

ROMANS 1:1-7

Hakham Shaul,^a a courtier^b of Yeshua HaMashiach, called^c to be a Sh'liach,^d set apart^e by the Mesorah^f of God,^g which he promised previously through his Nebi'im^h in the Holy Scriptures, concerning His son who

^a **Paulus:** It is the transliteration of the Latin *paulus* (*παῦλος*) or *paulles* (*παλλες*) meaning “little.” Wuest, K. S. (1997, c1984). Wuest's word studies from the Greek New Testament: For the English reader (Ro 1:1). Grand Rapids: Eerdmans.

This name would have been very important to the Gentile converts in Rome. Likewise, they needed the Igeret (letter) in Greek. Within the Roman congregation, the Igeret of Hakham Shaul would have been in Mishnaic Hebrew and translated by the Congregational Meturgeman. We do not need to make a big ordeal out of Hakham Shaul referred to as “Paul” in Gentile, Greek-speaking congregations.

^b **Courtier:** *δοῦλος* referring to the King's agent or courtier. Thus, we see that *δοῦλος* is a coded phrase for saying that Hakham Shaul serves in the Kings (Messiah's) court as a Hakham. This causes us to know that the Mesorah is of quintessential importance. Furthermore, the language is legal, which we would expect in a discourse concerning the Mesorah. On the use of Courtier see, Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 50

^c **Called:** Called not converted! Hagner, Donald A. 1993. "Paul and Judaism The Jewish Matrix of Early Christianity: Issues in the Current Debate." Bulletin for Biblical Research 3. 111 - 130 p. 114. **Called B'ne Elohim** - our vocation is to become B'ne Elohim (Ben Elohim)

^d **Sh'liach: Sh'liach – (apostle - emissary) “plenipotentiary agent”** The legal institution of the *שְׁלִיחַ יְיָ* is old. It may be proved from the time after the Exile (2 Ch. 17:7–9), but is probably older still. Yet it is only around the 1st century that it takes distinctive shape. What characterizes the *שְׁלִיחַ יְיָ* of all periods is their commissioning with distinctive tasks which take them greater or lesser distances away from the residence of the one who gives them. Thus the point of the designation *שְׁלִיחַ יְיָ* is neither description of the fact of sending nor indication of the task involved but simply assertion of the **form of sending, i.e., of authorization**. Fundamentally, therefore, it matters little whether the task is to proclaim religious truths (2Ch. 17:7 ff.) or to conduct financial business (T. Kid., 4, 2). The “agent” is sent to conduct business on behalf of his master. In this Tosefta the master, sent his agent to betroth in “such and such a place.” However, the agent found her (the woman to be betrothed) in “another place” The halakhic ruling is that she is betrothed. (see *Theological dictionary of the New Testament*. 1964-c1976. 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. 1, Page 414)

Sh'liach: The term is legal rather than religious, and if the *שְׁלִיחַ יְיָ* has religious significance this is not because he is a *שְׁלִיחַ יְיָ* but because as such he is entrusted with a religious task. In other words, we simply have a consistent application of the sense of *שְׁלִיחַ יְיָ* (*ἀποστέλλειν*) irrespective of certain theological contexts in which it is given a particular flavor by the situation. The Rabbis traced back the institution to the Torah (**b. Ned., 72b; But we find in the whole Torah that a man's agent is as himself!**) The agent is often “divine” or human. The terms *שְׁלִיחַ יְיָ* and *מַלְאָכֵי יְיָ* are frequently conjoined in numerous instances. As such, many *שְׁלִיחַ יְיָ* are considered *מַלְאָכֵי יְיָ* being human rather than “divine.”

Hakham Shaul's Bat Kol and Calling: In Hakham Shaul's case, we can see that he is “called” through a Bat Kol (Daughter of the Voice) by Yeshua Himself. However, the “calling” of Hakham Shaul would be pointless if the Three Pillars of the Nazarean Bet Did had not accepted him. Therefore, the “calling” and “commissioning” are a result of being ‘set apart’ by the Nazarean Bet Din. He did not meet the “Apostolic” qualifications of 2 Luqas 1:15-26. Nevertheless, he is appointed, sent and therefore a *שְׁלִיחַ יְיָ*

Careful attention to the three accounts of the Damascus experience reveals that Hakham Shaul did not get his commission directly from the Bat Kol i.e. the Master. 2 Luqas (Acts) 9:1-27 (6); 22:5-11 (10); 26:12-20. The altered reading of chapter 26 can be attributed to anachronistically telling what his commission was after the Hakhamim had instructed him. Furthermore, we see from this that Hakham Shaul accepted the authority of the Nazarean Hakhamim and Bate Din. An interesting side note from the TDNT tells us that the name Silas is in fact actually a “title” borne by Jews who are *ἀπόστολοι* – *apostoloi*. Silas is a Latinized form of *שְׁלִיחַ יְיָ*. Silas from *שְׁלִיחַ יְיָ* as Messias from *מְשִׁיחָא*, Krauss, JQR, 17 (1905), 370, n. 4. *Theological dictionary of the New Testament*. 1964-c1976. 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. (1:414).

^e **Set Apart:** *ἀφορίζω* – *aphorizo* generally translated as “set apart.” Its Hebrew parallel is *פָּרוּשׁ* 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 (פָּרוּשׁ) by the Mesorah of God**”

^f **Mesorah:** <http://www.betemunah.org/sederim/nisan872.html>

^g **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

^h **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

was/is a physical descendent of David.^a Yeshua HaMashiach our Master, appointed^b Ben Elohim by the virtuous power resurrecting^c him from the dead, according to the Ruach^d HaKodesh.^e Through him, I have received chesed^f and an Igeret Reshut^g to bring Messiah's authority^h over all the Gentiles turning to God, and bringing them into faithful obedienceⁱ (Talmudizing them in the Torah), among whom you also are the called^j (given a vocation) of Yeshua HaMashiach.

To all who are in Rome, beloved of God,^k called^a to be Tsadiqim: Chesed to you and Shalom from God our

b. 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

^a **Physical Descendent:** The Neshamah of Messiah has seen many personifications and expressions, not all of which have been Davidic. It may be that the Nazarean Hakhamim were among the vanguard who postulated Messiah as a direct descendent of David from the Scriptures that we naturally read today.

^b **Appointed:** ὀρίζω – *orizo* "to appoint" Cf. *Theological dictionary of the New Testament*. 1964-c1976. 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

^c **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

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

^e 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 הִרְרֵי – *ruach* are synonyms to the Greek word σοφία – *sophia* (wisdom – הִרְרֵי, הִרְרֵי, הִרְרֵי). From the use of these synonyms, we can see that that ἅγιος – *hagios* (usually translated as "holy") is a synonym for הִרְרֵי, הִרְרֵי, הִרְרֵי/Hokhmah. And, that הִרְרֵי and πνεῦμα are also synonyms for הִרְרֵי, הִרְרֵי, הִרְרֵי/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 "Agiō 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 ἁγιοσύνης 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 ἁγιοσύνης (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.

^f **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.

^g **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.

^h **Name:** ὄνομα – *onoma*, (name) meaning authority

ⁱ **Faithful Obedience:** ὑπακοὴν πίστει – *upakonen pisteos*, faithful obedience." πίστις – *pistis* is paralleled to the Hebrew word אֱמוּנָה אֱמוּנָה – *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

^j **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.

^k Those Gentiles turning to G-d can truly expect to be embraced by G-d's loving-kindness

Father and from the Master Yeshua HaMashiach.

ROMANS 1:8-17

Rom 1:8 ¶ First, I thank^b my^c God on the merit^d of Yeshua HaMashiach for you all, that your faithful obedience^e is proclaimed throughout the whole Congregation^f of Messiah. For God, whom I worship^g in my Neshamah^h (ruach – inner man)ⁱ in the proclamation of the Mesorah of His son,^j is my witness^k as to how unceasingly I make mention of you, every time I pray, making request to God, that in His good determination, will at last make it possible for me to have a prosperous journey in coming to visit^l you. For I long to see you, in order to share a spiritual blessing with you, to strengthen you. And this is so that we will be mutually comforted together^m in our faithful obedience. But I want you to know,ⁿ brothers that I

^a See **Called**: above

^b **Thanks**: The Greek word εὐχαριστέω “Eucharist” is of special interest to us because this word for “thanksgiving” is the same word that the same word used for the “Eucharistic” communion. It is important to notice that there is no possible connection to what Hakham Shaul is saying here, and the communal “Eucharist” of Christianity.

^c **My G-d**: Hakham Shaul says I thank “My G-d” because his audience is Gentile. Therefore can see the distinction between “us” and “them” or “me” and “you.”

^d **Zechut Aboth**: on the merit of Yeshua HaMashiach, Hakham Shaul “thanks” G-d “through” or on the merit of Yeshua just as we do when we pray the Amidah.

^e **Faithful Obedience**: i.e. that is the continual and intentional practice of the mitzvoth. The faithful obedience, level of service to HaShem must have been very commendable for Hakham Shaul to say to them that their service is known throughout the entire Congregation of the Master.

^f **Congregation**: We have translated the Greek word “κόσμος” – *kosmos*, as congregation. Here we must bear in mind that we are presenting an allegorical translation and commentary to the Igeret of Romans.

Lexical Data: κόσμος, The “Cosmos” is a “well ordered” (Seder) TDNT 1. “That which is well assembled or constructed from individual constituents.”

^g **Worship**: λατρεύω – *latreuo*, לָבַד, עָבַד – *ebed*, can refer to worship. “It is not enough to say that λατρεύειν has religious significance.” “it has sacral significance. λατρεύειν means more precisely to serve or worship culturally.” *Theological dictionary of the New Testament*. 1964-c1976. 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 4 p 60

The service of worship can very easily mean that Hakham Shaul mentions the Roman Congregation in the regular prayer service. The idea of “cultic service” need not mean any type of animal sacrifice in the Temple. Cultic service simple would be taken to mean the regular services at the Synagogue. Contra Cranfield and other Christian scholars the idea of worship in no way undermines that validity of Jewish Synagogue worship. Cranfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p.76

^h **My Spirit**: This portion of the pericope may be rendered “G-d whom I serve in breathing out the Mesorah.”

Lexical Data: πνεῦμα – *pneuma*, רוּחַ – ruach, have a great deal of possibilities. The contextual interpretation should be as we have translated it, Neshamah, the inner man. For an in depth understanding of the possible meaning of πνεῦμα – *pneuma*, רוּחַ – ruach, see TDNT 6:332 ff. *Theological dictionary of the New Testament*. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin. (G. Kittel, G. W. Bromiley & G. Friedrich, Ed.) Vol. 6 p. 333). Grand Rapids, MI: Eerdmans. and TWOT 2131 Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999, c1980). *Theological Wordbook of the Old Testament* Chicago: Moody Press.

ⁱ Louw, J. P., & Nida, E. A. (1996, c1989). *Greek-English lexicon of the New Testament : Based on semantic domains*. New York: United Bible societies. “πνεῦμα” 26.9

^j **His Son**: Here the reference is certainly to Yeshua as Messiah. However, the Term “Son” can also refer to the Kings of Yisrael, the Prophets of Yisrael and to the B’ne Yisrael by and large.

^k **Witness**: Here the allegorical interpretation can be understood to mean, that I call the Heavens (G-d) to witness... Isa 1:2 Listen, O heavens, and hear, O earth; For the LORD speaks, “Sons I have reared and brought up, But they have revolted against Me. Deu 31:28 Assemble to me all the elders of your tribes and your officers, that I may speak these words in their hearing and call the heavens and the earth to witness against them.

^l **Visit**: WE must use the temporal idea of a limited “visit.” This is because Hakham Shaul intends to “visit” the Romans on his way to Spain.

^m **Comforted together**: Here the allegorical and possible lexical interpretation, is for Hakham Shaul to be able to “pray together” with the Roman congregations.

ⁿ **Grammar**: This phrase in Greek a double negative. Hakham Shaul does not want them to be ignorant or without Da’at “intimate knowledge.”

determined to come to you many times, and was detained even until now; that I might make converts^a (fruit/harvest) among you also, even as I have among other Gentiles. I am a servant to both Hellenists and to Spaniards,^b both to the wise and to the foolish. So I am eager to Talmudize you^c in the Mesorah who are in Rome.

¹⁶ ¶ For I am not ashamed of the Master's Mesorah, for it is the virtuous power of God for strengthening everyone who is faithfully obedient, being proclaimed by^d the Jew first and also by the Hellenistic Jews. For by it the righteous/generosity of God^e is revealed from faithful obedience to faithful obedience, as it is written, "The righteous/generous will live by his faithful obedience."^f

ROMANS 1:18-20

For the revelation of God's wrath^g coming from the heavens is against all the wicked^h and unjust men who intentionally suppressⁱ the truth. This is because even intimate knowledge of God^j is evident to them, because God revealed Himself^k among them. For from the creation of the world, His invisible attributes, both His everlasting virtuous power and Divine majesty,^l are discerned^a clearly,^b being understood in the things

^a καρπός is no doubt used here as in Phil 1:22 to denote the return to be hoped for from apostolic labors, whether new converts gained or the strengthening of the faith and obedience of those already believing. . Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p.82

Cottrell and others see fruit or harvest as "converts" who are turning to "Christianity. This idea of becoming "converts" is correct. However, these converts are the conversions of Gentiles to Orthodox Nazarean Judaism rather than "Christianity." Cottrell, J. (1996-c1998). *Romans: Volume 1*. College Press NIV commentary Joplin, Mo.: College Press Pub. Co. Ro 1:13.

^b Both pairs denote the whole of Gentile humanity, but they represent different groupings of the same totality. Cranfield, C. E. B. (2004). *A critical and exegetical commentary on the Epistle to the Romans*. London; New York: T&T Clark International. p.83

^c I am eager to Talmudize you who are in Rome.

^d Instrumental Dative calls for the translation "by" rather than "to." See Moulton, James H, Wilbert F Howard, and Nigel Turner. *A Grammar of New Testament Greek*. Vol. III. Edinburgh: Clark, 1929. p 240

^e See "Abraham and the Righteousness of God" Gaston, Lloyd. *Paul and the Torah*. Vancouver: University of British Columbia Press, 1987. pp. 45-63

^f Cf. Hab. 2:4

^g G-d's wrath is often pictured and spoken of in terms of "G-d's rage" or "anger." There is an amazing difference in the nature of G-d as described in this passage. G-d's chief desire is to show His goodness to His creatures and for His creatures to feel His love. This is the true reason for the existence of the universe, cosmos. The "revelation" (apocalypse) of G-d's wrath against one of His creatures shows the magnitude of their crimes. Herein the creature has failed to understand the gift of the Yetser HaRa. The Yetser HaRa is given as a means of achieving the highest goals of our humanity, and not just to rebel against its creator. The topic of "G-d's Wrath against the wicked" starts here in Romans 1:18 and continues until 3:31.

^h ἄσεβεια – *asebeia* is generally translated as "ungodly." However, the root is stronger in intending that those being mentioned are the "wicked" Heb. *Rashim* (pl.). The *rasha* (sing.) is one who intentionally does evil against his knowledge of that which is good. This makes the *rasha* accountable for his actions and therefore liable for punishment.

ⁱ The English word "suppress" is from the Latin "sub" (down) *premere* (to press) *supprimere* – suppress. This word cannot convey the depth of meaning expressed by Hakham Shaul. The intentional withholding of truth is a most heinous crime. These men withhold the truth knowing the consequences of their actions and those who are affected by these subversive actions.

^j Intimate knowledge here means that "these men" who suppress the truth (i.e. the Torah – Written and Oral) know G-d as far as He is "knowable." However, even what they know they have subverted and suppressed.

^k G-d revealed His true nature and plan to them. Yet, they withhold the truth (i.e. the Torah – Written and Oral) from those who are subordinate to them.

^l For it follows of necessity that the Creator must always care for that which He has created, just as parents do also care for their children. And he who has learnt this not more by hearing it than by his own understanding, and has impressed on his own soul these marvelous facts which are the subject of so much contention—namely, that God has a being and existence, and that He who so exists is really **one**, and that He has created the world, and that He has created it one as has been stated, having made it like to Himself in singleness; and that He exercises a continual care for that which He has created will live a happy and blessed life, stamped with the doctrines of piety and holiness. Philo, A., & Yonge, C. D. (1996, c1993). *The works of Philo: Complete and unabridged*. Peabody: Hendrickson. p. 24

made, so that they are without excuse.

ROMANS 1:21-23

Because^c although they knew^d God, they did not^e honor^f him as God^g or give Him thanks, but they became vain^h (futile) in their reasoning,ⁱ and their unteachable^j minds (hearts^k) were darkened. Professing wisdom,^l they acted foolishly,^m and exchanged the glory of the immortal God with the images (idols) of corrupted humanⁿ beings,^o birds, quadrupeds and reptiles.

ROMANS 1:24-25

Therefore^p God^q gave^a them over to the immoral cravings of their minds^b (hearts), that their bodies^c would

^a Because Hakham Shaul is speaking on the deeper aspects of Remes, we can see that he is speaking of meditation on G-d and the aspects, which verge on So'od. Meditation and deep mental thought brings about a normal mysticism that reveals aspects of G-d's character that can only be revealed through allegorical comparisons.

^b καθορώ – “to look down,” perceive etc. The best understanding, we can derive from this sentence is that there are those who have transcended great heights and are able to see from “above” per se. To these souls, G-d is “clearly” seen, or intimately known. Hakham Shaul is not suggesting that the subversive men who suppress the truth (i.e. the Torah – Written and Oral) are capable of this mental level. He here shows that there are those who do have this capacity and will appropriately worship and honour G-d.

^c Διότι – *dioti* = “because” on account of; a marker of cause or reason.

^d Generally associated with “Da’at,” here is in the negative showing an absence of “Da’at.” In other words, the pagan view of G-d is distorted and devoid of true “Da’at.” The “wisdom” of pagan humanity can never “know” G-d. Their “wisdom” is not Biblical, Jewish Hokhmah. Failure to find true wisdom is due to the absence of the Mesorah among the Gentiles. **Eph 1:17 the Father of dignity grant you the power to comprehend through the Oral Torah, and His agents Chochmah, Binah and Da’at.** The wisdom of the world, philosophical or otherwise cannot “know” G-d. In other words, the world (kosmos – pagan earthly system) cannot even achieve the level of “Da’at.” herein is the blinding “veil” which covers the minds of the unfaithful. cf. 2 Cor. 4: 3ff once the Mesorah is shined on the soul of the “Gentile” the true nature of that soul shines forth. If the resident soul is that of the Nefesh Yehudi that Neshamah will embrace the Torah, Oral and Written.

^e Because they knew, they did not conduct themselves accordingly.

Γνόντες, the aorist participle is used since their experience of God has necessarily always gone before their failure to recognize its true significance and act accordingly. Canfield, C. E. B. *A Critical and Exegetical Commentary on the Epistle to the Romans*. The International Critical Commentary on the Holy Scriptures of the Old and New Testaments. London; New York: T&T Clark International, 2004. p. 116

^f Praise, glorify, honor and magnify. Δοξάζω also means to “believe in.” Therefore, we have the connotation of pagans and Gentiles not believing in G-d. They had enough knowledge of G-d to know to give Him due benevolence, however, they failed/refused to do so. The phrase implies giving thanks for G-d's actions towards man, i.e. His loving-kindness, “good.” Cf. Luzzatto, Moshe Hayyim. *Derekh Hashem / the Way of God / by Moshe Chaim Luzzatto; Translated and Annotated by Aryeh Kaplan; Emended by Gershon Robinson*. Jerusalem; New York: Feldheim Publishers, 1998. pp. 37-41

^g The article τὸν θεὸν implies the “true G-d.” Shedd, William G. T. *Commentary on Romans*. Wipf and Stock Publishers, 1999. p. 22 fn. #4

^h Cf. D’barim (Deut) 32:21; Yermi’yahu (Jer.) 2:5

ⁱ Διαλογίζομαι implies that they have no ability to conceive of G-d. This means that the “Da’at” intimate knowledge they would possess is not available to them. In the Nazarean Codicil διαλογισμός – *dialogismos* is only used in the negative sense for evil thoughts or anxious reflection. G. Schrenk TDNT 2:96

^j What we translated here as “unteachable” bears stronger language in Hebrew. The words “stupid,” “wicked” and “fallen.” ἀσύνητος takes on the connotation of being without or in opposition to the wisdom of the teacher (Hakham). As such, we note that Hakham Shaul refers here to those who have an unteachable spirit.

^k The “heart” is the center of “inner life.” Morris, Leon. *The Epistle to the Romans*. Reprint edition. Grand Rapids, Mich.; Leicester, England: Wm. B. Eerdmans Publishing Co., 2012. p. 85

^l Professing to have Hokhmah

^m To be recalcitrant

ⁿ Aramaic *talya*; “lamb, kid” (possibly young bull or calf) or “young boy.” This will bear a greater importance below.

^o φθαρτός – *phthartos* is used of that which is corruptible and perishing.

^p The response of G-d is against the wicked men (Jannes and Jambres) who vehemently opposed the truth, i.e. Torah.

^q Note that no intermediary or intercessor could intervene. This is the action of G-d upon the deserving wicked. What is evident contra Dodd is the “judgment of G-d” as a judicial act. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p. 55. However, we must refer to the opening pericope of our present Igeret (Letter) to the Romans. Romans 1:1 “Hakham Shaul, a **courtier**

become reprehensible^d among themselves, who exchanged the truth of God with (for) a lie, and worshiped and served^e the creature (i.e. the Golden calf.)^f rather than the Creator, who is blessed for eternity.^g Amen.

ROMANS 1:26-27

It was for this reason; God gave them over to their corrupt passions. For their women exchanged the natural^h relationsⁱ for those contrary to nature,^j and likewise also the males, abandoning the natural relations with the female, were inflamed in their desire toward one another, males with males committing the shameless deed,^k and receiving in themselves the penalty that was necessary for their error.

ROMANS 1:28-32

And just as they did not see fit to recognize God, God gave them over to a debased^l mind,^m to do the things that are not proper, being filledⁿ with all unrighteousness,^o wickedness, greediness,^p malice,^q full^r of envy,^s murder, strife,^t deceit, malevolence.^u They are gossipers,^v slanderers,^w haters of God,^x insolent,^y arrogant, boasters, contrivers of evil, disobedient to parents,^z senseless, unfaithful, heartless, unmerciful, who, although they know the requirements (of the Law) of God, that those who do such things are worthy of

of Yeshua HaMashiach, called to be a Sh'liach, set apart by the Mesorah of God.” Hakham Shaul’s language is judicial. Therefore, we must read certain phrase as if we were in a judicial setting. Regardless the act is deliberate and a reaction to the conduct of the wicked.

^a According to Dodd **παραδίδωμι** – *paradidomi* the disastrous progress of evil in society is presented as a natural process of cause and effect, and not as the direct act of God. Dodd, C. H. *The Epistle of Paul to the Romans*. 7th Edition. London : Hodder & Stoughton, 1940. p.55 However, we must assert that this “cause and effect” is middah kneged middah” and in turn the “judgment of G-d. Yet we must also concede to understand that actively judges the wicked.

^b Hakham Shaul shows that the mindset of these men who resemble Jannes and Jambres in character is very corrupt. *Because men are such fools and that is why God has given them over to the filthy things their hearts desire. And they do shameful things with each other.*

^c Hakham Shaul outlines idolatry in perfect clarity. However, the idolatry that he is outlining is not the idolatry that the B’ne Yisrael has ever succumbed too. The present “idolatry” is in every sense true idolatry; however, the circumstances mentioned by Hakham Shaul are “pagan idolatry” rather than what Yisrael has experienced. As such, pagan idolatry results in the deprivation of the human body created after the “image” of G-d. Furthermore, the deprivation of the “body” becomes communal and therefore, obliteration of societal ethics and mores.

^d They do shameful things with each other.

^e Abodah Zarah

^f As noted above this is an exact statement for understanding the true nature of idolatry. Humanity that follows the creation rather than the Creator is a civilization of idolatry.

^g The contrast of G-d’s wrath is given in terms of **Creator, who is blessed for eternity**, meaning there is no end to His blessings.

^h **φυσικός** – *phusikos* the natural “physical” use of the body.

ⁱ Hakham Shaul shows here that the Gentiles had adequate knowledge for discerning natural sexual intercourse.

^j Contrary to the natural order of marital relationships between husband and wife

^k Hakham Shaul clearly means ‘in accordance with the intention of the Creator’ and ‘contrary to the intention of the Creator, respectively.

^l A mind that has been put to trial, judgment and declared unfit or unworthy

^m That which is the equal of the Hebrew word “Ra” meaning vain, empty and “wicked”

ⁿ Here the idea is that of a vessel filled with something to the point that it cannot receive anything more.

^o Lawlessness

^p Some scholars believe that idolatry is associated with “greed.”

^q generally translated as “maliciousness,” “evil” and “wickedness

^r Constantly engaged in envy

^s The state of being filled with a jealousy of what others possess. Desiring others to lose their place and possessions

^t Variance, contention, strife, wrangling etc.

^u The quality or state of wickedness, baseness, depravity, wickedness, vice

^v **ψιθυριστής** – *psithuristes* contains the idea of whispering in someone’s ear “psssit”

^w Those who speak evil when not in the presence of those they are slandering

^x Hateful to God, exceptionally impious and wicked

^y Those who are filled with self-importance and pride

^z Speaking of those who have the an anarchist spirit or attitude

death,^a not only do they do the same things, but also they approve of those who do them.

^a Hakham Shaul is not speaking of simple death. Here he intimates that the souls of these individuals should be destroyed, or brought to the state of non-existence i.e. cast into the prison of Dumah.