–Save This Page as a PDF–

# Paul, a Slave of Messiah Yeshua
# 1: 1-7

**Paul, a slave of Messiah Yeshua DIG: What does "slave" and "emissary" reveal about Paul? From the use of "call" and "called," what does it mean for believers? How are obedience and trust linked together? How is the Trinity in view in this passage? What does this passage reveal about the promise of the Good News and the Person of the Good News? Who are believers called to reach? What do the terms in verse 7 indicate about how God views us?**

**REFLECT: What part of this passage impresses you about Paul? About the gospel? Why? How did God call you to Messiah? How did that change your goals? Your sense of obligation to others? Do you know any Sha'ul's, who think they are "serving" ADONAI, when in reality, they are working against Him and His Kingdom? Can you be patient as you share? How can you be wise as a serpent, but innocent like a dove in dealing with them (Matthew 10:16 ESB)?**

## Paul is Sha'ul and Sha'ul is Paul

**From: Sha'ul (1:1a).** Born in Tarsus **(Acts 22:3), he** was invited to Jerusalem, probably after **his** bar-mitzvah to study under Gamali'el, the foremost Pharisaic rabbi of his day. In the first century rabbis and students had a different relationship than they do today. It was by invitation only, you had to be invited to study under a rabbi. **An ancient Jewish blessing says, "May you be covered in the dust of your rabbi." The idea is that a rabbi's disciples – those who took on his yoke, his set of interpretations of scripture – were to follow closely behind him.** So, **Sha'ul** had to have been one of the foremost of the rabbinical students for Gamali'el to even hear of **him**. **Paul** eventually became the leader of the Anti-Messianic movement, but later **he** admitted that **he** did that out of ignorance. **He** thought **he** was serving **God**!

*Dear loving Heavenly **Father**, in the midst of all the loud turmoil in this world – how*

*wonderful to rest secure in **Your love** and care **(Psalms 91:1-2)**. **Love** is a powerful driving force. Paul encourages his readers with **God's** love for them. **To all those in Rome, loved by God, called to be kedoshim (Romans 1:7).** As we lift our eyes to your **love**, sure and **eternal (Psalms 90:2)**, like Saul the rising young rabbi, we have strength to leave behind wrong paths and to move on to the best choice – your eternal love for **Your children (John 1:12, First John 3:1).** May we always feel the comfort and joy of **Your eternal love**, and may **Your love** empower us in living in ways that please **You**. **You** are the most Awesome **Father**! In **Your** holy **Son's** name and power of **His** resurrection. Amen*

As it turns out, **Sha'ul** – came from the famous first king of Isra'el, from **the tribe of Benjamin**, to which **Sha'ul/Paul himself** belonged **(Philippians 3:5)** – is simply the Hebrew name for this person. **Paul**, is a Greek name derived from the Latin surname Paulus. For someone born in **Tarsus (Acts 21:39)** but educated under Gamaliel in Yerushalayim in a strict form of Pharisaism **(Galatians 1:14; Philippians 3:5-6)**, this was not unusual. **Sha'ul** was a Jew of the Diaspora because **he** came from **Tarsus**, and **Jews** of the Diaspora always had two names – a Jewish name (**Sha'ul**) and a Gentile name (**Paul**). This is true today in the present dispersion.

Here's the clincher. When **Paul** recalls **his** conversion, **he** specifically notes that **Yeshua** was speaking in Aramaic, the common Hebrew language of the day: **Sha'ul, Sha'ul, why are you persecuting Me (Acts 26:14)? Paul** draws attention to how **Messiah** addressed **him** by **his** Hebrew name, and makes no mention that it is now abandoned.

When **Sha'ul/Paul** launched **his** Gentile-focused ministry among Greek-speakers (beginning with **Acts 13:9**), it was natural for **Luke**, the author of **Acts**, to begin referring to **him** exclusively by **his** Greek name. Nor is it surprising that **he's** later referred to as **Paul** in Jerusalem, since there were Greek speakers there also. Indeed, **Luke** could be making a thematic point by shifting from **Sha'ul** to **Paul** around **Chapter 13**, given the broader theme in the book of **Acts** as seen in **1:8: But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.** After all, there was a shift going on from the beginnings of the Messianic Community in Jerusalem, to the Goyim at **the ends of the earth** and the Roman Empire.

**Sha'ul/Paul's** two names were not unique. Several other people in the B'rit

Chadashah were given two names: **Joseph**, later called **Barnabas (Acts 4:36)**; **Simeon**, also called **Niger (Acts 13:1)**, **Thomas**, also called **Didymus (John 21:2)**; and **Tabitha,** was also called **Dorcas (Acts 9:36),** and **Nakdimon, his** Jewish name, was also known as **Nicodemus (John 3:1-21),** among others.[6]

**A slave** (Greek: *doulos*, meaning *a bond-slave*) **of the Messiah Yeshua (1:1b).** From a very powerful rabbinical student and leader of the Anti-Messianic movement, **Sha'ul** considered **himself** a bond-**slave** to **Messiah**, **a slave** by choice. There were certain individuals in the Roman empire designated, "Slaves of the Emperor." This was a position of honor. One finds a reflection of this a reflection of this in **Paul's** act of designating **himself** as a slave of the King of kings.[7] The concept there is that when **Messiah** sets us free from the **slavery** of sin, we have the freedom to choose to be **a slave** to **God**, a bond-**slave**. And that's what **he** is going to encourage us to do in **12:1-2**. **He** puts this ahead of his apostleship.

**An emissary** (Greek: *apostolos* meaning *a messenger, one sent on a mission, an apostle*; Hebrew: *shaliach* meaning *a representative of the sender*) **because I was called and set apart for the Good News of God,** and *a representative* of **Messiah Himself (1:1c). The Talmud says that the shaliach is the same as the one who sends him (Tractate Berachot).** The word he uses for **set apart** (Greek: *aphorizo*) has the same root as where we get the word Pharisee from, *set apart ones*. Once, **he** was a Pharisee of rabbinic Judaism, but now **he** is a spiritual Pharisee **set apart** totally for **Yeshua Messiah**. Nevertheless, some **Jews** today think **Yeshua** is alright, but **Paul** changed Judaism into Christianity. No, **he** was *a shaliach*.[8] When you heard the words of **Paul**, you heard the words of **Yeshua**. One of the reasons the Hebrew Roots movement is a cult (see the commentary on **Galatians, to see link click Ak – The Hebrew Roots Movement: A Different**

**Gospel**), is because they do not accept the words of **Paul** as coming from **Messiah Himself**.

**God promised this Good News (First Corinthians 15:1-4) in advance through His prophets in the TaNaKh** (see the commentary on **The Life of Christ Mu – 354 Prophecies Fulfilled in Jesus Christ**)**.** In this one book alone, there will be 61 quotations from **the TaNaKh**. As a result, **Paul** will prove that **the gospel** that **he** preaches is from the Word of **God (1:2)**.

**He descended from David physically: It concerns His Son – He is descended from** King **David physically (1:3)** through **His** mother **Miryam. Her** husband Yosef was also a descendent of King **David**, but was not **Yeshua's** physical father (see the commentary on **The Life of Christ Ai – The Genealogies of Joseph and Mary**). For **Mary** was impregnated by **the Ruach Ha'Kodesh (Matthew 1:18-2:12; Luke 1:26-56; 2:1-38).** While **YHVH** is, in one sense **Father** to everyone, and in a more intimate sense to **the people of Isra'el (Exodus 4:22; Matthew 2:15)**, **He** is **Father**, in this unique sense, only to **Yeshua (Romans 8:3; John 1:18; Hebrews 5:7-10).**[9]

**He was powered by the Ruach Ha'Kodesh:** With respect to **His** humanity, our **Lord descended from** the royal line of King **David**; however, with respect to **His** divinity, **He was powerfully demonstrated to be Son of God spiritually,** which is another way of saying *according to the nature and work of the Ruach Ha'Kodesh.* It was **the Ruach Ha'Kodesh** working in **Messiah** who accomplished **Yeshua's** resurrection and every other miracle performed by **Him** or associated with **Him**. In the incarnation, **Yeshua Messiah** was conceived by **the Ruach Ha'Kodesh**, and was raised from the dead by the power of **the Ruach Ha'Kodesh**.[10] I believe **the Trinity** is in view here: **the Ruach Ha'Kodesh, the Son of God, and God the Father. He** was **set apart by His having been resurrected from the dead,** the first-fruits of all the righteous to come **(1:4a).**

**He is Yeshua Messiah our Lord: The Son of God** and **the Son of Man** who was **resurrected from the dead** by **the power of the Ruach Ha'Kodesh is Yeshua the Messiah, our Lord (1:4b). He** did not become **the Son** as a result of **the resurrection, He** already was **the Son** before **the resurrection**. Nevertheless, **the resurrection** proves everything **(Acts 17:31)**. As you read through the Bible you will discover that **the Lord Yeshua Messiah** is presented in the **power of His resurrection**. First, **He** is seen in the days of **His** flesh, walking upon the earth, **despised and rejected by men**. **He** is even seen in **His** humanness as **He** sits

down to rest at a well and sleeps through a storm on the sea. And finally, **He** is brought to humiliation, shame and death on the cross. Although **He** was **a man of pains, well acquainted with illness** (see the commentary on **Isaiah Ja – Who Has Believed Our Message**), there came a time when **He** was **resurrected from the dead**. The days of walking along the dusty roads of **Isra'el** are over now; **He** has come back **from the dead** with **power**.[11] And **He** is not only **our Savior**, **He** is **our Lord**.

**Through Him we** (identifying **himself** with the other apostles) **received grace** (Greek: *charis*), which incorporates attributes of **God** which the Hebrew in **the TaNaKh** calls *chesed* (see the commentary on **Ruth Af – The Concept of Chesed**). **And were given the work of being an emissary on His behalf promoting trust-grounded** (Greek: *pistis*, meaning *faith, trust, belief*) **obedience (1:5a). Obedience** and **trust** are often linked **(Romans 15:18, 16:26; First Peter 1:2). Paul** saw **his** task as calling men and women to submission to the lordship of **Messiah (1:4b** and **7b)**, a submission that began with conversion, but which was to continue in a deepening, lifelong commitment. This obedience to **Messiah** as **Lord** is always closely related to **trust** and as a continuing **trusting** relationship with **Messiah**. In light of this, we understand the words **obedience** and **trust** to be seen as one: **obedience** always involves **trust** and **trust** always involves **obedience**. Paul always called men and women to a **faith** that was always inseparable to **obedience** – for **the Savior** in whom we believe is nothing less than our **Lord** – and to an **obedience** that could never be divorced from **faith/trust/belief** – for we obey **Yeshua** as **Lord** only when we **believe** in **Him**. Viewed in this light, the phrase captures the full dimension of **Paul's** task as **an emissary**, a task that was not confined to initial evangelism, but that included also the building up and firm establishment of churches.[12]

**Among all the Gentiles in Rome. Paul's** unique calling was to **the Gentiles (Acts 9:15, 22:21; Romans 11:13; Galatians 1:16).** It is likely that **he** preached **the gospel** during **his** three years in Arabis **(Galatians 1:17)**, but **he** began **his** *recorded* ministry by preaching to **Jews**. Even when ministering in the basically **Gentile** regions of Asia Minor and Macedonia, **he** frequently began **his** work among **the Jews (Acts 13:14, 14:1, 16:13, 17:1** and **18:2**, for example**).** As with **Paul**, every believer is to proclaim **Yeshua Messiah** to everyone, both **Jew** and **Gentile** alike. **Including you, who have been called by Yeshua the Messiah (1:5b-6).**

You **have been called** to serve. Growing up, you may have thought that being **called** by **God** was something only missionaries, pastors, and other "full-time"

people experienced. But the Bible says every believer is called to service. Your call to salvation included your call to service. They are the same. Regardless of your job or career, you are called to “full-time” service. A “non-serving” believer is a contradiction in terms.[13] You need to find out what your primary spiritual gift is and start serving!

**To: All those in Rome,** both **Jews** and **Gentiles (Ephesians 2:14), whom God loves, who have been called** to be *kedoshim*, *holy ones*, **who have been set apart for Him. Grace to you and shalom from God our Father and the Lord Yeshua the Messiah (1:7).** This is **Paul’s** usual greeting, found at the beginning of **his** letters.