of God inferring his own duty. He entreated the Romans, as his brethren in Christ, by the mercies of

God, to present their bodies as a living sacrifice to Him. This is a powerful appeal. We receive from the Lord every day the fruits of his mercy. Let us render ourselves; all we are, all we have, all we can do: It is acceptable to God: Conversion and sanctification are the renewing of the mind; a change, not of the substance, but of the qualities of the soul. The progress of sanctification, dying to sin more and more, and living to righteousness more and more, is the carrying on this renewing work, till it is perfected in glory. The great enemy to this renewal is, conformity to this world. Take heed of forming plans for happiness, as though it lay in the things of this world, which soon pass away. Do not fall in with the customs of those who walk in the lusts of the flesh, and mind earthly things. The work of the Holy Ghost first begins in the understanding, and is carried on to the will, affections, and conversation, till there is a change of the whole man into the likeness of God, in knowledge, righteousness, and true holiness. Thus, to be godly, is to give up ourselves to God. None of the doctrines of the gospel are designed to be cold and barren speculations. They bear on the hearts and lives of people; and the apostle therefore calls on those to whom he wrote to dedicate themselves without reserve unto God. Therefore - As the effect or result of the argument or doctrine. In other words, the whole argument of the eleven first chapters is suited to show the obligation on us to devote ourselves to God. From expressions like these, it is clear that the apostle never supposed that the tendency of the doctrines of grace was to lead to licentiousness. Many have affirmed that such was the tendency of the doctrines of justification by faith, of election and decrees, and of the perseverance of the saints. But it is plain that Paul had no such apprehensions. After having fully stated and established those doctrines, he concludes that we ought therefore to lead holy lives, and on the ground of them he exhorts people to do it. So great had been the mercy of God, that this constituted a reason why they should present their bodies, etc. The word "mercies" here denotes favor shown to the undeserving, or kindness, compassion, etc. The plural is used in imitation of the Hebrew word for mercy, which has no singular. The word is not often used in the New Testament; see 2 Corinthians 1:

3: Romans 1 Commentary - The apostle's commission. - www.enganchecubano.com

The sheer number of commentaries on Romans makes it somewhat difficult to choose a "Top 5." Our own Dr. Sproul has himself written an outstanding introductory level commentary on Romans.

Romans The book of Romans is the fullest and most comprehensive statement of Christianity. The book of Romans is the fullest and most comprehensive statement of Christianity. But it is also a letter. The teaching of Romans can be broken into the following outline: Creation should draw people to seek God. Instead, they worship creation rather than the Creator. God has punished this willful ignorance by giving people over to their sins. This spiritual outworking of sin drags the human race downward and enslaves us in invisible chains. Our great need When we were unable to do good, understand the gospel or seek and find God on our own, God took the initiative to save us. Through the work of Jesus Christ, God has provided the righteousness we lack. Salvation is given from God alone. Renewed, eternal relationship Being justified by God through faith, we now have a new status before God and new privileges as He molds us more and more into His character through our sanctification. Now we are at peace with God. We belong to the living Lord Jesus Christ and are joined to Him forever. Sovereignty of God Salvation is by grace alone through faith alone in Christ alone. God will keep working until all His purposes are complete. Renewing of our mind How we think determines how we act. If we think as Christians, we will begin to act as Christians. A lack of genuine Christian thinking always leads to a lack of humble, sacrificial, God-glorifying Christian behavior.. The last days Christians are not to live for the present time alone, but rather with their eyes fixed heavenward. Find a Class "And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

4: Romans Commentaries & Sermons | Precept Austin

HENRY ALFORD () The New Testament for English Readers Romans Commentary Recommended. Read Alford's fascinating brief biography and Phil Johnson's related comments. James Rosscup writes that "This was the great work in the life of the versatile Dean of Canterbury.

It was perhaps the only church not started by direct apostolic ministry in the first century. This church may have found its origin from visitors from Rome who were present at the day of Pentecost in Jerusalem Acts 2: They must have brought back Christianity with them when they returned to Rome. Paul likely wrote Romans around A. Paul planned to visit the church while on his way to Spain to plant churches there but his trip to Spain was not to be even though some have speculated that he went there later. There is little historical evidence to support this fact. Many evangelists, those who do Outreach, go door-to-door, and share the gospel have used what is called the Roman Road method because key verses see below are effective methods to teach the plan of salvation. It describes the necessary ingredient of salvation, the necessary Person of salvation, and the means of this salvation. Many non-believers have been brought to saving faith in Christ by the book of Romans. Romans Summary Paul juxtaposes the righteousness of God for both the Jew and Gentile against the holiness of God and His necessary condemnation of sin. Paul also sees the supreme importance of justification by faith alone 1: Paul is not saying that the Law is not good because the Law shows mankind what sin is 7: The Law Paul is speaking of primarily is not the obligatory rituals, washings, and sacrifices, but more specifically the Ten Commandments. Faith it the thing that ultimately saves but the Law is still holy and just. Paul clearly states that sin is universal and that sin kills 6: If you want to see how believers should live inside and outside of the church, then Romans 12 and 13 could be considered a manual for just how to achieve this. All of Romans 12 is like an instructional manual for how the Christians ought to live inside the church, while all of Romans 13 instructs the believer how they should live outside of the church. No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. The authorities that exist have been established by God. Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. Share it in the comments! Would you like to get the daily question in your FB messenger? Just click the button below to get started.

5: Romans Commentary

*Romans (Baker Exegetical Commentary on the New Testament) [Thomas R. Schreiner] on www.enganchecubano.com *FREE* shipping on qualifying offers. A fresh analysis of the Book of Romans for scholars, pastors, and students that blends scholarly depth with readability.*

Pulpit Commentaries Introduction The apostle expresses his earnest desire for the salvation of the Jews, Romans Having a zeal for God, but not according to knowledge, they sought salvation by works, and not by faith in Christ, Romans The righteousness which is of the law described, Romans That which is by faith described also, Romans He that believes and calls on the name of the Lord shall be saved, Romans What is necessary to salvation, believing, hearing, preaching, a Divine mission, the Gospel, and obedience to its precepts, Romans Faith comes by hearing, Romans The universal spread of the Gospel predicted by the prophets, Romans The ingratitude and disobedience of the Israelites, Romans Of his concern for their salvation he had already given ample proof, when he was willing to become a sacrifice for their welfare, see Romans 9: Verse 2 They have a zeal of God - They believe their law to have come immediately from God himself, and are jealous of its glory and excellence; they conscientiously observe its rites and ceremonies, but they do not consider the object and end of those rites; they sin more through ignorance than malice; and this pleads in their excuse. By this fine apology for them, the apostle prepares them for the harsher truths which he was about to deliver. Verse 4 For Christ is the end of the law - Where the law ends, Christ begins. The law ends with representative sacrifices; Christ begins with the real offering. The law is our schoolmaster to lead us to Christ; it cannot save, but it leaves us at his door, where alone salvation is to be found. Christ as an atoning sacrifice for sin, was the grand object of the whole sacrificial code of Moses; his passion and death were the fulfillment of its great object and design. Separate this sacrificial death of Christ from the law, and the law has no meaning, for it is impossible that the blood of bulls and goats should take away sins: Thus he was the End of the law, in respect to its sacrifices. And, as sacrifices were offered merely to procure pardon of sin, righteousness, or justification, Christ is the end of the law for this justification to every one that believeth on him, as dying for their offenses, and rising again for their justification, having made peace through the blood of his cross. Therefore every Jew who rejected Christ rejected salvation, and that very salvation which the law witnessed and required, and which could not be had but through Christ alone. Verse 5 For Moses describeth the righteousness which is of the law - The place to which the apostle refers, seems to be Leviticus Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them. These words seem to be spoken in answer to an objection which might be made by a Jew: No man ever did, nor ever can, fulfill that law, so as to merit salvation by the performance of it: Cursed is every one who continueth not in all the things that are written in the book of the law to do them, Deuteronomy If, therefore, there were not such a provision as is made by the death of Christ, no soul could be saved. Verse 6 But the righteousness which is of faith - As it is most evident that there can be no justification by works, as all are sinful and all in a guilty state; if God will grant salvation at all, it must be by faith: Who shall ascend unto heaven? Who, by the practice of the law, can bring Christ down from heaven? And both his death and resurrection are essentially necessary for the salvation of a lost world. Or the sense of the apostle may be this: They who will not believe in Christ crucified must in effect be seeking another Messiah to come down from heaven with a different revelation; or they who will not credit the doctrine that we preach concerning his resurrection seem in effect to say, Christ yet remains to be raised from the dead, and reign over the Jews as a mighty secular sovereign, subjecting the Gentile world to the sway of his righteous scepter. Verse 8 But what saith it? The word is nigh thee - There is no occasion to seek high or low for the saving power; the word of reconciliation is nigh. The way of salvation is now both plain and easy. The law is magnified and made honorable by the death of Christ; and the doctrine of faith in his death and resurrection is fully proclaimed, and amply proved to be effectual to the purpose for which it was revealed. By the preaching of the Gospel the doctrine of salvation is nigh thee, and the saving influence is at hand: Verse 9 That if thou shalt confess, etc. Believe in thy heart that he who died for thy offenses has been raised for thy justification; and depend solely on him for that justification, and thou shalt be saved. Verse 10

For with the heart man believeth, etc. He who believes aright in Christ Jesus will receive such a full conviction of the truth, and such an evidence of his redemption, that his mouth will boldly confess his obligation to his Redeemer, and the blessed persuasion he has of the remission of all his sins through the blood of the cross. One grand object of the apostle is to show the simplicity of the Gospel scheme of salvation; and at the same time, its great efficacy, it is simple, and very unlike the law, which was full of rites, ordinances, ceremonies, etc. Whereas both Jews and Gentiles, who had believed on the Lord Jesus according to the simple declarations of the Gospel, were freely justified from all things from which they could not be justified by the law of Moses: Verse 11 For the Scripture saith - And howsoever the Jews may despise this Gospel, because it comes not unto them with pomp and ceremony, it puts those who receive it into possession of every heavenly blessing: Whosoever believeth on him shall not be ashamed. He shall neither be disappointed of his hope, nor ashamed of his confidence; because he has that faith which is the evidence of things not seen, the subsistence of things hoped for, Hebrews See note on Romans 1: Verse 12 For there is no difference between the Jew and the Greek - All are equally welcome to this salvation. Here the Jew has no exclusive privilege; and from this the Greek is not rejected. One simple way of being saved is proposed to all, viz. Verse 13 For whosoever shall call, etc. Whosoever shall call upon, invoke, the name of the Lord Jesus Christ, the Savior of sinners, shall be saved - shall have his guilt pardoned, his heart purified; and if he abide in the faith, rooted and grounded in him, showing forth the virtues of him who was called him out of darkness into his marvellous light, he shall be saved with all the power of an eternal life. It is evident that St. He who is invoked is God; he, in whose name he is invoked, is Jesus Christ, who is here called Yehovah. He who asks mercy from God, in the name and for the sake of Jesus Christ, shall get his soul saved. Verse 14 How then shall they call on him - As the apostle had laid so much stress on believing in order to salvation, and as this doctrine, without farther explanation, might be misunderstood, it was necessary to show how this faith was produced; and therefore he lays the whole doctrine down in a beautifully graduated order. There can be no salvation without the Gospel: This must be preached, proclaimed in the world for the obedience of faith. None can effectually preach this unless he have a Divine mission; for how shall they preach except they be Sent, Romans The matter must come from God; and the person who proclaims it must have both authority and unction from on high. This Divinely-commissioned person must be heard: What is heard must be credited; for they who do not believe the Gospel as the record which God has given of his Son cannot be saved, Romans Those who believe must invoke God by Christ, which they cannot do unless they believe in him; and in this way alone they are to expect salvation. Professing to believe in Christ, without earnest, importunate prayer for salvation, can save no man. All these things the apostle lays down as essentially necessary; and they all follow from his grand proposition, Whosoever shall call upon the name of the Lord shall be saved. But, says the apostle, How shall they Call upon him in whom they have not believed? And how shall they Believe in him of whom they have not heard? And how shall they Hear without a preacher? And how shall they Preach except they be sent? When, therefore, there is: Verse 15 How beautiful are the feet of them that preach - Dr. Taylor remarks on this quotation, which is taken from Isaiah For as the life of man and the practice of piety are compared to walking, Psalm 1: Keep thy foot when thou goest to the house of God. Agreeably to this, the feet of the messengers in Isaiah and of the apostles in this verse, may signify the validity of their mission - the authority upon which they acted, and any character or qualifications with which they were invested. A Divine mission would be attended with success; whereas there are numbers who pay no attention to the glad tidings you preach. To this the apostle answers, that the Spirit of God, by Isaiah, Isaiah For although God brings the message of salvation to men, he does not oblige them to embrace it. It is proposed to their understanding and conscience; but it does not become the means of salvation unless it be affectionately credited. Verse 17 So then faith cometh by hearing - Preaching the Gospel is the ordinary means of salvation; faith in Christ is the result of hearing the word, the doctrine of God preached. Preaching, God sends; if heard attentively, faith will be produced; and if they believe the report, the arm of the Lord will be revealed in their salvation. Verse 18 But I say, have they not heard? You say they have not all Believed; I ask: Have they not all Heard? Have not the means of salvation been placed within the reach of every Jew in Palestine, and within the reach of all those who sojourn in the different Gentile countries where we have preached the Gospel, as well to the Jews as to the Gentiles

themselves? Their sound went into all the earth, and their words unto the ends of the world. As the celestial luminaries have given testimony of the eternal power and Godhead of the Deity to the habitable world, the Gospel of Christ has borne testimony to his eternal goodness and mercy to all the land of Palestine, and to the whole Roman empire. There is not a part of the promised land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine of Christ crucified has not been heard: It is very remarkable that these words of David, quoted by St. Paul, are mentioned in Sohar. Verse 19 But I say, Did not Israel know? He, foreseeing your unbelief and rebellion, said by Moses, Deuteronomy As you have provoked me to jealousy with worshipping those that are no gods, I will provoke you to jealousy by those which are no people. This most evidently refers to the calling or inviting of the Gentiles to partake of the benefits of the Gospel; and plainly predicts the envy and rage which would be excited in the Jews, in consequence of those offers of mercy made to the Gentiles. Verse 20 But Esaias the Greek orthography for Isaiah is very bold - Speaks out in the fullest manner and plainest language, Isaiah I was found of them that sought me not; I put my salvation in the way of those the Gentiles who were not seeking for it, and knew nothing of it: Verse 21 But to Israel he saith - In the very next verse, Isaiah They not only disobey my command, but they gainsay and contradict my prophets. Thus the apostle proves, in answer to the objection made Romans

6: Best Commentaries on Romans - Tim Challies

Romans 10 Commentary, One of over Bible commentaries freely available, this commentary is one of the most respected interdenominational commentaries ever written.

I live in a small house. I work in a small office in a small church. For those reasons and others I will never have a huge library. When I add a book I almost always remove a book, a practice that allows me to focus on quality over quantity. Over the past couple of years I have focused on building a collection of commentaries that will include only the best volumes on each book of the Bible. I studied them and then began my collection on the basis of what the experts told me. Sponsor Become a Patron My focus is on newer commentaries at least in part because most of the classics are now freely or cheaply available and I am offering approximately 5 recommendations for each book of the Bible, alternating between the Old Testament and the New. Today I have turned to the experts to find what they say about Romans. There is no shortage of commentaries on the book of Romans! Not only that, but there is no shortage of excellent commentaries to choose from. No less importantly, this is the first commentary to cull what is useful from the new perspective on Paul while nevertheless offering telling criticism of many of its exegetical and theological stances. However, it is still sold as a standalone volume and remains a must-have for the serious student of Romans. Several commentators on the commentaries seem to treat Moo, Murray and Schreiner as a team or trio. I always like to have at least one reader-friendly, lay-level commentary available. It is necessarily too short and too light to be the basis of a sermon series, but the reader who appreciates it for what it is will enjoy it. Romans is a book aptly highlighting that up-to-date commentaries do not represent historical arrogance as much as sheer necessity. Volume 1 , Volume 2 ; Westminster Books: Volume 1 , Volume 2. Consider also the one-volume abbreviation Amazon. There is often a long period of lag between the release of a new commentary, its evaluation by the experts, and its appearance in their books. I suspect, though, that it will be considered a top-five by many of them Amazon , Westminster Books. Let me close with a couple of questions: What are your preferred commentaries on Romans?

7: Romans 10 Commentary - Adam Clarke Commentary

Complete Concise Chapter Contents. The apostle's commission. () Prays for the saints at Rome, and expresses his desire to see them. () The gospel way of justification by faith, for Jews and Gentiles.

This Epistle is really the chief part of the New Testament and the very purest Gospel, and is worthy not only that every Christian should know it word for word, by heart, but occupy himself with it every day, as the daily bread of the soul. It can never be read or pondered too much, and the more it is dealt with the more precious it becomes, and the better it tastes. Therefore, I, too will do my best, so far as God has given me power, to open the way into it thro First sentence from the Preface: Therefore, I, too will do my best, so far as God has given me power, to open the way into it through this preface, so that it may be better understood by everyone. There is one chapter per chapter of Romans. This commentary includes the text of Romans. I am glad I read it. I want to start off by saying that much at least. Perhaps my expectations were on the high side--expecting every single sentence to be a brilliant gem, expecting every sentence to be as wonderful as the Preface itself. With reasonable expectations, I think this one would rate well with most readers. There were times that I found this commentary to be rushed. Whole books could be written--have been written--on short sections of Romans. Romans contains so many grand, glorious, foundational doctrines that to spend just a short time per verse seems a slight injustice. For example, I could easily imagine an author dedicating pages to unpacking the wonders of Romans 8. It reads like a commentary and not a devotional. I think the Luther devotional that I read a year or two ago spoiled me. But because it was abridged, it did move quickly. One or two chapters per day felt like a good speed. And there is a lot to be said for movement and progress. On that day the wicked will be punished and put to shame, while the righteous will be rewarded and crowned with glory. Those who do not make progress in seeking after God, are bound to retrogress; We must never stand still in seeking after God. It is better, however, to say that human nature knows and wills what is good in special cases, but that in general it does not know and will what is good. The reason for this is that it knows only what it regards as good, honorable, useful and not what is good in the sight of God and the neighbor. This command seems easy to perform but it is most difficult because of the emotions of hate, love, fear, and hope. There is no one who can truly save that he abhors what is evil and cleaves to what is good.

8: Romans Commentary, Summary, and Key Verses

David Guzik commentary on Romans 1, where Paul talks about the righteousness of God as revealed in the Gospel and the need for the human race to be saved.

Paul was also known as Saul. Saul means asked and this was the name he was using when he was persecuting the Christians. The name Paul means little. His Jewish name was Saul and his Roman name was Paul. I personally believe that Saul stopped using that name when he was saved by Jesus Christ, and used the name Paul from then on. He was a native of Tarsus, a city of Cilicia. Paul was Jewish in fact a Pharisee. He was from the tribe of Benjamin. His father was a Roman. Paul was such a controversial figure that I feel our time will be well spent considering his background. Paul was an educated man. He had studied in Jerusalem in a Jewish school under Gamaliel. This may explain what he says in Corinthians. I am made all things to all [men], that I might by all means save some. He does not say the same thing all the time, because he is speaking to people who have different customs. Paul tries to reach them at their level of understanding at the time. He establishes a church in Philippi with 2 women in high position and then writes the Corinthian church for women to be silent in church. In this same 1 Corinthians, we read that women should have their head covered when they prophesy in the church. The reason for this is not that he is doubleminded, but that as I said, he is keeping the customs of each person he ministers to. Paul was not a hater of women as many thought, for he travelled with women ministers who worked with him. When God sent him to Macedonia, he ministered to the women on the Sabbath and Lydia and her family were saved. And she constrained us. Paul never married, but it was not because he hated women but because he was so busy working for God. All of chapter 7 of first Corinthians is about this very thing. Many of the people of our day have deified Paul and that is very dangerous. It appears to me that this is very like what the Jews did about John the Baptist. John the Baptist was more acceptable to the Jews than Jesus was. If we Christians are not careful we will forget also that Jesus Christ the Son of God is the focal point of the entire Bible, John the Baptist was a messenger a truly great servant of God , but Jesus was the Message. The messenger is not more important than the Message. Paul was a servant of Jesus as we read in his own words in Romans 1. Paul is not at fault in this, we Christians are. We must worship God alone. We certainly do not want to down play them at all. Tremendous teachings of the basic Christian walk are taught in the books he penned. Gentiles owe much of their church beginnings to him and Peter. Paul was a tentmaker by trade and even worked as a tentmaker while he ministered. He tried to make his own way so that he was not subject to any particular church. He did not complain. Paul was a very special man. He went into the desert for 3 years after his encounter with Jesus and was taught of the Holy Spirit of God. I will come to visions and revelations of the Lord. God knoweth; such a one caught up to the third heaven. God knoweth; " "How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. I speak as a fool I [am] more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Some of these churches were the church at Corinth, the church at Ephesus, and the church at Philippi. Paul helped establish the doctrine for the Christians when he fought so hard the Jews and even went to Jerusalem to get the last word from Peter stating that believers in Christ were not to circumcise males and were not to keep the Mosaic law. Chapter 15 of Acts tells of all they were to do in the way of a doctrine. He went on 3 missionary journeys establishing churches. He spent more time at Ephesus than any other of these places. On one visit, he stayed two and one half years there. Much of his writing was done from Rome where he was under house arrest for a lengthy time. Paul was a full apostle of Christ. Apostle means one sent with a special message. Paul certainly fell into that category. He not only preached, but healed the sick as well. Paul covered a great deal of the known world at that time also. He fulfilled the commission that Jesus gave in Mark. This can be found in Acts in chapter 13 and John Mark ministered for a short time with Paul and Barnabas. Luke who wrote the books of Acts , went with Paul on these missionary journeys and even went to Rome with him. Perhaps Paul was closer to Timothy than any of these others. He loved Timothy so much that he speaks of him as a son. Paul took Timothy as a youth and trained him for a minister of Jesus Christ. We would go on and on, like Dorcas, who many believe helped Paul

financially. He was popular among the followers of Jesus. Paul was sorry that he had consented to the stoning of Stephen. He and Peter had a few differences which were settled quickly. At the end Paul was able to say in 2 Timothy. Some due to length, have been shorten into "continued" sections. Each section contains a questionnaire which follows the section which has been done to aid in the learning process. Each section can be accessed by the simple menu found at the bottom of the file.

9: Book of Romans Explained

Read Romans commentary using John Gill's Exposition of the Bible. Study the bible online using commentary on Romans and more!

Justification, or the Imputation of Righteousness 1: Condemnation, or the Universal Need of Righteousness 1: Manifestation, or the Universal Provision of Righteousness 3: Harmonization, or Justification and the Purpose of the Law 3: Illustration, or Justification and the Old Testament 4: Exultation, or the Certainty of Salvation 5: The Reign of Sin and the Reign of Grace 5: The New Relationship in Life 6: The New Principle in Life 6: The New Freedom in Life 7: The New Power in Life 8: The New Hope in Life 8: Application in the Assembly Application in the State Application in Doubtful Things The Gospel of Christ tells how sinful people can find access into the heavenlies through sacrificial atonement. It is little wonder that the book draws upon the pattern of those ancient sacrifices. But essentially there was the forgiveness and acceptance by God through atoning sacrifices, the celebration of being at peace with God in the fellowship or peace offering, and the dedication to worship and serve God through the dedication or meal offering. The following overview will show how the argument of the book unfolds: In chapter 1 after giving the introduction and purpose of the book, Paul surveys natural revelation via creation, noting that the creation rejected the Creator for the satisfaction of baser instincts. This section is an exposition on the early part of Genesis. In chapter 2 Paul announces the judgment of God according to truth, explaining that the judgment is by law and that circumcision alone avails nothing. This section is a theological explanation of the law code. The point is that all have sinnedâ€”there is none righteous chapter 3. No one is justified by works. Here then is the fulfillment of the expiatory sacrifices. But the sacrifice by itself was a ritual; there had to be faith operating or it was of no value. So righteousness was reckoned for faith 3: Once there is justification by faith in the atoning blood, there then follows the celebration of being at peace with God in a new life chapter 5. And so we are actually dead to sin chapter 6. Just as a believing Israelite knew that blood of the animal should have been his or her blood that was spilt, that body on the ground his or her dead body, we also reckon the same, that because Christ is our substitute he died in our place. Since we actually died in Christ, we now live in him, and become servants of righteousness. But we are still sinful human creatures; we struggle constantly with sin 7: Israel repeated her sacrifices, but we do not. That better provision made for us is the glorious Holy Spirit who leads us into righteousness and bears witness that we are the children of God chapter 8. If we are in Christ, we are dead to sin; but in the spiritual realities of life it is the Spirit who is alive, delivering us from sin and bondage, through suffering to glory. If all this fulfillment in Christ is so much better than the old covenant, what then do we make of the old covenant? In chapters 9, 10, and 11 Paul stops to recall the privileges Israel enjoyed, but how through disobedience she missed the fulfillment of the promises and the Lord turned to the Gentiles for the present time. But Paul affirms that there is a glorious future for the covenant promises. Now, in view of the fact that we have been grafted into the program, and have peace with God through faith in the atoning blood of Christ, we are to offer ourselves as living sacrifices. The rest of the book chapters lays out the application of our new covenant relationship through Christâ€”it is the law of love. Chapter 12 discusses the application in the assembly through the spiritual gifts offered in love; chapter 13 broadens the application to submission in love; chapter 14 applies the law of love in doubtful things, focusing on having the mind of Christ. So the argument of the book builds upon the age-old revelation through the ritual of Israel that provided the sinner with access to God. There are several works that would provide helpful material for the study of the book in the English. Among these I would list: Stifler, The Epistle to the Romans a beautiful treatment of the book. Commentaries on the Greek Text. The following are helpful tools: These works, plus many more that could have been listed, can be acquired through book stores, or, if out of print, found through the internet such as www. It would be most helpfulâ€”although certainly not necessaryâ€”to have at least one good commentary on the book, one that you can work with i. Very importantly, however, Bible students should read through the Book of Romans several times in different English translations. Use a couple that you are not used to, in addition to your favorite translation. These will get you thinking when you see different wording in the text.

Barrett, A Commentary on the Epistle to the Romans, p.

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