



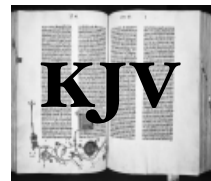
Lent 2 B Rev  
Epistle

ARTICLE NO.  
2006.276  
Ro 8:31-39

## We will be victorious Romans 8:31-39

### Collect

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen.



What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of **God's elect**? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

### J.B. Philips NT

In face of all this, what is there left to say? If God is for us, who can be against us? He who did not grudge his own Son but gave him up for us all—can we not trust such a God to give us, with him, everything else that we can need? Who would dare to accuse us, whom God has chosen? God himself has declared us free from sin. Who is in a position to condemn? Only Christ Jesus, and Christ died for us, Christ also rose for us, Christ reigns in power for us, Christ prays for us! Who can separate us from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? Indeed some of us know the truth of that ancient text: For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. No, in all these things we win an overwhelming victory through him who has proved his love for us. I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Christ Jesus our Lord.



Glen Miller



Uniqueness of phrase in the NT - God's Elect? (twice) (Tit 1:1). Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of **God's elect**, ...

This entire paragraph is a reflection on Psalms 44:22 (23)CJB

**Chosen by God** (1 Corinthians 1:27) But **God hath chosen** the foolish things of the world to confound the wise... Mr 13:20 ...but for the elect's sake, whom he hath **chosen**, he hath shortened the days. Mt 22:14 For many are called, but few **are chosen**. 1Co 1:28 And base things of the world, and things which are despised, hath God **chosen**, yea, and things which are not... Eph 1:4 According as he hath **chosen** us in him before the foundation of the world, that we should be holy and without blame before him in love: Th 2:13 ... brethren beloved of the Lord, because God hath from the beginning **chosen** you to salvation through sanctification of the Spirit ... Ja 2:5 Hearken, my beloved brethren, Hath not God **chosen** the poor of this world rich in faith... Re 17:14 ... he is Lord of lords, and King of kings: and they that are with him **are called**, and **chosen**, and faithful.

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.

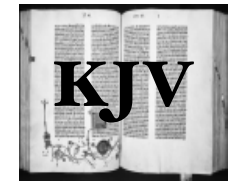
We will be victorious

Summary **Paul says that God has sanctioned his mission team, and he will be victorious, against any challenge. He has suffered all things for the sake of God. And even if he is deprived of everything material, and in mortal danger because of his belief, he considers his life at nothing - we are "sheep for the slaughter". Yet not even God can stand between him and his love for God in Christ Jesus.**

It is prophetic.

### Occasion and Purpose

This letter to communities of Jews and non-Jews in Rome and was written by Luke to Paul's dictation at Corinth the winter of 55-56<sup>(RBJ)</sup> or ca. 58 CE<sup>(White)</sup>. In 49 CE Jews had been ejected from Rome because of riots between Jesus believers and Jews 'instigated by Chreestus' - Suetonius's reference to Christ. The Christian Jews *Aquila* and his wife *Prisca* (Acts 18:2) were among the exodus, but are now back in Rome after Claudius's death in 54 CE, and are Paul's closest friends. The Jews were returning to Rome after 54 and by 58 there were probably twenty or thirty thousand Jews in Rome. There were different prayer houses serving Jews from Judea and Syria, some Greek speaking Jews, Aramaic speaking Jews, Jews from southern Italy, and even Africa. Almost a third of Rome's inhabitants were slaves or former slaves, At the end of Paul's letter he lists twenty five friends in Rome, over half of them immigrants (not all mss. have this list), and ten of them with slave names. Only three of the names were definitely Jews. When the Jews were ordered to leave in 49 CE, the non-Jews had laid low, yet they needed to meet secretly to worship Jesus, and so formed non-Jewish communities. When in 54 CE the Jews started returning, it was to a different social structure. It is probable that the meeting houses were now separated, Jews vs. non-Jews. Tension developed between them. And trouble was brewing against the Roman authorities. (Eight years later a Jewish revolt against Rome was to set off the war that would end in the destruction of the Temple, and the exile of the Jews from their homeland). Paul senses the danger and in *Romans 13:1-4* is a plea to submit, in the Christian manner, to the authority of Government. Paul intends to visit Rome after he has delivered the relief funds to the Jews in Jerusalem that he has collected from the Jews of Macedonia and Achaia.



(Romans 3:1, 2) "Is there any advantage then in being a Jew? Does circumcision mean anything? Yes, of course, a great deal in every way. You have only to think of one thing to begin with—it was the Jews to whom God's messages were entrusted."

Chapters 9, 10, and 11 address specific Jewish conversion issues.

Emperor Claudius had expelled most of the Jews in Rome in 49 CE

The theme of the letter hinges on Romans 1:16, 17

"For I am not ashamed of the gospel. I see it as the very power of God working for the salvation of everyone who believes it, for the Jew first but also for the Greek. I see in it God's plan for making men right in his sight, a process begun and continued by their faith. For, as the scripture says: The righteous shall live by faith." Quoted from (Habakkuk 2:4) Behold, his soul which is lifted up is not upright in him: **but the just shall live by his faith.**

(See page 4 for the entire chapter).

The Gospel According to Paul

Griffith-Jones, Robin

Harper

0-06-073066-8

It was carried by Phoebe to Rome.

The purpose of the letter is to prepare the Jews in Rome for his theology, and to initiate fund raising for his proposed trip to Spain. Twenty three years after Jesus's ascension, in 56 CE, the Apostles' priorities were still focussed on taking the gospel to the Jews, though non-Jews were not excluded from the program. Paul's mandate from Jesus to find the lost sheep in foreign Nations, and represent Christ before their Kings, and to the children of Israel.

Paul had been doing this for at least 16 years by now. He began in Damascus in Syria, then Jerusalem, Caesarea, Antioch, the Jewish villages in the Dispersion, Phoenicia, Syria, Phrygia, Cilicia, Lycaonia, Lydia, Macedonia, and now he hopes to go to Rome .

#### GENTILES (see pages 7-11)

It seems quite possible that we have misunderstood references in the NT to "Gentiles". The word Gentile, referring to the race/nationality of an individual **is never used**.

When "the Gentile" appears in the NT (twice only in Romans), it means "non-Jewish".

Otherwise "**Gentiles**" always refers to any NATION outside of Judea which does not obey the Teachings of God (Torah) - especially regarding circumcision, dietary, and marriage, laws.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: (Ac 9:15)

For the Son of man is come to save that which was lost. (Mt 18:11).

But go rather to the lost sheep of the house of Israel. (Mt 10:6).

For the Son of man is come to seek and to save that which was lost. (Lu 19:10).

When Paul was tried and put in prison the charge was

**"thou teachest all the Jews which are among the Gentiles to forsake Moses..."** (Ac 21:20-21).

Gentiles = Nations outside Judea.

Paul quotes from this Psalm, and it is meant for us to recall the entire chapter. Note the marked passages which Paul perhaps used for inspiration.

(Psalms 44:1-26) JPS 1917

(44:1) For the Leader; a Psalm of the sons of Korah. Maschil. (44:2) O God, we have heard with our ears, our fathers have told us; a work Thou didst in their days, in the days of old. (44:3) Thou with Thy hand didst drive out the nations, and didst plant them in; Thou didst break the peoples, and didst spread them abroad. (44:4) For not by their own sword did they get the land in possession, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou wast favorable unto them. (44:5) Thou art my King, O God; command the salvation of Jacob. (44:6) **Through Thee do we push down our adversaries; through Thy name do we tread them under that rise up against us.** (44:7) For I trust not in my bow, neither can my sword save me. (44:8) **But Thou hast saved us from our adversaries, and hast put them to shame that hate us.** (44:9) **In God have we gloried all the day, and we will give thanks unto Thy name for ever.** Selah (44:10) **Yet Thou hast cast off, and brought us to confusion;** and goest not forth with our hosts. (44:11) Thou makest us to turn back from the adversary; and they that hate us spoil at their will. (44:12) **Thou hast given us like sheep to be eaten; and hast scattered us among the nations.** (44:13) Thou sellest Thy people for small gain, and hast not set their prices high. (44:14) Thou makest us a taunt to our neighbours, a scorn and a derision to them that are round about us. (44:15) **Thou makest us a byword among the nations, a shaking of the head among the peoples.** (44:16) All the day is my confusion before me, and the shame of my face hath covered me, (44:17) For the voice of him that taunteth and blasphemeth; by reason of the enemy and the revengeful. (44:18) All this is come upon us; yet have we not forgotten Thee, neither have we been false to Thy covenant. (44:19) Our heart is not turned back, neither have our steps declined from Thy path; (44:20) Though Thou hast crushed us into a place of jackals, and covered us with the shadow of death. (44:21) If we had forgotten the name of our God, or spread forth our hands to a strange god; (44:22) Would not God search this out? For He knoweth the secrets of the heart. (44:23) **Nay, but for Thy sake are we killed all the day; we are accounted as sheep for the slaughter.** (44:24) Awake, why sleepest Thou, O Lord? Arouse Thyself, cast not off for ever. (44:25) Wherefore hidest Thou Thy face, and forgettest our affliction and our oppression? (44:26) For our soul is bowed down to the dust; our belly cleaveth unto the earth. (44:27) Arise for our help, and redeem us for Thy mercy's sake.

#### ISBN

Complete Jewish Bible	Bible	Jewish New	965-359-015-4
From Jesus to Christianity	White, L. Michael	Harpers	0-06-052655-6
The Harper Collins Concise Atlas of the Bible	White, L. Michael	Harper	0-06-251499-7

Paul in Ro 1:16,17 quotes from Habakkuk the Prophet. *“the just shall live by his faith.”*

Paul’s quotation of this phrase means he wants us to recall to the entire chapter that includes it. Underlined passages are particularly prophetic of Paul and his ambition.

(Habakkuk 2:1-14)

1 I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith.**

5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein.

9 Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

12 Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

13 Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?

14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.

## The meaning of “Gentiles”

“Gentiles”<sup>A</sup> is an Old Testament descriptor for a foreign nation), and was given to any Semitic nation, that was not Judean.

By the 1st. c. A.D. gentiles included: Semitic Samaritans, Semitic Syrians, and the Semitic people who lived in Asia, Galatia, Aram, Achaia, Pamphylia, Cilicia, Nile Delta, and Babylonia.

## More on the meaning of Gentiles

Galilee of the Gentiles was an area to the west of Capernaum allotted to the Hebrew tribes of Nephtali, Zabulon, Asher, and Issachar all Semitic tribes. It included Safed in the North and Nazareth in the South. Isaias (ix, 1) gives to "the land of Zabulon, and the land of Nephtali" the name "Galilee of the Nations" (D.V. "Galilee of the Gentiles"). As results of their long intercourse with the conquered Canaanites, and Phoenician, Syrian, and Greek immigrants, and their separation from their brethren in Judea by interlying Samaria, they spoke a dialect and had peculiarities in business, family and religious customs, that brought upon them the contempt of the inhabitants of Jerusalem. Under the Roman Empire both Christianity and Judaism flourished there, as is evidenced by the ruins of numerous synagogues, churches, and monasteries belonging to that period that were destroyed by the Moslems.

1 Machabees 5:9. And the Gentiles that were in Galaad (In Ammon, east of the dead sea, in the desert), assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

Galaaditis was part of the Seleucid (Macedonians) eparchy 312 B.C. They founded Laodicea, Beroea, Antiocha, Larissa. Eventually they were defeated by Rome.

<sup>A</sup> 01471. גוּי gowy go'-ee; a foreign nation; hence, a Gentile; The word “gentile” (singular) does not occur in the OT, and in the NT occurs only in Romans chapter 2.



...the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And **shall deliver him to the Gentiles to mock**<sup>A</sup>, and to scourge, and to crucify him: and the third day he shall rise again. (Mt 20:18-19).

Who were these 'Gentiles'?

**And Herod with his men of war** set him at nought, and **mocked him**, and arrayed him in a gorgeous robe, and sent him again to **Pilate**. (Lu 23:11).

Herod was an Idumean - Idumea was Gentile (nation)

Herod, who was not a Jew...adorned his kingdom by building cities and temples in honour of the emperor and of the gods. Samaria was built and called Sebaste, from the Greek name for Augustus. As he had married ten wives (Jos., "Bel. Jud.", I, xxviii, 4 -- note in Whiston) by whom he had many children,... He put to death even his own sons, Aristobulus and Alexander (6 B. C.),

**Pilate** was a Samnite (Italian) who probably spoke Latin as it is very similar to Oscan, the Samnite dialect. He also was a gentile - by Jewish standards.

It seems quite possible that we have misunderstood references in the NT to "Gentiles". The word Gentile, referring to the race/nationality of an individual **is never used**.

When "the Gentile" appears in the NT (twice only in Romans), it means non-Jewish.

Otherwise "Gentiles" refers always to any nation which does not **obey** the Teachings of God (Torah) - especially regarding circumcision, dietary, and marriage, laws.

Greeks were always called Greeks (28 occurrences), and Romans were always called Romans (12 occurrences) in the NT - they were never called Gentiles. Less than 1% of the population spoke Greek in the Middle East at the height of the Roman Empire. In the Roman Army, soldiers were from different countries and languages. Along the coast they were mostly from Syria and Judea (legionary soldiers). Italian soldiers were unusual except in Major centers.

<sup>A</sup> Presumably they spoke to him in a language the Jews and Jesus would understand - Aramaic. Not Latin! nor Greek.

Amori Christi et Ecclesiae -  
Glen C. Miller OSV

The phrase "Greek Gentile" or "Roman Gentile" does not occur in the NT.

When Paul went on his mission - to the "gentiles", it was to Semitic people - for Jesus had asked his Apostles to go to his "lost sheep".

And he (Paul) spake boldly in the name of the Lord Jesus, and **disputed against the Grecians**: but they went about to slay him. (Ac 9:29).

For the Son of man is come to save that which was lost. (Mt 18:11).

But go rather to the lost sheep of the house of Israel. (Mt 10:6).

For the Son of man is come to seek and to save that which was lost. (Lu 19:10).

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 PE 2:25).

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and **kings**, and the children of Israel: (Ac 9:15)

Though Paul did profess Christ to the Greeks in Athens, he was mocked, and left town. ... He went to Corinth and set up a house church.

And he departed thence, and entered into a certain man's house, named Justus, **one that worshipped God**, whose house joined hard to the synagogue. And Crispus, **the chief ruler of the synagogue, believed on the Lord** with all his house; and many of the Corinthians **hearing** believed, and were baptized. (Ac 18:7-8).

So, even in Corinth, a Greek city, Paul's converts were Torah followers.

This is an Aramaic sentence construction. I think it means: First go the foreign Nation, then go to their king (to persuade him), and then talk to the Israelites that are sojourners there. There were no Kings outside of Judea/Samaria, within the Roman Empire Every Jewish province had it's own King. Herod was the Palestinian King (Idumean). Paul was a Herodian by lineage.

hearing = Aramaic language, for this was the language of the synagogue and of Paul.

### Recommended Books

			ISBN
The Gospel According to Paul	Griffith-Jones,	Harper	0-06-073066-8
Complete Jewish Bible	Bible	Jewish New	965-359-015-4
From Jesus to Christianity	White, L. Michael	Harpers	0-06-052655-6
The Harper Collins Concise Atlas of the Bible	White, L. Michael	Harper	0-06-251499-7

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for **I have much people in this city.** (Ac 18:9-10).

And he came to Ephesus, and left them there: but he himself **entered into the synagogue, and reasoned with the Jews.** (Ac 18:19).

And **he went into the synagogue**, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. (Ac 19:8).

...disputing daily in the school of one Tyrannus (**Jewish rabbi**) (Ac 19:9).

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Ac 19:10).

And so on and on, Paul preaches in synagogues all over Asia. When he gets to Jerusalem and meets with James and the Brethren. They accuse him of convincing Jews to abandon the Torah.

And when they heard it (Paul's missionary success) , they glorified the Lord, and said unto him, Thou seest, brother, **how many thousands of Jews there are which believe**; and **they are all zealous of the law**: And they are informed of thee, that **thou teachest all the Jews which are among the Gentiles to forsake Moses**, saying that they ought not to circumcise their children, neither to walk after the customs. (Ac 21:20-21).

(After the vision) And he (Jesus) said unto me, Depart: for I will send thee far hence unto the **Gentiles.** (Ac 22:21).

Jesus sent Paul immediately to: **Damascus, Jerusalem, Caesarea, and Tarsus, Judea, Galilee and Samaria** - all Jewish and Semitic towns. (Acts 9:27-31)

Many of God's chosen people.

But they disagreed with his teaching and he had to leave the synagogue, and went to a school...

In Ephesus a seaport with a large Jewish community and a Greek colony. Many Jews spoke Greek also.

Greeks meaning Greek-speaking-Jews who could understand also the Aramic spoken in the school (for the Greek language was forbidden to be taught to the Jews by the rabbis - Josephus)

[About Paul] For we have found this man a pestilent fellow, and a mover of sedition **among all the Jews throughout the world**, and a ringleader of the sect of the Nazarenes: (c 24:5).

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, **believing all things which are written in the law and in the prophets:** (c 24:14).

While he answered for himself, **Neither against the law of the Jews**, neither against the temple, nor yet against Caesar, have I offended any thing at all. (c 25:8).

And now I stand and am judged for the hope of the promise made of God unto our fathers: **Unto which promise our twelve tribes, instantly serving God day and night, hope to come.** For which hope's sake, king Agrippa, I am accused of the Jews. (Ac 26:6-7).

(Jesus speaking to Paul) Delivering thee **from the people, and from the Gentiles**, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and **inheritance** among them which are sanctified by faith that is in me. (Ac 26:17-18).

I, Paul believe everything in the Law and the Prophets, and am not trying to convince people to abandon the Law.

answered for himself = talked to them in their language and his - Aramaic. And he said that he had done nothing against the Jewish Law.

Am I judged because I am fulfilling the promise made by God to the Semitic people?

save my people and bring them back from the foreign Nations so that they may claim their Jewish inheritance and live with God's chosen in Judea.

