


MASTER'S VOICE NO. 6

ROMANS

**LEGEND
SPUR TO FAITH**

ROMANS ARAMAIC WORDBOOK

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INTRODUCTION

I have earlier work on the epistle. There is the *Vide-Mecum* easy read summary and the thought provoking and fascinating *Romans' Analysis* for bible students with Paul's 50 conclusions and now added to these the devotional *Wordbook*. . The *Wordbook* familiarizes you with key words Paul (and Jesus) used.

At Antioch Paul taught in Aramaic and this book reflects more than any other the whole sweep of his bible teaching and doctrine of God by selecting 139 terms from the 16 chapters to represent his inspirational thoughts.

Attached to the text as a postscript are two valuable lists-the METUL or “main conclusions Paul reaches and the HACIL teaching points or Socratic questions he addresses.

The ABC Classic Wordbooks represent an attempt to introduce readers of English to the thought-language of Jesus and the apostles with the intent that the Master’s voice may bring us closer to His heart.

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CHAPTER 1

1 BARAH v.3 Our Lord was begotten in the flesh and revealed by the Spirit as the Father’s only Son. *The root “Barah”* The emphatic state of “Son” and the noun “Creator” are one and the same. We can say that our Lord is as the unique Son both “Son of God” and “Creator of all”. This is of great value when we link it with what John says “He was with God and was God and without Him was not anything made that was made”. There is no way we can separate the “Creator” and the “Father” as to divinity. God has One he emphatically calls His Son and The Heir with him of all things. This designation in no way prejudices our Lord’s QNUMA “spiritual union” with the Father and the Spirit in the very **Soul of God** where the three *Spirits abide* in profound mystery.

2 SHEM v.5 The faith of His (Jesus’) “*name*” becomes vital when we think that God is often referred to under “the Name”. Jesus as possessor of the name (YAHWEH) is God. Yeshua has the power of calling and this goes back to God’s calling of Abraham and Moses. He has the high sovereign right to call us from earth to heaven, from darkness to light and the power of Satan to God.

3 MOHABATHA “*gift*” v11 Paul uses the METUL term “because” which Luke certainly uses mainly when he stresses a major point or issue. For Paul it is one of the high objectives of his life to arrive at Rome as a witness. He speaks of “offering a gift” and “devoting himself”. He wants to ensure that what he has to share in Rome is gratuitous-a total favour. The word SHADAR (confirmed v11b) which

comes to us from the Greek στεριχθηναι(made ready as a cart to be hitched to a horse) means “commissioned” or sent out as soldiers of the cross.

4 ETHCALITH/CAL v.13 I was “*forbidden*” “withheld” “restrained” “suspended” or “delayed” until now. The term “fruit” is not really fruit-but “profit”. God knew that this time was the most profitable and so Paul’s ministry was reserved for this time.

5 HIA “Life” v.16 The gospel is most frequently characterized as “forgiveness for the past” This truly is good news. But the gospel is “eternal life” for the future”-this is its main thrust. The power of salvation is seen in the resurrection of Christ.

6 METHGALA v.18 The anger of God has been revealed (Hithpael) historically against all who shut the door of doctrinal truth AHIDIN in tyranny. Paul is speaking of the judgments of history-the flood and many subsequent events –he uses the term METUL four times

(a) To emphasise that God had made his revelation plain to them

(b) And they were very aware of God and neither glorified nor thanked Him but made idols-from the time of Babel and

(c) He handed them over to disgrace and bodily desires and they served the creature and forgot the Lord who is *eternal* L’AOLEM AOLIM

(d) So He handed them over to disease. Thus God’s anger was seen in Israel when he struck them with hemorrhoids and in Sodom when they forfeited blessing and invited destruction.

7 SARIQ v. 28 “worthlessness” -the “acquaintance of worthlessness” with its 24 consequences-injustice fornication, bitterness, wickedness, greed, envy, murder, contention, treachery, wicked reasoning, murmuring slander hating God, insolent, proud, boaster, inventors of evil, lacking reason, disobedient to parents, without stability love peace or compassion and they also know God’s judgment but despite that *become attached by desire* to others who live this way.

CHAPTER 2

8 MAPHEQ B’RUHAv1 “Preface or excuse that appeases or mollifies softens and revives” The significant METUL introduces this powerful idiom indicative of a way of life for which no indemnity can be offered. No alibi can mollify the culprit nor give “breathing space” in law to the wickedness of the heart in its abandon to sin described by Paul.

9 METHHAPEQ v1&3 “Perverted” Such conduct is spoken of as an historic conversion or “employment”. The divine judgment of God is very real to Paul-he urges “We know personally that God’s judgment is a real *existing factor* in life”

10 ATHARA v4 “The place” or “the holy or special place” or “the opportunity”. Sin despises the riches of the fragrance and patience of the Holy Spirit. Those who venture or willfully presume act against the “place of mercy” so Paul asks the question “Do you not know that the kind, mild sweetness of God goes before you to repentance?”

11 ATHA v4 “goes before”. The verb “to bring” can mean to *precede* or *follow*. In Aramaic it is the case that “following” has an additional word added-the word BATHARA but it is not here. So God does not chase us to repentance **but He leads us gently as a Shepherd**. Paul is speaking of the “sweetness” and “gentleness” of God.

12 QASHIOTHA LEBECH v5 Paul uses yet another METUL stressing the very significant reason of “hardness of heart”. It is because of this “dryness”-this “heart like a stick” this “*stubble*” QASHA that the only remedy is the day of judgment and burning of the stubble in anger.

13 MESIBARNOTHA v7 “*enduring patient hope*” applied to such action as desires God’s honour and glory and receives eternal life. It is notable that SIBAR(*hope*) includes the idea of “faith” alongside the concept of “endurance”.

14 METHHABALNOTHA v7 “indestructibility” The biblical alternative to heaven and life *after the judgment* is not hell-but the fire of destruction. The only indestructible life is that in Christ. Life lived without Christ must perish. God has ever held before man the finality of “Blessing and cursing”, “Life and death”.

15 MAHOWINA NOMOSA CATHIB v.15 “they demonstrate the law written (on their heart). Gentiles show by conscience TARTHA which protests or witnesses and by reasoning HASHAB which either rebukes or defends them that they have as creatures a dual inner guide.

16 METULTHACON v.24 “*because METUL of you*”. By this unusual crisis of “because” and “the personal pronoun” Paul with sorrow admits that the Jew in and of himself provided a reason within his experience as to why the name of the Lord has been blasphemed.

17 CASIA v29 “In secret” It is in the secret organs of affection that circumcision rests- the “heart” and “spirit” not in the written scripture” itself. Even being a “Jew” depends on this circumcision. Thus

YEHUDIA is adapted by Paul in writing to the Romans to mean “one who keeps the law from the heart”. Paul is not saying the Christian Romans are “Jews” but that “Christian Jews” are true Jews. He is however, saying that Gentiles are able to be called “circumcised” by true godly living and Paul calls this *circumcision of the heart*. He is not far from saying that God has a “new Jew” in mind- a spiritual Jew one who lives to His praise quite literally and whose heart is right with God. This does not mean that Jewish covenant privilege has gone for ever or that God’s purpose in the land covenant is annulled.

CHAPTER 3

18 YAHIR “*the excellence*” of the Jews v1 The advantage of the Jews is significant-

1. Entrusted with the word of God. Then in 9.4 he adds
2. The Glory
3. The Covenants
4. The Law
5. The sun like Ministry of the law
6. The Promises
7. The Patriarchs
8. The Messiah-eight fundamental advantages –the word YITHIR *excellence* like Zither means “a musical instrument”-in this case one of 8 strings. Josephus thought the KINNOR or “harp” had ten strings but the quote from 1Chronicles15.21 mentions SEMINIT which means 8 strings (cf Psalms 8 & 12 for “prefaced musical instruction involving the instrument”). The Psalterly 9a lute like instrument had 10 strings.

19 MALTHA “*the words or promises*” v2 The advantage of the “promise” is again stated in Chapter 9 in association with Messiah and the patriarchs. The word and its promises set Jews at a very early advantage. So Paul speaks of it as “first” QADAM or “earliest” and most ancient. He frames his argument about justification by faith on the priority of promise over law.

20 SHARIRA “*reality or fundamental original truth*” v4 Paul quotes Psalms 116.11 & 51.4 where David discounts what all humanity says and classes all as sinners in the light of the “truth” and “substantial reality” of God

21 ZACA “*you will be cleared*” or “*victorious*” or “*you will overcome*” v.4 As David was absolutely honest before Nathan and God

so God is in the absolute position of righteousness even if Israel did not believe-He is justified in having mercy on the remnant and showing anger toward the rebels.

22 MITHA “intensifies” v5 The word is a participle- Paul explains that “God intensifies His anger”-and asks “What shall we say about how God so acts when our evil causes His justice to stand out in stark contrast?” Thus God’s increase of displeasure is warranted by our evil-there can be no doubt of that.

23 ASHTALYOW *they have been rejected* v.12 The Greek here emphasizes the “unprofitable” Jews and Gentiles as if they had become *a failed business venture of God*. What is being said is that the Lord has *rejected* them for their deeds well annotated in vv13-18.

24 D’LA *without* (the law) v.21 the righteousness of God on a faith or utterly dependent basis has come to the rescue. There is now no distinction PORSHANA (v22) In Greek that means “not a heartbeat of difference” –in Aramaic it means **no “fore appointed” distinction** as for example between light and darkness so there is none that God has declared between men of an race-all have sinned.

25 HASIR *wanting* v 23 This precise word occurs in Psalm 23.1 where we read “I shall not be wanting”. Thus the fact that the Lord is our Shepherd means that we shall not want “righteousness”. David is concerned to say God leads him in the paths of righteousness. So we are not deprived of the Glory or of the grace of Redemption when Jesus is our King and Messiah.

26. HOSIA *mercy seat* v.25 **Jesus Christ** is the “mercy seat” the basis of reconciliation. There was only one in Israel and for that matter in the world under Moses-there is only one still.

27 ATHARA *special place/ opportunity –a holy place* v26 This is like the idea of “amnesty”. God has provided a time and place of acceptance. And in the place where Jesus died God demonstrated how He could solve the problem of being just and not judging-He could justify by taking the punishment.

28 BATAL *eliminated* v27 Pride has been abolished-it has failed-it is void, it is brought to naught. Paul asks “Where exactly is it?” It is completely absent in the gospel.

29 METHRAINAN “*come to understand*” “*accept*” v.28 We have come to the intellectual position that any “son of man” or human being is justified (*That is “may be justified by means of the blood of the*

mercy seat according to gospel conditions)—so God is God of all nations-however this elimination of pride does not mean the elimination or uselessness of the law of Moses given by God. It remains both as compass and ethical guide. It still stands.

CHAPTER 4

30 ETH-HASHEB “It was accounted” v3 There is a conversation to be had as to whether this is a forensic term or a mathematical concept. Paul contrasts it with wages but puts the recipient in a category of wealth beyond any worker and so a “value judgment” is involved—the value of Christ’s gift. What Christ has done has such value that on top of the gift of faith God heaps the joy and assurance of imputed righteousness. When we ask, knock, seek out of need desperation and desire (*in effectual calling*) He faithfully opens the door of grace and gives righteousness to the suppliant. Faith in and abandonment to Christ is absolutely sure of imputed righteousness because His “work” provided for relationship God and life abundant. The fact that Christ’s righteousness is so utterly pleasing to God gains for us unequalled assurance of status. Its value is immense-incalculable. There are 10 HASHEB’S and they are bound to six most remarkable BECAUSE or METUL statements

- (1) Because (16) the promise is sure fundamental and true in the house of faith to all who believe like Abraham it covers every nation.
- (2) Because (22) He and we believe He can complete and accomplish all He promises we come into the good of the promise & salvation
- (3) Because (23) of him (Abraham) only Genesis22 was written-not at all. “BECAUSE-HIM” is an unusual linkage. Paul is saying it is not for the want of **one** BAL’HAD. There were others who believed before as afterward.
- (4) Because (24) of us literally BECAUSE-US –As if Paul is saying just as He took up Abraham’s cause he took up ours in His love and grace.
- (5) Because (25) of our sins He was surrendered to death.
- (6) Because (25) of our justification He arose.

31 EQABATHA “those (who follow) the footsteps [lit. Jacobs] of Abraham when uncircumcised” v13 The life of Abraham before Isaac was born in his 99th year included circumcision at 99 when God said “walk before me and be thou perfect”. Previously the Lord had said (Gen15.1) I am thy shield and exceedingly great reward” and previous to that he met and took bread and wine from Melchizadek King of

Peace. Previous to that he left Ur at the call of God. Clearly he inherited his future home (heaven) and enjoyed the benefits of peace through his Melchizedek and implicitly trusted his spiritual warfare to God who was His shield-these steps foreshadowed his circumcision as Father of the Jewish people.

32 CANATHA “*justice, right dealing, just judgment*” v13 The promise to Abraham was made by the justice or rectitude of his faith. This essentially means that he forsook Ur and all the land he knew and sought a city with foundations which God created (*All his hope was in God*). The fact that till his life’s end he was nomadic and “dwelt in tents” is taken as proof that he never in his long life of 100 plus years changed his mind. He was trusting aright-he was divinely kept. Another word for “*right*” is KHASUTHA –which means “atonement” or “exemption from guilt” and yet another is ZADIQUTHA “*approved or declared righteous*”. Paul insists that Abraham inherited the promise by the “right judgment” that his faith enabled. He made a judgment in favour of the central mission of his “seed” and that one was not Isaac in the ultimate but Christ in whom his trust was placed.

33 HIMENOTHA “*faith*” v16 Because provocation and wrongdoing is not visited in the absence of law it is in the house of faith which by another name is the house of Grace and in that one is justified and consequently the promise will be real or fundamental and verified. We should be careful to observe that those who live today outside knowledge of the law may provoke the Lord but if believing they turn by repentance unto life to the One revealed Saviour and serve Him with deeds inspired by saving faith they will be accepted-this overarching principle of right dealing in Genesis 18.25 answered Abraham’s prayer for Lot and his family and the ministry of angels was put in place to enact the principle of grace. Paul in Romans 5.15 is precise-the gift of grace has “abounded *to many*” but not all. Nevertheless Jesus said “those that seek shall find” and that promise is the hope of those beyond the present reach of the gospel heralds. The spirit of God who searches the deepest things can bring conviction and God alone knows the heart and sum of His elect. Every man on earth depends on the mercy and grace of God and gospel handmaidens of heralds and scripture and from every man God seeks trust in Him that works by love.

34 TIBOTHA “*grace*” v16 The principle of “grace” is not susceptible of invasion or being set aside. All action of God is action by Grace and

Mercy and all who will be saved fall under this single agency. The only works admissible under grace are “inspired works” springing from the gift of faith. All persons whether informed by Moses law or any other kindred system from Hammurabi onwards cannot appeal to the written system as a means of atonement. Abraham at the time God declared his ultimate righteousness was also shown the power of faith in respect of resurrection or life after death in Genesis22. The only escape from the reign of death is in the house of faith which is embedded in the house of Grace. All mankind is aware of the rule of death. People are therefore as the first priority bound to seek “life”. Paul’s great BECAUSE or METUL (v.16) insists this is vital.

35 METHBAQA “proved” v19 Abraham proved his body dead. He had by many tests seen that he was growing old and that some attributes of his life were simply not there any more. His life with his wife was altered-his power as a warrior was still significant but he knew that his longevity would not be as the ancients. Mankind should stop and think about the pleasurable relationships in which they invest so much-they are temporary. At the same time Abraham did not divide in two concerning God’s promise. He did not laugh at it. He exercised faith in God’s revealed will.

36 ASHER/SHUR “He affirmed” v21 The word is basic to SHARIRA which means “fundamental truth”. This assurance we call “the assurance of faith”-this is *trust like that imposed in someone who has the use of keys*. Abraham had the key to life and to forgiveness and to a relationship with God-the “Angel of the covenant” with whom he had dealings . His seed (Christ not Isaac)would shoulder his burden. The application of righteousness METUL *because* He placed his trust even in what God by grace promised in the Seed. We must never doubt that the *Angel of God* –our Living *Lord* MARYA can make Himself real to any man on earth to the very same end-bringing His grace and revelation to that soul.

CHAPTER 5

37 METUL ZEDDEKON SHALOMA “because METUL we are justified we have peace”. v1 “Finished work” is SHELAM and peace is SHALAM. Peace in Aramaic is a “salutation” in the centre of which is “health” “welfare” “friendship”. Baghdad used to be called MEDINA SHALAMA-not so today. We have a word “salutations” which conveys

the *wellbeing* entailed. Jesus by atoning for sin in death brought us *peace* with God.

38 MESHABOHAN “*we glory in the hope or good news of glory*” v.2

The Aramaic differs from the Greek which has “we boast” or as the English renders “rejoice”. The idea of “glorying” is “to sing praise” –so the result of the resurrection of Christ was not gloom but “joyous song”.

39 MESIBARNOTHA “*patience*” vv3-4

Aramaic has several words for patience. There is (a)waiting QAWA-“waiting for a fair wind” or abiding. There is (b)MAGAR RUHAH-length of spirit –“compassion rich” patience as with the man who owed a lot and could not pay or like the Lord who is longsuffering not willing that any should perish.

MESIBAR(c) is applied to Jesus tarrying in Jerusalem and Paul enduring all things for the elect –it is “*staying power*”. Patience is developed under “affliction” for which also Paul says “we praise God” not because it is good in itself-but because it brings with it patience that enables us in trials to still hope and amid which we find God’s love through the Holy Spirit by which means we can go on.

40 SHAPHA *overflowing (love)* v5 This word has many senses-1. Gods love “settles” like oil 2. God’s love “clears the pathway of rocks” 3.

God’s love is serene like water after a flood. 4. God’s love is as metal without after rust is removed- unspoiled and strong 5.As corn without chaff 6-as rough wood planed. All of these expressions indicate that Love endures beyond difficulty.

41 CARIOTHA “*weakness*” v6 When we were impotent anxious,

distressed, coerced, sad and short of breath and sorrowful METUL

BECAUSE of these He died for us -the wicked RASHYAA

42 D’AN “*surely if*” v.8 The demonstration of divine love DAWA is

the showing of God Himself in His essential character. HOBAAH(love)

with extensions as for example KHUBAHA AHOHA is “brotherly love” so Aramaic has the one term excepting LEB “heart” which can substitute symbolically. So “love” in its first and best form is in God.

“Compassion” RAHAM to go further is love applied to wrenching circumstance. God’s love shows Who He is when He will love sinners.

43 HACIL “*therefore*” v9 This term is frequently used by Paul. This is

the fifth “therefore” I have counted so far and at the end of this *Romans Wordbook* I provide an addendum on the terms for *Reasoning* and

Conclusion in the Aramaic. Paul here argues that if the cross brought divine love to cancel debt by an act of reconciliation of man on the cross

this same continued love will save us in the Day of Judgment because the person who loves us treats us from now as sons.

44 ATHRA/BETHRAOTHA “reconciled” v.10 We live in the house of reconciliation –not now as enemies brought nigh by the cross but as family. There is a simple understanding of “reconciliation” due to the equivalence of the words “*shepherd*” ROEH and “tending” or “*accepting*” RAA. So the keeping of the one reconciled or accepted is the natural extension of the act of being accepted in Christ and His loving atonement. So in v.11 Paul says we “glory” in God through our Lord Jesus. We “praise” God in praising Jesus. This practical outcome is simply worship.

45 DAMUTHA “image” v.14 Adam was the “image” of Christ as Lord of creation. But Adam sinned and his posterity lost the finesse of the image-it was marred but it still is traceable. The point Paul is making is that Adam lost his authority-but the one who came-Christ-is invested with authority to set right what is wrong with man and to rule among men and to have all authority. Paul’s law of Adam was a simple law of “obedience” substituted in time by Moses statute law for Israel and mankind.

46 SHURATHA/SHURA “A slip or slippery slope” v.15 BECAUSE (METUL) of the fall many died. Paul goes on to urge “Therefore HACIL METUL “*because of*” this One Man Christ the grace of God and His gift by grace will increase superabundantly THTHITHAR through one Man-Christ.

The fall was devastating. It involved “hordes”-it was universal in impact-but the grace of God aims at equal universality-and grows in its hold on mankind-as faith spreads worldwide until the day the knowledge of God covers the earth as the waters cover the sea. The word “fall” in Aramaic has about it the idea of “gliding” and just as it is simple to “fall” it is easy to “slip”.

47 SOGAA “an abundance” v.17 BECAUSE (METUL) of the offense –“foolishness” SACAL-Adam’s transgression plus folly- death reigned but the “abundance of favour” or grace TIBUTHA and the gift of righteousness in Jesus means that those who receive such will reign in Jesus. There can be no doubt but that our Lord wants to receive not just a church but a perfect earth where He is King. This Kingdom in all its fullness must come. It is about this fullness of authority and reign that Paul is speaking.

48 ZACOTHA “triumph” v.18 Another (the 6th conclusion) confronts us as the chapter in our bibles finishes. “BECAUSE(METUL) THEREFORE(HACIL) of the offence of one there was a guilty verdict HAYABA belonging to all-but corresponding to that BECAUSE of (METUL) the righteousness of one there will be triumph for life for the children of men. This “triumph” like the Roman triumphs applies to nations who acknowledge its supreme head being brought under His rule. The word “conquer” has a spiritual connotation-“being innocent blameless” –in the right. This means there will be “Victory in Jesus” in line with the old hymn-in life itself and of course in eternity and in the kingdom.

49 AICHNA *exactly*” v.19 Here Paul is not stating corresponding truth but exact equivalence between “many becoming sinners and many becoming just by one man”-Adam and Jesus respectively. In both cases Paul uses a BECAUSE (METUL) stating that the disobedience caused the problem and the obedience (of Christ) sorts the problem.

50 MALACATH “reigned” v.21 Again “exactly” as sin reigned by or in the house of death so righteousness shall reign in for life of the aeon (or) eternity-indeed both by our Lord Jesus Christ. This concludes Paul’s implications deriving from the cross and resurrection-the full blown Kingdom of God will be realized.

CHAPTER 6

51 QAWA “dwell” v.1 Remain abide continue. We have been forgiven many sins but are not in a position to say or promise that we would continue living in our erstwhile estate and way of life. The idea that this would increase grace is profoundly wrong. Disquietude is increased-fear of displeasing the Lord is increased and the nature of repentance is questionable.

52 BARNESH “old man” lit. “son of feebleness/ slackness/ remiss deeds”v.6 The nature of the life before Christ is that it was weak owing to its fleshly desires. It was slack, torpid and ineffective spiritually. It is called “old man” because in age there is little powerful passion and desire for great things.

53 ETHHARA “freed” v7 This is manumission-a setting free from slavery to sin. It can be thought of as free from tax so that we do not pay for our sin-Jesus paid. We can think of it again as out of the jurisdiction of sin and into the Lord’s. We may also take it as speaking of “escape

from prison”. This was part of the mandate of Christ’s commission-to “free the prisoners”.

54 RAGOGATHA “*desires*” v.12 The reference is to “lusts” “pleasant pleasures” “yearnings” “that which arouses”. The 8th “Therefore” in the Aramaic of Romans directs that we do not follow fleshly thinking and obey fleshly desires. The 9th therefore HACHIL in v 18 asks “Shall we sin because we are not under law but grace-God forbid (HAS)-“Be is far from me!”

55 DAMOTHA YOLEPHNA “*the form of teaching*” v.17 Learning study and doctrine that comes from instruction and has an imprint upon it-the regal impress as upon a coin. Ultimately biblical teaching comes to us through the words of the Lord and though in common currency it should have His stamp about it.

56 TIBU HADAMICON “*present your members*” v.19 The Aramaic is used for “readiness for war”. Thus our body is to be that of a soldier of Christ. Not BAREA or GOIA so we are not speaking of internal organs or sexual specifically but “limbs” in particular and the whole body in general.

57 AGORATH “*merchandise of sin*” v23 To be trading and dealing in sin and earning wages from it as Paul speaks of in this very verse is a deadly game and to receive the gift of God results in eternal life.

CHAPTER 7

58 NOEMOSA *law*” v1 Paul gives testimony here to communicating with Jews. His script may well have been in Aramaic. No doubt a Roman version could have been rolled out expeditiously. His statements about the law in this chapter are:-

1. The WRITTEN LAW is authoritative (1)
2. The death of Christ fulfilled the claims of the law (4)
3. Un-reconciled our diseases of soul were the more vigorous by the law (5)
4. Believers are exempt from laws control & under Spirit’s (6)
5. The law is declaratory of sin (7)
6. Sin used the law to seduce Paul the sinner (11)
7. The law is holy just & good (12)
8. The law is of the Holy Spirit but I am a slave of sin (14)
9. Though I do what I hate the law is excellent (16)
10. THE LAW OF THE SPIRIT agrees with my conscience(21)

11. I rejoice in the written law in my inner man (22)

12. A DIFFERENT STRANGE LAW conflicts with the LAW OF CONSCIENCE& makes me captive to the LAW OF SIN (23)

13. In conscience I serve THE LAW OF GOD-in flesh OF SIN (25)

To sum up besides the written law Paul refers to the law of the Spirit, the law of conscience, the strange law of delight and hate and the law of sin. Perilously positioned among such axioms of ethics he feels wretched sad grieved shattered –he could cry DOA

59. KAABA MATHHAPATIN “*diseases (of sin) working diligently*”

v.5 Disease of sin works vigorously as if incited by “Do not”. It is like illness and it brings pain and suffering with it as it increases.

“The worst of all diseases is light compared with sin

On every part it ceases and rages most within.”

The body of Christ satisfied the law’s claims and the resurrection of Christ rendered me by the Spirit one fruitful for God

60 ATHIQOTH CATHABAH “*the antiquity of scripture*” v.6 Paul in

Aramaic is making a whole new assessment of “scripture”. He is saying that the “antique law of Moses” is being renewed restored and repaired as a canon. This is nothing short of saying there is a New Testament and an Old Testament. In fact HADATHA DIATHIQA means “New Testament” and ATHIQ DIATHIQA “Old Testament”. Have we then in Romans 6. 6 the origin and root of our usage “Old and New Testaments”-I think so.

61 RAGA “*lust*” v.7 Had not the Law said “no” to lust I would not have been aware it was wrong as such or even have been aware of the ill nature of such delight and desires as lie outside the range of God’s will-as adultery.

62 ALTHA GAMARATH “*occasion to develop*” v.8 Sin found a pretext or a fault –an introduction –an altar and sacrifice ready to perfect or utterly exploit. Paul is probably speaking of the command he found so hard-“Thou shalt not covet”.(Romans 7,7 & 13.9) REGATHNA in Aramaic describes this greed for what one should not have.

63 TAIOTHA “*seduce*” v.11 Sin found a way to deceive—found that error—that forgetfulness-so behind that sin was the very same deceit as in the garden. Satan is not mentioned in this chapter-ours is the responsibility for sin –but Satan cannot be counted out in temptation. The same seductive deception is described here as in the garden of Eden

64 SA'AR “committed” v15 The thing that “happened” or that was achieved and done –perhaps “visited” is a better term. The idea is “lingering with evil” and so an “evil happening”–not so much a deliberate theft or case of adultery or murder but a “providing for” wrong-and indeed by extension an act performed.

65 ATZTBAH PASHIQ “delight is easy” v.18 This is the ETHPAEL of the verb “to delight” so Paul is saying “It has been easy to cause joy or engage him in the delight of the law and what it charmingly commends and seriously condemns but to fulfill it is just not possible.”

66 BISHTHA QERIBA “evil is at hand” v21 Paul testifies “I have made discovery of a law that is in agreement with conscience-it will “kiss” conscience and become at home with his will or thinking or opinion. This law is that that chooses to do good and graciously precisely BECAUSE (METUL) evil is very close. This law is “found” “discovered” and “present with him” when good is chosen-and it acts thus in face of evil harm or real wickedness. Thus this LAW OF GOD in the “inner man” BARNOSH D'LEGO causes rejoicing when it kicks in. This law is not the “external command” –it is in the “heart” and must be that planted by the Holy Spirit.

67 DAWIA “wretched” v24 The “therefore” of v.21 and of v.25 point in the same direction-to the way out of this dilemma of v.18. So Paul thanks God that his conscience is being followed-even though his fleshly nature is still present. It is as if a dead body was slung around him despite the death of Christ on the cross. Yet does the apostle thank God for deliverance. The misery wretchedness sadness and grief are there-but praise is there too. The shaking off and tossing away NAPATZ of this body of death will be accomplished through Christ. Meantime now the inner spiritual law kisses and is at peace with his conscience and his lips give praise to the risen Lord who will enable him toss away the body of death. This is Paul’s ambition to obtain the perfection which Christ died to gift him one day. He will show in Chapter 8 how a holier life can be lived than just a co-existence of sin and righteousness.

CHAPTER 8

68 HIBOTHA “defeat” “rout” “condemnation” v.1 There is no “defeat” while we reject walking in the flesh. Paul may indeed be thinking legally but he may also be speaking of triumph-winning in the

struggle-marching with the Lord. This is the prior meaning of the Aramaic.

69 MUHIL “*weak*” v.3 The written law had this weakness –the flesh of man is CARIHOTH A ill sad “in loss of strength” “disabled”. On that account there is n virtue in the law to “fix” man’s condition. On that account God sent His Son to “condemn” or “defeat” HIB sin in the flesh. The whole notion is “conquest” –the achievement of a victory.

70 CANOTHA MALA “*righteousness fulfilled*” The result is that righteousness would be competed in us - in our lives who walk with God.

71 TARAITHA “*mind*” v.6 The “mind” and “intelligence” or “opinion” and so “teaching and doctrine of the Spirit would be ‘Life and Peace’. RAINA means intellect and conscience and “way of thinking”. There is a new “way of thinking” with the entrance of the Holy Spirit. This is hardly just new application of the faculty we have-it appears to be a new sort of standard of doctrine and a new way of thinking-a “mind”-perhaps better described as a “6th sense” than a new faculty. This is BECAUSE (METUL) the “mind of the Spirit” has a new affection whereas the old mind of the flesh “hated God”.

72 ‘AMARA “*dwells*” “*settles down*” v.9 God’s Spirit “colonises” our lives-and settles down to live in us thus making our lives an outpost of heaven as each colony was an outpost of Rome.

73 METHDEBARIN “*led by*” v.14. “pastured” “governed” “travel with” “guided by” as the authority of their lives and the conductor of their pilgrimage –these are God’s children.

74 SIMITH “*placed*” v.15 As to position we are literally “placed with” the Father and we learn to call out the God as a “Father”-this is called “adoption”. Previously we lived under the spirit of slavery-Satan’s –the world’s and the fleshly spirit. Now we are in a relationship far superior and incomparably greater.

75 HASH “*suffer*” v.17 NAHASH NASHBAH-there is Aramaic poetry in Paul’s expression “If we suffer (sorrow as our Lord-cf the Passion)we shall be glorified with Him”.

76 SACA “*waits for*” v.19 The whole creation waits for the gala day of the sons of God. This in the light of the careless world is an unusual statement. The word “creation” BARITHA is strictly the feminine of “creature” so we are thinking of the entirety of “creatures” who can

expect such an event. The “unveiling” of God’s sons is the singular event to which creation moves.

77 METHTHANAHAN/ANA “*has been moaning*” v.22 The “lament” and “sighing” derive from an Aramaic verb which is “mimetic” – everything is “groaning” and miming the rest-in pain and “pangs of travail” HABAL till this day. Thus even the dumb creature joins this wake of sorrows.

78 PURAQNA “*out redemption*” v. 23 In a larger sense we hope for the “adoption” and the “out-redemption” of our bodies. Paul speaks of “expectation” SIBAR and then uses the term SACA which intimates “waiting for a feast” or “for a person” or “for evening”. There is a “time factor” in this hope of the Christian. Hence the need for “patience” SIBARNOTHA -“trust in our hope”.

79 B’THANUHATHA “*groaning*” v.26 Groaning that is unspeakable and God who searches MAUSH the “mind of the Spirit” is praying – “turning His mind to explore” MZL on behalf of the saints *exactly* in accordance with the will of God. There is an interpretation of our deepest wishes and then a conforming of these to the exact will of God in Christ’s representation. Our prayers are in a sense drafted spiritually.

80 ADAR “*he helps*”v.28 In everything our Lord supports assists and aids us as witnesses- for the wellbeing of us whom He placed SIM or “ordained” before to be or become the called ones. There is a sense in which our Lord is working with us as those whom he foreknew to bring about what He planned.

81 RASHAM “*fashioned*” v.29 The idea of “foreordination” resides in the Aramaic “engraved” or “fashioned the image” and this would appear to be re-forming us in the likeness of Christ. This is a general pattern which is the Lord’s overall will for all who are redeemed. The fact that foreknowledge is used to make us like Christ is not morally wrong- indeed such use of foreknowledge is most welcome. The Lord’s purpose was that there would be numerous examples of this pristine image. This “fashioning” involves writing or engraving on the book of life-hence it is foreordination. This is God’s plan of the building of the church of the redeemed. It did not come from nowhere-every brick was in the design. From the first divine “engraving” all else follows viz.:- the calling justifying and glorifying.

82 HACIL “*therefore*” v.31 The glorious conclusion is a breathtaking awesome response. “If God acts on our behalf who can impede His

perfect will?” To this Paul adds “He did not show pity on His well-beloved but handed Him to judgment in his great love-though not against the will of the latter-or out of sympathy with His grief (cf Isaiah53) –yet did love mutually within the tri-unity go to such lengths for our sake. Paul then moves to add “How exactly will He not with Christ give us everything we need?” He is bolstering our positivity as to prayer.

83 BA’A “prays” v.34 Christ Himself who is risen at the right hand of power does not “pronounce us guilty” but quite the reverse-He intercedes or acts as our defendant and from His great love expressed in His death for us no-one can separate us. No suffering imprisonment persecution, famine, nakedness, peril or sword can effect separation though in Psalm 44.22 we “die like sheep for the slaughter” yet are we united to Christ. We look to Calvary and see that in the very depths of its grief the Father loved and grieved as Isaiah tells us-even so with his servants the persecuted ones the Lord grieves in his love.

84 ZACA “conquer” v.37 “All things conquerors” is what the Aramaic says. “Above conquerors” is what one translation reads. So we suffer with Him below as the hymn says but we reign with Him above.”

85 M’PIS “convinced” v.38 Paul states that he is convinced with the persuasion of an expert since he has undergone many trials that neither angel nor authority of present or future nor height depth or another creature shall be able to separate us from **God’s love**. This was true of Christ-he was prayerfully in touch with the Father in His deepest grief – still asking for the expedition he requested in the garden-and this prayer was quickly and historically answered as His heart broke to the very rending of the curtain in the temple showing his atonement was complete.

CHAPTER 9

86 CARIOTHA “sorrow”v.2 Sickness sadness anxiety distress pressure are all related to the “heart” and often called “heartfelt sorrow etc”. It is not wrong for it is a feeling like that of the Holy Spirit feeling compassion or grieving Ephesians 4.30 for mankind. Thus it is not the common anxiety.

87 QNUMA “fundamental self” v.3 This is not “personality” or “nature” but it goes deeper into reality and “identity”. It is used of the fundamental unity of God in his essential identity. So Paul is speaking about being “accursed” or indeed the loss of resurrection life as QUM is

related to QNUMA and so Paul would be prepared to forfeit life after death-which under God as he well knows is not possible because of divine “setting aside” or adoption and eternal sovereignty

88 D’AL “over all” v.5 As referred to God this preposition means “God of above” and so one “superior” to all.

89 MULCANA “promise” v. 8 The children of promise are accounted as God’s-but they came in the line of Jacob Isaac’s seed (Malachi 1.3) Gen 21.12 Hebrews 11.18. Genesis 15.5 and other promises were linked by God according to Paul to the future seed in Jacob not the intermediate seed in Esau and indeed especially linked to Christ.

90 SAR “do” v. 11 Before the seed would “work” “perform” or “act” in any way God’s choice was stated. The inviolability of God setting history in its layout SIM or foundation-in his governance of the genome and in His interaction with persons is absolute.

91 A’OLA “evil” v.14 “Shall we say or allege that God is evil?” The answer is “Let it not be mentioned” “God forbid”. Virtually the last word of the OT speaks of God’s right to prefer and to despise or hate wrong doers. Jacob was named “Supplanter” and Esau “rough and hairy”. These are the names their parents gave them but before that God had “set” history and knew His sovereign way with the family. God’s “whosoever” AINA or “what sort?” to pity is God’s concern.

92 M’RAHAMA “The merciful” v.16 It is not the running of man – “the rapid pursuit” of legal righteousness by the Jew and the failure to bother to “pursue” by the Gentile make no difference. It is the hand of God that forms the man not the huge effort of man or otherwise that matters. God is called “the one who creates or effects mercy”. He is the fountain of all pity and care. This HACIL is Paul’s vital conclusion.

93 GUBILTA “the thing formed” v.20 Paul has a second conclusion HACIL not about the text but about anyone who questions God. Who can give God an answer-especially from scripture text PATHGAMA No man can speak to the “fashioner” or “potter” GUBILATHA. The expression also applies to the one who fashions in the womb.

94 MEGALATH RUHAH “(masses) of long spirit” v.22. God showed in the 10 plagues huge patience with Pharaoh. Because this hardened man would not change scripture’s best example indicates there is no fault in God. In the Greek Pharaoh “hardens himself” or “equips himself” for destruction. The Aramaic speaks of these vessels GAMIRIN “perfecting them” (active participle) for destruction.

95 SHAPHA “*pouring on*” “*abounding beyond*” v.23 God’s love just like the Mississippi keeps flowing toward the vessels of compassion exactly as Hosea 2.23 states “I will have mercy on those not my people”.

96 SHARACHUONA “*small*” v.27 This term is also used of “a family” or “tribe” as well as a “nation”. Combining both ideas we touch the concept of a small nation which is what Israel is in the end-so the text Paul quotes is significant. cf Isaiah 10.22 “A remnant shall return”.

97 SAM “*laid down*” v.33 BECAUSE (METUL) of what?

BECAUSE(METUL) it was not by faith but by works of the written law they stumbled at the stumbling stone TEQAL of offense CASHAL- which like a “hidden reef” sank their best efforts. This was Christ the Rock of Ages who came as the Son of God to atone-but they sought atonement by works of the law and despised God’s Christ. The problem was “God ordained” this and His declaration and “canon” SAM must stand. He ordained the scapegoat and all who will benefit must “lay their hands upon Him” and ratify God’s way of salvation.

CHAPTER 10

98 BA’OTHI D’LOTH “*my petition which is near to or close to God*”

v.1 Paul tells of his request that is close to the Lord. It is for the salvation of Israel.

99 METUL ASHTA’BADU “*because of this*” v.31 Because the zealous Jew sought to make their own righteousness stand they had not become servants of God’s righteousness. This is the 27th conclusion in the Aramaic of Romans and Paul reaches the determination that to be a Jew or even a Gentile and to further insist on one’s own righteousness is to deny the righteousness of God gifted by imputation of God in Christ.

100 SACA “*consummation*” v. 4 This word means the “sum” “the absolute”-“the entire” so the righteousness of Christ the Messiah who is connected to the righteousness of everyone who believes. The long period since Moses culminated with Christ and the righteousness He provided. Faith righteousness says Don’t say “Who has gone to heaven –the Messiah who was sent down from there or to has gone to the abyss of Sheol and brings us up what belongs to Messiah from the dead.”.

101 PUMA AOUDA “*the mouth*” v.10 The word in Aramaic does service for both “mouth” and “edge of sword” so it is the cutting edge of mankind. To overwhelm a man you must assault and weaken his words.

The mouth praises or “confesses” Christ and that on the basis of believing for justification from past sins. First comes the “trust” or “imposed trust” then the received life.

102 AICHNA “*exactly how*” v.14-15 Paul is showing the utter non-existence of a method of believing unless one has heard and the utter nonsense of hearing without a herald of news. He is also expressing the unfitness for purpose of getting people to believe except God does something initially-to send men out with the message-and as a base of that his Christ who personified that message.

103 BARTH QOLE “*the daughter of a voice*” v.16 The herald’s statement can be received or rejected. Where it is heard with trust –i.e. mixed with faith it is received as “the word of God”. The word “Word” means “the promise” “the Promise impersonated in Christ” This same “daughter of a voice” is found in Psalm 19.4 and Isaiah19.5 in the sense that through Isaiah and David the word travelled anciently and was widely known.

104 LO METHTAPIS “*not obedient*” v.19 In Deuteronomy 32.21 (cf also Isaia65.1) God said He would make Israel “angry” and “jealous” about the Gentiles receiving His truth which they neglected. Paul is referring to Hebrew scripture in what Pascal sustains as one proof of the e Christian faith-the “prophesied “non-acceptance” of the Jews of their own Messiah and King.

105 PASHATAH “*I reached out (my hands)*” v.21 In Isaiah65.2 this speaks of a whole day of God’s pleading. The disobedience LO METHTAPIS means the unwillingness to “shelter” or the unwillingness “to come under the shadow” of redemption.

CHAPTER 11

106 DAHAQA “*divorced*” “*banished*” v.1 Has God utterly abandoned Israel: asks the apostle. He answers “Let it not be so!” adding “I am one of them and have been called to be an apostle!” God Himself replied to the infamy of Israel in his time when they toppled God’s altars-saying “I have 7000 men who have not bowed the knee nor worshipped Baal!” God spoke in revelation. This was a word he could not have known!

107 ALEPH TAU AMAR “*It was said*” v.4 The use of Aleph Tau in the Aramaic is equivalent to that in Rev 1.8 and a reference in 1Tim3.16 clarifies it. The “first and the last” said it. It was God’s own word confirming the continued interest in Israel. Paul had a revelation form

God like Elijah-indeed he claimed to have many. These all with one voice speak of the continued love of God for Israel and its people who do not bow the knee-and for that matter in any race!

108 B'TIBOTHA "*by grace*" v6 If the "choice" GABITHA was not *by* grace but works then grace does not exist as grace and if it was not *from* grace then service does not exist as service. So the method of salvation is grace and the source of salvation is grace. Salvation sources in the existence of the servant and salvation is obtained on the principle of grace and not earning or work on our part.

109 M'DA'RINIA "*irritation*" "*offending*" "*vexing*" "*befogging*" "*disquiet of spirit*" v8 In this spirit they would not "examine" BAHAR or "test" the gospel or New Testament scriptures as silver is tested nor obey the truth. So as Psalm 69.62 says their table became a trap whilst they envied the "life" the Gentiles obtained. In verse 7 Paul draws the conclusion that Gentiles discovered and Jews missed adoption because of accepting and spurning grace.

110 SHOMALIHON "*their fullness*" v12 Paul looks forward to the "consecration" and completion of the work among the Jews-like the building of a house it would be quite something. Meantime he holds the limited hope of making some "jealous" to enquire. Paul thinks obviously of Ezekiel's "dry bones coming alive" as he compares the "casting out" and "bringing in again" of the Jews. It is the icing on the cake of "reconciliation" of Gentiles-it is Israel's resurrection and the "era of resurrection"

111 GABILTHA "*The mass*" or "*clay*" or "*creation*" v.16 Paul speaks of the whole lump of God's making of a nation-not just the first fruits in Abraham or even in the apostles so he speaks of all the branches-the 12 tribes as being included in God's holy purpose. He goes so far as to critique the Gentile branches or churches from various nations and urges that if pride or "works" supplant faith then God can "take out" these and "graft in" Jewish branches again. The key is not to be "lifted up in mind" so as to set our mind above God and his grace.

112 BASIMOTHA "*sweetness*" -v22 The fragrance and kindness of God on believers is contrasted with His hardness to the wicked. God is severe and even allows "violence" and the sudden end of the wicked.

113 MOLIA "*fullness*" v25 This word means "The conclusion of a treaty" "The end of a time period" "full circle"(Lk21.24). When this fullness of the Gentiles comes then it is Israel's day in the sun. All

nations shall be noised of the gospel then a Saviour shall come to Zion and convert or throw back evil from Jacob. The God of Jacob comes to rescue a people in their desperate hour. Isaiah 59.20. Paul uses the word HIDIN saying “at that precise time” there will be a “covenant of the presence” when Christ deals personally with Israel concerning their sins. So Paul has two conclusions. 1. Because of the Gentiles they are enemies but 2. Because of the election they are beloved. They will be similarly favoured as you. This bespeaks a time of Gentile rejection and cynicism about the gospel which parallels its universal spread

114 A’OMQA “the depth” “profundity” v33. The wealth and wisdom and knowledge of God –the judgments –the long paths He has travelled-His intelligence –His counsel-His gifts who has searched. Over my study of prophecy I stand awed for He does as He will and yet He proclaims His secret and I scarce understand His beginnings. He is blessed for all eternity for from him in Him and in His hand and power are all things. The word AMAQ refers often to a “deep valley” and the Lord alone knows the “valley of death” and the way through it. Bless His holy name.

CHAPTER 12

115 MALOILTHA “logical” v.1 Logical service is part of the dialectic of Christianity. The thesis is Christ’s life for us. The antithesis is our life for Him and the synthesis is our “life” in Him and resurrection with Him.

116 HALAPH “be transformed” v.2 The term is used in the Mount of Transfiguration story or as money exchanged for a different currency. It means we shall “select” the “gracious” –we shall hold to the will of God that has come before the judge-it has been found acceptable by the Father-and it is “perfect”. It is as on the mount the life of “obedience”.

117 HADAM SUARNA “members’ work or task” v.4 We have several limbs and multiple body parts. They serve the body. So Paul sets out 7 ministries with their excellence-prophets with faith, ministers serving daily, teachers with learning, comforters, givers with generosity, chief appointed leaders with diligence, caregivers with cheer. All these are GRACE ministries-and all are essential.

118 HAYAH “be” vv9-19 There are twelve aspects of Christian behaviour that are set under the verb “to be”. The call is to “be” in such a way as to “live” the faith. These attitudes are the essence of Christianity

Be hating evil, **be** cleaving to good, **be** affectionate loving to brothers, **be** preferring & honouring, **be** diligent and not lazy, **be** enthusiastic, **be** working for the Lord, **be** rejoicing in hope, enduring afflictions, **be** persistent in prayer, **be** partakers with saints needs, **be** friends of strangers, blessers of those who persecute-not cursers, rejoice with the happy and mourn with the weepers, humble as to opinion about self, not repaying evil but do good to all, live at peace with all, **be** not avengers-leave it to God. Feeding and giving drink is like giving coals of fire to those who need to cook. This is how to live in victory as overcomers.

CHAPTER 13

119 ELOHA HO “the same God” v.1 There are many authorities today which acknowledge no submission to the Lord but Paul is saying that God is sovereign-as the one to whom all must bow at last. Paul is denying the pantheon. The logic is. God is supreme, authorities exist under Him to do justice-therefore fear the powers that be as you fear God.

110 THABA’A “(minister of) revenge v4 This includes punishment and legal inquiry and levying tribute and safeguarding of rights.

111 THARTHAN “conscience” v.5 The vital reason for obedience to the state is our attention to “conscience” or the awareness of God’s use of existing powers for our welfare. Paul adds that ROSH or poll money is paid because of the common benefit. Here the apostle is buying into the occasion when the Lord took a penny and spoke of the superscription and the honour to God and state leadership as in parallel. Yet does Paul put the highest debt of love above the need for tribute as a duty. His further deduction is that all the commands are thus fulfilled.

112 RAGIG “delights” v14 Paul classes the service of darkness, the drunken revels, the defiling beds and the fights originating in envy as allowing for the carnal trending of our lives. He stresses that all these send us asleep as to the faith-which demands that we are ready for our Life with Christ.

CHAPTER 14

113 LO MATHPELEGIN “not divided” v.1 Christians should not be divided by “what they think” or “esteem” or estimate HESHEB.

Vegetarianism is one such possible ground of breach. We all serve the Lord and He establishes each of us in His service. Another problem is “days” of worship or festival-one holds with them-one does not-neither

is this a ground of failed fellowship. We cannot live for our own soul or die un-regarded. The vital conclusion is BECAUSE METUL we live & die L'MARAN belonging to the Lord [303 times in Peshitta].

114 MARYA “Jehovah” v.9 There are 30 uses of in the NT Peshitta-of which Luke 2 9-11 is the first. The BECAUSE METUL here states that the death of Jesus makes him Lord beyond death of all who died-they live with Him.

115 ATHIDINAN L'MACUM “we are going to stand” v10 There is no doubt but that we will all as believers stand before our Lord Jesus. Paul quotes Isaiah45.23. This “exactness” of expression on Jesus being MARYA –Jesus who died-is confirmed by reference to the scroll of Isaiah which reflects exactly the Dead Sea Isaiah.

116 TOQALTHA “stumbling block” v13 We all need to be sure we do not make easy for a brother to fall-that we do not lay anything in the way of the development of another Christian. Food is another controverted subject but it must not be the basis of division or “purity” in connection with eating. Paul’s argument is that The KINGDOM of God is more than that-it is “righteousness peace and joy in the Holy Spirit”.

117 RAHAT “run like a courier or dromedary or athlete” v19 One expression speaks of “running head downwards” The trio of objectives has clear divine approval and we are to pursue them with all speed. The great conclusion BECAUSE METUL v20 is that “everything is pure to the servant of God”.

118 HIMANOTHA “faith” v23 It is the bond of trust that is without division-“doubt” here=“division” If wine or a type of flesh causes division then trust has to be supreme. We must be able to indulge the brother of less trust and sympathise with his scruples. The vital basis therefore is “trust”. It is BECAUSE of METUL trust that Romans can overcome certain Jewish Christian scruples and Paul makes that appeal.

CHAPTER 15

119 SHAPHAR “exhilarate” “make merry” “give pleasure” v1-2 It is with grace that builds up that we please those who are weaker. Such “pleasing” comes within the ambit of action. It is to cheer the weaker ones in Christian society.

120 SIBARNOTHA BUWIEAAv.4 *“patience & comfort”* This type of patience has within it “expectation” of the kingdom-it is love or faith enduring but not just staying on –faith that is fed by expectation in God. This coupled with “comforts” (plural) of the scriptures-discourses of consolation. These together bring “hope”. God is Himself then described as a “God of patience and comfort-suggesting that we cannot hold out expectation without words of comfort. Paul then stresses that there is to be “harmony” SHOA/SHAWIUTHA or “equality” & “equity” among believers. Each has equal “dignity” and “worth”. The common fatherhood means we all glorify our Father.

121 TAN *“accept burden –take care”* Just as He brings us near so we “bring one another near” and “we take others burdens” and care about them. Paul leads us to the conclusion as so often that comes from the cross and example of the Lord-**BECAUSE** He cares we care.

122 NASHAR MULCANA *“confirm the promise”* v8 Paul explains that the daily ministry of Jesus over 3 years to Jews alone was to firm up NASHAR or ratify and keep a promise to the fathers. He adds that the Lord has also promises to the Gentiles which He is keeping-and he cites four great promises from Psalm 18.49 with 2Sam22.50, Deut32.43 Psalm 117.1 and Isaiah11.10 that the Gentiles are extremely well enshrined and thoroughly enfranchised within God’s promises of New Testament blessing.

I will give thanks to you among the heathen/Gentiles

Rejoice O you nations with His people

O praise the Lord all you nations-all you people.

A root of Jesse shall stand for an ensign –to it shall the Gentiles seek

123 YATHIR *“increase, abound”* v13 Paul adds a prayer “That God would cause them all to increase in joy and peace by trusting Him. He prays “they would grow in the hope of Christ by the power of the Spirit.” He expresses confidence they are full of goodness or grace and also personal experience and knowledge of Christ. He also reminds them that he is to be a SHEMESH or sun like minister daily serving the Gentiles-this all by Grace too. His huge labour is that the Gentiles may be brought near the Lord in offering themselves. He is proud not of himself but that Jesus chose him to bring so many Gentiles near to God.

124 NOCARITHA *“a strange (foundation)”* v20 Paul has witnessed “signs and wonders” **TEDMURTHA** are portents and miracles-signs **AOTH** tokens of the covenant-all granted by the Holy Spirit. He chosen

to build in new areas lest his base be of a mixed or strange nature. He wanted to be thoroughly Grace based-true to Gentile needs. His text for this ministry was Isa52.15 “To those to whom it was not told they shall see Him and those who have not heard will be convinced”. Thus the message came and the signs by the Spirit. Paul explains that his principle of going to un-evangelised realms meant he was hindered from getting to Rome-That is the existing BECAUSE (METUL). Equally the new BECAUSE(METUL) arose since he has no place now untouched where he can go so the way to Rome is clear-especially did this become so when he was apprehended and appealed to Caesar.

125 KALIL MIN SAGI “a few from your many” v24 When Paul sees what he calls “a few” of the many any Christians at Rome he looks to being accompanied LOTH by some to SPAIN

126 D’LO METHTAPISIN “those not obedient” v31 Paul wishes to complete and “ratify” HATHAM or “seal” his ministry to the Jew & Gentile with a considerable gift for the city’s poor. He is begging for prayer for this big endeavour. It is a gallant attempt to show grace and kindness to Israel. In fact it was turned to evil and a riot was created on the pretext of bringing in a Gentile to the courts.

127 NOKH “refreshed” “settled” “rested” v32 Paul is near as ever he has done in need of a holiday. He does not ask to see all the Romans or their churches. He does not ask to stay long-but he seeks what they can give-some renewal-in exchange for “fullness of blessing” This expression can hardly be separated from v30 where he speaks of “labouring in prayer”. This toiling and hammering like a smith will be a mark of his humility and service among the Romans too and the “fruit” he seeks may be further help for Jerusalem together with the fullness of the Spirit manifest in the Roman church.

CHAPTER 16

128 QIMOTHA “a helper” v.2 Phoebe the sister who travels with the epistle is described as a sister, a round the clock servant of the Cencrea church and she is to be helped BECAUSE (METUL) she helped many and Paul also. The word QIM means “an upright woman in good standing CF QUM it also speaks of a position and a vow which is undertaken and so was the word for “deaconess” indicative of celibacy.

129 SHAALU B’SHALOMA “pray peace on” v3 et alii Paul cites Aquila & Priscilla(who yielded their necks for Paul)and their *house(1)*,

Epenetus first Christian in Achaia(Greek has Asia), **Andronicus and Junia Paul's relatives at Rome**, Amphilius, Urbanus a worker & Estacus, Appela and the *house(2)* of Andronicus, Herodian **another relative** of Paul, Narcissus *house(3)*, Trupana & Trupsa labourers of Christ, Persis a special labourer, Rufus-his mother and mine (a son of Joseph of Cyrene), Asyncreton and Phlegon and *the brothers there(4)*, Harma Petroba and Harme, Pillagus Nereus and his sister(unnamed), Alumpa and all the saints with them-this group of 6 appears to have hosted a *house church(5),-all 24 persons+others unnamed*. Reciprocally Timothy, Sosipater, Tertius Gaius Aristos & Quertus city steward of Ephesus & all churches send similar greetings to Rome. The peace is shared with a kiss
130 TAM'T “dumb as lamb” v19 Christians are told not to engage evil. Believers distance them RAHOQ from scandals & indulgence.

THE SERIES OF ARGUMENTS THE ARAMAIC SCRIPT

The word METUL in Aramaic signifies “because” and the term as used 53 times in the epistle enables us to trace the main arguments advanced by Paul. There are also 34 HACIL “therefore” clauses – many of them Socratic rhetorical question that impact the argument - these also I have added below.

PAUL GIVES REASON-BECAUSE

1. 1.11 Great desire to see-to impart a gift
2. 1.19 God is angry –they know His power
3. 1.21 Because they did not glorify Him
4. 1.24 Because of idolatry He disgraced them
5. 1.26 Their unnatural acts brought affliction
6. 2.1Because of known judgment –no defense
7. 2.5 God is sweet-you harden-will be judged
8. 2.24 Boast in law-insult God-God maligned
9. 3.20 By the written law no flesh is justified
- 10.3.25 Jesus placed for mercy seat for sin
- 11.4.16 Justification is by grace through faith
- 12.4.22 Faith was counted for righteousness
- 13.4.23 For Abraham not alone it was counted
- 14.4.24 For us it was counted for righteousness

15 4.25 Handed over for sins
16.4.25 Raised for justification
17.5.1 Justified by faith we have peace
18.5.6 Jesus died when we were weak-sinners
19.5.15 Because of the fall many died
20. 5.15 Because of Him gift & grace abound
21.5.17 Because of one's offence death reigned
22.5.18 By offense all guilty
23.5.19 Because of disobedience many sinners
24.5.19 Because of obedience many just
25.6.19 Present members to Christ for holiness
26. 7.23 Because I would good evil is near
27.8.7 Mind of flesh hates God
28.8.7 The flesh cannot please God
29.8.10 The body is dead because of sin
30 8.10 The spirit is alive by righteousness
319.7 Not all of Abraham is his seed
32.9.7 Because in Isaac the seed were called
33.9.32 They didn't get right-because of what?
34. 9.32 Because of the works of the written law
35. 10.3 They sought their own not Gods right
36.11.20 Cut off because they believed not
37.11.28 They are your enemies for the gospel
38.11.28 Beloved because of the Fathers
39.11.30 You are favoured by their disobedience
40 11.36 May all be blessed from by & in Him
41.13.5 State minister so be subject
42.13.5 Not because of wrath only
43.13.5 Because of conscience.
44.13.10 Love of neighbour fulfils the law
45.14.8 If we live belonging our Lord we live
46.14.9 As God of the living Christ died & rose
47 14.20 Let's not ruin a servant on food issues
48 14.23 If one eats in doubt not faith it is wrong
49 15.7 Accept others as Jesus received you
50 15.21 I delayed because many didn't know
51 15.23 Evangelism complete there here I come
52 15.27 Gentiles indebted spiritually to Jews

53 16.2 Help Phoebe because she helped me

PAUL'S LOGICAL MOVEMENT OF THOUGHT (HACIL) – DEMONSTRATES THE CURRENT POPULAR SOCRATIC METHOD OF TEACHING BY QUESTION AND ANSWER

- 1. 2.21 Is teaching others not teaching you?**
- 2. 3.1 What is Jewish added advantage?-Much**
- 3. 3.9 Why is early a source of advantage?**
- 4. 4.9 Is blessing counted to Abram by faith?**
- 5. 5.1 Let there be peace by faith justification!**
- 6. 5.9 Atoned just reconciled safe from wrath!**
- 7. 5.15 How much more grace than sin by one?**
- 8. 5.18 Offence renders guilty righteousness free**
- 9. 6.1 What-shall we sin to attract more grace?**
- 10 6.8 If dead with Him trust to live with him!**
- 11 6.12 Live to God so let not sin reign in you!**
- 12 6.15 Shall be sin as not under law but grace**
- 13 7.7 Shall we say the written law is sin?**
- 14 7.13 Was the good law death to me? Never!**
- 15 7.21 When evil is near I act by conscience!**
- 16 7.28 In conscience I serve God's law**
- 17 8.1 Not to walk in the flesh is to be in clear**
- 18 8.31 What –if God is for us-who is against?**
- 19 9.14 On Esau-what-is there evil with God?**
- 20 9.16 It's not our run or will but God's mercy!**
- 21 9.20 Who are you to answer God?**
- 22 9.30 What have Gentiles got-without trying?**
- 23 10.14 How do they call without preaching?**
- 24 10.17 Therefore faith is by hearing & word**
- 25 11.7 Israel has not found but elect has-why?**
- 26 11.15 What is their (Jews) return? Aeon life!**
- 27 11.22 Look at the wetness& hardness of God!**
- 28 11.24 How many Jews will be grafted back?**
- 29 12.1 So present your bodies live sacrifices!**
- 30 13.3 Want to avoid fear? Keep the law!**
- 31 13.7 Give poll to the authority-tithe to God**
- 32 13.12 Discard dark works-arm in light**
- 33 15.1 We strong bear burdens of the weak!**

34 15.17 My pride is God's messiah-not my work!

FINIS

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