

My personal study notes in Romans

Romans is **Romiyah** in Aramaic.

Paul originally wrote this in Aramaic as we know he would NEVER have used pagan names for the Father and Son.

The Roman congregation was the only one not directly founded by one of the apostles. It would seem that at the time of the events of Acts 2, some of the Jews who came from Rome to Jerusalem for the feast of Shavuot, became believers. They returned to their city and began a congregation. By the time of Paul's letter, the congregational makeup most likely had a gentile majority, though the leadership probably was still in Jewish hands.

Unfortunately, the congregation was not properly established by apostolic authority and had developed internal problems. This is the purpose for which Paul wrote the book of Romans

A great influx of gentile believers entered their "new faith" directly from the pagan Roman world, full of its anti-Jewish prejudices and knowing almost nothing of Torah.

With the war of 132 AD, Jerusalem was literally "plowed under," by the Romans and renamed Aelia Capitolina. Shrines to the Roman gods, Jupiter and Venus, were erected. What little was left of the community of Jewish believers in Yahshua was wiped out and soon replaced with a very Roman non-Jewish (highly pagan) "church." Rome went on to wipe out most of Judea, destroying 985 towns and killing over a half million Jewish men. (3) Even more died later from starvation, disease and fire. (wonder why the Jews are suspicious of Christians?)

Rome went on to pass harsh laws banning worship on the Sabbath, the Jewish (Biblical) feasts, public Jewish rituals, and reading of Torah. (This is part of the reason Sunday worship replaced the following of the Friday to Saturday evening Sabbath.) Jews, including those who followed Yahshua, weren't allowed within 150 miles of the city. The lineage of Jewish successors to Yahshua and Ya'acov ended and a string of gentile "popes" soon followed. (Yashanet)

The leadership of this new gentile "church" was quick to embrace the Roman government's position regarding Jews and was overtly hostile to anything Jewish, including the Torah. Numerous false doctrines were established as early as the second century. Among these were the teachings that "the Law" was actually given as a punishment to the Jews, that Jerusalem had been destroyed and taken from the Jews due to their sin, and that the "Church" had replaced Israel as Yahweh's people.

Paul wrote several epistles while in prison in Rome, He was beheaded by Nero in Rome in 67 AD.

v.1-7 can be condensed to its essentials without all the punctuation which did not exist in the original Greek as follows:

*"Paul, slave of Messiah Yahshua, apostle by Yahweh's calling, set apart for the work of proclaiming Yahweh's message of good news ... in order to bring about, for his name's sake, **obedience of faith** among all the gentiles, among whom you also are, you who are called of Yahshua the Messiah.*

This was directed toward the gentiles as the Jews were already in obedience to the faith by keeping Torah. (Actually, the Jews were keeping Talmud, not Torah).

The word translated "Apostle" is the Greek word *apostolos* which means "sent one". The Hebrew equivalent is *Shalach* which means to "stretch out" The root word (שלח) or שלח means 'sending or stretching forth'. The ancient understanding would be "shoots of a plant". The scripture [Jer 17:8](#) is a good example of this concept where the word spreadeth out if the word *Shalach*.

One of the key misunderstandings regarding Paul, is the idea that as "apostle to the gentiles," he was bringing the non-Jewish world some alternative to the existing faith of Israel. Paul's mission to the gentile world was on behalf of Israel.

The "gospel" message is not the "death, burial and resurrection" of the Messiah. Those events are Yahweh's confirmation that Yahshua was/is indeed His Messiah. Rather, the "gospel" (*besorah* - good news) is directly tied to the final 1000-year Shabbat (the Millennium) when Yahweh's process of *tikkun* (repair) comes to its fulfillment. At this time Yahweh's name is made One:

Zechariah 14:9 - *And Yahweh shall be king over all the earth: in that day shall there be **one** Yahweh, and his name **one**.*

Yahweh did not change or start over. He did not do away with the faith of Israel in favor of a new gentile "Church." Bringing gentiles into the faith of Israel was foretold by the prophets.

v.8 The whole world here would have been the Roman empire.

v.13 Gentiles is 'ethnos' or nations.

v14 According to 1 Maccabees 12, Many of the Greeks were Israelites.

The barbarians were non-Greeks, so why the distinction if the Greeks were not descended from Israel. It is likely that in the first century it was understood that the Greek was a Greek Israelite.

v.16 "and Aramean" is added in Greek and Aramaic versions. The Arameans were the actual ancestors of the patriarchs of Israel as recorded in the Torah.

Areus, king of the Spartans, to Onias, the high priest, greetings. It has been discovered in a document concerning the Spartans and Jews that they are brothers, and are of the race of Abraham." I Maccabees 12:20-21.

v.17 [Hab 2:4](#); [Gal 3:11](#);

v.18 [Heb 10:38](#) Those who know the truth but sin anyway will incur the wrath of YHWH. There is no sacrifice for willful or intentional sin. See also [2Th 2:10](#)

v.20 Theiotes is a noun which means DIVINITY, DIVINE NATURE, not Godhead. This verse tells us that even YHWH's eternal power and THE THINGS RELATING TO Him and proceeding from Him can be understood, so that people are without excuse.

v.21 speaking of Israelites who once knew Yahweh and their hearts became darkened.

v.22 This pretty well describes the educated who claim to be wise, but deny the existence of YHWH. [Psa 14:1](#); [Psa 53:1](#). The bible calls them fools.

v.23 substituting an idol for the worship of Elohim. The elite go each year to Bohemian Grove in California and worship before a giant owl they call Moloch.

v.24 The activities at Bohemian Grove are pretty much described here.

v.25 Torah is truth - [Psa 119:142](#)
They changed the truth that was given to them in the past into a lie.

v.26-27 Homosexuality. They burned in the excitement (lust) of their minds doing what was indecent (unseemly) The Greek word here is "aschomosune" which implies the pudenda.

v.28 reprobate means they can no longer tell the difference between good and evil.
The word translated "reprobate" is the Greek word 'adokimos' which literally means "tested and proven to be false or unacceptable". Also, disqualified.

v.29-32 All these things are things of unrighteousness.

- * **Unrighteousness** (adikia) - a deed violating law, injustice, moral wrongfulness.
- * **fornication** (porneia) - Adultery and incest (Hebrew 'zanah')
- * **Wickedness** - (Poneria) - depravity
- * **Covetousness** - (Pleonexia) - greedy desire to have more.
- * **maliciousness** (kakia) - ill will
- * **Envy** (phthonos) - envy, resentfulness
- * **Murder** (phonos) - murder, slaughter
- * **Debate** (eris) - strife, quarreling
- * **Deceit** (dolos) - guile, subtlety
- * **Malignity** (kakoetheia) - depravity
- * **whisperers** (psithuristes) - slander, Heb-lashon hara (evil speaking).
- * **Back biters** (katalalos) - defaming, evil speaking (lashon hara).
- * **Haters of Elohim** (theostuges)
- * **Despiteful** (hubristes) - insolence, insulter
- * **Proud** (huperephanos) - haughty, thinking himself better than others.
- * **Boasters** (alazon) - braggers
- * **Inventors of evil things** (epheuretes kakos) * **Disobedient to parents** (apeithes goneus)
- * **Without understanding** (asunetos) - wickedly stupid or foolish.
- * **Covenant breakers** (asunthetos) - any covenant - marriage, Torah, severing an agreement.
- * **Without natural affection** (astorgos) - no real love for family or friends.
- * **Implacable** (aspondos) - truce breaker - without a treaty or covenant.
- * **Unmerciful** (aneleemon) - cruel, merciless

v.32 They know that these things are against YHWH's laws and are punishable by death, but don't care and violate them also having pleasure in seeing others that do likewise.

Chapter 2

v.1 There were no chapter and verse numbers in the originals, so this is just a continuation of the thought in [Rom 1:32](#).

One who judges another for doing these things stated in [Rom 1:29-31](#) and does the same is also without excuse before YHWH.

v.2 The torah is truth [Psa 119:142](#) and we will be judged for breaking it as the definition of sin is violation of Torah. [1Jo 3:4](#)

v.3 Judge not lest you be judged the same way, if you also do the things you are judging your neighbor for. [Mat 7:1](#); [Luk 6:37](#). This is not talking about judging wrong, but judging wrong when you are guilty of the same things. We are to judge evil.

v.4 This is neglect of the grace of YHWH which leads to repentance.

v.5 But your callous and unrepentant heart causes you to store up the wrath of YHWH against you.

v.6 Even believers will be held responsible for their actions after salvation. [Psa 62:12](#) [2Co 5:10](#);

v.7 Those who have endured in well doing seek honor, dignity and eternal life. [Luk 8:15](#)

v.8 The Torah is truth. "Apeitheo" is translated correctly here. It is translated as "Believeth not" 9 out of 16 times it is used in the NT.

[Psa 119:142](#) Thy righteousness *is* an everlasting righteousness, and thy Torah is the truth.

v.9 Both houses of Israel will enter into the Great Tribulation. The rapture theory is unscriptural. Gentile here means "Greek" (hellen) and the Greeks were descendents of the northern tribes of Israel.

Paul was probably at Corinth when he wrote the epistle to the Romans. There were 3 classes of people there, Greeks, Romans and Jews.

v.10 also the Aramean - see note on Rom. 1:16. The Arameans were the actual ancestors of the patriarchs of Israel as recorded in the Torah.

v.11 Yahweh is impartial to the Jew and non Jew alike.

v.12 Whoever misses the mark without Torah will perish without Torah. We who sin having Torah will be judged by the Torah. [1Jo 3:4](#)

Those who do not follow Torah will perish because Yah's commandments are in the Torah. Those who do follow Torah will be judged by it because it is the Torah that tells us what sin is. So where does this leave the Christian who believes the law is abolished? Paul says they will perish without the law. And those who sin in the law will be judged by that law. What law? The word here is "nomos" which means the Torah.

v.13 How can you be a "doer" of the Law (Torah) if you think it was abolished? Doers of the Torah are the ones justified. This also confirms the scriptures in [Rev 12:17](#); [Rev 14:12](#); [Rev 22:14](#); and [Mat 19:17](#) . You need to do both, have the testimony of Yahshua and keep the commandments of Yahweh. His commandments are in Torah. Else you will never enter into the New Jerusalem as the bride of Yahshua.

14 Gentile (Goyim) means a non covenant person. You can't be a believer and still be a gentile. When you become a believer, you become Israel. See [Rom 11:17-24](#)

These Gentiles don't have the written Torah, but naturally do the things of the Torah which evidences that YHWH has placed the Torah in their hearts. Their conscience tells them what is right and what is wrong.

I think the Torah written upon our hearts is our conscience. We all have it placed within us to discern right from wrong. Right is the principles laid out in the Torah.

v.15 See [Isa 51:7](#) ;[Jer 31:33](#); [Heb 8:10](#); [Heb 10:16](#); . I frankly don't see Yahweh's Torah written in the hearts of most professing Christians as they don't keep the major parts of it. We have the earnest or down payment of the spirit, but the full measure will come at the marriage supper of the lamb and the ratification of the renewed covenant.

Pauls says it shows the *work* of the Torah written on their hearts. Obviously, it is only a working as these Gentiles will obviously need to be taught the details of Torah. They have the desire to follow Yahshua and Torah, but not the knowledge of all it's inner workings and precepts.

v.16 Judgment at the bema by Yahshua

v.17-20 Paul is reaffirming that the Jew who rests in the law (Torah), knows the will of Elohim and approves the more excellent things with his being instructed out of the Torah. And he is confident that he is an instructor to the blind and those in darkness. The Jew, he goes on to say has the form of knowledge and truth in the Torah.

v.21-24 But what Paul is saying here is that the Jew who knows and teaches the Torah (law) and who does not obey it causes the name of YHWH t be blasphemed among the gentiles.

v.23 Breaking the Torah dishonors Yahweh.

v.24 Shows that these Romans who Paul is writing to were actually Israelites. (See also [Mal 1:11-12](#) and [Eze 36:22](#)). He is identifying them as the very ones that desecrated Yahweh's name in [Eze 36:20-23](#)

The Septuagint reads: "*The name of Yahweh is blasphemed among the Gentiles because of you.*" ([Isa 52:5](#))

v.25 circumcision does you no good if you don't keep the Torah.

Akrobushtia (uncircumcision) Strong's #203: one who is a believer, having the knowledge of the Torah and principles of God but by not valuing their inheritance began mixing holiness with unholy lifestyles became enticed and fell away into lawlessness. By acting as an uncircumcised he tossed away his circumcision. Through repentance the akrobushtia began to return to Torah and the principles of YHVH and once again becoming circumcised in heart.

A **peritome** (Circumcision) Strong's #4061 is one who is a believer walking in the principles of God that were given at Mt Sinai and who is able to rightly understand and correctly teach these principles of Torah to others. (Parkers)

v.26 Paul appears to be saying here that an uncircumcised gentile who keeps Torah, is counted as circumcised.

v.27 So shall not those uncircumcised who do what's right according to Torah even though they don't have it be a judge against you who have the law and don't keep it?

v.28 True circumcision is of the heart.

v.29 Following *in the spirit* means performing the commandments *in faith* as part of a proper relationship to the One true Elohim. This means not only keeping the Torah's minimal requirements, but going beyond them, as Yahshua taught in Matthew, chapters 5-7.

In Hebrew thought, the letter of the law is simply letters on parchment. The letter of the law is Torah without the Spirit. The Spirit of the law is Torah engulfed by the Spirit.

Circumcision was the sign of the old covenant. If you want to join the old covenant, be circumcised. The renewed covenant is joined by the shed blood of the Messiah, not your own. If you are being circumcised to join the Renewed covenant, whose blood are you shedding?

Chapter 3

v.1 They have the Torah.

v.2 The Peshitta adds "and the first to believe in His word."

The Jews have the oracles (**Torah**) entrusted to them, Ephraim has the Messiah. They both need the other to be complete.

v.3 The unbelief of some Jews does not nullify the promises of YHWH.

v.4 [Psa 51:4](#); [Psa 62:9](#)

v.5 If our unrighteousness demonstrates the righteousness of YHWH, what shall we say? Does that make YHWH unrighteous who punishes us (for sin)? Paul is speaking hypothetically as a man might reason.

v.6 Of course not. How else can He judge the world for their disobedience and evil?

v.7 A lie is the direct opposite of truth. If YHWH's righteousness (truth) is more apparent by mans unrighteousness (lie), why is man then judged as a sinner?

v.8 Twisting Paul's words. This is a sobering warning to all those who insist and teach that Paul's epistles negate the Torah. Remember, sin is defined as the violation of Torah. [1Jo 3:4](#)

v.9 All have sinned and come short of the glory of YHWH. [Rom 3:23](#); [Rom 5:12](#) The word translated "Gentile" should be "Greek".

v.10 [Psa 14:1-3](#); [Isa 64:6](#)

the Romans 3:10-11 sentiment – as it stands – contradicts the assessment of other scriptures, including Yahusha's own words in e.g. [Mat 13:17](#) and [Mat 23:35](#), and oddly even [Psa 14:5](#), as well as various NT people, of persons being righteous. (Fernie)

v.11 [Psa 14:1-3](#); [Psa 53:1-3](#);

v.12 They have strayed from the truth and have become as it is written in Hebrew *neelachu* "putrid or corrupt", like rotten fruit. [Psa 53:3](#)

The LXX has for Psalms 53:3, "They have all gone out of the way, they are together become unprofitable; there is none that doeth good, there is not even one."

v.13 This expression is taken from the Septuagint [Psa 5:9](#). Paul often quoted from the Septuagint, the Greek version of the Tanakh (Old Testament).

v.14 [Psa 10:7](#); [Mat 12:34](#)

v.15 [Isa 59:7-8](#); [Pro 1:16](#);

v.16 This is also found in [Isa 59:7](#). It describes men's ways who do not know YHWH. [Mat 7:13](#)

v.17 Again, Paul quotes Isaiah [Isa 59:8](#)

v.18 There is no fear of Elohim because they don't believe He exists. [Psa 36:1](#) Human depravity knows no bounds. [Jer 17:9](#)

v.19 To be "under the law" is to be relying upon their own righteousness and Torah observance for their salvation. All have sinned and have the penalty of death pronounced upon them. This is why Yahshua came. He paid the penalty we couldn't pay.

Therefore, you can't be saved by keeping the law, because all have sinned. You can only be saved by the grace of Yahweh and the shed blood of Yahshua.

This is a simple concept to understand, but so many have trouble with it. They think the one excludes the other.

However, you must also keep the law as seen in [Rev 14:12](#), [Rev 22:14](#) and [Mat 19:17](#). You can't keep the commandments of Yahweh without keeping the law (Torah). If you love him, you will keep His commandments. ([Joh 14:15](#); [1Jo 2:3](#) [1Jo 5:2-3](#)).

The Aramaic reads: But we know that what the Torah said, it said, to those who are in the Torah:

that every mouth might be shut,

and the entire world might be found guilty before Eloah.

(Rom. 3:19 HRV)(Trimms translation) The phrase "under the law" was actually read into each of these three verses by the Greek translator as it also was in [1Co 9:21](#) and [Gal 3:23](#)

v.20 **The very definition of sin is the breaking of the law** (Torah). ([1Jo 3:4](#)). How can you sin if it is abolished?

You are not saved by keeping the law (the blood of Yahshua does that), the law tells you what sin is. Now doesn't it stand to reason that we keep the law which keeps us from sinning?[Psa 143:2](#)

Here we see that we do not gain our salvation by keeping the Father's law, but the verse says that we know what sin is by knowing YHWH's law (Torah).

v.21 This should read "apart from the law".

(The Scriptures '98+) But now, apart from the Torah, a righteousness of Elohim has been revealed, being witnessed by the Torah and the Prophets,

This is YHWH sending His son into the world to die for our sins because the penalty for sin (violating Torah) is death. It was foretold by the prophets in the Torah.

v.22 He is our righteousness. See [Isa 54:17](#)

Our faith in the saving sacrifice of Yahshua demonstrates the righteousness of YHWH. We are redeemed from the curse of the law which is "death" for breaking it.

v.23 This is not a "New Testament" teaching:([1Ki 8:46](#); [Ecc 7:20](#) ; [Isa 64:6](#))

All have sinned and fall short of the approval of Elohim.

v.24 We are made right by the sacrifice of Yahshua and our belief and reliance upon him and that sacrifice for us. [Joh 3:16](#) and many others.

v.25 [Isa 43:25](#) The animal sacrifices were a picture of what Yahshua would do for us. Without the shedding of blood, there is no sacrifice for sin. [Lev 16:15-16](#); [Heb 9:22](#)

It is the blood that makes atonement for our souls [Lev 17:11](#)

v.26 Paul declares that YHWH is righteous. He is just and justifies those who believe in His son Yahshua.

v.27 None can boast of his own righteousness or Torah keeping.

v.28 If you are thinking this is saying it is not necessary to keep the law, then reread [Rom 2:13](#) and see how you can reconcile the two statements. Also read [Rom 3:31](#).

I believe this verse was also a rhetorical question as was the preceding verse and also the one that follows. This verse probably should have had a question mark instead of a period. Remember, there was no punctuation in the original Greek and was later inserted by the translators. It is easy to see why they would put a period here to justify their assertion that the law was abolished and Torah keeping was no longer necessary.

Remember that Peter said that Paul says things that are hard to understand that unlearned men twist to their own destruction. ([2Pe 3:16](#)). Also read [1Jo 2:4](#) . It says that if you don't keep the commandments, that Yahweh doesn't even know you. You will also find this spoken in [Mat 7:23](#) (iniquity means Torahlessness). He told them to depart from Him, that he never knew them. You have to weigh the bulk of scripture and not just one or two verses where you think Paul is saying something different.

If Paul taught that the law was abolished, then why did he continue to keep it? Why did he keep the days of unleavened bread of [Act 20:5-12](#)?

We are made right by our faith in Yahshua, not our Torah keeping because no one has ever kept it perfectly, except Yahshua. But do we keep violating Torah? YAH forbid. Read [Rom 3:31](#); [Rom 6:15](#); [Rom 7:7](#); Remember the very definition of sin is the violation of Torah. [1Jo 3:4](#)

Paul argues it is not the "works of the law" (ie religious halachic observance) that makes one tsadiq (righteous). "Works of the law" has erroneously been interpreted to mean "works of the Torah", this is very misleading, one could then assume then that "works of Torah" are not required in Mashiyach. This would mean that it would be ok to steal, lie, commit adultery, and violate Torah because no one in Mashiyach is under the "works of Torah". But Paul is referring to the "Works of Tradition" and referring to those who trust in the "works of Tradition" to establish their righteousness, outside of Mashiyach. Righteousness comes about through Faith, Faith grows through learning and observing the things of YHWH, not the things of man's traditions.(Barush Ben Daniel)

v.30 All are justified by faith in Yahshua.

v.31 Faith in Yahshua brings us back and establishes Torah.

Paul uses the strongest language to say that the **law is not made void by faith**. He says NO WAY!

[Psa 19:7](#) says the law is perfect.

This would have been the perfect opportunity for Paul to say faith in Yahshua replaces the Torah, but he said just the opposite.

Chapter 4

v.1-2 There were no chapter and verse numbers in Paul's original writings. Paul's statement here is a continuance of his previous ones regarding, *"works apart from faith as a means to earn salvation*.

The Mosaic law had not been given at this point to define sin.

v.3 He believed in the promise that his seed would become as the sand of the sea in many nations. [Gen 15:6](#) If Abraham had simply just believed YHWH and not acted upon His instructions by leaving his homeland, his past and his aged father behind, that would not have constituted true belief. Belief requires action. [Gen 12:1-3](#),

v.4-5 Paul is not presenting an argument of "Law versus Grace." This idea, (that there is such a thing as "law versus grace") is taught throughout much of Christianity. It is a theology that pits Yahweh's Torah against His mercy, which is something completely contrary to the Hebrew Scriptures, that instead reveal that Yahweh gave His Torah out of His mercy.

v.5 [Gen 15:6](#)

v.6 [Psa 32:1-2](#): This righteousness does not come from obeying the law. That would be something "earned". But righteousness is a gift for being obedient to YHWH's laws.

v.7 This comes about by faith in the atoning blood of Yahshua and true repentance of one's sins. The person who does this is called blessed. Yahshua died for the unrighteous which we were. [Rom 5:6](#)

v.8 [Psa 32:1-11](#)

v.9 [Gen 15:6](#) But Abraham acted upon YHWH instructions. Saving faith is available to both the circumcised and uncircumcised alike.

v.10 His circumcision had nothing to do with it. He received the promises before he was circumcised. [Gen 12:3](#). He was not circumcised until about 14 years later.

He received circumcision as a sign, as a seal of the righteousness he had been credited with on the ground of the trust he had while he was still uncircumcised. This happened so that he could be the father of every uncircumcised person who trusts and thus has righteousness credited to him. AND AT THE SAME TIME be the father of every circumcised person who not only has had circumcision, but also follows in the footsteps of the trust which Abraham our father had when he was still uncircumcised (He is the Father of both).(Parkers)

v.11 Circumcision was a sign or token if the righteousness imputed to him that all who believe, circumcised or other might also have righteousness imputed to them too.

v.12 The Jews say Abraham is the father of all, **באים אחריו כאמונתו**, "that go after him in his faith".

v.13 This promise was made though the Abrahamic covenant before the law was even given. It was also unconditional.

v.14 What Paul is saying is that if only Torah keeping was required to be heirs of the promises, then the promises would not be of faith, but of debt.

v.15 See [1Jo 3:4](#) - **sin is the transgression of the law.** You can't sin if there is no law, because the law is what defines sin. If the law is abolished, then there is no sin. So why then is YHWH coming to take vengeance on sinners at the end of the age. It is because the law works wrath and therefore is still in effect. We still have to keep the Commandments. [Rev 14:12](#), [Rev 22:14](#) and [Mat 19:17](#).

He that turns his ear from hearing the law, even his prayer is abomination. [Pro 28:9](#)

v.16 All who follow in Abrahams footsteps, whether his seed or not may be justified as he was.

v.17 [Gen 17:5](#); [Eph 2:1](#), [Eph 2:5](#)

v.18 [Gen 17:5](#); [Gen 15:5](#)

v.19 [Gen 17:17](#); Sarah laughed too [Gen 18:12](#) But Abram and Sarai must have doubted it meant through Sarai because she gave her handmaid Hagar, the daughter of Pharaoh, to him to make it come true, at least for Abram. [Gen 16:1-2](#)

v.20 He believed YHWH, but wondered how it would happen seeing him and his wife well past child bearing age. Sarah was the one who weakened seeing that she was barren and gave Hagar to him to make things happen.

v.21 Abraham did not doubt YHWH

v.22 [Gen 15:6](#)

v.23-25 It was not written for the sake of Abraham alone, but to all of us who have faith in Yahshua and the imputed righteousness of YHWH.

Chapter 5

v.1-5 "Therefore" Paul connects this with the last chapter. Having explained we are saved by faith/trust in 1:18-4:25, he now goes on to explain what righteous behavior entails in chapters 5-8.

The idea of "faith," in the Judaism of Paul and Yahshua, is not simply "believing in certain facts," but also agreeing to trust Elohim and walk in obedience to His ways

v.6 We were powerless to save ourselves when in the appointed time Yahshua came to die for the unrighteous (all of us). [Gal 4:4](#)

v.7 The Peshitta says "for scarcely for a "wicked" man will one die:"

v.8 [Joh 3:16](#)

v.9 Here Paul was writing to believers... people who had repented, been baptized and received YHWH's Spirit. Verse 9 makes very clear that we are NOT YET "SAVED" at the time when we are already justified! Verse 10 REPEATS THIS POINT ... we are not yet "saved" at the time we are reconciled to YHWH.

v.10 Yahshua is our Yom Kippur sacrifice.

v.11 Atonement - restoration to divine favor.

v.12 Sin entered when Adam transgressed and the penalty is death. Through Adam all men are condemned to die as all are sinners.

v.13 Sin was in the world before the law was given, but since there was no law, there couldn't be a law breaker. Hence, sin is not imputed. Sin is defined as the breaking of the law. It is disobedience to YHWH [1Jo 3:4](#)

v.14 A period of 2500 years. Men died because of Adams sin. Adam had been taught right from wrong and this was known to all men during this period. They could obey YHWH or not.

v.15 This is the first place that the contrast between the fall of Adam and the restoration by Yahshua is discussed.

v.16 *The first part [Rom 5:15](#) was, that the evil consequences flowed from the sin of one man, Adam; and that the benefits flowed from the work of one man, Jesus Christ. The point in this verse is, that the evil consequences flowed from one crime, one act of guilt; but that the favors had respect to many acts of guilt. The effects of Adam's sin, whatever they were, pertained to the one sin; the effects of the work of Christ, to many sins. (Barnes)*

v.17 This is the same idea as of the preceding verse.

v.18 As all men were under the death penalty for their sins, the gift of righteousness of Yahshua is imputed unto us who believe.

v.19 As Adams sin made us all sinners, the obedience of Yahshua to YHWH, the Father, many are made righteous.

v.20 The Mosaic law which spelled out sin.

v.21 As sin reigned unto death, the grace of YHWH would also abound through righteousness unto life eternal.

Chapter 6

Romans 6:1-16 -- *Now that we are following Yahshua, and "of the Spirit," we are not free to break Torah and sin. Yahshua came to redeem us from our lawbreaking-NOT the law. Yahshua did not free us to sin, but to free us from sin.*

v.14 to be under the law is to still be subject to the death penalty for breaking it. They are those relying upon the law for salvation. Being under grace is not being under the penalty for breaking the law. We no longer obey the law to be saved, but obey because we have been saved.

The law of sin is not the Torah itself, but that which enslaved us.

Paul tells the gentile believers that they are to follow Yahweh's ways as taught in the Torah, and not the way of the world (i.e., sin), because they are under grace

The term "*not under law*" does not mean, "not having to follow Yahweh's Torah." This would be heresy to a Jewish rabbi such as Paul, and would contradict Scriptures such as: Rom 3:31 Rom 7:12, Rom 5:14, ; Rom 7:22 Rom 7:25 ;Rom 8:4 Rom 8:7 ;Rom 13:8-10 ; Mat 5:17-19, Mat 19:17; Joh 14:15, James chapters 1 & 2, 1Jo 2:1-7, 1Jo 3:4; 1Jo 5:2-3 and 2Jo 1:6

Grace is the same thing as forgiveness.

Does this mean that since we are no longer under the law, but under grace we can sin with impunity?

Paul answers this question in the next verse, Rom 6:15, and in verses 1&2. Also in Rom 3:31 . Paul certainly did not understand God's grace to do away with the law or to free us from keeping the law. Yahweh puts us under grace when we accept Yah'shua as our Saviour. Does that mean the law has been done away with now? Does that mean we can sin all we want to now? Does that mean we can now kill and steal and commit adultery? Please cross reference Rom 6:14 with Gal 3:13. We are redeemed from the curse of the law, not from obedience to the law. The curse of the law is death (Rom 6:23), and there's a curse upon those who transgress the law (Gal 3:10). Christ tasted "death for every man" (Heb 2:9). Thus He redeemed us from the curse of the law (death), and in its place provided eternal life! You see, Yah'shua did not make us free from the Law, but made us free from the law of sin and death (Rom 8:2). "Is the Law sin? Yahweh forbid!" (Rom 7:7). The law itself is not the curse, because of Joh 7:49

Don Esposito's HRB bible adds the words "penalty" and "breaking" which are not in the Greek.

The literal interpretation of this verse is as follows"

For sin not rule you: for you are not under Torah but under favor. Nothing is said about a penalty or breaking the Torah.

v.15 You don't break the law just because you are no longer subject to its penalty.

Here it is in a nutshell:

We can't be justified by keeping the law when we have already broken it. To be under the law is to be lost. You can only be saved by the grace of Yahweh.

Walking in the flesh is to be carnally minded. To be carnally minded is not to be subject to the laws of Yahweh. Therefore, those who walk in the Spirit are subject to keeping the law.

So this verse might be better understood if it were written this way:

Romans 6: 15 "What then? Shall we transgress the law and incur penalty because we are no longer scheduled to pay the penalty but have had our penalty taken away by the Messiah? By no means!"(Refiners Fire)

v.16 Lew White in his book *Fossilized Customs 6th ed*, writes:" If you are obeying Shatan by keeping the traditions he's using to deceive the whole world, then you are embedded in Mystery Babylon and are his bride, not Yahshua's."

Also, by keeping the 1st day (Sunday) as the Sabbath instead of the 7th day as per the Ten Commandments, one is obeying Constantine who mandated the change. Therefore they are yielding to Constantine, a pagan emperor. They become servants to him.

v.17 The only doctrine ever taught by Yahshua, Paul and the other disciples was from the Tenakh (Torah, Prophets and Writings).

v.18 We no longer have to sin. We are free from the death penalty which is due to sin.

Romans 6:17-23 -- *As followers of Yahshua, we are now to follow the righteousness of Yahweh's Torah as it is learned.*

v.19 Uncleaness is also caused by violation of the food laws.

v.20 Until Yahshua came, we were all servants of sin.

v.21 -23 We produced rotten fruit when we were steeped in sin. Rom 3:12; but now we are free from sin by obedience to Yahshua

and are now servants of the most high.

For the wages of violating Torah is death, but we have been redeemed by the gift of YHWH to eternal life. The death penalty is now gone for our Torah breaking. But we can't continue to sin after coming to a knowledge of the truth or there remains no more sacrifice for our sins. [Heb 10:26](#);
[Num 15:30-31](#)

In fact, there is no sacrifice for willful sin in scripture. Only unintentional sin could be atoned for with the sin sacrifice and the trespass sacrifice.

However, remember that Yahshua did forgive the woman caught in the act of adultery and that obviously was intentional sin.

Chapter 7

v.1 Paul is speaking to gentiles here. **We are dead to the law because the death penalty for breaking it has already been paid. When we repent and are baptized, we have freedom from the death penalty the law would bring.**

Romans 7:1-6 -- *We do not follow the Torah in the flesh, apart from trusting Yahweh (and thus face condemnation by its curse), but are to follow it in the Spirit. Paul takes up the point made in [Rom 6:14](#) about not being under the law, but grace to explain how those trusting in Yahshua are free from the law's condemnation (NOT "free from obeying Yahweh's Torah")*

In the analogy of the woman bound in marriage to a husband, the Torah does not represent the husband who dies.

Torah represents the legal framework which institutes the marriage. Paul explains that the woman is legally bound to her husband as long as he is alive. When he dies, this is no longer true and she is not subject to the penalties of Torah, should she remarry. (Yashanet note)

In every place where the phrase "the law" (in the KJV) occurs in these six verses (where the definite article 'the' is found in the Greek) the word the is Strong's G3588. According to Thayer's Greek-English Lexicon, this word "corresponds to our definite article 'the', which is properly a demonstrative pronoun ..." and can therefore mean this, that, which, who, as well as the. Indeed, the KJV translates this Greek word as 'the' in our passage under consideration in all places except in verse three where this word is translated (in the KJV) as the demonstrative pronoun that as in "that law." (Natan Lawrence)

v.2 Not the entire Torah, only that aspect of it. Here we find the phrase, "the [or this] law of her husband." Here Paul is talking about a specific **law pertaining to marriage** found in the Torah, and **not to all 613 laws contained in the Torah**

Same statement is found in [1Co 7:39](#)

v.4 The death is not to the Torah, but to the particular ordinance of a man and his wife. Since Israel was the adulterous bride, Yahweh couldn't take her back unless her husband died. That is what happened when Yahshua died. He paid the death penalty for his unfaithful fiancée (Israel). Now the way is clear for Yahweh to take her back.

Paul is saying that when a man becomes "dead to the Law," he "dies to sin" (by placing his trust in Yahweh's provision for salvation) He thus "removes himself from the judgment of Torah," and is no longer under its accusation and judgment.

Or to put it another way, Paul did not say that the law died or had passed away. He said that we died to the law, meaning that the judicial demands of the law, which identified us as sinners and demanded the death penalty. These judicial demands were fulfilled through the substitutionary death of Yahshua. (Craig Lyons)

v.5 Sin, defined by the law (Torah), brings the death penalty.

v.6 "But now we are delivered from the law", (the death penalty of the betrothed woman found in fornication) "having died to that in which we were held", so as to serve in the newness of spirit and not in oldness of letter."

Before we accepted Yahshua.

Oldness of the letter is walking in the flesh. The carnal mind is equated with not being subject to the law.

We are delivered from the condemnation of the Torah that came when we tried to follow it outside of faith and failed.

Because Yahshua paid the penalty (by His death), for our violation of Yahweh's Torah, we have been released from this death sentence. Those in the "Spirit" follow Torah. We are no longer to serve Yahweh in a lifeless spirit of self-righteous legalism, or misuse of Yahweh's Torah.

In Hebrew thought, the letter of the law is simply letters on parchment. The letter of the law is Torah without the Spirit. The Spirit of the law is Torah engulfed by the Spirit.

v.7 Sin is defined as the violation of Torah. ([1Jo 3:4](#))

Romans 7:7-21 -- *Although the Torah; a) served the purpose of condemning us, b) stirs up sin in us, and, c) cannot be followed in the flesh, the Torah in itself is the holy, just, good, ([Rom 7:13](#)), and is the spiritual lamp that is to light the path of lives (i.e., [Psa 119:105](#)).*

v.12 Which includes All 10 Commandments, including the Sabbath, the food laws, and the Moadim (Feasts of YHWH). ([Psa 19:7](#))

v.13 This passage teaches that our real enemy was sin, not the Torah. Because we are new creations in Messiah, our entire relationship to sin has changed. Therefore, our entire relationship to the Torah has changed

v.14-15 As the law is *spiritual*, it is only with Yahweh's spirit that we can acknowledge it and consent to it in our minds. (re: 7:16, 22, 23, 25, and 8:1).

v.16 the sin nature needs to be crucified, not the Torah. It isn't because the first covenant was flawed or too hard, but because we are sinful creatures.

v.17 Paul personifies the *Yetzer Hara* or the evil inclination in each of us.

Romans 7:22-8:14 -- *The Torah is our delight and duty to follow in faith. A desire to follow the Torah is the real "blessed assurance" a believer has, that Yahweh's Spirit is within them (and that they are not "quenching" the Spirit.)*

v.25 Paul kept the Torah.

Paul's teaching on Torah is consistent with that of Yahshua, John and "James":

- [Mat 5:17-19](#) -- Not one jot or tittle of the Torah is done away with (and anyone teaching otherwise is condemned)
- [Joh 14:15](#) J -- To love the Yahshua is to obey Torah
- [Mat 19:17](#) – keep the Torah's commandments
- [1Jo 2:1-7](#) -- to say you know Yahweh, but violate Torah, means you are a liar
- [1Jo 3:4](#) – sin is defined as a violation of Torah
- [Jam 1:22-35](#); [Jam 2:12-26](#); [1Jo 5:2-3](#); 2 John 4-6 – support the concept that the Torah is the measure of judgement and that obeying the Torah is an integral part of faith
- [Jam 1:19](#); [1Jo 2:3](#), and [Joh 14:15](#) – compare these verses regarding having only "faith," versus keeping the Torah in faith

Chapter 8

v.1 "Therefore" shows this is a summation of what was said before in chaps 1-7 as Paul concludes his discussion on the behavior of those who have come to trust in Yahweh through His Messiah.

v.2 The Torah of the spirit is the true torah. The sin unto death is what was defeated by the blood of Yahshua. The commandment given to Adam and Eve was that if they sinned, they would die. [Gen 2:17](#) . It is the law of sin unto death that was nailed to the crucifixion stake, not the Torah (Law).

v.3 The law (Torah) couldn't save us because of the weakness of our flesh. We couldn't keep it. Yahweh sent His only begotten (of the flesh) son in the form of sinful flesh, although he sinned not.

v.4 walking in the flesh cannot be those who observe the law (Torah). Flesh = the carnal mind. See verse 7.

Now though, in Messiah, we are dead to self. The Law has no legal authority to condemn us any longer. The Law can still convict us, showing us where we are 'in the flesh' but it can never condemn us to Hell.

For what the *Torah* could not do by itself, because it lacked the power to make the old nature cooperate, Yahweh did by sending his own Son as a human being with a *nature like our old sinful one* [but without sin]. Yahweh did this in order to deal with sin, and in so doing he executed the *punishment against sin in human nature* so that the just requirement of the Torah might be fulfilled in us who do not run our lives according to what our old nature wants but according to what the Spirit wants. (Romans 8:3-4) (One Torah for All)

v.6 Paul says that to walk according to the flesh is enmity to Elohim. (v.7)

v.7 the carnal mind is not to be subject to the law, therefore, the spiritual mind **is** subject to the law. Walking according to the flesh is enmity with Elohim; for it is not subject to Elohim's law. So if walking according to the flesh means refusing to submit to Yahweh's law, then being led by the Spirit has to mean the person **is** subject to the law of Yahweh.

If you don't subject yourself to the law then you are carnal.

The law is encompassed by the Golden Rule. [Mat 7:12](#)

v.8 Those who don't keep the law (Torah) are the ones that are in the flesh.

v.9 If walking according to the flesh means refusing to be subject to Elohim's law, then being led by the Spirit has to mean that the person is subject to the law of Elohim.

If you don't have the Ruach HaKodesh (Holy Spirit) you don't belong to Yahweh nor Yahshua. You aren't saved is the result of not being His.

v.10 If you don't have the Spirit of Yahshua, you are dead anyway.

v.11 If we have the Spirit of Yahshua living within us, we will be in the first resurrection. If not, we will be in the second resurrection to judgment for our sins without a savior.

v.14 If you aren't walking according to the Spirit of Yahweh, (subject to the law, Keeping Torah) you are not His son. I didn't say it, He did!

v.15 We are adopted into the family of Elohim.

v.16 We have this inner witness that we are the children of YHWH.

v.17 We are heirs to the kingdom.

v.18 Any suffering that we go through here on earth will pale in comparison to the things he has in store for us.

v.19 See [Hos 1:10](#) - whoever fits this description is where you will find Ephraim (Israel).

The earnest expectation of the creation is waiting for the revealing of the sons of Elohim. This revealing is synonymous with "the adoption, the redemption of our body". This is the resurrection! This is when this mortal puts on incorruption. ([1Co 15:53](#))

If the sons of Elohim are to be revealed at some future date, that means that **they are now hidden!** We will be like him in our glorified bodies. (Read [1Jo 3:2](#))

v.22 All of creation is waiting (by expressing that longing or birth pangs - tornados, earthquakes, tidal waves, etc.) for the revealing of the sons of Elohim.

v.23 When you see the things described in [Luk 21:25-28](#) come to pass, that is when we lift our heads to see our redemption which draweth nigh. We are not yet redeemed. We have the earnest of the spirit, but not the fullness. We are just betrothed at this stage.

The revealing of the sons of Elohim is synonymous with the adoption.

v.24-25 If you see something, it doesn't take faith to believe it. [2Co 5:7](#)

v.26-27 [Heb 7:25](#)

v.28 All things are working together for good to those who YHWH has called. It is His will and He will bring it about. We often can't see this because of the trials in life, but they are there to perfect us.

v.29 to be conformed to the image of Yahweh's only begotten son, Yahshua, is to strive to keep Torah. Yahshua is the word of Yahweh and the Torah is the word. Yahshua is the living Torah.

v.30 This is controversial because some say that some are pre-destined to go into the lake of fire. He simply knows from the beginning who will respond to the salvation he offers and who won't.

v.35 Nothing can separate us from the love of YHWH.

v.36 Quote from [Psa 44:22](#)

v.37-38 Nothing can.

Chapter 9

Chapters 9, 10, and 11 of Romans refer to the ten-tribes of Israel. In these chapters the Apostle Paul quotes quite freely from Hosea, Isaiah, and Elijah. All of these quotations refer to facts in the history of the ten-tribes of Israel, and not in the history of Judah nor in the history of any other nation. Thus when the word gentiles (Greek word ethne) is used in these three chapters, it definitely is speaking of the ten-tribes of Israel, and no other race. It is not a contrast between Israel and non-Israel people. It is a contrast between Israel in 975 BC, and Israel known as the nations in AD 60.

The Apostle Paul in this Israel section of his epistle is merely contrasting Israel's former state when she was known as Israel with her state in his day when she was known as the nations. Israel had forgotten her true identity and had become like the nations.

v.3 Paul was a Benjamite, technically of one of the 12 tribes of Israel which had joined with Judah. The two tribes, Judah and Benjamin became collectively known as Judah although Benjamin was the closest brother of Joseph by their mother Rachael.

Jerusalem and the temple mount was actually in the territory given to Benjamin, not Judah. It bordered on Judah.

"And of Benjamin he said, The beloved of YHWH shall dwell in safety by him; and YHWH shall cover him all the day long, and he [God] shall dwell between his [Benjamin's] shoulders." [Deu 33:12](#)

"And he said to Jeroboam, Take you ten pieces: for thus says YHWH, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you: (But he shall have one tribe for my servant David's sake [Judah], and for Jerusalem's sake [Benjamin], the city which I have chosen out of all the tribes of Israel)."1Ki 11:31-32

v.4 He is saying that "Israel is the people that follow Yahweh."

v.6 This is simply saying that all who become believers in Yahshua are grafted into Israel. Non believing Jews, although biologically Israelites, are broken off the tree of Israel and become non Israelites through unbelief. Only Israel are the people of Yahweh and only Israel will be the bride of Messiah.

Also, another way of looking at this may be the ones who were "of Israel" historically, i.e. the House of Judah, are not "all Israel." There are many more Israelites other than the Jews.

If you are not Israel, you are not saved! Period! There are 12 gates into the New Jerusalem named for each of the 12 tribes of Israel. There is no church gate.

v.7 Being a physical descendent of Abraham does not mean someone is a physical Israelite. It is only through Isaac and Jacob that physical Israelite descent must be.

The Arabs are descendents of Abraham, but they are not the children of Promise.(Isaac's seed) [Gen 21:12](#)

v.8 The ones who do not obey Torah are the ones who are in the flesh. See chapter 8 where this is discussed. They are not the children of Elohim even if they are Israelites by blood. You have to walk in the Spirit (obey Torah).

v.9 [Gen 18:10](#) These gentiles are Israelites. See v.4

v.10 Rebecca was the mother of Joseph and Benjamin, not Judah. Paul was a Benjamite.

v.12 [Mal 1:2-3](#); [Gen 25:23](#);

v.13 Yahweh knew the natures of both children and hated what He saw in Esau. The Peshitta does not say "hate" but says "put aside".

v.14-15 [Exo 33:19](#) Yahweh is sovereign and chooses as He pleases.

v.17 His name, not some man made title. [Exo 9:16](#), His name is extremely important. It declares who He is.

v.18 Ephraim Israel - see [Hos 1:6](#)

v.21 [Isa 64:8](#) The lump is all of Israel.

The Wisdom of Solomon 15:7 - *For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.*

v.23-25 Paul is linking the gentiles (ethnos - nations) with Ephraim Israel in Hos. 1 and 2. The "not my people" were the Lo-Ami (not a people) of [Hos 1:9](#) and [Hos 2:23](#)

These were those Israelites of the Northern kingdom of Israel that went into the Assyrian captivity. It is not referring to Judah as is made clear in [Hos 1:7](#)

To fully see this, look also at [Zec 10:6](#); [1Pe 2:9-10](#); [1Jo 3:2](#); [Hos 10:1](#); and [Hos 2:23](#);

v.26 This is referring to Ephraim Israel. See [Hos 1:10](#).

v.27 [Hos 1:10](#) and [Isa 1:9; Isa 10:22-23](#);

All of Israel is not Israel. **Israel is the elect**, all of Israel or the elect will be saved. The ones not grafted into Israel or broken off will be lost.

The Septuagint reads: *Though the number of the sons of Israel be as the sand of the sea, only a remnant of them shall be saved"*

v.28 Our awakening to the Two House message is just a short time before Yahshua returns.

v.29 [Isa 1:9](#) From the billions of physical Israelite descendants today, Isaiah saw that only a remnant would be saved and was greatly distressed over this. The LXX has *"And if the Lord of Sabaoth had not left us a seed, we should have been as Sodom, and we should have been made like unto Gomorrha."*

v.30 Ephraim Israel - the gentiles are ethnos or nations in Greek and in chapters 9-11 is referring to the 10 tribes of Israel that went into Assyrian captivity.

v.31 Jewish Israel.

v.32 Jewish Israel rejected the Messiah and tried to obtain salvation by their own righteousness in keeping the Torah.

Paul argues it is not the "works of the law" (ie religious halachic observance) that makes one tsadiq (righteous). "Works of the law" has erroneously been interpreted to mean "works of the Torah", this is very misleading, one could then assume then that "works of Torah" are not required in Mashiyach. This would mean that it would be ok to steal, lie, commit adultery, and violate Torah because no one in Mashiyach is under the "works of Torah". But Paul is referring to the "Works of Tradition" and referring to those who trust in the "works of Tradition" to establish their righteousness, outside of Mashiyach. Righteousness comes about through Faith, Faith grows through learning and observing the things of YHWH, not the things of man's traditions.(Baruch Ben Daniel)

v.33 The stumbling stone was Yahshua.

See [Isa 8:14](#) and [Isa 28:16](#); [1Pe 2:6](#)

Chapter 10

v.1-2 Jewish Israel

v.3 See comments on [Rom 9:32](#) and in [Gal 2:16](#)

v.4 "end" is telos in Greek and means aim or goal of the Torah. The purpose of the law (Torah) is to show man that he is a sinner. ([Lev 18:5](#)) and to bring him to realize he needs a savior- Yahshua, the living word of Yahweh. The law can't save us, but it tells us what sin is ([1Jo 3:4](#)). In other words, the purpose of the Torah (law) is to bring us to Yahshua.

End" in this verse means purpose or object, as it does in [Jas 5:11](#). The meaning is clear. To lead men to Yahshua - where they find righteousness - is the goal, purpose, or end of the law.

This Aramaic word "saka" used here in the Peshitta is used in the Rabbinic literature to mean "number" "sum" or "total". In the Babylonian Talmud this word is used as follows "...the SUM of pupils for a teacher in the primary class is twenty five" (b.Bat. 21a) The root verb for this Aramaic noun means "to calculate, count, sum up" or "to look out for, to hope for".

With this Aramaic word, Paul is saying, not that the Messiah is the TERMINATION of the Torah, but that Messiah is the aim, goal, scope, summary, number, total and sum of the Torah! Paul is saying that the Messiah is the Torah. Messiah is the sum of the Torah. (Trimm)

v.5 The church says the law is too hard to keep, so it was abolished. However, scripture indicates otherwise. *"What I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask 'who will ascend into heaven to get it and proclaim it to us so that we may obey it?' No, the word is very near to you; it is in your mouth and in your heart so you may obey it." (Deu 30:11-16)*

v.6 The translation of the Greek word "de" as "but" shows a translation bias to teach a "contrast" between the way of the Torah and the way of Yahshua. This is totally false! The way of Torah and the way of Messiah is the same! Yahshua is the living Torah. The word "de" would be better translated "Furthermore" or "Moreover".

The Septuagint reads: *It is not in heaven above, as if there were one saying, Who shall go up for us into heaven, and shall take it for us, and we will hear and do it? Neither is it beyond the sea, saying, Who will go over for us to the other side of the sea, and take it for us, and make it audible to us, and we will do it? The word is very near thee, in thy mouth, and in thine heart, and in thine hands to do it. (Deu 30:12-14)*

v.7 - 8 The living Torah is nigh in thy mouth and in thy heart. ([Exo 13:9](#) See [Deu 30:11-15](#))

in Paul's citations in Rom. 10:6-7 it is the "Messiah" who does not have to be brought down to us. Paul is applying his logic that Messiah is the sum of the Torah from Rom. 10:4 (thus reaffirming that we are correct in our understanding of SAKA in Rom. 10:4). (Trimm)

The Jewish eschatology of the time of the Messiah conceived of the abode of departed spirits as a great abyss, in the midst of which was a lake of fire, intended primarily as a place of punishment for the angels and giants, and accordingly for sinners. The abyss existed before the creation, and was the home of the various enemies of God, such as the dragon and the beast. In the NT it is used only in Apocalypse (AV [Note: Authorized Version.] 'bottomless pit') and in [Rom 10:7](#) and [Luk 8:31](#) (AV [Note: Authorized Version.] 'deep').

The keeping of Passover is a sign on the hand and forehead that Yahweh's law is in your mouth. ([Exo 13:9](#))

Deut. Says "But the WORD is very near unto you, in your mouth and in your heart, that you may do it" ([Deu 30:14](#)). So the "answer" and the "word of trust/faith" in Rom. 10:8 is the "word" in Deut. 30:14, but in Deut. 30:14 that "word" is CLEARLY the Torah! (Trimm)

v.9-10 By confessing Yahshua with your mouth, you are pledging allegiance to him, and by believing that YHWH raised Yahshua from the dead, you are justified and saved.

v.11 the quotation is from the *Septuagint*, which renders those words of the original, "shall not make haste" (that is, fly for escape, as from conscious danger), "shall not be put to shame," which comes to the same thing. (Barnes)

This is another proof that Paul quoted the Septuagint almost exclusively in his writings.

v.12 the Greek here is dispersed Israel who became gentiles.

Areus, king of the Spartans, to Onias, the high priest, greetings. It has been discovered in a document concerning the Spartans and Jews that they are brothers, and are of the race of Abraham." I Maccabees 12:20-21.

v.13 [Joe 2:32](#)

v.14 And how can you call upon him if you don't know his name? Folks, it sure ain't "Jesus". That is a false name.

v.15 [Isa 52:7](#)

v.16 [Isa 53:1](#)

v.18 [Psa 19:4](#)

v.19 [Deu 32:21](#); [Isa 65:1](#); - This refers to provoking the Jews to jealousy by Ephraim, the Lo-Ami of [Hos 1:9](#).

v.20 [Isa 65:2](#) - a nation not called by His name.

The Septuagint of this verse in Isa. reads: "I have *shown myself* to those who did not ask for me". This indicates Paul must have had the Septuagint in mind when he said this. It is closer to the Septuagint than the Hebrew Scriptures.

v.21 Actually, it is a quote from [Isa 65:1-2](#) and is talking about [Ephraim](#). Apeitheo is correctly translated "disobedient" here whereas it is translated "unbelieving" 9 other times out of 16.

Chapter 11

v.1 Yahweh's people is Israel, both the wild and natural olives branches. Yahweh intends to regather all the tribes of Israel. The church does NOT replace Israel. See my notes on Rom 9:3 for explanation of the tribe of Benjamin.

v.2 Israel - Paul is referring to all of Israel including Judah who was also in the dispersion. Only a little over 42,000 of them returned from Babylon and the rest remained and are still scattered.

v.3-4 [1Ki 19:18](#)

v.5 Apparently, Baal worship was alive and well at the time of Paul. The elect were those who did not bow to Ba'al.

v.6 Salvation is a gift of Yahweh. See [Rom 6:23](#).

You can't earn your salvation by keeping the law (Torah), but you won't be saved if you don't obey Yahweh whose commands are in the Torah. Our salvation was purchased by the blood of Yahshua.

v.7 pertains to Jewish Israel being blinded.

"the election" – the called – are Israelites, since the "rest" of the Israelites (Jews) are still blind. The synagogue at Rome understood what Paul was saying here. They knew which Israel he was talking about. Jewish Israel did not obtain the prize because they were trying to obtain it by their own righteousness. The elect, the true Israel of Yahweh was saved by the grace of Yahweh and the blood of Yahshua.

v.8 [Deu 29:4](#); [Isa 29:10](#); spoken in [Isa 6:10](#) and fulfilled in [Mat 13:14-17](#); [Mar 4:12](#); [Luk 8:10](#); [Joh 12:40](#); [Act 28:26](#);

v.9-10 [Psa 69:22-23](#)

This verse from Psalms 69 in the Septuagint reads: "Let their table become a snare and a trap, a pitfall and a retribution for them; let their eyes be darkened so that they cannot see, and bend their backs forever."

Apparently Paul was quoting from the Septuagint here as the Hebrew has "make their loins continually to shake".

The word translated, "for their welfare", in Psalms 69:22 comes from שלום, which signifies both "to be at peace", and "to recompense"; and so is differently interpreted. Some think the "shelamim", or peace offerings, are meant; see [Exo 24:5](#); and so the Targum, "let their sacrifices be for a trap, or stumbling block;" (Gill) ([Psa 69:22](#))

v.11 See [Rom 10:19](#) The gentiles are the Lo-Ami. They are Israel. Those that stumble here refer to the Jews. We see that Psalm 69 is prophetic of the Messiah and the same people that had him crucified are the ones in view here.

v.12 Ephraim begins to see the truth first, but in the end time both will start seeing clearly.

v.13 The church at Rome consisted of Jews and gentiles (non Jews) - the gentiles were most likely scattered Israelites who were returning to YHWH. [Act 15:19](#). The Greek word in Acts 15 is epistepho (returning again).

v.14-16 the lump is Israel, the branches are both houses of Israel and Yahshua is both the first fruit and the root. It is probable that Paul is referring to scattered Israel here. Only Israel was described as being outcast throughout scripture. Through the scattering of Israel and their mixing with the nations, many shall be saved and the Jews will be provoked by jealousy and come to the Messiah through the preaching of these "gentiles".

[Eze 11:16](#); [Hos 8:8](#); [Hos 9:17](#)

v.17 **IMPORTANT** -Verses 17-26 will give you an understanding of who is Israel.

The branches broken off are divorced Israel. The wild Olive tree is STILL an Olive tree. The law of admixtures is adhered to here. The natural olive tree is Israel and the wild olive tree is the Roman believers, but they are BOTH Olive trees. The wild olive tree is the stick (tree) of Joseph in [Eze 37:16](#)

See also [Gal 3:29](#); [Gal 6:16](#); [Jer 11:16](#); [Zec 4:3](#); [Zec 4:11-14](#) and [Rev 11:4](#)

v.18 [Jer 11:16](#); [Isa 11:1](#); Scripture is clear that both houses of Israel broke their covenants with YHVH ([Jer 11:10](#)) and both had their branches broken off from YHVH's spiritual olive tree ([Jer 11:16](#)).

Jeff Booth paraphrases it this way: "Don't boast yourselves, Romans, against Israel. But if you boast, remember, you don't support Israel but Israel supports you. So then say, the house of Israel was broken off roughly 800 years ago so that we Romans might be grafted in. Because of unbelief the house of Israel was broken off so that you Romans might be grafted in. Be not high minded, Romans, but fear. Because of unbelief Israel was broken off and you stand by faith. For if God spared not Israel take heed lest he spare not you Romans."

v.19-20 Israel broken off. This is not replacement theology.

Their place is not taken by something called "the church". Israel was broken off because of Baal worship and disobedience to YHWH's commandments.

Replacement theology is the heretical teaching that YHWH, who cannot lie and who never changes, has arbitrarily cancelled the "everlasting covenants" that He made with Abraham, Isaac and Jacob and their descendents forever, and has transferred those promises to the predominantly "gentile" church. The promises in scripture concerning the blessings and restoration of the Commonwealth of Israel are "spiritualized" or "Allegorized" into promises and blessings for the church. (Rob Miller)

v.21 -22 Ephraim Israel - the returning Israelite gentiles. If they (Romans) don't continue in Yahshua's goodness, they will also be cut off. Sounds like you could lose your salvation.

v.23 If Jewish Israel also accepts Yahshua, they will be grafted back into the Olive tree of Israel. Also see [Eze 37:16](#) - Judah and Israel will be joined together into one kingdom under Yahshua.

v.24 Both houses are blinded by sin. The torah of Kilayim prohibits the mixing of different kinds of seeds. ([Deu 22:9](#)) This is how the two olive trees can be grafted together.

The "natural branches" Paul is speaking of is the divorced/exiled house of Israel. Again, this statement does not fit the condition of Judah when the letter was written. (Jeff Booth) The "Gentiles" Paul was referring to were Greek-Israelites...AND the Galatians/Celts in Asia Minor!

The important thing to see here in these verses is that when you become a believer in Yahshua, whether Jew or gentile (Ephraim Israel) or a stranger (non Israelite) that joins himself to them, YOU BECOME ISRAEL. There is no separate entity called "the church" that replaces Israel. Yahshua only has one bride and that is Israel.

v.25 the mystery (of the Olive tree) here is the full return of Israel and their grafting back in to the Olive tree, supported by the root, which is Messiah. The fullness of the gentiles (nations) is the "melo HaGoyim" of Gen 48:19. This was spoken by Jacob to Joseph concerning Ephraim. This is the only time it is used in scripture. Both houses are blind. Judah is blind to their Messiah and Ephraim is blind to the Torah. This blindness will be removed from both as the fullness of the gentiles ends. This has already begun as many are now beginning to realize their true identity as Israel.

v.26 Both believing houses are joined together as one (two stick prophecy of Eze. 37) and will be saved by the blood of Yahshua.

"All" is translated from the Greek word *pas*, and means "the whole of." This is not speaking of every individual, but rather of every tribe.

This was also prophesied by Oba 1:21 - Savior on Mt Zion. Also see Isa 52:7 I

Quoted from Isa. Isa 59:20-21 in the Septuagint as: "*The Deliverer will come from Zion, he will banish ungodliness from Jacob*"

v.27 Gal 3:17 The renewed Covenant is only made with Israel. It was made with the House of Israel and the House of Judah and none other. (Heb 8:8)

v.30-31 The faith only bias of the KJV translators is evident here as "apeitheo" is translated as "Believeth not" instead of "obeyeth not" or "disobedient". Pisteuo means believe. Unbelief in v.30 should be "disobedient"

The KJV obscures the truth that belief is more than a mere mental process; rather, it entails obedience.

v.32 Both houses were in unbelief so that YHWH's great mercy will be shown to them all.

v.34 Paul quoted this from the Septuagint version of Isa 40:13 : "*For who has known the mind of Yahweh, or who has been his counselor?*"

Chapter 12

v.1 Our bodies are the temple of the Ruach HaKodesh. We are to maintain them holy and undefiled by not eating unclean things. We are to be set apart unto YHWH. He wants a clean, holy people, not one that is defiled with filth. Lev 11:44

v.2 Eph 2:2; Gal 1:4; Mic 6:8, with Jer 9:24

v.3 don't be puffed up and think more of yourself than you should, but think according to the faith given to you by YHWH.

v.4-8 Everyone has a job to do and not everyone has the same spiritual gifts. Not everyone has the same gift and that includes "tongues" that some including Charismatics falsely say is the sign of one having the "Holy Ghost". 1Co 12:10; 1Co 12:28-30

v.9 Love good, hate evil.

v.10 The Syriac renders this, "Love your brethren, and love one another;" compare 1Pe 2:17. You should prefer the company of a brother in Yahshua than a non believer.

v.11 The word rendered "business" means "zeal," "diligence," "purpose"; denoting the energy of action. (JFB). It means spiritual endeavors, instead of worldly actions.

v.12 Rom 5:2-3; Act 6:4

v.13 1Ti 6:18; 1Pe 4:9 Help those in the faith when you see them in need.

v.14 Mat 5:44; Luk 6:28; 1Pe 3:9 - very hard to do at times.

v.15 1Co 12:26

v.16 Phi 2:2; 2Co 13:11; 1Pe 3:8.

v.17 2Co 8:21; Mat 5:39

v.18 Psa 34:14; Mat 5:9, Mat 5:39-41; Heb 12:14.

v.19 The Septuagint reads: *In the day of vengeance I will recompense.* Deu 32:35

v.20 Paul is quoting from Pro 25:21-22

Chapter 13

Romans 13:1-7 has to do with the Synagogue government, whose authority the gentile believers were still under.

This was something that did not settle well with many "on either side," and even drew criticism from secular Romans. The Jews in authority were primarily unsympathetic toward the cause of Yahshua, and did not like all of these gentiles "invading their Synagogue" often with ungodly pagan practices and manners.

Many of the new gentile believers, coming directly out of a very anti-Semitic Roman society, and lacking a foundation in Torah, did not understand how their faith was tied to that of the Jews who did not accept Yahshua. The idea of being under the authority of the Synagogue (and these same Jews), was a cause for anger and hostility, as well as the early development of ideas of theirs being a "new faith," replacing that of Israel. (Re: Paul's warning to the gentiles concerning this, in chapters 9-11.) (Yashanet comment)

The phrase "higher powers," better understood as "governing authorities" refers to those in a superior, excellent, or better position of authority or responsibility. It was referring to the synagogue leaders who had been set in place or appointed by Elohim for the oversight and instruction of the nation of Israel. Specifically, he was referring to those responsible for "religious" issues or matters of worship (HaDerek)

v.1 See [Est 3:8](#)

Romans was written during time of the Emperor Nero, who was evil and not "of God. It is unlikely that Paul was talking about civil government, but the [Synagogue government](#) which was ordained of Yahweh.

v.2 We do obey local governmental laws unless they conflict with the laws of Yahweh, but it is unlikely that Paul is talking about local civil governments. He was talking about the governing hierarchy of the Synagogue.

Whoever resists the religious authority within the governing structure of the synagogue is in serious trouble with Elohim.

v.3 See [Dan 6:5](#) - if they conflict with Yahweh's law, do not obey them. Jewish rulers were not a "terror to good works" (following Torah) - but Rome certainly was.

Actually, Paul was referring to a second office in the synagogues. A ruler of the synagogue was an archon (archon, Strong's #758), someone who had the responsibility for non-religious or institutional issues. These non-religious issues would include financial, educational, and communal matters. These rulers had the responsibility and the authority (exousia) to enforce discipline within the Jewish communities, and that is why Paul indicated that they represented a potential "terror" to the unrighteous members of the synagogue.

For proof that the word archon can refer to a Jewish leader of the synagogue, see the following references:

- [Yeshua healed an archon's daughter \(Mat 9:18-26\).](#)
- [Jairus was an archon of the synagogue \(Luk 8:41\).](#)
- [Yeshua ate at the house of an archon \(translated "chief" in the KJV\) that was a Pharisee \(Luk 14:1-6\).](#)
- [A certain wealthy archon asked Yeshua about the "requirements" for eternal life \(Luk 18:18-23\)](#)
- [Pilate called together the chief priests and the archons of the Jewish people to inform them about his interrogation of Yeshua \(Luk 23:13-16\).](#)
- [Nicodemus, a leading Pharisee, was an archon \(Joh 3:1. \(HaDerek\)](#)

v.4 Yahweh has ordained force by human authorities in the Synagogue to maintain law and order. Synagogue government was "ordained by Yahweh" to interpret righteousness for the people, for praise of those who did good, and discipline of those who did not. (Recall Yahshua's comments in Matthew about the people obeying the religious leaders who "sat in Moses' seat" of authority.)

Minister of Yahweh" cannot be associated with servants of the Roman empire, as the latter were not "continually attending to Yahweh's things" (re: verse 6 below).

A word study reveals that Paul was referring to a third official within the synagogue.

The word "minister" is diakonov (diakonos, Strong's #1249). Within the synagogue, a diakonos was a congregational leader or minister who had "interpersonal" responsibilities over issues relating to individual service, such as table fellowship.

The Greek word for "revenger" is ekdikov (ekdikos, Strong's #1558). It indicates legal action (punishment) against someone who has placed himself outside the law. In this case, the "law" represents either the Torah itself or behavioural standards for members of the synagogue. (HaDerek)

v.6 tribute - taxes. Pay what you owe. The Temple tax was collected by synagogue ministers and paid by righteous gentiles as well. This did not sit well with many new followers of Yahshua who, even though they paid the Temple tax, were not allowed as gentiles to participate in all Temple activities. This is true even today in the Messianic movement. They will accept your tithes and offerings, but

you can't participate fully not being Jewish.

The "minister" in verse six is not a diakonos, but rather a leitourgov (leitourgos, Strong's # 3011). These were ministers of Elohim set apart to serve a community or a society. The office of leitourgos functioned to serve "religious" or priestly needs. A better translation of leitourgos would be "temple servant"

Paul's point was clear. If even non-Messianic "God-fearers" paid the Temple tax, then how much more should the Messianic talmidim be willing to pay it? If the non-Jewish Messianic talmidim in Rome truly considered themselves part of the nation of Israel, then they had the responsibility to support the upkeep of their nation's Temple. (HaDerek)

v.7 Each of the four offices Paul mentioned had a debt owed to it by each member of the synagogue in general, and by the Messianic talmidim in particular. In outlining the governing offices in the Jewish communities, Paul went from a discussion of the exousia to the archon to the diakonos to the leitourgos. In reviewing the four points that he had already made in Romans 13:1-6, he summarized them in reverse order in order to tie it all together.

- "Tribute to whom tribute is due" refers to the payment of the two-drachma Temple tax. It went to the leitourgos, those responsible for collecting it, and safely and responsibly transporting it to Jerusalem.
- "Custom to whom custom" refers to purposeful behaviour directed to a good result. That went to the diakonos, the one responsible for table fellowship in particular, and overall discipline in general.
- "Fear to whom fear" can be better understood as "respect to whom respect." The talmidim owed such respect to the archon, the official responsible for "non-religious" order.
- "Honour to whom honour" refers to what the talmidim owed those with the highest authority [exousia] in the synagogue.

v.8 If you love, you don't kill, steal, commit adultery, etc.

Does this mean that if you love, that does away with the law? of course not! (using the same logic of Yahshua coming to fulfill the law in [Mat 5:17](#))

v.9 Is all this done away with? It is fulfilled by love. Of course not, not any more than the law being fulfilled in Matt 5 is done away with. Also see [Exo 22:13-17](#); [Lev 19:19](#); [Mat 22:40](#)

v.10 **Love is the performance of the law.** The statement in verse 10 is one often misinterpreted in Christian circles to teach that the Torah given by Yahweh to Israel through Moses has been replaced by some new undefined "law of Love." Nothing could be further from the truth. This type of false teaching is caused by a lack of knowledge of Paul's Hebraic thinking and Talmudic teaching methodology. In actuality, Paul's comment about "love fulfilling the Torah," is a paraphrase of one made a generation earlier by Rabbi Hillel, a staunch Pharisee quoted throughout the Talmud.

Shabbat 31a - *Do not unto thy neighbor that which you would not have him do unto you. This is the whole Jewish law. All else the rest is but commentary.*

v.12 "armor of light" - is tallit of light. Tallit is prayer shawl. It is the whole armor of Yahweh as stated in Eph. 6. which alludes to the vestments of the High Priest (priestly garments) as related to aspects of the Torah.

v.14 putting on Yahshua is the same allusion to Eph. 6.

Chapter 14

The Roman congregation was not a "Christian church." Historically, there was no such thing as an organized "Christian church" at this time. Such an entity would not have been allowed to exist under Roman law. It was a Messianic Jewish congregation operating under the auspices of the Synagogue which was allowed by Roman law. There were conflicts though, as many of the Jewish attendees were not believers in Yahshua as Messiah and most of the gentile converts coming into the Synagogue were.

v.1 Those "weak" in the faith were Jewish members of the Synagogue who still did not believe in Yahshua as Messiah. Also, weak in the faith could mean not well grounded in Torah.

They were not "weak" Christians as is commonly taught. The "strong" are clearly followers of Yahshua. If these gentiles showed no regard for the faith of Israel (including the commands of Torah and halakha of Judaism), then this would indicate that the "faith" they were following was alien to that given by Elohim to Israel, and that Yahshua was a false Messiah, and Paul's ministry a lie. This is why Paul was teaching them to not offend the Jews who were stumbling over Yahshua and whose faith in him was still weak.

For centuries, mainstream Christianity has taught that this weak person is one who is still hanging onto so called "ceremonial" commandments in the law of Yahweh such as Sabbath observance and refraining from eating unclean animals as outlined in the 15th chapter of Leviticus. If this were the case, we would need to classify Peter (Kepha) as one who is 'weak in faith'! When Yahweh gave him a vision in Acts chapter 10, Kepha said "I have never eaten anything common or unclean."

These verses have absolutely nothing to do with eating unclean food. The food laws were never a disputable matter.

v.2 **This is contrasting the eating of meats to vegetarianism. Unclean meats were never even considered food to the Hebrew mind.**

Paul never ate a pork chop in his life nor any other kind of unclean meat. The eating of vegetables only, was not a command of Torah, but part of Jewish halakha (walk) when eating with gentiles because they were not sure if the meat had been slaughtered

properly or had been sacrificed to idols.

There is no commandment in Torah that commands us to eat only vegetables.

Eats only vegetables: Meat slaughtered in a kosher manner may have been hard to procure in Rome, and it was even harder to find meat the poor could afford (another meaning of the word for "weak" here) that had not been offered to idols (an important issue in that time, as we see in [1Co 8:10](#), in which context this same word "weak" is referenced). The Aramaic says "sickly", which changes the entire context of the traditional view that one who continues to follow the kosher laws has less faith than one who exercises his newfound "freedom" in the Messiah to eat things that YHWH had once said would bring the diseases of the Egyptians on them and which are still under the curse of Yeshayahu [Isa 65:4](#); [Isa 66:17](#);! This interpretation was precluded by [Act 15:29](#); [Act 21:25](#);, where non-Jewish believers are forbidden to eat both meat offered to idols and meat not slaughtered in the customary Jewish manner. (Stephen Zimmerman - Bet Lechem)

v.5 The Jews fasted on the 2nd and 5th days of the week. This was their tradition, not Yahweh's commandment. Paul is talking about eating, not the Sabbath. He is talking about which day someone fasted.

There is no mention of the Sabbath whatsoever in these verses. The Holy Spirit would never tell someone to pick whatever day he wanted to observe for the Sabbath in direct violation of his word.

The keeping of the Sabbath is the given by Yahweh that identifies His people. ([Exo 31:17](#))

v.3-6 Note: The practices of the "weak" are acceptable to Elohim, so this could not indicate that the "weak" were trying to be justified by following the law, as some teach. They were Jews that had not yet accepted Yahshua.

If the issue here were one of "judaising," and the "weak" were "Jewish Christians" (as taught in most Romans commentaries), then Paul would be instructing the "weak" to change their behavior (i.e., "to let go of their old ways of the Law.") This is not at all the case however - it is the gentiles being told to accept the ways of the Jews. (Yashanet comment)

v.9 rose to be master of the living and the dead – Peshitta

v.10 Judgment seat: bemah, from the Heb. bamah, a raised platform with a tribunal throne. Compare [Joe 3:12](#)

v.11 [Isa 45:23](#)

v.13 In Romans, the "stumbling" of part of Israel is not only over Yahshua being Messiah, but also the idea that gentiles can come directly into the faith of Israel "through Him."

v.14 if this was talking about unclean meats for food, it would contradict [Act 15:29](#); [Act 21:25](#) 21:25. Paul said to keep the law. We know there are things that are unclean of themselves. A Buzzard or a spider or a bat are unclean of themselves. So this is obviously talking about meats sacrificed to idols. The meat would not be unclean of itself, but if it was not properly bled or was sacrificed to idols, it would be ritually unclean.

Paul, a Jew, would not be teaching against Kashrut (Lev. 11). Things are unclean because Yahweh said they were. Things like pork, shellfish and other things heathen eat were not even considered as food to the Hebraic mind. It wouldn't have occurred to them to eat those things anymore than it would to eat a rock.

The context is the issue of the *halakha* (walk) of Synagogue Jews on certain issues, and how gentiles following Yahshua must respect this. What is at issue here are Jewish customs of not sharing meat (and perhaps wine) with gentiles, and also the honoring of certain days.

The Greek word translated "unclean" here is "koinos" and is translated in other places as "common" or unclean as unwashed hands are unclean, but never in referring to meat as unclean. Look at [Act 10:14](#) [Act 10:28](#), and [Act 11:8](#) where you have the word "koinos" and the word for unclean meat "akathartos" side by side. It wouldn't make sense and would be completely redundant if the same word was used for both. Of the 7 places this word "koinos" is used, it never refers to unclean meat.

Paul is referring to ritual purity - how it was slaughtered. Was it properly drained of blood?

v.15 If your weaker Jewish brother who has not yet accepted Yahshua is grieved over your disregard as to whether meat has been sacrificed to idols or not, refrain from eating it if it offends him and pushes him further away from accepting Yahshua.

As Yashanet explains it: *Paul is warning the "strong" (i.e., gentile followers of Yahshua) that their behavior (not respecting the halakha of the Synagogue Jews), could lead to the "weak" (the Synagogue Jews) actually blaspheming Yahweh. This "blasphemy" would occur if ungodly actions on the part of these gentiles caused these Jews to curse Yahshua, and walk away from Him rather than come to faith.*

v.16 This ties back to both [Rom 3:8](#), where Paul denied the "blasphemous" charge that he taught against Torah, and to Romans chapter 6, where he taught gentiles that they were to "no longer present their bodies to sin as instruments of unrighteousness." (Sin and unrighteousness both being defined as violation of the Torah.)

The "bottom line," is that the salvation of the "weak" (the Synagogue Jews) is directly tied to how the "strong" (gentile followers of Yahshua), deal with the issue of food.

v.17 Note that the Kingdom is said NOT to be "free in eating and drinking." If we examine what the Tanakh says about the future Kingdom, we find gentiles following the Torah, and Yahshua ruling with a rod of iron according to the commands of Torah.

It is indeed peculiar, that even though;

- the Torah says Elohim does not change,
- the Torah shows that it applies to gentiles in the future Kingdom,
- Yahshua said that not any part of the Torah was done away with by Him ([Mat 5:17-21](#))
- Paul says our faith in Yahshua does not nullify the Torah ([Rom 3:31](#)),

... somehow, the prevalent opinion today among those following "Jesus," is that Elohim changed His mind and has set aside Torah as His path for those following Him, during something called "the age of grace," and we now follow some undefineable, Torah-less "law of love." (Yahshanet comment)

v.18 Both "acceptable" and "approved" are definitions of the word "kasher"; the Greek term for "approved" is the same word the Septuagint uses in Hadassah (Esther) [Est 8:5](#) to translate "kasher". (כָּשֶׁר, H3787)

H3787

כָּשֶׁר

kâshêr

BDB Definition:

1) to succeed, please, be suitable, be proper, be advantageous, **be right** and proper to

What "men" would be the ones approving the behavior of these gentiles? This would be the Synagogue Jews who were watching them to see if they were,

a) acting like righteous gentiles coming to faith in the Elohim of Israel (through Yahshua) or

b) pagans following a false Messiah. Paul teaches that these gentile believers were to "serve Yeshua" in a fashion approved by the non-believing Jews. (Yashanet)

v.21 Keep in mind that to Paul, the term "brother" included both his traditional Jewish kinsmen (regardless of their position on Yahshua), and new gentiles coming into the faith of Israel.

Bear in mind that there is no commandment in Torah to abstain from either meat or wine, unless one has taken a Nazarite vow.

v.22-23 These two verses reveal the characteristics of the "strong" in that they have disdain toward certain practices of the "weak." The indication is that these are gentile believers who do not see any need for the Torah of Israel as kept by the Jews - be the latter followers of Yahshua or not

Chapter 15

v.1 Being strong here means strong in the faith as opposed to the one who is weak in the faith - his infirmities. The word 'bear' means to lift up.

v.2 Neighbor here is a fellow member of the faith. [Rom 14:19](#)

v.3 -4 [Psa 69:9](#) The only scriptures that existed when Paul wrote this was the Old Testament. This verse in the Psalms refers to the Messiah.

v.5-6 Have the mind of Yahshua toward your brethren thinking of them as he would. And praising YHWH in one accord.

v.7 Have affectionate regard for each other.

v.8 Confirm the covenant of [Dan 9:27](#)? See also [Gal 3:7](#)

Yahshua was sent for a covenant of the people. [Isa 42:6](#); [Isa 49:8](#) for a light unto the gentiles.

v.9 [Psa 18:49](#); [2Sa 22:50](#);

v.10 [Deu 32:43](#); [Psa 117:1](#);

v.11 [Psa 117:1](#)

v.12 the Septuagint for Isa. 11:10 reads: "The root of Jesse shall come, he *who rises to rule the Gentiles*; in him shall the Gentiles hope." which is what Paul obviously quoted from as it is closer to the Septuagint than the Hebrew text of [Isa 11:10](#)

v.13 gifts of the spirit [Gal 5:22](#)

v.14-18 Paul explains the purpose of his epistle.

v.19 Paul said he "fully preached" the gospel of Yahshua. this is the same Greek word (Pleroo) as used in [Mat 5:17](#) for "fulfill".

Illyricum was the land between Italy, Germany, Macedonia, and Thrace bounded by the Adriatic sea and the Danube river.

v.20 He was running out of places to preach where the disciples had not already preached

v.21 [Isa 52:15](#)

v.22-23 He was hindered from coming to Rome because of the places he was preaching the good news that had not yet heard the name of Yahshua. But now, he had run out of places there that had not heard the name of Yahshua.

v.24 Acts 29 tells of Paul's trip into Spain and Britain. Acts 29 is not in most New Testaments. It is included in the Restoration Scriptures True Name Edition and contains a note: Apocryphal - From the Sonnini Manuscript a.k.a the Long 1st chapter of Acts of the Apostles. It was translated from the Greek by C.S. Sonnini during the reign of king Louis XVI who held the French Throne from 1774 to 1793, from an original manuscript found in the archives of Constantinople and was presented to him by Sultan Abdoul Achmet. Found interleaved in a copy of Sonnini's travels in Turkey and Greece and purports to be the concluding portion of the book of Acts. It details the approximately 6 year history of Paul's 4th and 5th missionary journeys which includes Sepharad - Spain (See [Rom 15:28](#))

v.25-29 [Act 19:21](#); [Act 20:2-3](#); his purpose to return to Jerusalem was to bring the collection made for the saints there. [1Co 16:1-4](#); [2Co 9:12-13](#); [Act 24:17](#); [Rom 15:27](#);

v.30 he's asking their prayers on his behalf.

v.31 The faith only bias of the KJV translators is evident here as "apeitheo" is translated as "Believeth not" instead of "obeyeth not" or "disobedient". Pisteuo means believe.

The KJV obscures the truth that belief is more than a mere mental process; rather, it entails obedience.

The Jews were waiting for him [Act 21:27](#) They had accused him of teaching against Torah. [Act 21:21](#) which was a false charge.

Chapter 16

v.1-2 Phebe was a deaconess (diakonos), probably to teach other females, from Cenchrea, a port in Corinth. This epistle was carried by her to the Roman assembly.

v.3 Priscilla is also called Prisca in [2Ti 4:19](#). Aquila and Priscilla left their home in Rome for Corinth when the emperor Claudius commanded all Jews to depart from the city ([Act 18:2](#)). Thus, they were fellow passengers of the Apostle Paul from Corinth to Ephesus ([Act 18:18](#)) where they met Apollos and instructed him further in the faith ([Act 18:26](#))

v.5 Believers used to meet in homes, not "church" buildings. Epaphroditus is said to be the first fruit of Achaia here, but it was Stephanas in [1Co 16:15](#)

They may have been of the same household there.

The Vulgate Latin, instead of Achaia, reads "Asia": and so it is read in the Alexandrian copy, and others: the reason of this different reading seems to be, because the house of Stephanas are said to be the firstfruits of Achaia, [1Co 16:15](#).(Gill)

v.6 Nothing more is known of her.

v.7 Was Junia a female Apostle? Probably not, but she was known to the other apostles. Paul calls all Jews his kinsmen in [Rom 9:3](#)

v.8 This was a Roman name; the Vulgate Latin reads "Ampliatius", and so do the Alexandrian copy, and the Ethiopic version:(Gill)

v.9 Urbane (Urbanus) is also a Roman name as even some of the later Popes had that name.

v.10 Aristobulus, according to an old tradition, was a brother of Barnabas and was ordained a bishop by Paul and Barnabas. Some think it may have been the grandson of Herod the great who was still living in the time of Claudius.

v.12 Two saintly women who labored with Paul possibly as deaconesses.

v.13 Rufus was a Roman name. His mother was not Paul's mother, but likely acted in a maternal manner toward him.

v.14 *Hermas is said to be bishop of Philippi, or Aquileia, and brother of Pope Pius the First, and to be the author of the book called Pastor, or the Shepherd, cited by many of the ancients; but all is doubtful and uncertain(Gill)*

v.15 Nereus was beheaded at Terracina about AD 97, probably during the reign of Nerva, emperor of Rome.

v.17 If they teach any other gospel other than what Paul taught and obeyed, they are to be avoided.

Those gentiles, who simply do as they please, are sinning. "Freedom in Messiah" comes from being a hearer and doer of the Torah, not claiming to be "free from the Law," as those in Messiah are subject to Yahweh's Torah ([Rom 8:1-9](#)).

The doctrine they have learned, is that of righteous behavior for gentiles in Jewish settings. Paul teaching against a "Torah-less" gospel by reminding gentiles of their obligation, with the intent of winning the respect of Jewish community as a whole.

See also [Gal 1:8](#) and [2Th 2:15](#).

v.20 [Gen 3:15](#)

v.21 [Act 16:1](#); [Act 17:7](#); [Act 20:4](#)

v.22 Paul used a scribe or translator. Although some believe this was Silas.

The Hebrew word שׁלשׁ (Silas) is the same as Tertius; he also is numbered among the seventy disciples, and said to be bishop of Iconium.

v.23 [Act 19:22](#) ; [2Ti 4:20](#)

v.25-26 The mystery was probably the conversion of the gentiles and the restoration of the kingdom by seeking out the lost tribes of Israel. [Eph 3:3-9](#); [Col 1:26](#) Israel was scattered into all the nations and Yahshua said he had come back to seek out the lost sheep of the house of Israel [Mat 15:24](#) and instructed his disciples to go to them [Mat 10:6](#). They were the gentiles who were returning to YHWH [Act 11:21](#) - the word translated "turned" in Acts is 'epistrophō' which means to revert, to come again, turn about again. They were Israelites who were returning to YHWH. This is the mystery - the regathering of the tribes of Israel.

End of Romans notes