



<http://Christbasedcounseling.org>, <http://Collegeplex.org>, <http://M2Maturity.org>,
<http://Amazingthingschurchol.org>, <http://Standstand.org>, <http://Thefaiththatfreedus.org>,
<http://drstevenbdavidsonglobal.org> <http://facebook.com/healingandwholenss>
<http://twitter.com/@drsdavidson> <http://TRDministries.org> <http://LiveBiblecommentary2014>
<http://cbaltarplace.org>

Daily Bible Notes/Highlights Genesis through Revelation 2014 (update 2015)

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

(Scroll to the latest update) Did you find this useful? Contribute to reaching millions for Christ at <http://cbaltarplace.org>

Romans

Romans

C1-3

C1 Vss 1- This is the first epistle in the New Testament. Paul writes to the church at Rome. Rome is the capital 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

“Investing in People for Eternity”

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 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).

“Investing in People for Eternity”

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).

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 woos 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.

C5 Vss 1-21. We must love what a God had done. He's bought us into a place of privilege. We are so blessed we rejoice at our difficulties knowing they create eternal character (1-5).

“Investing in People for Eternity”

Then the concept often missed. God has his own agape. His level of love is higher than any human form of love (6-9). We are saved because of the work of Jesus. He's our assurance of salvation (9-11).

Then Paul goes to work describing the traveling aspect of sin. Sin came from somewhere else and entered the world. Note sin was not counted as sin until the law was written. This show how just our God is. He provided a standard (12-13). But they were dying because of sin.

Then Paul gives the marvelous illustration of what seems to be so unfair and unfortunate. All die because of Adam's sin. His sin moves through human genetics contaminating everyone. Paul says he brought death to everyone (14-15a).

But thanks be to our glorious God. He knows how to remedy our guilt and death sentence. Jesus removes the guilt conviction and eternal death sentence to all who believe (15b-17).

To be sure we understand and that every Jew understands, Paul uses Hebrew parallelism to say the same thing in a different way to make sure all parties understand. Yes! Adam brings sin to all, but Jesus brings righteousness with God to all (18-19).

C6 Vss 1-23 Now Paul knows the human condition. There will be those who misused the knowledge to live with any kind of conduct, assuming this marvelous grace will be provided. Paul says heaven forbid. We are not slaves to sin to act in any kind of manner (1-11).

Paul is very concerned in a pagan world that believers will let sin dominate their lives. We are not to let sin be a controlling factor. Don't let it leverage us (11-18).

Paul used the term slavery! Slavery means to be taken captive and brutally treated by something allowed to else over. It's a masterful use of terms. Who desires to be a slave? But when we cross the line, particularly to corporal sins they enslave us (19-23). Once freed we must not cross the line or we are recaptured.

C7 Vss 1- Paul continues to work different perspectives of the law. The law is in effect only when we are living (earthly lives). He uses marriages as an example. The marital covenant only applies while the two are living (.). Remember the Sadducees questioning Jesus about resurrection. They wanted to know which brother would a woman be married to who she married in succession after each died. Jesus responds that marriage will not exist in heaven (i.e. Marriage is not an eternal design), (1-4).

Likewise Paul is clear, the law does not apply after the earthly life. This is so important. Believers die to the power of the law. This means so much. Death is no longer our destination eternally, but also we don't have to be ruled by our lower nature. We underscore, we don't have too. We choose to be dominated by our lower nature.

Paul is not saying we do not sin. He does an extraordinary and unforgettable analysis of the human condition that only he could disclose. It is almost as if he sits in front of a

“Investing in People for Eternity”

spiritual X-ray machine lying on a physical, psychiatric and soulful couch and dissects the human condition and depth of depravity.

According to Paul we have living within a diabolical self-inflicting obsession. It is ever present urging sin and debauchery. When it cannot be obvious and direct, it is insidious and coy. It includes subliminal fault deeply within and outright dark and lewd behavior. No matter how much the person desires to follow lawful commands and precepts or even good conscience, the darkness within is so overwhelming it trashes any good intent with foul actions and results. He is also clear that it is the law that makes this condition possible to see. This is the condition of --not only--every human being, but believers in particular. Paul concluding his analysis ask the question, who can deliver us from such a condition of gloom, he answers: Thank God! Jesus! (7-25).

C8 Vss 1- He makes one of the profound declarations of Scripture after painting such a dark portrait of the human condition. Because of Jesus we are not condemned, and it does not stop there (1-3).

We do not have to be dominated by the sin nature. We can allow the spiritual nature to dominate us. The results are present peace and eternal living (1-6). Peace we underscore. Believers who allow themselves to live as sinners are in a very dark place self-inflicting themselves and those around them. By the way all it takes is poor judgment and existing traps. One type of continuing sin can have dark impact on the believer. Paul emphasizes the need to live by the Spirit. Paul is clear that the body will die, but the body is not the final arbiter of life. Paul moves from the physical body to a body of immortality using Jesus as the example (4-11).

Believers need to understand the difference between fault-sins and premeditated-sin. Here Paul is speaking about corporal or pre-meditated sin. Later he will write to the Galatians about/fault-sins, which we all have (Galatians 6:1-3).

Paul declares that we can say Dad, or Daddy. We are so much like God this makes us His children. Remember this is foreign and forbidden in Jewish thinking. It demonstrates how Paul had been so revolutionized by Jesus (12-16).

Again, Paul takes another turn. Since we share in these glorious truths we must also share in Jesus' sufferings. However, he helps the fearful. Whatever the suffering is, it's nothing compared to what awaits us and the internal assurance within (18-23).

There are new bodies in our future and even now the Holy Spirit intercedes for us like an ambassador who knows what we need when we don't, and He communicates in perfection when we cannot (25-27).

Then Paul expresses something that can only be understood from viewing all of Scripture, and knowing the ultimate end of all things. Every event, experience, circumstance are ingredients in the hands of God, He fashions to work His plan of salvation. So whatever mistake, tragedy, death, misstep, fall, or even crime God produces ultimate good. We look no further than the cross as the ultimate

“Investing in People for Eternity”

example. And through these experience the result is that we are more like His Son (24-29).

Therefore, given this great reality there's nothing, nothing that can separate the believer from God's love (29-39).

C9 Vss 1- c Paul cries out about his Jewish brethren. His ministry is to the Gentiles but he desires for his Jewish brethren to embrace Jesus.

He recounts the history, but wants to convince them that because they are related ethnically, others are also related ethnically to Abraham, but it does not make them children of God. Paul also explains that no one is worthy and the Jews are not special in anyway. God selected them out of His sovereignty. He loved Jacob, rejected Esau. No reason is given. And it's just and right because He is The creator ". He can do as he pleases (1-21).

God is all knowing and as a result, He already knows all who will come to a Him. Believers are among those he selected Jews andGentiles (22-25). The door is now opened to the Gentiles as He promised to Hosea. Those who were not my people I will call my people (.). This was the Hebrew's purpose. They were to they were to be the light to the world (.). So Hosea's prophecy is not foreign.

Paul like a fine attorney shows how the Jews missed their calling. The Gentiles were made right by believing. The Jews were attempting to be right by the law. They stumble.

C10-12

C10 Paul again stated clearly he desires Israel to be saved. Paul describes what religion is. The Jews have a zeal but they want to employ their way of reaching God (1-3).

He makes it simple, Christ has already done what the law was designed to do. Believe in what He has done.

It is this framework that leads to what many call the Gospel in a nutshell. It is so important to connect the dots here. Merely saying something with the mouth is not what will save a person or operate at all in the faith-realm. The mouth must reflect what the reality in the heart is. He makes this clear, and it is so important to continue reading the context of all he says (4-10).

He further illustrates the significance of believing. He is able to demonstrate that when a person does not truly believe they don't or won't call on Him. This is the point. There are confessed believers who don't pray or obey. This is because they have a bankrupt confession. The confession is not based on anything. Then he further connects believing to those who bring the message. Remember this is the oral tradition period. There is no written New Testament concerning Jesus. So the messenger was extremely important. More than today when Bibles with both Testaments are available (11-15).

Paul underscores the place of God's Word. It is the source if faith. Paul concludes by

“Investing in People for Eternity”

returning to the Jews who have rejected Jesus.

C11 Paul continues with his appeal to Israel. He clearly has to show how they are wrong. They are not rejected. He shows himself as a Jew. He's clear that not all have rejected God's way in Christ. But their eyes are shut. He alludes to David's words that their blessings caused them to stumble. So, the Jews are not beyond recovery, but they are deeply lost.

Paul appointed to minister to the Gentiles wants to do what he can to cause the Jews to become Jealous. The objective is to get them to embrace Jesus. Be where they were called to be. It's marvelous how Paul paints the picture that the Gentiles have been grafted in to where branches have fallen.

Gentiles too must be careful. They are a branch and not the root. Paul points out how God can go either way. He can be kind or severe. This is a real problem for those who want to see God as a loving allow anything being.

It is noteworthy that previously, while Paul shares with the Jews that they are not truly Abraham's children unless they believe (), his message to the Gentiles is that they (Jews) yet have a special place with the God (1-29).

C12 Moving from the circumstances concerning the Jews rejection and how Gentiles are received, he addresses the issue of sin. He calls on the Gentiles to be a living sacrifice. He employs the believers to function according to their gifts and to love each other.

So he's moved to the personal function that give the church life and sustainability. He provides a series of proverb like commands: Help the needy. Be happy with the happy and weep with those weeping. Don't be a know it all and attempt to enjoy all people. Don't take revenge. Don't be conquered by evil.

C13-15

C13 Vss 1- Believers are under the threat and reality of death-persecution. The question is how should they respond to such a government? And also how to respond to government leaders such as Caesar Nero who are perverted and vile?

What Paul says is revealing. He provides believers with non-political guidance . First, they could not get into authority without God 's. approval. Yes! Communist, monarchs, even tyrants are to be honored. Notice the only thing believers should expect from them. Their principle objective is to keep civility. They are to be obeyed or honored. Laws are to be followed. Taxes must be paid. Government workers are serving a God. They must be paid.

Paul moved on to loving one another. Then he compares the impact-sins and says what believers must not do. As he alluded to previously, he reminds believers they do not have to commit these sins. He also goes in to speak about love. This is extraordinary for Paul. There is no way that he had a theme of love as a Pharisee. It is only after Psalms was called,

“Investing in People for Eternity”

and experience the love of Jesus that He becomes a proponent of love.

Again Paul returns to earnings about sin. Sin has to be a continuing theme and concern for every leader both in there lives and those that follow.

Watch how Paul deals with combating sin. Clothe with the presence of Jesus. Live with the presence of Jesus in our lives (1-14).

C14 Vss 1- Paul addresses the relational matter of his to view other believers who do not have the same perspective. We need to be careful about criticism. Whether it is what to eat, observance of special days, we need to be provide for growth and diversity. This is not concerning itself with conduct. Paul is concerned about the necessity to allow people to grow in their understanding. As Paul says we all stand before God to give an account (1-13).

Notice Paul is clear about how something can be sin for one but not for another. Eating meat offered to an idol is not sin, but if the person partaking violates his or her own conscience it is sin to that person. When we know a less mature person is affected by what we do, we give consideration to how it affects the person.

The bottom line is not to tear apart the work if God in a person for our personal knowledge. Don't eat the meat, or don't do what you have a right to do when you know it will adversely impact your brother or sister (20-23). Finally if the believer does not have peace about anything act or event, the believer must avoid it.

C15 Vss 1- We as believes we cannot please ourselves as Paul is emphatic about considering others. Paul alludes to Jesus coming as a servant and this must be the believers impeccable imagery, Jesus as Savior (1-9).

Paul is beginning to conclude his letter. He encourages his followers by telling them they are good. He does not desire to leave them thinking that they have not progressed as a church (10-15).

Paul states his objective to preach Christ where others have not been. He's been following a Scriptural objective based in scripture he mentions. Rise who have never seen ...

Paul is clearly wrapping up. He gives his plans on where he is going. He views himself as needing to return to Jerusalem.

C16 As Paul concludes, he has a host of persons to recognize. Noteworthy he begins with a female leader Phoebe. Imagine! The same Paul some call a mysogtbisr recognizes her. But it is not an exception, then he greets who? Pricilla and Aquilla, and mentions the woman before the man. He calls them both co-laborers. He moves through each of those he loved and admires (See Timothy x:x, in why and who Paul was taking to concerning women being quite).

“Investing in People for Eternity”

Paul's final word is one of caution, particularly those with poor instruction or coy devices and dark motives.

All glory to God is Paul's final refrain.

“Investing in People for Eternity”