

Romans Outline

Preamble: Romans 1:1-17. Introductions

- A. Romans 1:18-5:21** No Favoritism, in Sin and in Salvation In “being Righteoused,” and in our sinful standing before G-d there is no favoritism towards Jews on the one hand, and no special sinfulness inherent in the Gentiles.
- B. Romans 6:1 – 8:39** **Salvation is apart from Law.** No Jewish favoritism. Jews do not have a “Get into heaven free card” (or get out of jail free card)
Law does not have the function of providing salvation, but has other functions
- C. 9:1 – 11:36** ***The Focus of Law, Israel and Salvation.** The reason for being a believer in Messiah is to identify with the calling of Israel, to do the work of being a light to the nations. That calling has not been revoked, but now can be accomplished in power, by all children of Abraham, but only in the context of and association with Israel..*
- B’ 12:1 – 13:14** **No favoritism or division in our purpose.** All who are in Messiah and united to the calling of Israel live do their work in community. Living a G-dly life accomplishes the purpose of Israel.
- A’ 14:1 – 16:27** **No favoritism in our personal interactions.** Whether we be, Jew or Gentile, with perhaps different tasks, we each have tasks to carry out the purpose of Israel.

Outline of Major Torah Themes

- A. **Beresheit:** All people stand condemned before Hashem. Salvation comes through a miraculous intervention from G-d, through a particular person. The calling of a person by whom all peoples can be blessed, and gain salvation is the focus after Beresheit 12 and following. .
- B. **Shemot.** The calling of Israel to be servants of the Most High. They struggle with leaving the trappings of Egypt behind. A dual identity causes terrible struggles. Who really leads and guides them, G-d or Egypt. Is it our old identity, or new identity? Yet in the process, a new people is forged. A dwelling place is prepared for the Presence of G-d.
- C. **Vayikra.** Israel, the Levites, the Priests (Kohanim) are equipped for their service as priests for Israel and the nations. This is the focus of the task of Israel. This is the center of Torah, to display Messiah to the nations. The Priest is an image of Yeshua, the nation lives in support of that image to the nations.
- D. **Bemidbar.** Israel equipped. Now the training and purifying begins. Israel learns to present herself as a living sacrifice, to be a holy nation, dedicated to His service, in obedience to Him.
- E. **Devarim.** Israel is now equipped to enter into the Promise. They are to be separate, yet a light to the nations. The focus is on life in the Kingdom of G-d, with all participating in the mission of Israel, which is to be a light to the nations (Devarim 4:)

Comparison of Torah and Romans Themes

A. Romans 1:18-5:21 No Favoritism, in Sin and in Salvation In “being Righteoused,” and in our sinful standing before G-d there is no favoritism towards Jews on the one hand, and no special sinfulness inherent in the Gentiles.

Beresheit: All people stand condemned before Hashem. Salvation comes through a miraculous intervention from G-d, through a particular person. The calling of a person by whom all peoples can be blessed, and gain salvation is the focus after Beresheit 12 and following.

B. Romans 6:1 – 8:39 **Salvation is apart from Law.** No Jewish favoritism. Jews do not have a “Get into heaven free card” (or get out of jail free card)

Law does not have the function of providing salvation, but has other functions.

Shemot. The calling of Israel to be **servants** of the Most High. They struggle with leaving the trappings of Egypt behind. A dual identity causes terrible struggles. Who really leads and guides them, G-d or Egypt. Is it our old identity, or new identity? Yet in the process, a new people is forged. A dwelling place is prepared for the Presence of G-d. Israel is given instruction to bring the light of salvation to the nations. They are given their calling.

- **9:1 – 11:36 The Focus of Law, Israel and Salvation.** *The reason for being a believer in Messiah is to identify with the calling of Israel, to do the work of being a light to the nations. That calling has not been revoked, but now can be accomplished in power, by all children of Abraham, but only in the context of and association with Israel.*
- **Vayikra.** *Israel, the Levites, the Priests (Kohanim) are equipped for their service as priests for Israel and the nations. This is the focus of the task of Israel. This is the center of Torah, to display Messiah to the nations. The Priest is an image of Yeshua, the nation lives in support of that image to the nations.*

12:1 – 13:14 No favoritism or division in our purpose. All who are in Messiah and united to the calling of Israel live do their work in community. Living a G-dly life is central to accomplishing the purpose of Israel.

14:1 – 16:27 No favoritism in our personal interactions. Whether we be, Jew or Gentile, with perhaps different tasks, we each have tasks to carry out the purpose of Israel.

Devarim. Israel is now equipped to enter into the Promise. They are to be separate, yet a light to the nations. The focus is on life in the Kingdom of G-d, with all participating in the mission of Israel, which is to be a light to the nations (Devarim 4:)

Romans Chapter 1.

Introduction

1:1 - 17

Introduction and Prelude.

1:1 Paul: δουλος a servant. Apostle. Called, set apart to the Besorah
Slave, hearkens to Israel's calling as the Servant of G-d. He is a microcosm of Israel's
calling to be a light to the nations (Devarim 4:6-8, Shemot 19:5-6)

What does Holy. 1st meaning is set apart. Israel always holy, not always pious.

Israel called to be a light, set apart for a task. This cannot be overstated. Their purpose
was to be a blessing, to bring the Good News.
Abraham's calling, Isaac, and Jacob (Genesis 26:3, 27:28)

1:2-4 Centerpiece of the Good News is Yeshua. Paul is NOT trying to introduce the Good
News to Rome, but is trying to help them understand how THEY can properly participate
with Israel in their task of being lights to the nations.

1:5-6: This is Paul's stated purpose, and instruction to the Roman Community.
*Through him we received grace and were given the work of being an emissary on his behalf promoting
trustgrounded obedience among all the Gentiles, ⁶
including you, who have been called by Yeshua the Messiah*

Romans 1:5 The Obedience of Faith

What does this phrase mean?

NAS95 *Romans 1:5 through whom we have received grace and apostleship to bring about the **obedience of faith** among all the Gentiles for His name's sake,*

The Greek words are: ὑπακοὴν πίστεως. The word translated obedience comes from *hupo akuow* which means by, or with hearing, literally. *Akuow* means to hear and has been translated with understanding as opposed to hearing but not understanding.

If we hearken back to the Hebraism of this word, it would be related to *Shema* as in Hear oh Israel. To hear meant to obey.

Verses that shed light:

*Acts 11:18 When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the **repentance that leads to life.**"*

Genesis 49:10 The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.

*Matthew 5:19 Whoever then annuls one of the least of these commandments, and teaches others to do the same, shall be called least in the kingdom of heaven; but whoever **keeps** and teaches them, he shall be called great in the kingdom of heaven.*

*Romans 15:18 For I will not presume to speak of anything except what Christ has accomplished through me, resulting in the **obedience** of the Gentiles by word and deed,*

Romans 1:7-16 Introduction Continued

Paul's Audience, the recipients. Believers, called, separated out for the Good News:

*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.*

Paul writes to believers, to encourage them to do the task G-d has called them to. He will argue that this is the unique role of Israel, and that all who are called to this purpose are part of Israel's task.

His Goal in this letter: vs 11

*For I long to see you, so that I might share with you some spiritual gift that can make you stronger—¹² or, to put it another way, so that by my being with you, we might, **through the faith we share, encourage one another.***

Mutual encouragement was Paul's goal in this letter.

Romans 1:17

Romans 1:16-17 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

For in it the righteousness of God is revealed from faith to faith; as it is written, "BUT THE RIGHTEOUS man SHALL LIVE BY FAITH."

Vs 14-17. The purpose of Paul's calling, and also by extension, of the believing Rome community, is the Good News of Yeshua. It is the **sole** power of G-d for salvation, no matter who the person is, or comes from. Whether wise or foolish, Greek, or Barbarian. The Good news was intended from the beginning to be universal. Israel was the chosen vessel to spread the message, but they did not get a special pass. Salvation is the same for Jew or Gentile, which lays to rest any idea of a dual covenant of salvation.

Vs 17 quotation is from:

Hab 2:4 "Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith."

Righteousness revealed from faith to faith. His message is to those who are supposed to be a light.

See Mt