

Rom 1:14-17 be not ashamed of the Gospel, to the Jew first

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Introduction ^A

The article had been appended to Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel (article #[427](#)) and it's such an important topic I wanted to make it a separate article.

Rom 1:14-17 - The Jewish Paul is not ashamed of the Gospel, to the Jew First

¹⁴ I am debtor both to the Greeks, and to the **Barbarians**; both to the wise, and to the unwise. ¹⁵ So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶ For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. ¹⁷ For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith ^[Hab 2:4].

Let me segment verse 16 into three parts and add my commentary.

“For I am not ashamed of the gospel of Christ:...”

What is the Gospel, aka the Good News? As a Two House One Covenant type, this is easy, Yeshua come to fix my spiritual problem that I have which is preventing me to approach YHVH and to honor and act out the Torah. The impediment is of course the “Bill of Divorce”

Paul, an apostle to the nations/Goyim/Gentiles, ^B who was sent out to the nations (which is where the House of Israel was scattered) to give them the Gospel/Good News. As a result of Yeshua being nailed to the cross, the Bill of Divorce was also nailed to the cross, and this debt was paid.

“...for it is the power of God unto salvation to every one that believeth:...”

The only one who can fix this problem is God himself (meaning his son) because it was God who gave the House of Israel a Bill of Divorce. The Bill of Divorce was a termination of the Mt. Sinai covenant. the Mt.

^A Article History: This was pulled from Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel, article #[427](#). Before that, it came from “Word-Study-G915-barbaros-Barbarous-and-its-connection-to-Cestui-Qui-Trust”, article#[503](#).

^B See Act 9:15, Act 22:17-21, Act 26:14-18, Gal 1:16, Rom 11:13, Rom 15:16-19, Gal 2:2, Gal 2:7-9, Eph 3:8, 1Ti 2:7, 2Ti 1:10-12. See also “Paul-the-Apostle-to-the-Gentiles”, article #???

Sinai covenant created the office of the High Priest who was given the authority for Israel to be atoned and be right with God. It also created the office or status of who Israel was. Therefore the jurisdiction of the High Priest is confined to those who are card carrying members of the Mt. Sinai covenant and who are in good standing. Those who are not, are outside the scope of his power to atone. The legal action taken by YHVH with regard to the House of Israel changed the legal status of the House of Israel such that they are no longer to be found in the scope, power and jurisdiction of the High Priest...at least not until Shiloh comes.^C It is my SHRB&C,^D that as one who operates under the assumption that I came from the House of Israel, and based on the logic of law, do believe that only God can save me.

“... to the **Jew first** (*proton* ^{G4412}),^E and **also to the Greek** (*hellen* ^{G1672}).”

This is, as Keith Johnson would say, the money verse. Given the context of what I just said now we can answer what this third segment of this verse is talking about. It seems to me there are two questions to be asked, 1) what is it exactly that Paul is doing, and 2) why does he make not only a distinction between Jews and Greeks, but that the thing that Paul is doing must go to the Jews first?

1) What is Paul is doing? Is Paul given ammunition to the Antinomian Christians so that they can make a theological argument that there is not distinction between Jews and Greeks regarding salvation? Based on my previous comments you should conclude that that is not my argument. It seems to me that the logical conclusion is that the **what** Paul is doing is **what** he was told to do, to give the Good news, but to the Lost Sheep of the House of Israel^{Mat 10:6, Mat 15:24}.

2) If you can accept that, why is he making a point that his task requires him to state “to the Jews first”?

My Interpretation

- is it possible that Paul is being respectful to the House of Judah who is still under covenant with YHVH?
- Is it possible that he is going to them first and giving them a heads up that a whole bunch of Ephraimites will be heading their way after hearing the good news. Consider these verses...
 - Act 15:19-21¹⁹ Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: ²⁰ But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. ²¹ For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- So what about the salvation to the Jews or can I say what is it they are required to believe? Do I completely ignore this issue? Let me just say this, the goal of the Messiah was like that of Joseph i.e. to unite the family. It's one thing for Ephraim to accept their salvation and overcoming their Bill of Divorce, but it also involved Judah to honor that salvific work that is meant for his long lost brother. If either of those two conditions fail the Kingdom cannot be united. For more details see my article “Brit-Shalom-for-Judah-and-Ephraim”, article #790.

^C See Sceptre-shall-not-depart-from-Judah-until-Shiloh-come-Gen-49-10, article #685

^D SHRB&C. strongly held religious beliefs and convictions. A legal defense to use when the secular world, that governs the public, tries to encroach their law form that is contrary to your faith. It's far superior to ones political strong opinion and ideology.

^E See Word-Study-G4412-proton-first, article #???

Rom 2:9-15 - Jew and First, No Respector of Persons with God

To be fair, there are some other verses I found where Paul talks about the Jews being first.

⁹ Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile Gentiles (**helen**^{G1672}); ¹⁰ But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile (**helen**^{G1672}); ¹¹ For there is no respect of persons with God. ¹² For as many as have sinned without law (**anomos**^{G460}) shall also perish without law (**anomos**^{G460}); and as many as have sinned in the law (**nomos**^{G3551}) shall be judged by the law (**nomos**^{G3551}); ¹³ (For not the hearers of the law (**nomos**^{G3551}) are just before God, but the doers of the law (**nomos**^{G3551}) shall be justified. ¹⁴ For when the Gentiles (**ethnos**^{G1484}), which have not the law (**nomos**^{G3551}), do by nature the things contained in the law (**nomos**^{G3551}),^F these, having not the law (**nomos**^{G3551}), are a law (**nomos**^{G3551}) unto themselves: ¹⁵ Which shew the work of the law (**nomos**^{G3551}) written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) ^G

Verse Unpacked / Decoded

Different Gentiles: There is some serious confusion (deception?) going on here in the English translation and if you don't bother to dig into who the principle players are in Paul's "memorandum of law" you will be confused. Notice that Paul is connecting the Jews with the "Gentiles" **helen** and **not** with the "Gentiles" **ethnos**. Two the Jew and "Gentiles" **helen** YHVH is not a respector of person i.e. in YHVH's eyes they are treated the same, they both have right as they are in covenant with YHVH.

Different Law Forms: Similarly you also have to understand the difference between the two law forms that Paul is speaking about, **nomos** is **Torah** and **anomos** is literally without law. It means without the law form of Torah and in modern day vernacular I say that those who choose **anomos** as their law form,^H are ruled by a law form different than Torah.

I have a rule that states "**the law is for the lawless**"^I and what I mean by this is that the law of public^J policy is for the torah-less. If I'm "torah-full" then the jurisdiction of public policy doesn't include me and my priestly duties.

For a more details description of (e.g. Helen^{G1672}), see Eph-04, article #[145](#).

^F This sounds like a defense for the so called "Natural Law" which Paul is saying is applied to the "Gentiles" (**ethnos**^{G1484}) in contrast to the Gentiles (**helen**^{G1672}) who have the law

^G "...the mean while accusing or else excusing one another" ^{KJV}; "...one after another accusing or even defending them" ^{LEB}.

^H They "choose" it because they didn't choose Torah. It is the default law form if you will.

^I **The law is for the lawless**, Rule #8 of Marsings-Rules-and-Key-Definitions #501

If you reject the law form of Torah, you are without that law and are Torah-less. YHVH, mercifully, does not allow mankind to live in a state of anarchy, so a law form (the default law form) will be imposed on you called public policy giving you a public legal status.

^J **public:** ... "That vast multitude, which includes the ignorant, the unthinking, and the credulous, who, in making purchases, do not stop to analyze, but are governed by appearance and general impressions." J.W. Collins Co. v. F.M. Paist Co. (DC Pa) 14 F2d 614; Ballentine's

Gentiles - A place or a legal status

I am of the opinion that Antinomian Christianity has glommed onto this term like nobody's business. Understanding this term and relationship to other terms (like Judah and Ephraim) is crucial to understanding Two House One Covenant and Torah Law Form.

Gentiles defined by Webster's

In the scriptures, a pagan; a worshipper of false gods; any person not a Jew or a christian; a heathen. The Hebrews included in the term *goim* or nations, all the tribes of men who had not received the true faith, and were not circumcised. The christians translated *goim* by the Latin *gentes* (*genes* singular), and imitated the Jews in giving the name gentiles to all nations who were not Jews nor christians.^K In civil affairs, the denomination was given to all nations who were not Romans.

- The House of Israel was scattered unto the nations in Hebrew the *goy* translated as Nations.
- Paul is an apostle to the nations/Goyim/Gentiles.
 - o Why? This is where the House of Israel was scattered. This lines up with Yeshua's stated claim "but to the Lost Sheep of the House of Israel" ^{Mat 10:6, Mat 15:24} This is Paul's "target audience".
 - o For what purpose? To give them the Gospel/Good News.
 - o What is the Gospel/Good News? As a result of Yeshua being nailed to the cross, the Bill of Divorce was also nailed to the cross, and this debt was paid
- If you don't identify as a Jew, How does one identify that they are not just "Joe Six Pack Goy Boy" physically living in one of the many nations? It's not really about a question of genealogy it's about law, and from which law form one makes claims.
- How does "God so loved the world that he gave his only begotten son" related to my insistence making a distinction between Judah (i.e. House of Judah), House of Israel and the Gentiles. See Isa-52-1-14-and-Joh-03, article #[1323](#).

Questions to ponder

- What promise by YHVH in the scripture ^L states that he is going to save/return the Gentiles"

^K I think it's safe to say that many Christians today would say that they are Gentiles. I'm saying this because in the past America Christians would have more easily identified as Israel than they do now.

^L The bible of everyone in the New Testament was the Old Testament / Hebrew bible, this is their context.

Harriet Tubman the Black Moses – follow me and LIVE!

ToDo: cool picture, need to find a place for it which may not be in this document.



Rule: arguing theology isn't as powerful as making a claim. What does the words of theologians mean to me, I want to know about my rights/duties/responsibilities. The language of law gives me the ability to make claims. This is powerful because if my claim is not challenged than it stands. This is an act of a sovereign.

ToDo add more commentary / analysis

Search for Gentile* in Paul's epistles. All are **ethnos** G1484 except 3

Rom 1:13

Rom 2:9 **G1672** Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

Rom 2:10 **G1672** But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

Rom 2:14

Rom 2:24

Rom 3:9 **G1672** *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

Rom 3:29

Rom 9:24

Rom 9:30

Rom 11:11

Rom 11:12

Rom 11:13

Rom 11:25

Rom 15:9

Rom 15:10

Rom 15:11

Rom 15:12

Rom 15:16

Rom 15:18

Rom 15:27

Rom 16:4

G1672 *helen* translated gentile(s) 7 times **Joh 7:35, Rom 2:9-10, 3:9, 1Co 10:32, 12:13**. The other 20 times it's translated as **Greek(s)**.

ToDo: Who lords over Public Policy?

These Ishmaelites / Edomites are a useful lot else we would have chaos in this world and we Israelites would have no time or ability to do our priestly duties.