

Notes: January 4, 2014

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tovv
4. Jeri's Drash
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: A Deeper Look at Romans

What book of the New Covenant has the most direct references to the Tenach?

1st – Matthew – 70 passages and 81 direct scripture references from the Tenach

2nd – Hebrews – 67 passages and 73 direct scripture references from the Tenach

3rd - Romans – 67 passages and 71 direct scripture references from the Tenach

Interesting that a document written to a primarily non-Jewish audience has as many direct quotes as a letter written to a primarily Jewish audience.

Why is this?

An introduction sets the tone and the concluding chapters will offer further insight as to what is happening in Rome.

Let's start with Sha'ul's introduction.

In most of his letters, Sha'ul would typically start off like this...

1Co 1:1 From: Sha'ul, called by God's will to be an emissary of the Messiah Yeshua; and from brother Sosthenes

1Co 1:2 To: God's Messianic community in Corinth, consisting of those who have been set apart by Yeshua the Messiah and called to be God's holy people — along with everyone everywhere who calls on the name of our Lord Yeshua the Messiah, their Lord as well as ours:

1Co 1:3 Grace to you and shalom from God our Father and the Lord Yeshua the Messiah.

Yet in his letter to Rome, Sha'ul starts off the same way but incorporates what I would construe as an executive summary of what his letter is about...

Rom 1:1 From: Sha'ul, a slave of the Messiah Yeshua, an emissary because I was called and set apart for the Good News of God.

Verses 2 – 6 convey the substance of what is to be read, yet in much greater detail

Rom 1:2 God promised this Good News in advance through his prophets in the Tanakh.

Rom 1:3 It concerns his Son — he is descended from David physically;

Rom 1:4 he was powerfully demonstrated to be Son of God spiritually, set apart by his having been resurrected from the dead; he is Yeshua the Messiah, our Lord.

Rom 1:5 Through him we received grace and were given the work of being an emissary on his behalf promoting trust-grounded obedience among all the Gentiles,

Rom 1:6 including you, who have been called by Yeshua the Messiah.

Rom 1:7 To: All those in Rome whom God loves, who have been called, who have been set apart for him: Grace to you and shalom from God our Father and the Lord Yeshua the Messiah.

In Sha'ul's writings, he uses Jew and Gentile together in the same sentence 7 times, 5 of which come from his comprehensive letter to the Roman community.

Rom 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;

to the Jew first, and also to the Greek.

Rom 1:16 For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile.

Rom 1:17 For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust — as the Tanakh puts it, "But the person who is righteous will live his life by trust."

Rom 2:8 But to those who are self-seeking, who disobey the truth and obey evil, he will pay back wrath and anger.

Rom 2:9 Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the

Gentile;

Rom 2:10 but glory and honor and shalom to everyone who keeps doing what is good, to the Jew first, then to the Gentile.

Rom 3:20 For in his sight no one alive will be considered righteous on the ground of legalistic observance of Torah commands, because what Torah really does is show people how sinful they are.

Rom 3:21 But now, quite apart from Torah, God's way of making people righteous in his sight has been made clear — although the Torah and the Prophets give their witness to it as well —

Rom 3:22 and it is a righteousness that comes from God, through the faithfulness of Yeshua the Messiah, to all who continue trusting. For it makes no difference whether one is a Jew or a Gentile,

Rom 3:23 since all have sinned and come short of earning God's praise.

Rom 10:10 For with the heart one goes on trusting and thus continues toward righteousness, while with the mouth one keeps on making public acknowledgment and thus continues toward deliverance.

Rom 10:11 For the passage quoted says that everyone who rests his trust on him will not be humiliated.

Rom 10:12 That means that there is no difference between Jew and Gentile — Adonai is the same for everyone, rich toward everyone who calls on him,

Rom 10:13 since everyone who calls on the name of Adonai will be delivered.

The letter to Rome that Sha'ul wrote was more than just what many believe to be a comprehensive writing involving pure theology or that it is about justification, sanctification and salvation by grace. It is all these things and more.

When you consider how Sha'ul is writing this letter in relation to his other letters, you will realize that there is also an issue he is dealing with in Rome.

What is the issue in Rome?

The situation in Rome must have involved some level of interaction between the disciples and the Jewish community. This action may have included disparaging or derogatory words by the disciples towards the Jewish people in Rome.

Believe it or not, Romans were in the habit of ridiculing Jewish practices, especially dietary laws and the Sabbath.

As I mentioned previously, 5 times Sha'ul references both Jew and Gentile in the same sentence, conveying that there is a connection between these two rather divergent peoples in relation to the Gospel.

Sha'ul's letter to Rome was written to explain the place of Jews and Gentiles in God's plan. Sha'ul was writing to a community experiencing tension between believers and the Jewish community. I believe Sha'ul wrote this letter to further increase an understanding and appreciation of the disciples for God's plan and purpose for Israel.

What could have happened to prompt Sha'ul into writing this letter?

Act 18:2 where he met a Jewish man named Aquila, originally from Pontus but having recently come with his wife Priscilla from Italy, because Claudius had issued a decree expelling all the Jews from Rome. Sha'ul went to see them;

This expulsion is also confirmed by the historian Orosius.

It is believed that Jews were expelled from Rome in 49 CE and would return after the death of Claudius in 54 CE.

Taking into account Sha'ul's letter to believers in Rome, and its contents would indicate that Jews had indeed returned to Rome and were having problems with non-Jewish believers.

The issues that Sha'ul raises are relational. There is a fraction within the body of Messiah between Jewish believers and non-Jewish believers...sound familiar?

Sha'ul's letter is to set the matter straight.

The apostle to the Gentiles is dealing with a spat, what I would convey as an arrogance of non-Jewish believers towards Jewish believers.

This is how Sha'ul remedies the matter:

Summary of Romans:

Chapter 1 – Gospel to the Jew especially and also to the Gentile; The guilt of Gentile pagans before Adonai is proven.

Chapter 2 – A self-righteous Gentile is shown guilty and a self-righteous Jewish teacher is set straight.

Chapter 3 – Advantage of the Jew, guilt of Jew and Gentile, Adonai's free gift to Jew and Gentile

Chapter 4 – A Jewish case, from Torah, for Jew and Gentile united under Abrahamic promise

Chapter 5 – All humankind (Jew and Gentile) can be reconciled through the second Adam, for Adam is father of all.

Chapter 6 – Does our forgiveness mean irrelevance of Torah? By no means.

Chapter 7 – Torah's condemnation cannot affect us. Torah cannot make us do right. It is Holy and Just.

Chapter 8 – New promise is more than just Torah, but rather the Spirit to fulfill Torah. This begins now and will continue into the life to come where we will be made perfect, back into our original form at creation.

Chapter 9 – Gentiles non-election as Chosen People is explained and Israel's current unbelief is explained. Keeping in mind that there are many Jewish believers, but Sha'ul is talking about the leadership and those who follow that leadership.

Chapter 10 – Adonai is not through with Israel. The task of all believers is to see God's plan for Israel through to completion, teaching the good news to all.

Chapter 11 - Adonai has not rejected Israel. Israel's unbelief is part of God's plan. Gentiles brought into God's blessings on Israel and should respect the root of the Olive Tree, for which they are grafted into.

Chapters 9 – 11 I have heard identified as a codicil, an addition. However, when you look at it in context it conveys a continuity of the message that Sha'ul

Chapter 12 – Even for Gentiles there is a sacrifice. Let no one be arrogant. Love and bless so the congregation will be united.

Chapter 13 – Be good citizens and walk godly before the “Roman” world.

Chapter 14 – The strong (believers) know that Gentiles do not have to live as Jews, but do not flaunt it, keeping weak (non-believing Jews) from faith by your own arrogance.

Chapter 15 – Live for your neighbor, including the non-believing Jew, for Messiah served both Jew and Gentile

Chapter 16 – Personal greetings, including recognition of Jewish believers.

Conclusion:

Sha'ul was the ideal person for this challenge of bringing the Gentile believer and Jewish believer together.

Now the question is...

When you see the context of Romans in relation to what you have likely been taught, which cookie do you want?

Ingredients – a bag full of ingredients for a cookie. still a cookie, but the proper steps were not taken

Cookie – proper steps and understanding in how to perform those steps were accomplished with a successful end result.

Understanding scripture is similar to baking a cookie.

It is a science.

When baking a cookie, if a step is done incorrectly, out of order or the wrong ingredients / portions are used, you will not obtain the desired result.

Likewise, when scripture is taken out of context, used incorrectly, or remove something from it, will convey a different meaning.

The message of Romans is a relational message for Jew and Gentile living together. This too is the message of this congregation.