

Transcript – Bible Study – Romans Chapter 1

Doing a study in the congregation a couple of months ago on the book of Romans, and we have been doing studies for years locally and normally we don't tape our Bible Studies, it's just something we do within our group. We did the whole book of Revelation which was an amazing study. We did some other studies from some other books and then, all of a sudden when we were up to Romans chapter 3 I think, we said, "Wow, this is too good. We have to start putting these on tape. People would really benefit on them." So we didn't get the first couple of chapters of Romans so I'll go over that tonight and I'll tape it here so we can at least have a beginning to the Romans series. I think we are up to now Romans 9 I think was the last one we did. I don't know if I put 9 on line yet. I'm not sure if I did. Is it on line? I think it is on line.

So it's going really good, it's a good series and we were talking last week and since it goes into what we have been talking about the Apostle Paul. Really good study we did last week showing Paul's background, where he came from, what his religious line was; all the things about Paul. And like I said, **you will not find in scripture of Paul altering, changing, manipulating or abrogating anything dealing with the Torah.** You just don't find it in there; the opposite. You find **Paul is upholding the Torah.** He's using the Torah over and over and over again for examples; just unbelievable how Paul does that. Matter of fact, in the book of Romans which we are going to go over and this one which is a letter, you know to the Roman congregation, **he quotes the Torah around 80 times just in this one letter.**

So it really doesn't make sense if he's trying to say this Torah is nailed to the tree or whatever the people try to say, why is he quoting it over and over again? You know it would make no sense and he's not. He uses the Torah over and over and over to prove his point as you will see as we get into it here. But like I said last we talked everything about Paul from top to bottom; I'm not going to get back into that because I think it proves it. We have the message on line 'Was Paul a Lawbreaker?' which he was not and that goes into it.

But as we are starting to get into the epistles, the epistles themselves, there are some questions that we need to ask in every one of Paul's epistles. There's 14 epistles in the New Testament that Paul writes and why can they be twisted? We ended the last Bible Study from the book of Peter, Kefa, where he was saying that our beloved brother Paul who **some of the lawless at that time were twisting the words to their own destruction as they do the rest of the scriptures.** So he was saying that **Paul's letters were scripture,** they weren't just books but they were scripture. So we see that even in the 1st century this was happening that **Paul's letters were being twisted.**

Now, how can this happen? Number 1 you have to realize **Paul's epistles although inspired by Yahweh** and part of scripture we know that scripture itself says that, it's not like the Torah. You know, so here's somebody who's writing a **letter under inspiration.** Many of his letters are being written as he is in prison but it's not like the Torah. It's not saying, "Thus says Yahweh ... I Yahweh, Elohim ..." Can you imagine in the first person, Yahweh saying these things?

And I was saying this to Mayan the other day, you know I said, "It's amazing like here in Israel, you'll find the Ben David Stone that mentions the house of David and everybody is doing backflips." You know, like wow, it mentions David's name or look at this inscription, which is great, I love it too but at the same rate, here it is that we actually have the Torah. We have the Genesis, Exodus, Leviticus, Numbers and Deuteronomy, the full books, I mean with **Yahweh's Word talking in the first person.** Can you imagine if we didn't have any of that and they only found one page of Leviticus? Or one page of Exodus and we never had heard any of that before? What we would be doing is, "Wow, this is Yahweh talking in the first person!" and here we have all of it, you know that He gives to us.

So, it's very different because when Yahweh's talking in the first person, it's very easy to see why. He's giving a constitution to not a religion; **He's giving a constitution to the nation of Israel and the constitution is the Torah.** You know, how they are going to worship Him, how they are going to relate to their fellow man. But with Paul, it's something

totally different. **Paul is writing letters**, some of the epistles that are written to Paul, let's say like the Corinthians; there's a letter that's written to him that we don't know, we don't have that letter. So he's answering questions that we have to guess what the questions are. Now some of it we can figure out by his answer but it's a very different situation. Now I don't know at the time he's writing this does he realize that this is inspired scripture? I don't know, he doesn't tell us. You know, we do know it is, we do know it is here, we do know we have it but you have to take this into account that **he's writing a letter to somebody based on certain things.**

So like anything else, you can even take the Torah and you can twist it; people twist anything but much more easier you can twist a letter or something. You know face it, probably it's happen to every one of us that something we've said was taken out of context and then we said, "No, no, no. I didn't mean it like that. No that's not exactly the way I said it." Right? It's happened to all of us.

So this is what's happening that when you are looking at all of **Paul's epistles, every single one of these are letters to people** that you have to figure out that number 1, who is he writing to? Who's he writing to because it's going to be important to figure out what he is trying to say. What is he writing? What is the topic? What are the problems? When did he write it? What year is he writing it? Where is he writing and why is he writing? So **the who, what, when, where and why**; and without that you really can't understand it because let's take for instance we have the book of Romans we are going to go over today, Romans the 1st chapter.

Romans, he's writing **to primarily a congregation that is Jewish and Israelite mixed with some gentiles**, a people that are pretty decent. They are a pretty good congregation as we will see. He's even heard of them, he hasn't visited them yet but he has heard of their faith and yet they have somewhat of a problem with self-righteousness and they **don't really understand justification, that you can only be justified, made right with Yahweh or acquitted before Yahweh by the blood of Yahshua.** They know it but they don't fully understand it. So the first 5 chapters of this, he is just going to bang this point over and over and over of justification. At every point though so nobody gets mixed up, he's also going to talk about sanctification. You know the fact that we are saved by justification by the blood of Yahshua, does it do away with the Torah? Yahweh forbid; it establishes the Torah.

So as he is going over this, praise Yahweh, He inspired him that nobody will, well I should say, nobody should be able to misinterpret what he is saying; they do misinterpret what he is saying, but **he is never saying that justification ever takes away our responsibility of obedience.** You know, the opposite; he's putting the two of them together. But in this situation now, then as he gets later on into the book, right, we crescendo at chapter 8. He writes **3 full chapters about the lost tribes of Israel, how they are going to come back** into their own tree. So it's an amazing book, I mean Romans is almost like a Bible within a Bible and chapter 8 is like the chapter of Bible within a Bible. It's an amazing chapter but this is why he is writing it.

Now you get the **book of Galatians**, you've got a whole different situation. Who's he writing to? He's writing to Judaizers, he's **writing to people that are being Judaized** by the ... some of them might be priests or some of them that want to force circumcision on these people for salvation. It's a whole different situation; absolutely, totally different than the book to the Romans.

You get to **Colossians**, what is he dealing with? He's dealing with **Gnosticism**. He's dealing with **Asceticism** (worship of angels). So just like you, if you are writing to your mom or your dad, it's not going to be the same as if you are writing to one of the brethren who may be your best friend. You know, it won't be the same if you're writing to brand new person who's asking questions about Yahweh. You know, it's not going to be just one rubber-stamped letter that's going to go to everybody because everybody are **different people with different problems.** So you've got to understand this, every single letter you go into with Paul, you have to ask the who, what, when, where and why and then the rest is easy from there because then you **understand why he is saying what he is saying.**

And even though we said he's a good little Jewish rabbi, right? And he does this kind of haranguing back and forth like it was typical of the 1st century, at the same rate, when you put the who, what, when, where and why in, his letters really are not that difficult to figure out. And like I said, they wind up being the most **amazing, encouraging, uplifting 14 epistles that Yahweh could ever give us**, you know, in the New Covenant. I couldn't imagine, well you know, I'd be happy if we only had Matthew, Mark, Luke and John and maybe a few of the epistles of Jacob and Peter and John but, wow, what would we be missing if we didn't have those 14 epistles, the most I believe being the book of Hebrews, the changing of the priesthood.

So who is he writing to? Like I said, in this case with **Romans, he's writing to Israelite captives**. Some of them are **Israelite captives and Jews and he is writing to some Gentiles** but there is a mixture as we will see. We will clearly see that as he's writing to them you know he's not writing to a primarily Gentile congregation because he tells them. I'll go here, let's see in chapter 7.

Rom 7:1 ... It says ... *Do you not know, brethren, (for I speak to them **who know the Torah**), that the Torah has authority over a person for as long as he lives?*

So he's saying, "I'm speaking to them that known the Torah." They wouldn't be Gentiles or he would say so. Like I said, when we get into chapters 9, 10 and 11, he gets all into *Israel has Yahweh forsaken Israel? Of course He has not... this and that ...* So chapter 2, he goes into the same things telling them, "You who say you know the Torah, do you honor Yahweh by breaking the Torah?" So clearly these are people who **knew the Torah and understood the Torah**. Like I said, he **quotes it 80 times** in the 16 chapter letter so we don't really have to think too far when you read the letter to understand. These are primarily Israelites and Jewish converts with some, probably some, Gentiles mixed in.

What is he writing? **He's writing about how we receive salvation**. Remember as he is writing this the when, the next, the **when is about 58 AD**. So this is a good **12 years before the Sanctuary or the Temple of Yahweh was destroyed**. So logically, you're going to think to yourself *there are going to be people that are still being involved in the sacrificial system because it's still there* which isn't the worst thing in the world. We see that **Paul even does a sacrifice**. You know, when they tell him when he comes to Jerusalem and they are telling him some of the things that are being misquoted about him. But what's happening is some of them, it's not even the sacrifice part is the worst; some of them are not understanding that these were only shadows. You know, every year at Passover, **we re-enact the Passover; it's a shadow. You know it's a shadow, the reality is in Messiah** but when you start making the shadow greater than the reality, then you have a problem and this is what's happening here with the Romans.

There's a certain amount of **self-righteousness** as we will see when we get into chapter 2, that becomes clear and they are not understanding fully about your **sins only being acquitted by the blood of Messiah**, that there's no other way. It's 100%; it's not a mixture of the two of them, that you're justified, acquitted before Yahweh only by the shed blood of Messiah. So, they know it and they are **not fully understanding it**, that's the reason he's writing and then after he gets over that then he hits on some other issues with the tribes and other issues that he's hitting in the letter.

Where? Probably from Corinth, probably **from Corinth on his 3rd mission trip**; can't say for 100% but that's probably where he's writing it from. If we go to Romans 16 ... **Rom 16:1-2** *But I entrust to your care our sister Phoebe, being a servant of the congregation in Cencrea, that you may receive her in our Master, as is worthy of the saints, and may assist her in whatever thing she may need of you. For she also became a helper of many, and of myself ...* So Cencrea is close to Rome, not that far away, and he's asking them to entrust her care to them.

And then **why**, why is he writing to them this letter? Well, if he is writing **about justification**, we can see that there's a small **rift that's growing here between the Israelites and the Gentiles** and there's some **self-righteousness** that's there.

There's questions to the nation, the unbelieving nation, so he's going to deal with all these things. There's a rift that seems to be growing between the Israelites and the Gentiles.

So let's go to chapter 1 and let's start to see how he opens the book.

Rom 1:1 ... He says ... *Paul, a slave of Yahshua Messiah, a called apostle, set apart to the good news of Elohim* ... That word 'slave' is the same as 'servant', so he is setting himself up - kingdom principle, right? He's saying he's a servant of Yahshua Messiah to the good news of Elohim; he's being set apart to that. It literally means 'bound to'; the Aramaic word means 'to be bound to'. So he is showing himself 'a slave', he's 'bound to' this; you know, a kingdom principle. He's portraying this in the very first verse he starts a kingdom principle that this is something that is his full mind, his full life, everything that he eats and sleeps.

Rom 1:1-2 *Paul, a slave of Yahshua Messiah, a called apostle, set apart to the good news of Elohim, which He promised before through His prophets in the Holy Scriptures* ... So what are those scriptures? It's **from Genesis to II Chronicles**; so it's the ... what many people call the Old Testament. There is no such thing. Paul would never have heard words like that because again, even the 'Brit Chadashah' (what we call the 'New Testament') was not a book until the 2nd century. These were letters that circulated and by early 2nd century they started to be manifest and be bound into a book but here he is clearly saying the Holy Scriptures.

Rom 1:3 *concerning His Son who came of the seed of David according to flesh ... concerning His Son who came of the seed of David according to flesh* ... This goes back to **the key of David**. I think tomorrow but I don't know for sure, I think I am going to talk to you about the tabernacle of David because it's important but II Sam7:11, why is he talking about the seed of David?

2Sa 7:11-13 ... He says ... *even from the day I commanded judges to be over My people Israel. And I will cause you to rest from all your enemies. And YAHWEH declares to you that YAHWEH will make you a house ...* He's talking to King David ... *When your days are fulfilled, and you lie with your fathers, then I shall raise up your seed after you, who shall come out from your loins, and I shall establish his kingdom. He shall build a house for My Name, and I shall establish the throne of his kingdom forever.*

2Sa 7:14-16 *I shall be a father to him, and he shall be a son to Me. If He takes iniquity upon Himself, then I will chasten him with a rod of men, and with strokes of the sons of men. But My mercy shall not be taken from him, as I took it from Saul, whom I removed from before you. And your house shall be sure, and your kingdom before me forever. Your throne shall be established forever* ... So here we have it, **the Davidic Covenant**, that there would be seed to come out from the tribe of David that would be **the Messiah**. So that is why when Paul is writing here in Romans 1, he says ... *concerning His Son who came of the seed of David according to flesh* ... That's the prophecy we just read.

Rom 1:4 *Who was made known as the Son of Elohim in power, according to the Spirit of holiness, by the resurrection of the dead, Yahshua Messiah our Master* ... So again, we see the power of Elohim as according to the Spirit of holiness.

Rom 1:5 *By whom we received grace and apostleship to obedience of faith among all the nations, for His name's sake* ... The name of Yahweh. So he is giving like he does in some of his other letters, in Galatians. We will probably have at least one other Bible Study on Galatians where Paul is getting attacked more. We really see where he really puts it in the face of his detractors that his authority is coming by no other than Yahweh and Yahshua. Here he is doing it in a more subtle way but still saying it.

Rom 1:5-7 *by whom we received grace and apostleship to obedience of faith among all the nations, for His name's sake among whom are you also, called-out ones of Yahshua Messiah; to all those who are in Rome, beloved of Elohim, called-*

out saints: *Grace and peace to you from YAHWEH our Father and the Master Yahshua Messiah ...* So no doubt he is writing to the congregation in Rome.

Rom 1:8-10 ... He says ... *First, I thank my Elohim through Yahshua Messiah for you all, that **your faith is spoken of in all the world.** For Elohim is my witness, whom I serve in my spirit in the good news of His Son, how without ceasing I make **mention of you always at my prayers,** beseeching if by any means now at length I shall be blessed by the will of Elohim to come to you ...* So here it is. If you're just reading it and you never read the letter before, if you don't know what is coming next, it actually seems like this is going to be letter of encouragement, of just uplifting these people because he's saying, "Wow, their faith is heard all over the place." ... *For Elohim is my witness, whom I serve in my spirit in the good news of His Son, how without ceasing I make mention of you ...* So he is praying for them ... *First, I thank my Elohim through Yahshua Messiah for you all, that your faith is spoken of in all the world ...* So **they seem to be a pretty strong congregation.** They seem to be people that are pretty solid, walking in holiness and righteousness but like I said, as the letter goes on we're going to see they have a bigger problem. They have a problem of self-righteousness. They have a problem of not fully grasping justification by the blood of Messiah and Paul is going to approach this in different ways.

Rom 1:11 ... And then he says ... *For I long to see you, that I may **impart some spiritual gift to you,** for the establishing of you ...* Do you ever think of that when you go out? You know Yahweh says *Remember, I will bless those who bless you and curse those who curse you* and He says that when the name of Yahweh is on you, people will fear you. Why? Because there's a power that comes with that and that when you go to places, **you have the ability to impart spiritual blessings on people.** So here it is, Paul is saying he wants to come to them, not just to meet them, not just to see them but he wants to leave a spiritual blessing with them, for the establishing of them.

Rom 1:12 *and this is to be comforted together among you, through the **faith in one another, both yours and mine** ...* So again, he is equating their faith with his. They seem like a congregation that all over the world, people are hearing of their faith.

Rom 1:13 ... He says ... *But I do not wish you to be ignorant, brothers, that often I purposed to come to you, and was kept back until the present, that I might have some fruit among you also, even as among the other nations ...* So again we know different things that happened that Paul couldn't come but he is saying it wasn't because he didn't want to come. **Yahweh kept him back but now he is on his way.**

Rom 1:14-16 *Greeks and barbarians, the wise and the unwise: I am a debtor, to preach to every man and so I am eager to preach to you also who are at Rome. For I am not ashamed of the **good news of Messiah,** for it is the **power of Elohim to salvation to everyone believing, both to Jew first, and to the Aramean** ...* So who are the **Arameans?** Some, I think the King James might even put Gentiles there but literally the translation from the Aramaic is 'Aramean'. Abraham was an Aramean. An Aramean, are the ones that comes from the top of Mesopotamia. You know Abraham's family (Laban and Rebekah and all those people), they are all Arameans.

Rom 1:17-18 ... He says ... *for in it the righteousness of Elohim is revealed from faith to faith; even as it has been written, "But the just shall live by faith." For the wrath of Elohim from heaven is revealed against all the **iniquity and wickedness of men, who unjustly suppress the truth** ...* So now after he lifts them up, he gives a really good salutation, he tells them about the great faith they have, how it is equal with his; now he's going to start talking about the evilness, the wickedness that they are dealing with. You know it really gets heavy.

Rom 1:19-20 *because the thing known of Elohim is clearly known within them, for YAHWEH revealed it to them. For, from the foundations of the world, the **invisible things of Elohim are clearly seen and understood,** in the things He created, even His eternal power and divinity; so that they might be without excuse ...* And I say, "Wow, if he's writing this 2,000 years ago, what on earth would he be thinking if he was here today?" Because at least in ancient times, people may

have believed in a false deity - you know like Mayan was telling us, when you really understand how important water is and it's not just that it's for enjoyment or for swimming, it's for life.

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