

**Thru the Book of Romans Class
(Romans 1-5)**

In Romans 1:15-5:25 Paul gives a Petihah (Proem) Homiletic Midrash

Petihah (Aramaic: **Petihta**) is a Hebrew word meaning "opening" while "Proem" is a Greek word meaning prelude. In a Petihta Homiletic Exegesis an introductory text is given, a teaching is built on this introductory text often using additional texts. The sermon closes with a final text which usually repeats or alludes to the initial text. This process usually involves Hillel's second rule, **G'zara Sheva** (equivalence of expressions) thru which catchwords or keywords link the sermon together, being found in the initial text, the final text, often in the additional texts, and in the exposition itself.

**The Sixth Rule of Hillel
Kayotze bo mimekom akhar
(analogy made from another passage)**

This rule teaches us that two passages may seem to conflict until a third resolves the apparent conflict.

First Conflict

<i>"The just shall live by faith" (Rom. 1:17 = Hab. 2:4)</i>	<i>There is none righteous, no, not one... (Rom. 3:10 = Ps. 14:1-3 = Ps. 53:1-3; Eccl. 7:20)</i>
--	--

Essenes on Hab. 2:4	Pharisees on Hab. 2:4
<p><i>"And the Righteous shall live by his faith' (Hab. 2:4b) The interpretation concerns all the Doers of the Torah in the House of Judah, whom Elohim will save from the House of Judgment because of their works and their faith in the Teacher of Righteousness." (Habakkuk Commentary)</i></p>	<p><i>Again came Isaiah and reduced them [The precepts of the Torah] to two [principles], as it is said, Thus saith the Lord, [i] Keep ye justice and [ii] do righteousness [etc.].(Is. 56:1) Amos came and reduced them to one [principle], as it is said, For thus saith the Lord unto the house of Israel, Seek ye Me and live.(Amos 5:4) To this R. Nahman b. Isaac demurred, saying: [Might it not be taken as,] Seek Me by observing the whole Torah and live? — But it is Habakuk who came and based them all on one [principle], as it is said, 'But the righteous shall live by his faith' (Hab. 2:4). (b.Makkot 24a)</i></p>

Second Conflict

<p><i>[Elohim] will render to each one according to his deeds.</i> (Rom. 2:6 = Ps. 62:12; Prov. 24:12)</p>	<p><i>Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man whom YHWH shall not impute sin.</i> (Rom. 4:7-8 = Ps. 32:1-2)</p>
--	--

Resolution:

Abraham believed Elohim, and it was accounted to him for righteousness.
Gen. 15:6 (in Rom. 4:3, 22)

And Abraham trusted in the Word [Memra] of YHWH, and He counted it to him for righteousness.
(Targum Onkelos Gen. 15:6)

“Remove the false way from me, and graciously grant me your Torah. I have chosen the way of faith; I have placed your ordinances before me.”
(Psalm 119:29-30)

From the Zohar:

*R. Hiya discoursed on the text: Therefore hearken unto me, ye men of understanding: **Far be it from Elohim that he should do wickedness; and from the Almighty that he should commit iniquity. For the work of man will he requite unto him, and cause every man to find according to his ways (Job 34:10-11).** ‘Elohim,’ he said, ‘in creating the world, meant it to be based on justice, and all that is done in the world would be weighed in the scales of justice, were it not that, **to save the world from perishing, Elohim screened it with mercy [CHESED], which tempers pure justice and prevents it from destroying the world. The world is thus governed in mercy [CHESED] and thereby is able to endure.***
(Zohar 1:180b)

In the Garden of Eden there is a hall that is called the “hall of the afflicted.” Now it is into this hall that the Messiah goes and summons all the afflictions and pains and sufferings of Israel to come upon him. And so they all come upon him. And had he not eased the children of Israel of their sorrow, and taken their burden upon himself, there would be none who could endure the suffering of Israel in penalty of neglecting the Torah. Thus it is written: “Surely our diseases he did bear and our pains he carried.” (Is. 53:5) As long as the children of Israel dwelt in the Holy Land, they averted all afflictions and sufferings from the world by the service of the sanctuary and by sacrifice. But now it is the Messiah who is averting them from the habitants of the world.
(Zohar 2:212a)

From the Mishnah:

Antigones of Soko received [Torah] from Simeon the Righteous. He used to say, “Be not like servants who serve their master for the sake of wages, but be like servants who serve their master with no thought of a wage – and let the fear of Heaven be upon you.”
(m.Avot 1:3)

Romans 1:20-29 Draws on Wisdom of Solomon

13:1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster;

13:2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

13:3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

13:4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

13:5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

13:6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

13:7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

13:8 Howbeit neither are they to be pardoned.

11:15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

12:24] For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

12:25] Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

12:26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

12:27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

13:10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

14:8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

14:12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

14:24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

14:25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

14:26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

14:27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

14:29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

Circumcision of the Heart

28 For he is not a Jew who is one in appearance [only]: also what is made visible in the flesh [alone] is not circumcision.

*29 But that one is a Jew, who [is one] secretly: and circumcision is that of the heart by the Spirit, and not by the letter [only]; whose praise is not from men, but from Eloah.
(Rom. 2:28-29 HRV)*

*11 And by Him, you were circumcised with the Circumcision which is not by our hands, by the putting off of the flesh of sins, by circumcision of the Messiah.
(Col. 2:11 HRV)*

Some have wrongly taught that this circumcision of the heart is a new circumcision that has replaced physical circumcision of the flesh. However this circumcision of the heart was not a substitute for physical circumcision nor a substitute for Torah observance in general. To the contrary the Torah itself speaks of the circumcision of the heart:

40 And they shall confess their iniquity, and the iniquity of their fathers, in their treachery which they committed against Me: and also that they have walked contrary unto Me.

41 I also will walk contrary unto them, and bring them into the land of their enemies. If then perchance, their uncircumcised heart be humbled, and they then be paid the punishment of their iniquity,

42 Then will I remember My covenant with Ya'akov, and also My covenant with Yitz'chak, and also My covenant with Avraham will I remember: and I will remember the land.

(Lev. 26:40-42 HRV)

*16 Circumcise therefore, the foreskin of your heart, and be no more stiff-necked.
(Deut. 10:16 HRV)*

1 Therefore you shall love YHWH your Elohim, and keep His charge, and His statutes, and His ordinances, and His commandments, alway....

13 And it shall come to pass, if you shall hearken diligently unto My commandments which I command you this day, to love YHWH your Elohim, and to serve Him with all your heart and with all your soul,...

18 Therefore shall you lay up these, My words, in your heart and in your soul. And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes.

(Deut. 11:1, 13, 18 HRV)

4 Circumcise yourselves to YHWH, and take away the foreskins of your heart, you men of Y'hudah and inhabitants of Yerushalayim: lest My fury go forth like fire, and burn that none can quench it, because of the evil of your doings.

(Jer. 4:4 HRV)

24 (9:25) Behold, the days come, says YHWH, that I will punish all them that are circumcised in their uncircumcision:

*25 (9:26) Egypt and Y'hudah, and Edom and the children of Ammon, and Mo'av and all that have the corners of their hair polled; that dwell in the wilderness. For all the nations are uncircumcised, but all the House of Yisra'el are uncircumcised in the heart.
(Jer. 9:24-25 (25-26) HRV)*

*9 Thus says the Adonai YHWH: No alien, uncircumcised in heart and uncircumcised in flesh, shall enter into My sanctuary—even any alien that is among the children of Yisra'el.
(Ezek. 44:9 HRV)*