

Romans Outline 1:1-7

- Hakham Shaul – Courtier, *Sh'liach*
- Yeshua HaMashiach – Belief in Messiah
- Set apart – *Eklektos*, those who were chosen before time was a consideration, i.e. the timeless expanse of first creation
- Mesorah of G-d – promised by the Prophets
- Written Torah – Holy Scriptures
- Prophecies of the Son of G-d (*Ben Elohim*)
- The Descendant of David (Two Messiahs)
- Appointed Ben Elohim – Son of the Judges
- Resurrection – Yeshua's resurrection from the dead
- Belief in the Ruach HaKodesh (Oral Torah)
- Reception of Chesed (Yeshua and agent of Chesed?)
- Bring the Gentiles into / under faithful obedience to Messiah's authority
- Inferred: Talmudizing them in the Torah
- The Called:
 - Jewish People
 - Gentiles
- Those in the Roman Congregation
- Called to be Tsadiqim
- Greeting
 - Chesed
 - Shalom
- The Father – Pharisaic phrase
- Yeshua our Master (*Kurios*)

Nazarean Principles of Faith

See also Hebrews 5 – Fundamentals of Messiah

Heb 5. ¹¹Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. ¹²For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. ¹³For everyone that uses milk is unskillful in the word of righteousness: for he is a babe. ¹⁴But strong meat belongs to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

6 Therefore leaving the fundamentals of the doctrine of Messiah, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faithfulness toward God, ²Of the doctrine of immersions, and of *s'mikahah*, and of resurrection of the dead, and of eternal punishment.

Romans 1:1-7

Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Sh'liach, set apart^[a] by the Mesorah^[b] of God,^[c] which he promised previously through his Nebi'im^[d] in the Holy Scriptures, concerning His son who was/is a physical descendent of David. Yeshua HaMashiach our Master, appointed^[e] Ben Elohim by the virtuous power resurrecting^[f] him from the dead, according to the Ruach^[g] HaKodesh.^[h] Through him, I have received chesed^[i] and an Igeret Reshut^[j] to bring Messiah's authority^[k] over all the Gentiles turning to God, and bringing them into faithful obedience^[l] (Talmudizing them in the Torah), among whom you also are the called^[m] (given a vocation) of Yeshua HaMashiach.

To all who are in Rome, beloved of God,^[n] called^[o] to be Tsadiqim: Chesed to you and Shalom from God our Father and from the Master Yeshua HaMashiach.

The days of the Messiah.

This involves the belief and firm faith in his coming, and that we should not find him slow in coming. אִם יִתְמַהֵמָה חֲכָה לוֹ “Though he tarry, wait for him” (Habakkuk 2:3). No date must be fixed for his appearance, neither may the scriptures be interpreted with the view of deducing the time of his coming. The Sages said (Sanhedrin 97b), תַּפַּח רוּלָן שֶׁל מַחֲשָׁבֵי קִצּוֹן, “A plague on those who calculate periods” (for Messiah's appearance).

Election –

ἐκλέγω Greek ἐκλέγω is compound. εκ meaning out of λέγω *logos* or Word, Aramaic Memra. This translation can be read “out of words” meaning that there were NO words spoken in our creation, or that this is a reference to being created and given a mission while we were in an ethereal state *spirit*. Regardless the ethereal world of God is without words. Herein we see God speaking to us the plan/mission of our lives without words.

[a] **Set Apart:** ἀφορίζω – *aphorizo* generally translated as “set apart.” Its Hebrew parallel is פְּרוּשׁ the root for the פְּרוּשִׁים P'rushim (Pharisees). Hakham Shaul's words can be read “**Hakham Shaul, a courtier of Yeshua HaMashiach, called to be a Shaliach, a Parush (פְּרוּשׁ) by the Mesorah of God**”

[b] **Mesorah:** <http://www.betemunah.org/sederim/nisan872.html>

[c] **Θεοῦ**, – the point of origin of the Mesorah. Furthermore, Morris reminds us that the book of Romans is about G-d. Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. pp. 249-63

[d] **Prophets:** Through the Prophets, proving that the Prophets prophesied in Remes or higher levels of PRDS Hermeneutics. This is also proof that the message of Prophets is a part of the Mesorah.

We tend to think in preconceived notions rather than in the broader scope of things. Generally speaking, the prophets need not be confined to the “Biblical” prophets. Men such as the Sages of history are also thought of in terms of being prophetic. Ezra for example was very prophetic while being a simple Sofer (Scribe) and Priest. By ‘prophets’ here we should probably understand not just those whom we normally think of as OT prophets nor yet all whose combined legacy makes up the second division of the Hebrew Scriptures, but the inspired men of the OT generally, including such as Moses (cf. Acts 3:22) and David (cf. Acts 2:30f). For ‘his (i.e. God's) prophets’ cf. Lk 1:70; Acts 3:21 (cf. also ‘thy prophets’ in Rom 11:3).

Cranfield, C. E. B. (2004). *A Critical and Exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p. 56

24. Berachoth 34b – All the prophets prophesied only for the days of the Messiah, but as for the world to come, ‘Eye hath not seen, oh God, but You.’ Augustine notes that even Gentile Prophets prophesied of the master’s coming. See B’midbar (Numbers) 22-24. *Romans. Ancient Christian Commentary on Scripture 6*. Downers Grove, Ill: InterVarsity Press, 2005. p. 6

[e] **Appointed:** ὀρίζω – *orizo* “to appoint” Cf. *Theological dictionary of the New Testament*. 1964-1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Grand Rapids, MI: Eerdmans. Vol 5 page 452

[f] **Crucifixion:** Surprisingly we have no mention of Yeshua’s crucifixion and death.

Resurrection: It is also argued that this phrase should read “as from the resurrection of the dead” meaning that Yeshua was the beginning of resurrection of the dead. Fitzmyer, Joseph A. *Romans: A New Translation with Introduction and Commentary*. New Haven; London: Yale University Press, 2008. pp. 236-7

[g] **Wisdom, Hokhmah and Hakhamim:** See TDNT 6:370 8. πνεῦμα in Wisdom. See also ἅγιος and Virtuous Power: footnoted below.

[h] ἅγιος – *hagios* (usually translated as “holy”) Philo demonstrates for us that the Greek word ἅγιος – *hagios* (usually translated as “holy”) is a synonym for σοφία – *sophia* (wisdom). The obvious Hebrew parallel is Hokhmah. Philo. *The Works of Philo: Complete and Unabridged*. New updated ed. Peabody, Mass: Hendrickson Pub, 1993. p. 40

ἅγιος – *hagios* (usually translated as “holy”) is a synonym for σοφία – *sophia* (wisdom). We can see that πνεῦμα – *pneuma* and רוח – *ruach* are synonyms to the Greek word σοφία – *sophia* (wisdom – חכמה). From the use of these synonyms, we can see that that ἅγιος – *hagios* (usually translated as “holy”) is a synonym for חכמה/Hokhmah. And, that רוח and πνεῦμα are also synonyms for חכמה/Hokhmah. Therefore, Hokhmah refers to “holiness” and “spirit.” We might word this slightly different for the sake of clarity. Hokhmah is a reference to the “holy spirit” or better stated the “spirit of holiness.” Therefore, the phrase “Ruach HaKodesh” and “Agio Pneumati” are redundant and refer to the “spirit” of Hokhmah. Hokhmah can be taken to mean a “spirit of holiness” or the “spirit of wisdom.” As such, wisdom, holiness and spirit are all synonyms referring to the same thing.

Virtuous Power: δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν. δυνάμει – *dunamei*, meaning virtuous power is in perfect unity with the Ruach HaKodesh, the Spirit of Holiness. However, as noted above the Greek word πνεῦμα – *pneuma* (Spirit) is a synonym for σοφία – *Sophia*, (wisdom). Therefore, the master’s resurrection is facilitated by the Prophetic breathings πνεῦμα – *pneuma* (Spirit) of the Hakhamim, i.e. the Prophets. If πνεῦμα ἁγιωσύνης (spirit of holiness) speaks of the master’s spiritual accomplishments, we are also endowed with the same spirit. Rom. 8:9 “if indeed the Ruach Elohim (Spirit of God) lives in you.” But if anyone does not have the Ruach HaMashiach, this person does not belong to him (Messiah). Rom 8:11 And if the Ruach of the one who raised Yeshua from the dead lives in you, the one who raised Yeshua HaMashiach from the dead will also make alive.

Allegorical Interpretation: Taken allegorically the idea of resurrection through the Ruach HaKodesh means that we who live and breathe the Torah will be resurrected by the Mesorah (Holy Breathings of the Hakhamim) because they detail the resurrection in their teachings which we read in the Orally breathed Torah.

[i] **Chesed:** It is G-d’s loving-kindness, to bring Gentiles into faithful obedience of the Torah and Oral Torah through the agent of Yeshua our Messiah.

[j] **Igeret Reshut: “Letter of Permission.”** The Bet Din of Yeshua’s three pillars, Hakham Tsefet, Hakham Ya’aqob and Hakham Yochanan, would have issued this Igeret Reshut. This would have been very important to the Jewish Synagogues of the first century. Furthermore, we can see that Hakham Shaul must have followed this practice in all of his interactions with Jewish Synagogues. In the second Igeret to Corinthians Hakham Shaul asks if he needs an Igeret Reshut. Cf. 2 Co 3:1. Hakham Shaul’s Igeret Reshut is his letter of acceptance as a Chaber among the “Apostles.” His office is subjected to the Three Pillars rather than the Bat Kol. We find **b. B.M. 59b** as a precedent for understanding that a Bat Kol does not usurp the authority of the Bet Din. In this case, the Bet Din are the chief Nazarean Hakhamim.

[k] **Name:** ὄνομα – *onoma*, (name) meaning authority

[l] **Faithful Obedience:** ὑπακοήν πίστεως – *upakonen pisteos*, faithful obedience.” πίστις – *pistis* is paralleled to the Hebrew word אמונה – *emunah*, meaning faithfulness, faithful obedience.

▪ Faithful Obedience to G-d

- Acceptance of the Mesorah (Orally breathed and written Torah)
 - Acceptance and obedience to the authority of the Nazarean Hakhamim
- [\[m\]](#) **Called:** to be **B'ne Elohim** – our vocation, like Messiah is **to become** B'ne Elohim (Ben Elohim) Sons of G-d. This also teaches us that Hakham Shaul was telling the Roman Congregations and Congregations in Diaspora that it was their duty to “Talmudize the Gentiles” as a joint effort.
- [\[n\]](#) Those Gentiles turning to G-d can truly expect to be embraced by G-d's loving-kindness
- [\[o\]](#) See **Called:** above