

# PAUL'S LETTER TO THE ROMANS

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## **INTRODUCTION:**

The book of Romans is a radical book. The truth it contains has been impacting and transforming the lives of millions of people throughout the centuries. The study of the Book of Romans has often proven to be a life-changing exercise for many. Personally, I enjoy a deep connection with the truth it contains and this letter has impacted my life in a very constructive and definite way. The truth contained in this letter has helped to shape history and will continue to do so. Its message has been the spear head of almost every major spiritual awakening in history and I do believe that this letter is one of the most profound writings in existence today. The epistle to the Romans is without a doubt one of the chief foundational documents of the Christian faith.

## **This letter's impact on some well-known people**

1. Augustine, in 386, was sitting in the garden of a friend, weeping, as he considered making a radical change in his life. Augustine was converted while reading Romans. Saint Augustine was a philosopher and theologian who had a profound effect on both Protestant and Catholic theology. He was born Augustine Aurelius in A.D. 354, in Thagaste (in what is now Algeria), during the Roman occupation of that region.
2. William Tyndale, the father of English Bible translators, believed that every Christian should learn it by heart. "The more it is studied," he wrote, "the easier it is; the more it is chewed, the pleasanter it is" (prologue to Romans in his 1534 English New Testament). William Tyndale (c. 1494—1536) was an English Reformer who is sometimes called the "Captain of the Army of Reformers" due to his pioneering work to advance the truth of God in the face of much resistance. A scholar fluent in eight languages, Tyndale is best known today for his English translation of the Bible.

Tyndale was influenced by the works of John Wycliffe, Desiderius Erasmus, and Martin Luther. Like Wycliffe and Luther, Tyndale was convinced that the way to God was through His Word. The problem in Wycliffe's time had been that the Bible was available only in Latin, a language most people could not read. Wycliffe remedied that problem by translating the Bible into English, using the Latin Vulgate as his source. Wycliffe's Bible was promptly banned in England, and many copies of it were destroyed.

One hundred, fifty years later, Luther and Tyndale began their reforms. These men, like Wycliffe before them, believed that Scripture should be available to everyone. To that end, Luther made a German translation of the Bible, and Tyndale began to translate the New Testament into English—but, for these translations, they bypassed the Vulgate and used Erasmus's Greek and Hebrew texts as their source.

3. Luther (1483 – 1546) was converted and set free from legalism while studying Romans. November of 1515, Martin Luther, an Augustinian monk who was a professor at the University of Wittenberg, began to expound the Book of Romans to his students. The more he studied the Epistle, the more he recognized that the Pauline doctrine of justification by faith was central and crucial to the argument of the Epistle. But he found himself struggling to understand it. He describes his struggle with this Epistle and his dramatic conversion when the message came clear to his mind, heart, and soul:

“I greatly longed to understand Paul’s Epistle to the Romans, and nothing stood in the way but that one expression, ‘the righteousness of God,’ because I took it to mean that righteousness whereby God is righteous and deals righteously in punishing the unrighteous ... Night and day I pondered until ... I grasped the truth that the righteousness of God is that righteousness whereby, through grace and sheer mercy, he justifies us by faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before ‘the righteousness of God’ had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gateway to heaven.”<sup>i</sup>

4. John Calvin said that "if a man understands it, he has a sure road opened for him to the understanding of the whole Scripture." John Calvin (1509–1564) was a French theologian who was instrumental in the Protestant Reformation and who continues to hold wide influence today in theology, education, and even politics.
5. Over two-hundred years later, John Wesley (founder of the Methodist denomination) was transformed by this same Epistle. (1703 –1791) – He is basically the founder of the Methodist Church. Today the UMC are the largest American mainline denomination, with nearly 12 million members in 42,000 congregations worldwide. As he wrote in his journal, he: ... went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s Preface to the Epistle to the Romans ... About a quarter before nine while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me that he had taken my sins away, even mine; and saved me from the law of sin and death.<sup>ii</sup>
6. Again, in the early twentieth century, Karl Barth (May 10, 1886 – December 10, 1968), pastor of Safenwil in Canton Aargau, Switzerland, published an exposition of Paul’s Epistle to the Romans. He was a Swiss Reformed theologian who is often regarded as the greatest Protestant theologian of the twentieth century. Pope Pius XII called him the most important Christian theologian since St. Thomas Aquinas.<sup>iii</sup> Once again, Paul’s words had a powerful impact upon Barth, and his exposition, we are told, fell “like a bombshell on the theologian’s playground.”<sup>iv</sup>

## **OUTLINE OF THE NEW TESTAMENT BOOKS**

The books of the New Testament can be divided into four sections namely the Gospels, Paul's Epistles, the Hebrew Epistles and the Eschatological Apocalyptic and Prophetic literature known as Revelation.

### **Gospels:**

Matthew

Mark

Luke

John

Acts (of the Apostles)

### **Paul's Epistles:**

Romans

1 Corinthians

2 Corinthians

Galatians

Ephesians

Philippians

Colossians

1 Thessalonians

2 Thessalonians

1 Timothy

2 Timothy

Titus

Philemon

### **Hebrew Epistles:**

Hebrews

James

1 Peter

2 Peter

1 John

2 John

3 John

Jude

### **Prophetic:**

Revelation

## **OLD TESTAMENT REFERENCES IN ROMANS**

Throughout this letter we find Paul quoting the Tanach (Old Testament). In fact, he quotes it often. Paul had a tremendous love and value for Scripture and therefore his letter permeates Old Testament truth.

**Total references: 50 references, 13 books**

### **Chapter 1**

Hab 2:4

### **Chapter 2**

Isa 52:5

### **Chapter 3**

Ps 51:4

Ps 14:1-3, 53:1-3

Ps 5:9

Ps 140:3

Ps 10:7

Prov 1:16, 3:15-17, Isa 59:7-8

Ps 36:1

### **Chapter 4**

Gen 15:6

Ps 32:1-2

Gen 15:5

### **Chapter 7**

Ex 20:17; Deut 5:21

### **Chapter 8**

Ps 44:22

### **Chapter 9**

Gen 25:23

Mal 1:2-3

Ex 33:19

Ex 9:16

Hos 2:23

Hos 1:10

Isa 10:22-23

Isa 1:9

Isa 28:16

### **Chapter 10**

Deut 30:14

Joel 2:32  
Isa 52:7  
Isa 53:1  
Ps 19:4  
Deut 32:21  
Isa 65:1  
Isa 65:2

### **Chapter 11**

I Kings 19:10,14  
I Kings 19:18  
Ps 69:22-23  
Isa 59:20,21

### **Chapter 12**

Deut 32:35  
Prov 25:21-22

### **Chapter 13**

Ex 20:13-17; Deut 5:17-21  
Lev 19:18

### **Chapter 14**

Isa 45:23

### **Chapter 15**

Ps 69:9  
II Sam 22:5; Ps 18:49  
Deut 32:43  
Ps 117:1  
Isa 11:10  
Isa 52:15

## **DIVISIONS OF THE LETTER & TOPICS PAUL ADDRESSES:**

The letter consists out of three main sections.

### **1. Doctrinal section:**

In the first main section the apostle Paul explains the fundamental doctrines of the faith.

- Sin (a diagnosis) (1-3)
- Justification by faith (3-4) and the need to be pronounced righteous by God
- Salvation ch 4-5
- Sanctification ch 6-8
- Justification by grace through faith.

### **2. Israel and their hope section:**

In the second main section he deals with God's faithfulness to His promise to Israel and to show the relationship between Israel and the church (9-11)

- Israel past ch 9
- Israel present ch 10
- Israel future ch 11

### **3. Practical living section:**

In the third main section Paul deals with love and relationships ch 12-16. He deals with topics surrounding practical relationships and how they should relate to each other and to the state. He also writes to deal with charges that they may have heard against him and to prepare the believers in Rome for his visit.

## **TOPICS THAT PAUL DOES NOT ADDRESS IN HIS LETTER**

Some people refer to the book of Romans as the Gospel according to Paul, yet it should be noted that although Romans is a very comprehensive book, Paul emits to mention other important Biblical truth. To say that Romans is the Gospel according to Paul might be stretching it a little, but I get what they are trying to say. Romans is not therefore a summary of Paul's gospel because he does not address in details some foundational topics such as:

- The Kingdom of God
- The resurrection and ascension of Jesus Christ
- Communion
- Heaven or hell
- Repentance and being born again
- The 'Father' dynamic of God, etc.

Paul addressed the issues that the believers in Rome needed to hear. His goal was not to include every foundational truth in his letter, but he simply deals with that which needed attention within the Roman church.

## **PROLOGUE**

The prologue is rather lengthy. His greeting is much longer than usual. Also, his closing is very long. There is a whole chapter of people sending their love. For that time, it is actually unusual to write a letter with such a long opening and closing. He uses the common Greek formula of

opening his letter, “Sender to Recipient, Greeting”. What we need to remember is that Paul needed to introduce himself properly because the church in Rome did not really know him. He passes from the salutation to thanksgiving, thanking God through Christ for their faith that is reported all over the world (v.8).

## **SALUTATION (GREETING)**

Paul refers to himself as “a servant of Christ” (v.1) and it shows that he is commissioned by and committed to Christ. He sees himself as a member of the believing community. Secondly, he is an apostle by divine call of God (v.1). Paul basically echoes Jeremiah 1:5  
Jeremiah 1:5

5 “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.”

## **CENTRAL THEME**

To pin a central theme is not that easy, but Rom 1:16-17 might be considered as the central theme.

### **Rom 1:16-17**

16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, “But the righteous man shall live by faith.”

## **DATE & PLACE OF WRITING:**

Paul pens this masterpiece around 56-58 AD. We know that he was on his way to Jerusalem with a collection by the churches in Macedonia and Achaia, “for the poor among the saints” (Rom 15:25-27). So he probably wrote this letter while he was at Corinth in the home of his friend and convert Gaius.

## **AUTHORSHIP:**

The letter to the Romans was written by the apostle Paul (1:1). This is generally accepted among scholars. “Paul, a servant of Jesus Christ, a called apostle, separated to the gospel of God” - Rom 1:1

Brief Summary: Paul was excited about being able to minister at last in this church, and everyone was well aware of that fact (Romans 1:8-15). The letter to the Romans was written from Corinth just prior to Paul’s trip to Jerusalem to deliver the alms that had been given for the poor there. He had intended to go to Rome and then on to Spain (Romans 15:24), but his plans were interrupted when he was arrested in Jerusalem. He would eventually go to Rome as a prisoner. Phoebe, who was a member of the church at Cenchrea near Corinth (Romans 16:1), most likely carried the letter to Rome.

## **ABOUT THE APOSTLE PAUL**

The style is very literate and it is clear that Paul was an educated man and that he had tremendous spiritual insight into God’s purposes for humanity. He was educated in both

Hebrew and Greek cultural background and it is pertinently evident that the letter to the Romans is definitely not the work of an uneducated man. The information shared is very precise and deals with various issues systematically and intelligently. Paul was called as an apostle to the Gentiles and he certainly was the right person to take the Gospel to them. Why? Because Paul was born in Tarsus, the major city of Cilicia, to strict Jewish parents of the tribe of Benjamin. This city was known for its educational advantages. The influence of Grecian education is manifest in Paul's writings. He uses a logical method in presenting spiritual truth. The way he links together arguments and driving relentlessly towards the ultimate conclusion or principle to be established was not characteristic of Jewish writers in general. Indeed, Paul was a master scholar because he went to the best schools of his day. His later education was Jewish, at the feet of Gamaliel.

His Roman name (Latin) was Paul. Paul's Jewish name, Saul, was given to him by his parents when he was eight days old at the time of his circumcision. He was either given this name because it meant "asked for" or he was named after the first king of Israel, who was also from the tribe of Benjamin. King Saul stood head and shoulders above his people. In contrast the name Paul means "little one." Although Paul was Jewish; he was also a Roman citizen, because he was born in Tarsus, which was a Roman city.

Prior to his Damascus road experience, Paul was dedicated to justification by works. Now, he shares much of what he has experienced of the "power of the gospel" after his conversion and how God's grace affected his life.

## **TO WHOM IS THE LETTER WRITTEN?**

It was written to believers residing in Rome. Paul addresses this letter to the "beloved of God" (1:7). This term is only used for the saved, not the unsaved. The letter to the Romans is the longest of Paul's writings and the longest letter of that time.

## **THE UNIQUENESS OF THIS LETTER**

We have many letters written from the first century. The average length of letters written in the first century would have been somewhere between 18 – 209 words per letter, which is quite short. Paul's letter to the Romans is different. It is much longer, over 7000 words. His letter is almost a lecture. He dialogues with his audience. There is a type of conversation going on, e.g. shall we continue to sin so that grace may abound?" "Certainly not."

Paul did not write chapters and verses. Remember that this was a letter. Chapters and verses often do not do any good to Scripture, but nevertheless, we have it today. When you read the book of Romans, remember that it is a letter, so ignore the chapters and verses and try to get the feel of what Paul was trying to communicate to the Roman believers.

## **PURPOSE FOR THE LETTER**

Paul has been preaching for about 20 years. He had completed his strategic vision for the eastern Mediterranean. He had planted churches in many of the prominent cities in the Eastern Mediterranean. Now he wanted to collect money for the poor in Jerusalem because of the famine. This was one of his final acts.

As Paul ends his three-month stay in Corinth at the end of his third missionary journey, he brings to completion ten years of evangelization in the Aegean Sea area (Acts 20:3). He now wants to conquer other areas where the gospel has not been preached. So, he decided on Spain, but first he wants to visit the church in Rome to establish a relationship with them. Thus, he writes to the Romans to announce his visit (Rom 1:8-16a; 15:14-33). As he is writing to people who do not personally know him, he shares fully the gospel as it was revealed to him. He goes into detail, maybe because of the fact that some of his opponents misinterpreted his message. This letter could help to lay a foundation for a strong bond of fellowship which would be essential to his future ministry in Western Europe. Although his letter to the Roman believers has the same theme as Galatians, the tone of his letter is different.

It is important to keep in mind that when Paul wrote his letter to the Romans there were both converted Jews and Gentiles in Rome. The church was made up of numerous house churches rather than an organised central church (Rom 16). Some evidence suggests that this letter to the Romans was copied and circulated to other churches as well. By the end of the 1<sup>st</sup> century many of Paul's letters had been circulated widely and soon after the beginning of the second century, ten of Paul's letters were copied into the codex and circulated widely throughout the then Christian world.

In searching for the authentic purpose for this letter, it is important to take into consideration the political, social and religious climate in Rome at that time.

### **How the gospel came to Rome**

There were people from Rome in Jerusalem during the day of Pentecost (Acts 2:10). We assume that these Jews took the gospel back to Rome.

### **The condition in Rome in the first century**

Romans chapter 1 almost reads like a newspaper article published in Rome. Rome was known for her great number of deities. It was a pagan society filled with sexual promiscuity and drunkenness. At the beginning of the Christian era the population of the imperial city has been estimated at not less than 1,300,000, of which more than one half were slaves. Traders, travellers, adventurers of every kind thronged to Rome—particularly from the East. So did the preachers and teachers of many philosophies, cults, and modes of worship, Greek, Egyptian, and Phrygian.<sup>v</sup> Roman men were free to enjoy sex with other males without a perceived loss of masculinity or social status, as long as they took the dominant or penetrative role. Acceptable male partners were slaves, prostitutes, and entertainers, whose lifestyle placed them in the nebulous social realm of infamia, excluded from the normal protections accorded a citizen even if they were technically free.<sup>vi</sup> Many of the emperors were gay or had promiscuous sexual relations.

In Romans 1 Paul deals with the issue of homosexuality in men and women. Paul deals with sexuality and the destructive social behaviour of society, e.g. children being disobedient to parents, etc. Also, many people in Rome supported tax evasion. There was a great problem in collecting taxes and Paul in Rom 13 speaks to the Christians to pay it and set an example for others. Therefore, the sin of society affected the church and Paul wrote to address the state of the church and how believers should relate to God, one another and society.

### **The Jews and Gentile believers in Rome**

Some scholars estimate that there were about 40 000 Jews in Rome at that time. The first Roman church was therefore entirely Jewish and it grew. We also know that Paul was familiar with the condition of the church in Rome. In Acts 18 Paul's path crossed with that of Priscilla and Aquila who had just come to Corinth from Rome:

*After these things he left Athens and went to Corinth. And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them (Acts 18:1-2).*

From extra Biblical sources we know that in Rome the Jews were not well thought of nor kindly treated at various times. Claudius, for example, expelled the Jews from Rome (Acts 18:2) which was not the only time this happened.<sup>vii</sup> It would be only a few years after this Epistle to the Romans was written that Rome would be destroyed by fire and that Christians would serve as scapegoats for this atrocity. Soon would come the day when Christians would be fed to the lions in Rome. This may have set the scene for the martyrdom of both Peter and Paul, as well as many others.

Paul must have gained a great deal of information from Aquila and Priscilla about the state of the church in Rome. Claudius was Roman emperor from AD 41 to 54. A member of the Julio-Claudian dynasty, he was the son of Drusus and Antonia Minor. He was born at Lugdunum in Gaul, the first Roman Emperor to be born outside Italy. Despite his lack of experience, Claudius proved to be an able and efficient administrator. He was also an ambitious builder, constructing many new roads, aqueducts, and canals across the Empire. During his reign the Empire began the conquest of Britain (if the earlier invasions of Britain by Caesar and Caligula's aborted attempts are not counted). Having a personal interest in law, he presided at public trials, and issued up to twenty edicts a day. He had strong opinions about the proper form for state religion. He refused the request of Alexandrian Greeks to dedicate a temple to his divinity, saying that only gods may choose new gods. He restored lost days to festivals and got rid of many extraneous celebrations added by Caligula. He re-instituted old observances and archaic language.

Claudius was concerned with the spread of eastern mysteries within the city and searched for more Roman replacements. He emphasized the Eleusinian mysteries which had been practiced by so many during the Republic. He expelled foreign astrologers, and at the same time rehabilitated the old Roman soothsayers (known as haruspices) as a replacement. He was especially hard on Druidism, because of its incompatibility with the Roman state religion and its proselytizing activities.

According to some records, Claudius expelled the Jews because it was reported that the Jews within the city caused continuous disturbances at the instigation of Chrestus (Christ). There were riots in Jewish areas between those following Christ and the Jews resisting Christ. It is debatable, but this might have been one of the motivations behind him putting the Jews out. Among them was Aquila and Priscilla (Acts 18) with whom Paul met up. When Claudius expelled the Jews, the Gentile believers remained in Rome and over time the Gentile church grew. After the death of Claudius, Nero (AD 54 to 68) came into power and the Jews returned

to Rome. As they returned they now had to integrate into a Gentile Christian society. This integration did not go well. The Gentile believers in Rome felt that God must be finished with the Jews that is why they were expelled from Rome in the first place. Due to the fact that the Jews crucified Jesus, God had rejected them, or this was the sentiment among some of the Gentile believers. This erroneous concept is still promoted within the Christian world to this very day and is referred to as Replacement Theology. In essence it promotes the concept that God no longer works with Israel, but with the Church and that the Church replaced Israel in God's purposes on earth. Nothing could be further from the truth and Paul addresses this belief in Romans 9-11.

So, the Gentile believers were resistant towards the Jewish believers returning to Rome and this was one of the main reasons, I believe, that beckoned Paul to write this letter. He simply had to address the relational issues between the Jews and the Gentile believers in Rome. The Jews were basically saying, 'we were here first' to which the Gentile believers responded, 'we don't need you anymore, we are running the show'. In the temple in Jerusalem the Gentiles could not enter the Jewish area and now this was turned around in Rome. What Paul so eloquently does is to put everyone on an equal playing field. It does not matter whether you are a Jew or a Gentile, salvation comes only in one way, faith in the completed work of Christ on the cross. We are all justified by grace through faith. No one is more special than the other for God's plan of salvation is that all men should be saved.

## **ISSUES BETWEEN THE JEW AND GENTILE BELIEVERS**

Chapter 6 & 7 he deals with the problem that Jews have with the gospel as well as those that the Gentiles have with the gospel. The issue is legalism and licence: Chapter 6 he deals with licence to sin and chapter 7 he deals with the legalism of the Jews. Chapter 8 he speaks about the liberty of the Spirit. He constantly deals with both Jews and Gentiles and how they relate to God, life and each other.

Chapter 9-11 is crucial to the whole letter. In Romans 9-11 Paul addresses the history of the Jews, past, present and future, and that one day all Israel will be saved. God did not forget about Israel, but will save them at the time of the end. "Did not God put away His people Israel? Let it not be said!" (11:1). Gentiles think like this; we are the new Israel. God rejected the Jews and is finished with them. Many churches today support Replacement Theology. The name Israel is not given to the Gentile church in the New Testament. This passage is key to the relationship between Jew and Gentile. He warns the Gentiles not to be proud because God can cut them off as well. God's heart is one olive tree, Jew and Gentile living for Him together.

In chapter 12-16 Paul deals with issues that cause tension between Jewish and Gentile believers, e.g.

- Diet – The Jews had a very strict diet where the Gentiles ate anything. Paul provides guidelines on how to handle the differences between them, e.g. food offers with idols (Rom 14).

- The Sabbath – They differed in their views of the Sabbath, having a special day each week. The Gentiles did not have the Sabbath observance. Gentile believers had to get up very early to meet on Sunday morning before work, Jews kept the Shabbat (Saturday) and the slaves had no free day at all. Rome’s special rest day was every tenth day. Paul deals with this tension.
- He deals with the issue of sin in the city. Jews are sinners and Gentiles are sinners. All are sinners and need to be redeemed. He also deals with how we are to get right with God. It is the same process for everyone, whether Jew or Gentile. Justification by faith.

## **PAUL DID REACH ROME**

Paul eventually reached Rome, but not in the way he might have expected. He arrived as the “guest” of the Roman government, as a prisoner who was appealing his case to Caesar as a Roman citizen. Upon his arrival, he was warmly greeted by the brethren and encouraged, as he had hoped:

... and thus we came to Rome. And the brethren, when they heard about us, came from there as far as the Market of Appius and Three Inns to meet us; and when Paul saw them, he thanked God and took courage (Acts 28:14b-15; compare Romans 1:11-12).

Paul’s first visit to Rome lasted, it seems, for two full years (Acts 28:30). While Paul was not free to travel about Rome, he was free to have visitors at his rented quarters, and so he was able to minister to all who came to him (28:30).

## **A PERSONAL CHALLENGE**

As we begin this study of Romans, I would challenge you to do three things.

First, pray that God would use this book in your life, in a powerful way, as He has done in the lives of countless others before you. Expect God to speak to you, and pray that He will.

Second, set time apart to read the book of Romans and to study it. Establish a goal for how many times you will read the book clear through, and when during the week you will commit yourself to this reading. Also, purchase those study helps which will assist you in your study.

Third, follow through with your study of the Book of Romans. Let these lessons be the starting point and the stimulus for an intensive study of your own. I am convinced that those whose lives were transformed were those who worked hard at studying Romans.

## FOOTNOTES

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<sup>i</sup> Cited from Luther's Works, Weimar edition, Vol. 54, pp. 179ff., by Bruce, p. 59.

<sup>ii</sup> Cited from Works, Vol. I, p. 103, by Bruce, p. 59.

<sup>iii</sup> [https://en.wikipedia.org/wiki/Karl\\_Barth](https://en.wikipedia.org/wiki/Karl_Barth)

<sup>iv</sup> The words of Roman Catholic theologian Dr. Karl Adam, as cited by Bruce, p. 60.

<sup>v</sup> <http://www.ccel.org/ccel/edmundson/church.iv.html>

<sup>vi</sup> [https://en.wikipedia.org/wiki/Homosexuality\\_in\\_ancient\\_Rome](https://en.wikipedia.org/wiki/Homosexuality_in_ancient_Rome)

<sup>vii</sup> "... four Jews of Rome, led by one who professed to teach the Jewish faith to interested Gentiles, persuaded a noble Roman lady, a convert to Judaism, to make a munificent contribution to the temple at Jerusalem, but appropriated it for their own uses. When the matter came to light, the Emperor Tiberius expelled all resident Jews from Rome." Bruce, p. 93.