

READING THE NEW TESTAMENT IN 2021 Week 19 (May 10-14)

("Let the Word of Christ dwell in us richly" ... and bear fruit in our lives) – Colossians 3:16.

Historical Context (Paul's third missionary trip).

57 AD Paul writes his Letter to the Romans from Corinth. Cf. Romans 15:22-29.

<u>Day</u>	<u>Reading</u>	<u>Clarification from the Greek (the original language)</u>												
Mon.	Romans 9 (:5)	<p>"... Christ ... who is over all, God blessed forever." (KJV, Rheims N.T., New American Standard Bible, New Revised Standard Version.)</p> <p><u>OR IS IT:</u> "... Christ, who is God over all, forever praised." (NIV)</p> <p>The difference between the two translations of Romans 9:5 is whether Paul is saying Jesus is God, or Jesus is simply blessed by God.</p> <p>In considering this, one time a group of lieutenants were given a written exam about how to raise a telephone pole. While the rest of the class had figured angles of lift et cetera, only one got the answer right: "sergeant, move that pole." Deciding by the number of versions choosing one translation does not make it correct.</p> <p>The Greek changes the form of a noun by how it ends. Looking at the ending of the nouns, one can tell their use in the sentence. This makes the allows the role of nouns to be independent of their order within the sentence or phrase.</p> <p>The four ends let us know within a sentence or phrase if it is the subject, the direct object, the indirect object, or the possessive of an object. The four uses are illustrated below:</p> <table border="0" style="margin-left: 40px;"> <tr> <td>Jack</td> <td>hit</td> <td>Jane's</td> <td>ball</td> <td>to</td> <td>John.</td> </tr> <tr> <td>Subject</td> <td></td> <td>Possessive</td> <td>Direct object</td> <td></td> <td>Indirect Object</td> </tr> </table> <p>In this phrase, "Christ", "who", and "God" are all in the form of the subject. By way of comparison, the noun endings in the last phrase of John 1:1 "God was the word" are also all in the subject form. Thus, the ending of John 1:1 could just as easily read, "the Word was God."</p>	Jack	hit	Jane's	ball	to	John.	Subject		Possessive	Direct object		Indirect Object
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Subject		Possessive	Direct object		Indirect Object									
Tues.	Romans 10 (:10)	<p>"... for it is with your heart that you believe ... it is with your mouth you confess ..." = "...for heart believes ... and mouth confesses ..."</p> <p>The verbs "believes", and "confesses" are both passive, meaning that they do not cause the action. This suggests that the heart and the mouth are simply vessels through which the essence of who we are expresses itself. This is supported by verse 9, which describes both the heart and the mouth belonging to us. This is a subtle differentiation: the nuance being challenging to catch in the English. Does it, perhaps, reflect a thought similar to that expressed in Genesis 49:6, Ezekiel 18:31 and 36:26, Psalm 25:1 and Hebrews 4:12? Which raises an interesting question: what are we?</p>												
Wed.	Romans 11 (:8)	<p>"God gave them a spirit of stupor" = This comes from Isaiah 29:9-10; and needs to be read in the context of the rest of Isaiah (read at least 28:9 through 30:22).</p>												

- Thurs. Romans 12 (:8) **“If it is leadership, let him govern diligently”** = “Govern” is not in the text. Better would be “let him do so diligently.” This is more in keeping with Jesus’ teaching in Mark 10:42-45.
- The word “govern” is also not in Romans 13:6. The word translated as “govern” is not even the same Greek word in 12:8. Here the word means “to attend constantly.” This is more in keeping with “for he is God’s servant to do you good”, found in the preceding words of Romans 13:3-4.
- Fri. Romans 13 (:10) **Fulfillment** = “Complete / fulfill / accomplish / carry out / bring to full measure.” We see a similar teaching in Matthew 5:17-48.