

[The Global Christ-based Headquarters:](#)

Daily Bible Notes/Highlights Genesis through Revelation 2014

"These are unedited quick-notes posted daily. We apologize for any grammatical or spelling errors"

--You'll find the formatting change as the commentary moves beyond 1/2014--

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Romans

C1-3

C1 Vss 1- This is the first epistle in the New Testament. Paul writes to the church at Rome. Rome ID the capitol of the gentile world. Paul leaps into the message of Jesus Christ

Every leader should underscore what it means to be in this ministry. It is a privilege (4-5). How could anyone have a sense of entitlement. It's clear the call is to Gentiles.

Paul shares about his praying for them day and night. Apparently the community is making major waves. They are being discussed throughout the believers community.

Two thousand years ago, Paul notes that he wants to share with the educated and uneducated. There is hope and challenge for all (13-15).

Then his words, I'm not ashamed of the Good News. It is the power of God to save people. This is stated in the face of philosophers and the sophisticated. Atheist number one weapon is to insult or act insulted.

Paul moves right to the most devastating human factor. Sin! Paul presents the weight of evidence and reality. Folks know the reality of a God, and have to create extraordinary denial systems to think other-wise (18-21).

Paul with pre-emptive strategy addresses those who consider themselves intellectual heavy weights. "Claiming to be wise, they instead become utter fools."

The Roman intellectuals are not new. Those in the atheist community today are not new. Their arguments are not new. They worship nothing and everything (22-23). God

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abandoned them to their vile addictions (25-26).

Paul illustrates how far God allowed them to go. What he writes is like a standard of debauchery. They become so far gone, women mate with women and men mate with men. The conduct and accommodation of it represents a condition where anything is acceptable. Note, the thinking is perverted. Sin has neurological impact. It distorts the cognitive process (28-31).

C2 Vss 1- Now it appears Paul is addressing Jews, and particularly member of the Christian community who are not living for The Lord. He concerned about what he has seen in the religious community and many of the same problems of hypocrisy are being manifested in the Church (2-4).

There can be no doubt about a day of judgment. Persons practicing evil can expect to be judged accordingly. And Paul addresses a historic issue. Hearing about good, but not doing it (12-13).

There must be a serious caution at this point. As we pointed out in Few Minutes in Romans videos. It sure sounds like people are saved by their works. This reels the Jews-in like a well designed legal strategy. They would be very satisfied with what he is saying.

Generally, people know within when they are right and wrong. Even the Gentiles knew as Paul writes (13-14).

Again, Paul identifies the Jews clearly concerning the law. Being Jewish and knowing the law did not mean anything. Paul, in comparison juxtaposed an obedient uncircumcised a Gentile as more acceptable with God than a disobedient circumcised Jew (26-27).

A true Jew is a matter of the heart.

C3 Vss 1- Paul grants the Jewish reader a special place. They received the whole oracle of a God. They were entrusted with the revelation to humanity. Paul addresses a warped sense of justification. Some Jews believed that their historical disobedience helped to demonstrate how great and loving God is. So, it was unfair to be disciplined (5-7).

Paul also refutes those who say he preaches to sin more. He condemns these as liars (8).

He continues that all are under the power of sin. He alludes to scripture that all have sinned (.). His brief summary is that the law applies to everyone, and the whole world is guilty.

Now Paul appears to be turning a corner in his strategy. Early in his writing he spoke of living obediently, but now he unveils the need for Jesus. "No one can ever be made right with God by doing what the law commands. The law simply shows us how sinful we are."

This is a profound, eye-opening, pronouncement for any Jew under centuries of legalism (obey laws and be saved).

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Now taking the weakness of the law (it cannot save), he turns to the beauty of the cross. We are made right with God by the work of Jesus, and it is universal working for everyone Jew and Gentile (19-22).

He proclaims all have sinned. This is the common human thread that all humans share. And one life, representing one person died for all (23-25). God declared those righteous who believe in the one He sent (26-27).

Therefore no one had a righteousness claim outside of Jesus . Then Paul coordinates Jesus and the law. How do believers incorporate the law into there law or do they? He answers: Inly when we have faith do we fulfill the law.

C4 Vss 1-25 Paul addressing Jews points to Abraham whom they respect deeply. His evidence was that it was faith making Abraham right with God (Gen.). He also continues with David (1-8). Then Paul skillfully includes the Gentiles. He points to the fact that Abraham entered a relationship with God before he was circumcised.

Paul continues to hammer away at the law as not being prerequisite to a relationship with The Lord. The law brings punishment to those who attempt to obey it. Paul stays with the Abraham theme driving home the necessity of as opposed to worming into a relationship with The Lord (1-17).

Every believe must love the standard set by Abraham concerning believing. "Even when there was no reason for hope." He hoped. He believed. When His old body was telling him impossible, and it is not going to happen. He continued to have sex believing that Hod wools deliver a child!(18-19).

His faith did not weaken. It may sound simple., but this means he was trying to make a baby with his wife. He expected a child...

This is what God vomited as righteousness. Abraham believed God in spite of his short comings.

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