

# Book of Romans



## Chapter 10

*Theme: Present state of Israel; present standing of Israel; present salvation for both Jew and Gentile*

Michael Fronczak  
564 Schaeffer Dr.  
Coldwater, Michigan 49036

Bible Study Resource Center.com  
Copyright © 2018

## Romans Chapter 10

**Missler:** Having stated the fact of Israel’s stumbling in the preceding verses, Paul now explains the reason for that stumbling. But first, in words reminiscent of the opening verses of Chapter 9, the apostle expressed his deep personal spiritual burden for the salvation of the people of Israel.<sup>1</sup>

**McGee:** Theme: Present state of Israel; present standing of Israel; present salvation for both Jew and Gentile

We have seen the present state of Israel; they are lost. And that is their condition today. They are lost just as the Gentiles are lost. The reason is that Christ is the end of the law of righteousness.

Now Paul turns from the sovereignty of God to the responsibility of man. He began this thought in the concluding verses of chapter 9.<sup>2</sup>

**FCSB:** Paul’s use of Scripture. Paul quoted several passages from the Torah and the Prophets to argue his case (Lev 18:5; Dt 30:12–14; 32:21; Ps 19:4; Isa 28:16; 52:7; 53:1; 65:1–2; Joel 2:32). Paul’s consistent use of Scripture demonstrates his commitment to the Torah (law), albeit interpreted correctly. Paul’s interpretive technique might strike the modern reader as odd. He was not interested in the historical context or the original meaning of these passages. The Jewish world of Biblical interpretation varied widely. The rabbis used creative interpretive techniques rooted in what they called midrash, which means to “search out” or “study.” The Dead Sea Scrolls community used what they called *pesharim*, which means “interpretation.” *Pesharim* took prophetic passages out of their original context and interpreted them in the context of the Dead Sea Scrolls community, who believed themselves to be near the “end of the age” (see Mt 24:3 and note there). Paul started from his understanding of Christ and worked his way back through Scripture. Instead of playing fast and loose with the Scriptures, as it might appear, Paul’s use of Scripture fit well into the Jewish context of interpretation—a context in which every word and phrase was mined for deeper insights while also allowing for great diversity of thought.<sup>3</sup>

---

<sup>1</sup> Chuck Missler, Notes on Romans, [khouse.org](http://khouse.org)

<sup>2</sup> Thru The Bible with J. Vernon McGee.

<sup>3</sup> First-Century Study Bible Notes

**<sup>1</sup>Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**

Cf. Rom 9:3f.

Salvation is the issue throughout chapters. 9-11.

**Torah Class, Seed of Abraham; Tom Bradford:**

The opening of chapter 10 not only expresses the reason for Paul giving up every desirable thing in life in order to travel and put himself in danger, and to live a life of poverty and uncertainty when he didn't have to, but also explains why Israel has put itself in danger when they didn't have to. Paul is a man of action; he believes so strongly in the power of the Gospel and that Yeshua is the righteousness that the Gospel points to, that little else in life matters to him but that his brethren of Israel would be accept that message and be delivered from the curse of The Law, which is eternal death.

He notes why Israel has put itself in such danger and it is NOT because they didn't care to know God. In fact, he personally testifies to Israel's zeal for Yehoveh. This zeal for God is not merely Paul's personal opinion; the leader of the Messianic Movement, James, the brother of Yeshua, testifies to it as well.

**Acts 21:18-20 CJB** 18 The next day Sha'ul and the rest of us went in to Ya'akov, and all the elders were present. 19 After greeting them, Sha'ul described in detail each of the things God had done among the Gentiles through his efforts. 20 On hearing it, they praised God; but they also said to him, "You see, brother, how many tens of thousands of believers there are among the Judeans, and they are all zealots for the Torah."<sup>4</sup>

**McGee:** They are responsible, you see; they are responsible to God. Our Lord has said to them, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:43-44). That is the condition of the nation over there today. They are surrounded by nations that want to push them into the sea. Why? You can blame the Arab, you can blame Russia, you can blame everybody. You can blame God if you want to, because He says the reason they are in such a state -- unable to have peace -- is that they did not recognize their time of visitation. So Paul says, "My heart's desire and prayer to God for Israel is, that they might be saved." Now notice the three great features in His statement:

1. Israel, with all it possessed (see Rom. 9:4-5) of religion, was not saved. May I say that probably 75 percent of church members are not saved. They are just members of a religious club. They are in rebellion against God in that they will not accept the righteousness God offers in Christ. You can be religious and lost. Israel had a God-given religion, but they needed to be saved. They had religion but not righteousness. They had more than any other nation, but they were lost. Paul's desire was that Israel might be saved.

2. Israel was savable. Bengel says, "Paul would not have prayed had they been altogether reprobate." They were savable. Who would have thought that my ancestors in the forests of Germany were savable? They were as heathen as anyone could possibly be. Yet at that time the Chinese had a civilization. Why didn't the missionaries go in that direction? Why didn't the apostles say, "Let's not bother with those pagan Gentiles; they are not even savable"? Pagan Gentiles were savable, and the Jews were savable also.

---

<sup>4</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

3. They are on the same plane before God today as Gentiles and should be evangelized as any other people without Christ. There is no difference today. "For all have sinned, and come short of the glory of God" (Rom. 3:23). The idea of a superior race or an inferior race is ridiculous. The ground at the foot of the Cross is all level. Whoever you are, your social position, your church membership, your good works, or the color of your skin will not help you. Without Christ you are a hell-doomed sinner. God is just and righteous when He says that to you. Perhaps you say, "I don't like what that preacher said," Well, it is actually what God said, my friend. God is putting it in neon lights here. He doesn't want you to miss it.

There are those today who believe that the gospel ought to go to Israel first. I think Paul meant that chronologically it went to the Jew first. For the first few years in the city of Jerusalem and in all Israel there was not a Gentile saved. The church was 100 percent Jewish. Although I do not believe we are told to evangelize the Jew first in our day, I certainly do believe that the Jew should not be left out. He is in the plan and purpose of God, and he should have the gospel. I disagree with a man like the late Dr. Reinhold Niebuhr, a recent liberal theologian, who is reported to have said (by Time magazine in 1958), "Do not try to convert Jews... Jews may find God more readily in their own faith than in Christianity." He maintains this viewpoint, so he says, "especially because of the guilt they are likely to feel if they become Christians." However, coming to Christ is the way to get rid of guilt. They should have the gospel -- all people should have it. God is prepared to show mercy today.<sup>5</sup>

**BKC: 1-4.** Having stated the fact of Israel's stumbling in the preceding verses, Paul now explained the reason for that stumbling. But first, in words reminiscent of the opening verses of chapter 9, the apostle expressed his deep personal spiritual burden for the salvation of the people of Israel. Perhaps with his own experience in mind (cf. Acts 26:11; Gal. 1:13-14; Phil. 3:4-6) Paul affirmed, For I can testify (pres. tense, "I testify, bear witness") about them that they are zealous for God. Israel was called "the God-intoxicated people." Paul had to acknowledge, however, that their zeal is not based on (lit., "according to") knowledge (*epignōsin*, "intensive, full knowledge"). The Jews obviously had knowledge of God but not full knowledge. Otherwise they would not have stumbled over Christ by seeking to gain righteousness on the basis of works.

Paul continued his explanation of Israel's failure and their misguided zeal. Since they did not know (the participle *agnoountes* means "being ignorant," here in the sense of not understanding) the righteousness that comes from God. The NIV implies that the people of Israel did not understand the God-provided righteousness expounded in this letter to the Christians in Rome (cf. Rom. 1:17). That may be true, even though they should have known from their own Scriptures (cf. Gen. 15:6; Ps. 32:1-2). But here preferably the righteousness in view is the righteousness God requires for people to be accepted by Him, which is God's own infinite righteousness. The Jews did not really understand God's own infinite righteousness, which is why they were continuing to seek to establish their own (cf. Isa. 64:6). Little wonder then that they did not submit to ("place themselves under") God's righteousness, that is, the righteousness God provides through Christ by faith. The Greek in Romans 10:4 includes the coordinating particle *gar*, "for" (not trans. in the NIV). It introduces a statement that is crucial to Paul's explanation of Israel's stumbling—Christ is the end of the Law so that there may be righteousness for everyone who believes. The word translated "end" (*telos*) stands in the

---

<sup>5</sup> Thru The Bible with J. Vernon McGee.

emphatic first position in the Greek sentence. It means that Christ is the designed end (termination) or Purpose-Goal of the Law (cf. Gal. 3:24), the Object to which the Law pointed. The Law did not and could not of itself provide righteousness before God for individuals (cf. Rom. 3:20; 7:7). But Christ fulfilled the Law (Matt. 5:17-18) by keeping it perfectly during His sinless life (cf. John 8:46) and then gave His life in payment for the penalty of sin and the broken Law (cf. Eph. 2:15; Col. 2:13-14). The Law then pointed to Him as the Source of the God-provided righteousness it could not supply (Gal. 3:24). A godly Jew who trusted Yahweh and followed the Levitical system, including the sin offering and the trespass offering, would most likely be inclined to respond to Christ by faith and would receive God's righteousness (i.e., be justified; Acts 13:39; Rom. 3:24; 4:3, 5). He then could meet the requirements of the Law by the indwelling Holy Spirit (8:4). Conversely, a Jew who sought by works to establish his own righteousness would not recognize Christ as "the end of the Law" and would stumble over Him.<sup>6</sup>

**Guzik:** Brethren, my heart's desire and prayer to God for Israel: Paul again feels compelled to relate his heart regarding his fellow Jews. Paul does not rejoice that they have stumbled at that stumbling stone (Romans 9:32).

Paul's heart's desire also translated into concrete action: prayer to God for Israel. Paul didn't just "care," he prayed.<sup>7</sup>

**<sup>2</sup>For I bear them record that they have a zeal of God, but not according to knowledge.**

**Missler:** Perhaps with his own experience in mind (Cf. Acts 26:11; Gal 1:13-14; Phil 3:4-6). How common, even today. Israel was called "the God-intoxicated people;" but their zeal was not based on knowledge—like many enthusiastic but emotionally (and experience-based) groups today. Rebuttal to universalism: sincerity (even with zeal) is not enough.<sup>8</sup>

**Torah Class, Seed of Abraham; Tom Bradford:**

So Israel falling short of what is required of God for righteousness is not because of lack of effort or sincerity on their part. In some sense Paul shouldn't even have had to say such a thing because it is self-evident. If Israel was admittedly so zealous for God, and zealousness brought righteousness, then why was a Messiah necessary at all? If being fervent Believers in the God of Israel was the requirement for salvation, then why would any typical Jew who observed Sabbath, endured travel to the Temple from far away for Passover, circumcised their sons, prayed 3 times per day, brought their firstfruits to the Priests and sacrificed at the Altar need a Savior? Paul answers that question in verse 2. He says that all this zeal of his brethren is not based on correct understanding. Zeal and devotion and commitment only have value if they are connected with the correct goal. Please note that nowhere here or anywhere else in Romans or any of Paul's letters does Paul ever imply that doing The Law of Moses is wrong or a misdirected zeal. Rather, as Paul continues in verse 2, the problem is that the people of Israel are unaware of God's way of making people righteous and instead they throw all their effort into attaining righteousness in their own way. What is Paul meaning by "doing it their own way"? By doing the Law? Not exactly.

---

<sup>6</sup> The Bible Knowledge Commentary

<sup>7</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>8</sup> Chuck Missler, Notes on Romans, khouse.org

Let's back up a second to review the matter of Judaism in Jewish society in this era. Jewish Tradition, Halakhah, was the driver of Jewish Society. For the religious leadership that operated the synagogues and that the Jewish people regularly interacted with, Halakhah was considered as the proper interpretation of The Law of Moses and thus reflected proper behavior for Jews. It is the equivalent of Christian denominational doctrines. However in reality any actual legitimate connection between The Law of Moses and Jewish Tradition was a weak one. It was so weak that Yeshua on more than one occasion reprimanded the synagogue leadership, the Pharisees, for their Halakhah that had gone far afield from both the letter and the spirit of the Law of Moses. It was Halakhah that Jews followed in their quest for righteousness.

**Matthew 15:1-9 CJB** 1 Then some *P'rushim* and Torah-teachers from *Yerushalayim* came to Yeshua and asked him, 2 "Why is it that your *talmidim* break the Tradition of the Elders? They don't do *n'tilat-yadayim* before they eat!" 3 He answered, "Indeed, why do you break the command of God by your tradition? 4 For God said, 'Honor your father and mother,' and 'Anyone who curses his father or mother must be put to death.' 5 But you say, 'If anyone says to his father or mother, "I have promised to give to God what I might have used to help you," 6 then he is rid of his duty to honor his father or mother.' Thus by your tradition you make null and void the word of God! 7 You hypocrites! *Yeshu'yahu* was right when he prophesied about you, 8 'These people honor me with their lips, but their hearts are far away from me. 9 Their worship of me is useless, because they teach man-made rules as if they were doctrines.'"<sup>9</sup>

**McGee:** I know some churches, friend, where the members are as busy as termites. On Monday night they play basketball. On Tuesday night it is football. On Wednesday night it is volleyball. On Thursday night it is baseball. On Friday night they just "have a ball." They have something going on every night. They have a "zeal of God" -- they like to do it all in the name of Jesus. But all they have is religion. My friend, do you have Christ? Have you accepted the righteousness that God offers in Christ Jesus? You cannot be saved on any other basis. You have to be perfect to go to heaven, and I have news for you: you are not perfect. Neither am I perfect. But I am going to heaven because Jesus died for me, was buried, and rose again from the dead. He was delivered for my offenses and was raised for my justification. He is my righteousness. I will go to heaven one day because He took my place. Is Jesus Christ your Savior? Forget your church membership for awhile. I do not mean to minimize your membership, but do not trust it for salvation. The average church today is as dead as a dodo bird. A fellow said to me some time ago concerning the church, "I would just as soon go out and play golf on Sunday." Knowing the church he attended, I understood how he felt. In fact, I believe he could be more spiritual out on the golf course than he could be in a service in that church. The point is that he should find a church that is really preaching Christ. Oh, how wonderful He is! How important it is to have a personal relationship to Him.<sup>10</sup>

**Guzik:** I bear them witness that they have a zeal for God: Paul will readily recognize that Israel has a zeal for God but he also sees that it is zeal not according to knowledge.

This is where so many religious people – even sincere Christians – go astray. They have plenty of zeal but little knowledge.

Zeal for God, but not according to knowledge: This is a perfect description of Paul himself before his conversion. Saul of Tarsus was a notorious persecutor of Christians before Jesus confronted him on the road to Damascus (Acts 9:1-20).

---

<sup>9</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>10</sup> Thru The Bible with J. Vernon McGee.

It's remarkable that Paul found something good to say about these Jewish people who persecuted him so mercilessly. "At least they have a zeal for God," Paul says.<sup>11</sup>

**ESV:** The Jews' zeal and sincerity does not lead them to salvation. The broader principle is that many sincere, "religious" people are wrong in their beliefs.<sup>12</sup>

**CJSB:** I can testify to their zeal for God. Zeal for God is good, not bad (Gal. 4:17–18). "Who will hurt you if you become zealots for what is good?" (1 Pet. 3:13). But Jewish zeal apart from Yeshua has the potential to lead one astray in that it is not based on a correct understanding of the Torah, God's word about himself.<sup>13</sup>

**<sup>3</sup>For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.**

**Missler:** Here's the problem. Relative vs. Absolute righteousness...

[The NIV (and NASB) imply that the people of Israel did not understand the God-provided righteousness expounded in this letter (cf. Rom. 1:17). That may be true, even though they should have known from their own Scriptures (cf. Gen 15:6; Ps 32:1-2). But here preferably the righteousness in view is the righteousness God requires for people to be accepted by Him, which is God's own infinite righteousness.]

"Establish their own"? (cf. Isa 64:6). "Whitewashed tombs..."

There but for the grace of God go ourselves.

"Fishers of men?" Fish are cleaned after being caught...<sup>14</sup>

**McGee:** This was true of Israel, and it is true of the average church member today. Dr. Griffith Thomas commented on this lack of discernment. "Is it not marvelous that people can read the Bible and all the time fail to see its essential teaching and its personal application to themselves? There is scarcely anything more surprising and saddening than the presence of intellectual knowledge of God's Word with an utter failure to appreciate its spiritual meaning and force." I have seen men, officers of the church, who carry such big Bibles under their arms that they leaned in that direction when they walked down the street. I watched them for twenty-one years and saw no spiritual growth. They just did not grow. They had no discernment whatsoever. So many church people have no real discernment of what it really means to be saved.<sup>15</sup>

**Guzik:** Establish their own righteousness: This effort shows Israel's lack of knowledge and that they are ignorant of God's righteousness. Paul ably demonstrated in the first several chapters of Romans how futile this is. Plainly put, by the deeds of the law no flesh will be justified (Romans 3:20).

---

<sup>11</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>12</sup> ESV Study Bible Notes

<sup>13</sup> Complete Jewish Study Bible Notes

<sup>14</sup> Chuck Missler, Notes on Romans, [khouse.org](http://khouse.org)

<sup>15</sup> Thru The Bible with J. Vernon McGee.

Seeking to establish their own righteousness, have not submitted to the righteousness of God: Israel had a lack of knowledge. But that wasn't their only problem. They also had a moral problem: they have not submitted to the righteousness of God.

People cannot come to Jesus without the right information about the gospel, but information alone is not enough to save anyone. There must be a radical submission to the righteousness of God, putting away our own righteousness.

Again, we cannot neglect the emphasis on personal responsibility. All of Paul's teaching of God's election and right to choose does not diminish man's responsibility.<sup>16</sup>

**ESV:** Many Jews did not believe in Christ because they failed to submit to God's righteousness and instead attempted to be righteous before God on the basis of their own works. On the contrast of the two ways to righteousness, see Gal. 3:7–14.<sup>17</sup>

**<sup>4</sup>For Christ is the end of the law for righteousness to every one that believeth.**

**Missler:** The law says “Don't” do this or that... Grace says “It is finished!” “Paid in full.” [The Greek in Romans 10:4 includes the coordinating particle *gar*, “for” (not trans. in the NIV). It introduces a statement that is crucial to Paul's explanation of Israel's stumbling...]

The word translated “end” (*telos*) stands in the emphatic first position in the Greek sentence. It means that Christ is the designed end, or goal, (cf. Gal 3:24), the Object to which the Law pointed.<sup>18</sup>

#### **Torah Class, Seed of Abraham; Tom Bradford:**

Paul says that the proper pursuit of righteousness is contained in the Torah (The Law), but righteousness is not the Torah itself. He puts it this way in Romans 10:4: CJB Romans 10:4 For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts. This English translation of the Greek captures the truest essence of Paul's statement. However, Believers are more used to seeing it in this form: KJV Romans 10:4 For Christ is the end of the law for righteousness to everyone that believeth.

As I've pointed out on numerous occasions, the gold standard among Christian academics for commentary on the Book of Romans is the one created by C.E.B. Cranfield. However, his (and the fine works of other Christian scholars) tend to go unheard by Church governments especially when it comes to issues about the Law of Moses. Here is Cranfield's commentary on the meaning of the phrase "Christ is the end of the Law" in this verse:

"The (Early) Church Fathers seem generally to have tended towards (it meaning) a combination of fulfillment and goal. Aquinas, Luther, Calvin, and Bengel all understood the verse as expressing a positive relationship between Christ and The Law.....So we conclude that the Greek noun (*telos*) should be understood in the sense (of) Christ is the end of the law in the sense that He is its goal, aim, intention, real meaning and substance; apart from Him it cannot be properly understood at all." This is the sense that I know to be the truth, and that Seed of Abraham stands by, because no other sense of it is warranted grammatically or is intellectually

---

<sup>16</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>17</sup> ESV Study Bible Notes

<sup>18</sup> Chuck Missler, Notes on Romans, [khouse.org](http://khouse.org)

honest. Nor does any other sense of "Christ is the end of the law" match with Christ's own words and admonitions as concerns the Law of Moses.

In modern English especially, the word "end" almost always means to terminate or abolish. But "end" has historically also meant something else; goal. We still memorialize this sense of the word "end" in a well worn expression in the Western World: The end justifies the means. "End" certainly does not mean to abolish or terminate. End means goal. The purpose. The aim. And this is precisely the sense that is meant in Romans 10:4.

Paul opened Romans chapter 10 by saying this: CJB Romans 10:1 Brothers, my heart's deepest desire and my prayer to God for *Isra'el* is for their salvation; 2 for I can testify to their zeal for God. But it is not based on correct understanding..."

Lots of zeal for God, but it is: "Not based on a correct understanding". Some translations say: "But not according to knowledge". Others say: "Not enlightened". The Greek word that is being translated by these various phrases is *epignosis* and it means precise knowledge. In other words, the problem is not the Jewish peoples' passivity, stupidity, wickedness, or disinterest in God; they actually have it at least partially right. Rather it is that on the one hand the meaning and purpose behind what they know about the Law and the Prophets is missing from their knowledge; and on the other hand the Synagogue leaders and Traditions of the Elders have made the people so focused on manmade minutia and trivialities that they have missed the bigger picture and it has led them off course. And the bigger picture is Messiah.

How is it that the Jews are so firmly devoted to the God of Israel, and know so much; but have so much of it wrong? According to Paul they are pursuing the right goal, righteousness, but in entirely the wrong way. It isn't just the less educated and lower end of the Jewish social scale that has it wrong; it is every level of Jewish society including the leaders of the most prestigious rabbinical academies and even the Priesthood that is supposed to be God's servants and the ultimate experts on the Holy Scriptures.

So here stands Paul saying essentially: all of you are wrong and I'm right. Sounds rather arrogant, doesn't it? But this is exactly what Yeshua sent Paul to do: straighten people out. This is what Yeshua is sending all of us, His followers, to do in a world that has made science and economics our gods. Even in non-democratic societies (as in the Jewish society of the New Testament era) when the majority of people and their leadership hold a common worldview and accept a certain way or agenda, someone who comes along to challenge it usually isn't welcomed with open arms. Martin Luther faced such a thing when he challenged the self-serving doctrines of the Catholic Church. Dr. King faced such a thing when he dared to challenge the American status quo and demanded equal rights and respect for people of color. But long before them the Apostle Paul challenged the entire Jewish religious establishment and said: your conclusions about following God and the purpose of The Law are not based on a correct understanding. We all know the results of Paul's stand; scores of thousands came to belief in Yeshua. But in a handful of years from when he wrote these words he would be martyred for those same beliefs.

Today there is a movement within the Christian faith that goes by a number of names, which seeks to challenge the doctrines of the religious establishment. You and Seed of Abraham Torah Class are part of that movement. Like Paul we stand together and say to our brethren of the faith: you have much of it right, but you also have much of it wrong. Your traditions have undermined the Word of God, tainted the truth and made the Body weaker. And like Paul who called upon God's written Word to plainly prove his allegations and to re-establish the divine truth at a critical juncture in human history, so do we. And like for Paul, a relative few who listened to him had their eyes opened and they believed; but the majority turned a blind eye towards the

Scriptures that were shown to them (the Scriptures they claim to be knowledgeable of and devoted to) because long held, cherished customs and traditions are very hard to give up no matter how erroneous the Bible might prove them to be.

Our zeal and devotion to a particular denomination or congregation or person isn't evidence of having it right. And neither does it impress God. What impresses God is to search for and accept the correct understanding, as evidenced by His Word to us, and then with the guidance of the Holy Spirit to act upon it regardless of the personal cost. I realize that all I've said to you so far today comes from the examination of but a single Greek word that Paul uttered: *epignosis*.....precise knowledge. But just as the implications of that one word were enormous in Paul's day so are they in ours.

Paul claims that the problem for worshippers of the God of Israel is not the lack of interest, but rather the lack of precise knowledge. It is the lack of correct understanding, which inherently means that an incorrect understanding has been accepted and this dangerous situation must be resolved. Essentially, in all of his letters that we find as Bible books in the New Testament, that is what Paul is trying to do but it is a monumental task; it is complex and controversial, and he will have to face never ending criticism and opposition. Paul was both a courageous and a stubborn man. But he was also fully sold out to the Lord and to the divine truth. Christ knew what he was doing when He chose Paul.

Paul says that despite "their" great zeal for God, "they" have incorrect understanding. Who is "they"? Who has incorrect understanding? Clearly it is Jews because gentiles do not have a heritage of worshipping the God of Israel nor do they begin with a knowledge of The Law of Moses and the Prophets. Bottom line: as we discussed in earlier lessons regarding chapters 7 and 8, much of what Paul says is directly aimed at Jews and here is another case in point to begin Romans 10. What does Paul say that the incorrect understanding revolves around? It is an ignorance of God's way of making people righteous as opposed to the way that the Jewish people are currently seeking righteousness. And even the type of righteousness they are seeking is not sufficient to deliver them from eternal death. The proper (the only) way to a saving type of righteousness is God's way; and God's way is through trust in His Son Yeshua.

So since we know that at this point in Romans 10 he is addressing Jews, primarily, and the issue is righteousness, then the serious matter Paul has thus far been concerned about in his letter to the Romans is Israel's general state of unrighteousness and especially as it relates to their election as God's chosen people. There is nothing more dangerous to Israel, and nothing more dangerous to us, as believing (for all the wrong reasons) that we are right with God.....but we're not. So Paul has set two foundation stones: first is that Israel (in general) is in a condition of unrighteousness before God even though they believe that they have striven for righteousness. And the second is that even though this unrighteousness is the result of unfaithfulness to God and an incorrect understanding of God's ways and purposes, due to God's character of always keeping His promises and because of His unfathomable mercy, God has not rejected Israel.

So, Paul is going to continue to discuss the relationship between Torah observance (obeying The Law) and the righteousness gained from trust in God through Christ. And despite a widespread attitude and doctrine within the Church that there is NO relationship between Torah observance and righteousness in Christ, Paul has at every turn refuted that notion usually by exclaiming: "Heaven forbid!" However, explaining exactly what that relationship is and how it works in the lives of Believers has been quite a challenge for Paul for two reasons: first, as concerns Jews, what Paul is explaining flies in the face of the Jewish Traditions (Halakhot) and the many accepted interpretations of Scripture as taught by the religious leadership. And second,

as concerns gentiles, by nature they have little understanding of Jewish Traditions OR Holy Scripture and so it is difficult to find a context and vocabulary from which to explain these important matters of sin, salvation, repentance, trust, and redeemed living. The Jews have much to unlearn before they can re-learn the correct understanding; and the gentiles have much to learn so that they can have any actual understanding at all! So, in verse 4 Paul tells his readers what God's way is to obtain righteousness: it is to pursue the goal of The Law of Moses; and the goal is Messiah. However, the CJB reads a little differently in verse 4 than most English versions (even though it is the superior translation). The usual way we are used to seeing it is more as it is in the KJV: KJV Romans 10:4 For Christ is the end of the law for righteousness to every one that believeth. We had a brief discussion about this verse to end last week's lesson, and I quoted the eminent Bible Scholar C.E.B. Cranfield from his Commentary on Romans to make the point that this verse has been terribly misquoted and misunderstood over the centuries. The misunderstanding has to do with that little 3-letter English word: "end". In Greek the word is telos. And while a valid English translation of telos can be "end", it does not mean "end" in the sense most common to English speakers today; the sense of terminating or abolishing something. Rather the word "end" is meant in the same sense as in our well-known Western expression: the end justifies the means. That is: the goal justifies whatever it takes to achieve it. So the English words goal, aim, purpose, and intent are probably better choices to express the meaning of telos than the word "end" in this verse according to our use of the English language in our day. Finish, terminate, and abolish are simply misunderstandings of the Greek telos in this context. Thus, despite the insistence of much of Christianity to the contrary, this verse is Paul explaining that Christ, Messiah Yeshua, is the goal of The Law to attain righteousness. However while indeed righteousness in Messiah is the goal of the Torah (the Law of Moses), the type of righteousness that is the goal is a very unique type; it is a saving type. Let me be clear in what I'm saying: not all types of righteousness are created equal. And the saving type, the supreme type of righteousness for humans, is available only by trusting in God through His Messiah. Once again: this verse has nothing to do with terminating anything; and especially has nothing to do with terminating The Law because the idea of terminating doesn't appear here.

Let's break for a moment and discuss the issue of righteousness as the Jews saw it and why it presented such a difficulty for them, and why they viewed Paul with such skepticism. Jews did NOT imagine righteousness in the same way as Christians do. Jews imagined righteousness as but doing what God demands and thus as pleasing Him. So a righteous Jew was a Jew who had a great zeal to please Yehoveh by obeying the Law of Moses and thus his goal was God's favor. For all practical purposes this righteousness only had to do with the time period while that person was alive, beginning at the age of accountability and terminating upon his death.

It is also important to remember that Jews had no thought of "dying and going to Heaven", which has in modern Christianity become perhaps the prime (if not the only) reason to be righteous in God's eyes so that when we inevitably die, we're assured of our place in Heaven. Jews in the 1<sup>st</sup> century A.D. didn't have much of a developed idea of an afterlife. And what little they did have was not something that was universally agreed to within Jewish society. Rather it more resembled ancestor worship (although it wasn't exactly that). Thus, we hear a hope about a person dying that they will go to be with their ancestors. Where this reunion of the recently deceased and his ancestors took place was believed to be on earth; or better, under the earth. In Hebrew this was *Sheol*. *Sheol* was the grave but depending on exactly how one thought of the afterlife, *Sheol* was also the entry point into the place of the dead; or it was actually the place where the dead existed in some unspecified form. The righteous dead (those who obeyed the

Torah) had a more pleasant afterlife than the unrighteous dead who were usually envisioned as being eaten up by worms (although most Jews acknowledge that this was the fate of all humans) and their existence ceasing.

So, for a Jew to be righteous was to follow God's laws and commands and to strive to remain ritually clean. There was nothing beyond that. However, because of the development of the Synagogue after the Babylonian exile, and because the Pharisees were the Synagogue teachers (not the Priests), then the Traditions developed by the Pharisees (the Halakhah) that was purported to derive from the correct interpretations of the Torah, was what the average lay person was taught, believed and lived by. So, in reality Jews followed Halakhah and not the actual Law of Moses (although they saw them as more or less the same thing). Oddly enough, in some cases this Halakhah actually reflected the concept of the goal of The Law as righteousness in Messiah; so what Paul was preaching was hardly new and innovative. However, different Pharisees saw such matters differently and so on this subject there was no consensus. The Essenes (the writers of the Dead Sea Scrolls), interestingly, believed and wrote that righteousness was less an issue of works and more an issue of God's mercy.

Listen to this excerpt taken from scroll 1QH, from what is called the Thanksgiving Hymns of the Dead Sea Scrolls, written by the Essenes at least 100 years before Christ was born. The truth of this theology sounds like something Christ Himself would have taught. ".....and I have no fleshy refuge; and man has no righteousness or virtue to be delivered from sin and win forgiveness. But I, I have leaned on Thy abundant mercy and on the greatness of Thy grace.....and thou has created me for Thy sake to fulfill The Law, and to teach by my mouth the men of Thy council in the midst of the sons of men, that Thy marvels may be told to everlasting generations and Thy mighty deeds be contemplated without end. And all the nations shall know Thy truth and all the peoples Thy glory. For Thou hast caused them to enter Thy glorious Covenant with all the men of Thy council and into a common lot with the Angels of the Face...."

So, it is important for the average Bible student to understand that never did the Essenes teach that obeying The Law brought a saving righteousness; and yet they also saw that continuing obedience to The Law was still required by God. Not Paul, Christ, or any other New Testament author, or person quoted in the New Testament, are found fighting against a belief among Jews that obeying the Law of Moses brought a saving righteous with it (salvation) and thus a trip to Heaven upon death as a reward. That is because such a belief did not exist within Judaism (except perhaps in some isolated instances). So, the usual Christian condemnation of Jews and so-called Judaizers as teaching folks to "follow The Law in order to work their way to Heaven" is a fantasy, if not a slander.

Part of Paul's challenge, and mine and yours as well, is simply in the definition and use of the word "righteous". Biblically, indeed there was and remains a type of righteousness that comes from being obedient to God. And yet there is another type of righteousness that comes ONLY from God's mercy and grace, and this is the kind that saves us. Paul addresses this dilemma of explaining and understanding the types and sources of righteousness in another of his letters, the letter to the Philippians. I'm going to give this to you from the KJV because the CJB obscures the point I'm making.

**Philippians 3:8-9 KJV** 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found in him, not having mine own

righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

The point is this: Paul is saying that there are two basic and legitimate types of righteousness; both of which remain relevant. There is the righteousness that comes from obedience to The Law; and there is a different and saving kind of righteousness that comes from trust in Christ. They are both properly called "righteousness" but it is meant in two different senses. One type does not replace the other. Righteousness from our trust in Christ is a merciful act of God. Righteousness from being obedient to God's commandments is something we earn and is an act that we do ourselves. Both types are true righteousness, and both types are valid, but each is for a different purpose.

Let me give you an analogy. As living creatures, we must have food to eat or we will starve and die. So, without doubt, food is necessary to sustain life. But we must also have air to breathe or we will suffocate and die. So, without doubt, air is necessary to sustain life. If we are lost in the wilderness without food, we still have air and so have life.

Thus, in a sense air is superior to food for life. But at some point, we must have food or even with plenty of air we'll die. When we finally find that food and eat it, does that replace our need of air? Obviously not. Rather both are needed; they are complementary, each serving entirely different but necessary functions. It is the same with the kind of righteousness that comes from obedience to God's commandments, and the different kind of righteousness that is a free gift from God because of our trust in Christ. One type is indeed superior to the other, but both are needed as they each serve different but necessary purposes in our faith walk with God. Our trust in Christ does NOT substitute for obedience (air does not substitute for food); and our obedience does not substitute for trust in Christ (food does not substitute for air).<sup>19</sup>

**McGee:** "Christ is the end of the law" means He is the goal. Our Lord made it clear. He said in effect, "I didn't come to patch up an old garment; I came to give you a new garment -- the robe of My righteousness" (see Matt. 9:16). The Mosaic Law was given to lead men to Christ; it wasn't given to save men. Paul said to the Galatian believers that "...the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The Law was not given to save us, but to show us that we needed to be saved. It takes us by the hand, brings us to the Cross of Christ, and says, "Little fellow, you need a Savior." The Law came to an end in Christ. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). William R. Newell (Romans Verse by Verse, p. 393) made the statement: "The Law is no more a rule of life than it is a means of righteousness." It is for everyone that believes, which suggests both the freeness and universality of salvation. "Everyone" -- universal. "Believeth" -- oh, the freeness of it! Why don't you accept it?<sup>20</sup>

**Guzik:** Christ is the end of the law: Jesus is the end of the law for those who believe. The law ends for the believer in the sense that our obedience to the law is no longer the basis for our relationship with God. The law has not come to an end in the sense of no longer reflecting God's standard or no longer showing us our need for a Savior.

"Christ did not come to make the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good and ought not to

---

<sup>19</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>20</sup> Thru The Bible with J. Vernon McGee.

be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires, not a part, for that would be an admission that it might justly have been content with less at first.” (Spurgeon)<sup>21</sup>

Christ is the culmination of the law. According to Paul, Torah observance practiced in faith should lead to Christ, who is the culmination, or goal, of the law. The Greek word *telos* (“culmination”) is sometimes translated “end,” which can be misleading. Keeping the law in faith proclaims to all people the promises of God made to Israel and the nations. Again, it does not appear that Paul was preaching an end to Torah observance for Jews; rather, it appears he believed that Torah observance practiced in faith could actually lead to Christ (though Christ can obviously be rejected by Torah-observant Jews) (see note on Ro 3:31).<sup>22</sup>

**CJSB:** For the goal at which the Torah aims is the Messiah. An error made here by all major English NT translations of this text is the rendering of the Greek word *telos* as “end” not “goal.” This implies “termination” of the Torah, which is often understood to mean that the law has been abolished.<sup>23</sup>

**<sup>5</sup>For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.**

**Missler:** Quoting, Leviticus 18:5: Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

If a Jew were to receive righteousness by keeping the demands of the Law, that would be human achievement; it would not be from God. However, a Jew would need to keep the entire Law perfectly all his life—an impossible task (James 2:10).

Now Paul quotes Moses in support of his righteousness-by-faith position centered in Christ as “the end of the Law” and the means by which righteousness is available for everyone who believes. (The quotes in Romans 10:6-8 are taken somewhat freely from Deuteronomy 30:12-14 with clauses quoted here and there.)<sup>24</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

As always, Paul depends upon the Holy Scriptures to make his case. Verse 5 quotes a portion from Leviticus 18:5. But as is the standard way that a Rabbi expounds upon a Scripture, he only quotes a small portion that brings to mind for the listener or reader the entire passage. And here Paul reminds his readers that Moses wrote down the Torah and made it clear that the person who does the Law will attain life by doing so. This fact is God-given and not a Tradition.

**Leviticus 18:1-5 CJB** 1 ADONAI said to Moshe, 2 "Speak to the people of *Isra'el*; tell them, 'I am ADONAI your God. 3 You are not to engage in the activities found in the land of Egypt, where you used to live; and you are not to engage in the activities found in the land of *Kena'an*, where I am bringing you; nor are you to live by their laws. 4 You are to obey my rulings and laws and live accordingly; I am ADONAI your God. 5 You are to observe my laws and rulings; if a person does them, he will have life through them; I am ADONAI.

<sup>21</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>22</sup> First-Century Study Bible Notes

<sup>23</sup> Complete Jewish Study Bible Notes

<sup>24</sup> Chuck Missler, Notes on Romans, [khouse.org](http://khouse.org)

So here is Paul saying that the Lord made it clear through His Mediator Moses that His elect are indeed to obey God's laws and commands and if they do, the elect will have life through them (life as opposed to death....a positive life experience as opposed to a negative life experience). Please note: either what God said to Moses, and Moses wrote down here in Leviticus 18, is true or it is not true. Assuming it is true, then either it remains true or God has changed His mind and (according to some Christian doctrine) obedience to The Law has been flipped on its head and now such obedience brings death and darkness. If that is the case, then just how trustworthy is our God? The good news is that it is not the case; God still expects His worshippers to observe His Torah and through the obedience to the Torah we will have life. But now Paul switches and shows the other side of the coin regarding Scriptures that speak of how a worshipper gains and sustains life. He quotes several verses from Deuteronomy 30.

According to Rabbi Joseph Shulam, what Paul is doing is a standard rabbinical technique for examining a Bible passage. That is, in this case two different biblical approaches are taken to explain something; in this case it is to explain how one gains life. So Paul is going to quote and compare the two approaches from the two sets of Scripture. Let's read several verses to find the intended context that Rav Sha'ul wants to present to us.

**Deuteronomy 30:10-19 CJB** 10 "However, all this will happen only if you pay attention to what ADONAI your God says, so that you obey his mitzvot and regulations which are written in this book of the Torah, if you turn to ADONAI your God with all your heart and all your being. 11 For this mitzvah which I am giving you today is not too hard for you, it is not beyond your reach. 12 It isn't in the sky, so that you need to ask, 'Who will go up into the sky for us, bring it to us and make us hear it, so that we can obey it?' 13 Likewise, it isn't beyond the sea, so that you need to ask, 'Who will cross the sea for us, bring it to us and make us hear it, so that we can obey it?' 14 On the contrary, the word is very close to you- in your mouth, even in your heart; therefore, you can do it! 15 "Look! I am presenting you today with, on the one hand, life and good; and on the other, death and evil- 16 in that I am ordering you today to love ADONAI your God, to follow his ways, and to obey his mitzvot, regulations and rulings; for if you do, you will live and increase your numbers; and ADONAI your God will bless you in the land you are entering in order to take possession of it. 17 But if your heart turns away, if you refuse to listen, if you are drawn away to prostrate yourselves before other gods and serve them; 18 I am announcing to you today that you will certainly perish; you will not live long in the land you are crossing the *Yarden* to enter and possess. 19 "I call on heaven and earth to witness against you today that I have presented you with life and death, the blessing and the curse. Therefore, choose life, so that you will live, you and your descendants..."

Clearly Paul is not quoting Deuteronomy 30 in order to disagree with it! He is not using this Torah passage to dispute God or Moses or to say that God has changed His mind or that Moses was wrong. Rather Paul is using it in a positive way to make his case about the challenging issue of righteousness and trusting and how one gains life. Notice verse 14: it says that the Word (God's Word, His instruction) is in your heart. This is referring to faithfulness as the motivating factor for obeying God. And God makes the same bargain time and again with Israel; do My commandments because of your faith and trust and this will gain you life. Disobey my commandments and go follow other gods (that is, show a lack of faithfulness and trust in the God of Israel) and gain death.

Also notice in Deuteronomy 30:19 that the classic Hebrew couplet is used; that is, two sets of terms are compared side by side. In this case God says that life and death are synonymous with the blessing and the curse. Life equals blessing; death equals curse. And this is what Paul is

speaking about in this and others of his letters when he speaks about "the curse of the Law". The curse of the Law stands as opposed to the blessing of the Law. The curse comes from disobedience; the blessing from obedience. The curse comes from lack of faith and trust; the blessing comes from faithfulness and trusting. Yet still many Believers claim that Paul says the Law itself is a curse! Nothing could be more slanderous towards God or un-Scriptural in its principle than holding such a position. To contend that the Law of Moses is a curse upon human kind is to call God a liar and a fraud and Paul has gone to great lengths to say just the opposite.

Paul now connects what Moses said in Deuteronomy 30 with the person of Yeshua. After quoting from Scripture, "Do not say in your heart, who will ascend to Heaven", Paul says that this is about how it is not necessary to go to Heaven to bring down the Messiah because it is already done. And then next after quoting more Scripture, "Who will descend into Sheol (the grave)" he says that is not necessary to bring Christ up from the dead because it is already done. Here is Paul's point: he is demonstrating the direct connection between Yeshua and the Torah. They are not two separate unrelated entities but rather they are as fused as the hydrogen and oxygen atoms that together make water. Even more than being fused together, within The Law itself Christ is its very essence, goal, purpose, and meaning. Messiah Himself said the same thing in the Book of John.

**John 5:46-47 CJB** 46 For if you really believed Moshe, you would believe me; because it was about me that he wrote. 47 But if you don't believe what he wrote, how are you going to believe what I say?"

What Moses wrote was the Torah. But Yeshua says that from the bigger picture it was actually about Him that Moses wrote (so tightly interconnected are Messiah and The Law). So Paul is merely echoing this same thought as found in John 5. But even more, Yeshua makes this startling statement (and I paraphrase): how is it possible for you to believe what I tell you if you won't accept what Moses says is the truth?

Believers: here is yet another statement from our Savior that makes it plain that we are to believe and take to heart what Moses wrote; not wad it up and throw it in history's dust bin. There is no other reasonable way to spin what Yeshua said. If we can't accept what Moses wrote (and how can we know what Moses wrote without accepting its validity and carefully studying it?), Christ questions how we are in any way capable of understanding and believing what He says. The Torah is the foundation for what Christ proclaims. Take away the foundation and the house will quickly collapse.

Here's the thing: when we read Paul's writings honestly and without prejudice, there is an obvious tension between the type of righteousness that comes by obedience to the Law and the type of righteousness that comes by trusting in Messiah. Where one kind of righteousness begins and the other ends, there is not a stark line because there is overlap. As Christ says, even His own essence and purpose is contained within The Law of Moses and in fact is its goal. Not surprisingly because of this close inter-relation between Christ and The Law, The Law of Moses from its inception required trusting and doing, just as salvation in Christ requires trusting and doing.

**Matthew 7:21-22 CJB** 21 "Not everyone who says to me, 'Lord, Lord!' will enter the Kingdom of Heaven, only those who do what my Father in heaven wants. 22 On that Day, many will say to me, 'Lord, Lord! Didn't we prophesy in your name? Didn't we expel demons in your name? Didn't we perform many miracles in your name?' 23 Then I will tell them to their faces, 'I never knew you! Get away from me, you workers of lawlessness!'

Thus, for The Law and for Christ, while doing the Word is commanded (following The Law) it must be done in the context of trusting God; otherwise it is hollow and legalistic. But the next question is, what is trusting? What, exactly, is this trust that Moses, Yeshua, Paul and others say is a mandatory element of our relationship with God? In verse 9 Paul breaks it down into two key components. Trusting is 1) a sincere inner belief in the nature and character of the God of Israel, and 2) a sincere outer belief that is confirmed by proclaiming this belief in public by means of confessing it. The Bible uses the metaphor of the heart as the location of this sincere inner belief; and our mouth as the instrument to speak and profess the truth of The Gospel outwardly. What are we to sincerely believe? First, that Yeshua is Lord and second that God raised Him from the dead. And what happens when we do this? We are saved.

Continuing with the theme of heart and mouth as found in Deuteronomy 30, in Romans 10:10 Paul says the heart is involved because it is the repository of this trust that we have and thus it is the engine that keeps our trust alive and well and functioning. Our mouth is used to continue to make it known to others because it is the organ of communication among humans; we are not to keep the Word of God, and the way to saving righteousness, only for ourselves.

Sometimes it is important to pause and take in the panoramic view of the landscape that we have wandered by much too quickly. So, as we all take a deep breath, it is my fervent hope that by now in our study of the Book of Romans, even if you haven't yet fully embraced the Hebraic Heritage approach to understanding the Bible, that it has become clear that the more standard way that Romans has been taught over the centuries has a number of shortcomings. Sadly it is not because the fine scholars who wrote these commentaries were not sufficiently educated or because they intended to pass along incomplete or incorrect information. Instead it is that some of them (sometimes without even realizing it) held a deeply ingrained anti-Jewish and anti-Law worldview that was and remains as a fundamental belief and core doctrine of Western Christianity; and it greatly colors not so much the details of their Scripture research but rather their conclusions.

Thus, most of what I have presented to you as Bible history and as proper translation of the original Greek and Hebrew Bible manuscripts would in no way bother these great scholars and commentators; however my conclusions would, of course, cause passionate disagreement because these conclusions necessarily confront Church doctrines that they consider long ago decided, untouchable, and sacrosanct. It takes much courage and fortitude on the part of Believers like you to be open to hearing God's Word with some of the filters removed, and thereby adding back in the natural Jewishness that was the inherent culture of the Bible; a Jewish culture that has been intentionally downplayed and filtered out in order to impress upon Christians that our faith is (allegedly) a thoroughly gentile one.

Because of our venture into the New Testament after spending so many valuable years in God's Old Testament, we have many new listeners and readers, so I want to reiterate a couple of points so that no one misunderstands my intention or goal for how and what I teach. For those who have studied the Torah and other parts of the Old Testament with me, I ask your patience as you are already well aware of what I'm about to say. Seed of Abraham Torah Class insists on a Hebraic Heritage approach (or Jewish Roots as you may prefer to call it) to teaching the Bible because without it the all-important societal backdrop of the events it records, and the mindset of the writers of the Bible who did the recording, is lost; and all the writers except for probably Luke, were Hebrews. After being a rather garden variety Evangelical Christian for the first 4 decades of my life, I became fully convicted that if one reads and believes the Bible as God's divine Word to mankind, one cannot help but be led to love Israel, recognizing God's limitless

faithfulness and concern for them, and to embrace the Jewish people as our elder brothers and sisters in the faith. Also, it is immensely helpful to finally comprehend that the Bible is a 100% Hebrew source-document. But when we accept that then we must wrestle with just what that means for those of us who are gentiles.

Because of that reality (and more) Israel and the Holy Scriptures cannot be separated; they are fully and permanently intertwined and dependent upon one another. Remove Israel from the Holy Scriptures and they are gutted of context and humanity. Remove the Holy Scriptures from Israel, and they are just another nation of people like all other nations; gentiles, worshipping gods that don't exist and taking their cue from whatever despot might be leading them at the time.

Yet God asks no gentile to become a Jew, or any Jew to become a gentile in order to partake of His Word, of His covenants, and to worship Him as the one true God. And so that is the position of this ministry. While we spend much of our funds and efforts and time comforting, teaching and tangibly helping the people of Israel, and we spend a modest amount of time studying the Judaism of Yeshua's and Paul's day along with learning about its colorful traditions, by no means do we advocate Christians turning to Judaism or to living a modern-day Jewish lifestyle in order to attain some hoped-for higher level of spiritual growth. That said we have no issue with Judaism or Jewish lifestyle other than its blindness towards the advent of their Messiah, Yeshua the Christ. In fact, we have adopted some Jewish traditions that we find lovely, highly symbolic and meaningful, and most appropriate for celebrating many of the Biblical holy days in light of the coming of our Jewish Savior.

So, as we continue in our study of Romans, keep this in mind. The reason that I teach somewhat different conclusions than most of the other Bible commentators is because we have dared to unearth the authentic Jewish ways, meanings, understandings, and common everyday expressions of 1st century Jewish society, and how they studied and worshipped in Christ's era and how all of this shaped what they meant by what they said. These ways and meanings both Yeshua and Paul would not only find familiar, but in fact they too operated mostly the same. I maintain that with such understanding perhaps we can be ambassadors of our Messiah who can help our brothers and sisters in the Church to repent of its anti-Semitism and insistence upon maintaining ancient traditions created by gentile Bishops; traditions that the writers of the Bible actually taught against.

I pray that even if you aren't certain that you can agree with what I just said you would give me an opportunity to prove to you the merit of such an approach to God's Word. And the proof will be this: what I tell you will be backed up with the Scriptures, in context, and it will glorify Yeshua as our Lord and Messiah. If I'm telling you the truth it cannot help but do that. This is because as an honest and informed reading of Romans has already shown us, Christ and the Law of Moses cannot be seen as anything but two closely related and connected entities. Paul insists that Christ is the goal, the essence, the underlying and overarching substance of The Law of Moses. Why is this? Because Christ is the Word: the logos. And while since the mid-3rd century the Bible has been expanded (at least for Christians) to include the New Testament, prior to that time no such thing existed; only what we typically call the Old Testament. When Yeshua, the Apostles Paul and John, and others referred to Messiah as the Word, the only entity they knew as God's Word was the Old Testament that included the Law of Moses.

**John 1:1-5 CJB** 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 All things came to be through him, and

without him nothing made had being. 4 In him was life, and the life was the light of mankind. 5 The light shines in the darkness, and the darkness has not suppressed it.

14 The Word became a human being and lived with us, and we saw his *Sh'khinah* (glory), the *Sh'khinah* (glory) of the Father's only Son, full of grace and truth.

And just to make clear His personal position on the continuing relevance of The Law and the Old Testament Prophets, during His famous Sermon on the Mount Christ said this:

**Matthew 5:17-19 CJB** 17 "Don't think that I have come to abolish the Torah or the Prophets. I have come not to abolish but to complete. 18 Yes indeed! I tell you that until heaven and earth pass away, not so much as a *yud* or a stroke will pass from the Torah- not until everything that must happen has happened. 19 So whoever disobeys the least of these mitzvot and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven.

I will tell you with just the tiniest bit of a devilish pride that as I led Israel tours I have asked many an unsuspecting Pastor to read those words aloud while the tour group visited the Mount of Beatitudes and watched as a deer in the headlights look came across his face. The Pastors realized what they had just said, and it is as though being in that place somehow made it alive and real to them for the first time; and it opened their ears to hear and comprehend something that they had never understood before. For some it lifted a huge burden; for others it caused them to be faced with a painful choice: stick with the purely manmade doctrine of "The Law is dead and gone" for Believers in order to satisfy their denominational leadership, or believe what Christ plainly said at the very spot where they stood. You can make that same choice exactly where you are sitting, and I think you know what you ought to do. But will you? I can assure you that if you are still wavering, to believe Christ in this will lift a huge burden and set you off on a path to

a stronger and more beautiful relationship with Him and His Father than you ever imagined.

As we delved into Romans chapter 10 last week, we found ourselves submerged in deep, but yet rather fundamental, theology. First, we learned that zeal for God does not equal, or necessarily result in, salvation. Rather such zeal must be based upon correct understanding. And that correct understanding begins with accepting God's Word as true and culminates with acknowledgment that Yeshua is our Lord and Savior. If we can't do that, then it is like revving your engine at a stop light; it sounds impressive but you're going nowhere.

Next, we learned that there are essentially two different kinds of righteousness; both kinds are legitimate and both kinds are to be present in us. One kind is the saving kind and it is superior to the other kind; it is the kind of righteousness that is given to us as a free gift from God. It comes not by anything we can physically do; it doesn't involve our human deeds or works. Rather it comes from our trust in God's Son as Messiah. It is the kind (the only kind) that gives redemption and eternal life and it is based upon God's great mercy and grace. The other kind of righteousness comes from our physically doing things, our behaviors, that please God. That is, it indeed flows from our deeds and works. It comes from our being obedient to The Law of Moses. It would not be incorrect to call it a self-righteousness; but self in a positive and not a negative sense. Even so this kind of righteousness, while good and pleasing to God, does not save because indeed it is something that we do and thus it cannot be pure enough or perfect enough or even achieve the proper requirement to be saved. We cannot substitute one kind of righteousness for the other; and as Believers, we cannot just strive for one kind or the other kind of righteousness. Our obedience and doing righteous deeds in God's eyes is the expected response for Him having given us the gift of a saving righteousness.

After that we found that in John 5:46 & 47 Christ said something rather dramatic that can catch us off guard. It is so amazingly foundational and yet equally amazingly overlooked; it is that we are incapable of believing Him fully, because we can't possibly understand Him fully if we have not FIRST believed Moses. What did Moses record for us to believe? The Torah; and the Law of Moses within its pages. For Jews this meant that to properly believe Moses (an expression that means The Law of Moses) they must see that Messiah is The Law's goal and aim. If they can't comprehend that they will not be capable of believing Christ (and that is precisely what happened with the bulk of the Jewish people). On the other hand, for gentiles it means that while we might THINK we can fully understand Yeshua by never venturing outside the Gospels and the New Testament, Christ says that's not possible. If you can't believe Moses, then you can't believe Him. And you can't begin to believe Moses if you refuse to even know what he said. As a personal witness I can verify the truth of that. I have learned more about Christ and how to live a redeemed life from knowing the Old Testament than I ever knew before I did. And I have heard the testimonies of countless Believers who say the same thing. This is because The Torah and The Law are the foundation for understanding the need for, and the teaching of, Messiah. The Torah, The Law, and the Prophets provide the prerequisite context for understanding what we read in the New Testament about Messiah. Without that, we may be self assured that we understand what Yeshua, Paul, John and others are telling us; but we don't. We can't. And with a far more elegant simplicity than I could ever construct, Christ said this exact thing in John 5:46 and 47.

**John 5:46-47 CJB** 46 For if you really believed Moshe, you would believe me; because it was about me that he wrote. 47 But if you don't believe what he wrote, how are you going to believe what I say?"

Believe it and act upon it for your own good.

And finally, in our last lesson Paul taught us that true belief must reside within us, and yet it must be confirmed with what comes out of our mouths. So there must be a sincere inner belief accompanied by an equally sincere outer belief. The location of our inner belief is our heart (meaning, actually, our mind since the heart organ was in that day thought to be where our intellect resided). The location of our outer belief is our mouth. And from our mouth we profess our inner belief to others. But listen again to what Paul said about what happens when we profess with our mouth.<sup>25</sup>

**McGee:** Granted that you could attain a righteousness in the law, it would be your own righteousness, not God's righteousness. It could never measure up to His.<sup>26</sup>

**Guzik:** The man who does those things shall live by them: The Law of Moses makes the path to righteousness through the law plain. If you want to live by the law (find life through the law), you must do the law – and do it completely and perfectly.<sup>27</sup>

**BKC:** In presenting God's gracious offer of salvation in Christ and the provision of righteousness by faith, Paul first stated the contrast of the by-works approach to achieving righteousness. He wrote, Moses describes (lit., "writes") the righteousness that is by the Law. Then Paul quoted Leviticus 18:5, The man who does these things will live by them. If a Jew

---

<sup>25</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>26</sup> Thru The Bible with J. Vernon McGee.

<sup>27</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

were to receive righteousness by keeping the demands of the Law, that would be human achievement; it would not be from God. However, a Jew would need to keep the entire Law perfectly all his life—an impossible task (James 2:10). But then Paul also quoted Moses in support of his righteousness-by-faith position centered in Christ as "the end of the Law" and the means by which righteousness is available for everyone who believes. It does not seem appropriate that Paul was merely borrowing Moses' words and applying them to something foreign in Moses' thought. This suggests, then, that righteousness... by faith is not a new concept, but had been proclaimed to Israel by Moses.<sup>28</sup>

**CJSB: 5–8** The person who does these things will attain life through them. In Deut. 29:9–30:20, Isra'el is reminded of the most fundamental principles of faith—the Shema and unity of God, and the foretelling of the future redemption of Isra'el (and all nations) in Messiah Yeshua. Sha'ul uses this to make his point that the Torah itself, the very Torah that is wrongly understood to teach legalism, shows that the righteousness grounded in trusting (v. 6) is exactly the same as “the righteousness grounded in the Torah” (v. 5).<sup>29</sup>

**‘But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*:)**

**McGee:** He talks about ascending up to heaven to bring it down, or going down to hell and bringing it up. My friend, the righteousness that Paul is talking about -- he quotes from Deuteronomy 30:11-14 -- is available!<sup>30</sup>

**BKC 6-8:** The material Paul quoted in Romans 10:6-8 is taken somewhat freely from Deuteronomy 30:12-14 with clauses quoted here and there. The material in Deuteronomy was part of Moses' charge to the generation of Israel about to enter the land of Canaan. This exhortation was the conclusion of Moses' prophetic description of God's dealing with Israel. Blessing was promised for faith and obedience, and chastisement would result from rejection and disobedience. If Israel forsook God, Moses said, she would face worldwide dispersion and affliction. When the people then finally do turn to God in faith, He will restore them to blessing, prosperity, and prominence among the nations (Deut. 30:1-10). The point of Moses' exhortation (Deut. 30:11) is that the generation to whom he was speaking had the message (it was very near you and in your mouth, Deut. 30:14) and could respond by faith (in your heart, Deut. 30:14) and walk with God in obedience. Since the Israelites in Moses' day had the message, they did not need to ask that it be brought down from heaven or that someone "cross the sea to get it" (Deut. 30:13). Instead, the word (Moses' instructions) was "near" them (Deut. 30:14). In effect, Paul indicated that the same truth applied to his generation, with the added fact that Christ had come in the flesh (John 1:14) and had been resurrected. Therefore, there was no need for anyone to ask to bring Christ down (in His Incarnation) or to bring Christ up from the dead; He had already come and had been resurrected. The message of righteousness by faith in Paul's day was "near" his readers (available to them) and this was "the word" (*rhēma*, "saying") of faith

---

<sup>28</sup> The Bible Knowledge Commentary

<sup>29</sup> Complete Jewish Study Bible Notes

<sup>30</sup> Thru The Bible with J. Vernon McGee.

he was proclaiming (*rhēma*, "the spoken word" is also used in Eph. 5:26; 6:17; 1 Peter 1:25). Thus, the gospel, "the word of faith," is available and accessible.<sup>31</sup>

**Guzik:** But the righteousness of faith: This is based on Jesus, and we don't have to "work" to get Jesus. It is not as if we have to ascend into heaven or descend into the abyss to gain Jesus. We believe and receive.<sup>32</sup>

**ESV 6–8** In vv. 6–8 Paul quotes Deut. 30:12–14 to show the contrast between the righteousness based on faith and the righteousness that comes from the law. The righteousness based on faith reinterprets these OT statements and sees them now fulfilled in Christ (see note on Deut. 30:12–14). There is no need to travel to heaven to bring Christ to earth, for God has already sent him into the world. Nor should anyone think they must bring Christ up from the realm of the dead, for God has raised Christ from the dead. What God requires is not superhuman works but faith in the gospel Paul preaches.<sup>33</sup>

**<sup>7</sup>Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)**

**McGee:** You don't have to make a trip anywhere to get it.<sup>34</sup>

**<sup>8</sup>But what saith it? The word is nigh thee, *even in thy mouth, and in thy heart: that is, the word of faith, which we preach;***

**Missler:** These quotes from Deuteronomy were part of Moses' charge to the generation of Israel about to enter the land of Canaan. This exhortation was the conclusion of Moses' prophetic description of God's dealing with Israel. Blessing was promised for faith and obedience, and chastisement would result from rejection and disobedience.

If Israel forsook God, Moses said, she would face worldwide dispersion and affliction. When the people then finally do turn to God in faith, He will restore them to blessing, prosperity, and prominence among the nations (Deut 30:1-10).

The point of Moses' exhortation (Deut 30:11) is that the generation to whom he was speaking had the message (30:14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.)

Since the Israelites in Moses' day had the message, they did not need to ask that it be brought down from heaven or that someone "cross the sea to get it" (Deut 30:13). Instead, the word (Moses' instructions) was "nigh" (near) them (Deut 30:14).

In effect, Paul indicated that the same truth applied to his generation, with the added fact that Christ had come in the flesh (John 1:14) and had been resurrected. Therefore there was no need for anyone to ask "to bring Christ down" (in His Incarnation) or "to bring Christ up from the dead;" He had already come and had been resurrected.

---

<sup>31</sup> The Bible Knowledge Commentary

<sup>32</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>33</sup> ESV Study Bible Notes

<sup>34</sup> Thru The Bible with J. Vernon McGee.

The message of righteousness by faith in Paul's day was "near" his readers (available to them) and this was "the word" (r'h/ma rhema, "saying") of faith he was proclaiming. (Rhema, "the spoken word" is also used in Eph 5:26; 6:17; 1 Peter 1:25.) [Radio Rhema is one of our major benefactors in New Zealand.]<sup>35</sup>

**McGee:** It is available right where you are sitting. A great many folk think they have to go to an altar in some sort of meeting to be saved. But salvation is available to you right where you are now.<sup>36</sup>

**Guzik:** But what does it say? "The word is near you, in your mouth and in your heart." Instead of having to go to great lengths to achieve righteousness by the law, we can immediately receive righteousness by faith, by trusting in the word of the gospel.<sup>37</sup>

**9That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.**

**Missler:** Confessing with the mouth that Jesus is Lord is mentioned first to conform to the order of the quotation from Deuteronomy 30:14 in Romans 10:8. The confession is an acknowledgment that God has been incarnated in Jesus (cf. v. 6), that Jesus Christ is God.

This is why we make a public profession of faith...<sup>38</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

Let's spend some time with yet another theological principle that Paul presents us with that on the surface sounds straightforward enough, but actually it is not at all. It is complex, but it is also worth the time to explore because there is more to it than meets the eye.

In verse 9 Paul says that in order to be saved we have to acknowledge that Yeshua is Lord; simple enough. But what does it mean to Paul that Yeshua is Lord? Is Yeshua His master? Is Yeshua his boss and activity director? In Greek the word that is being translated as lord is *kurios*. It is the equivalent of the Hebrew word Adonai, and in its simplest sense it means master. Kurios, adonai, master and lord are equivalents. Your master, your lord, is someone who holds the power of deciding over you. It is also a generic term of respect and honor, and of itself it has no connection to religion or deity. However, for Paul it meant something special. But what? This has been a debate within Christianity for hundreds of years. What I want to do rather than giving you the several alternatives (which could take a very long time) is to get to the bottom line (which itself isn't a short discussion). It is this: in the Tanach (which is the Hebrew word for what gentiles call the Old Testament) God's formal name, which is formed by the Hebrew letters Yud-Heh-Vav-Heh, and which I pronounce Yehoveh but it is more widely pronounced as Yahweh, is used over 6000 times in the original text. And yet, that is not actually how our English Bibles read. The English equivalent or translation of Yud-Heh-Vav-Hey is Jehovah. And at best you'll find Jehovah in an English Old Testament a handful of times; a few dozen at most.

<sup>35</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>36</sup> Thru The Bible with J. Vernon McGee.

<sup>37</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>38</sup> Chuck Missler, Notes on Romans, khouse.org

Rather, because of a Jewish superstition against saying God's name out loud (or even writing it) that began around 300 B.C. Jews started saying HaShem (the name), or Eloah (God), or Adonai (Lord) or a couple of other Hebrew words in place of saying His formal name.

In Hebrew Bible study when dealing with Scripture passages there is a technique called *kethiv* and *qere*. *Kethiv* means "what is written" and *qere* means "what is read". That is, the *kethiv* of a Hebrew word is to pronounce it just as it is written in the original Scriptures. But the *qere* is to move around some of the letters for the original word, or even to substitute a different word altogether for what is written in the original Scriptures rather than pronouncing it as written. So whenever Jews come to the letters Yud-Heh-Vav-Heh in the Bible (God's formal name), they do not use the *kethiv* (which would be to pronounce Yehoveh, just as it is written); instead when they see those 4 Hebrew letters they pronounce the words HaShem, Eloah, Adonai, or something else. It is not that any of those is an alternative way to pronounce Yud-Heh-Vav-Heh; they represent authorized substitutes (all manmade of course). Thus, while Hebrew speakers know this and follow this principle, non-Hebrew speakers or novices do not. So in most English translations, what we see is that the Bible translator more or less follows the Hebrew *qere* and uses a substitute word when he translates God's formal name.

That means that when we look in our Old Testaments and (when referring to God's name) we see "the Lord said this" or "God did that", 99% of the time the original text uses God's formal name: Yehoveh (the letters Yud-Heh-Vav-Heh). The Greek translation of the Bible does the same thing. The Greek translation of the Hebrew Bible is called the Septuagint, and it was created 250 years before Christ was born. What the Septuagint does is to substitute the word *kurios* every time God's formal name appears. While the Hebrews did not disturb the Scriptures and instead left God's formal name intact where it was found in the original, often they wrote the preferred *qere* word (HaShem, Adonai) in the margins of the page or scroll, thereby telling the reader what word he should use instead. However, the Greek Septuagint took a different approach. The Septuagint went ahead and removed God's formal name from the Scriptures and substituted the word *kurios* (Lord). So when reading the Septuagint (the Greek Old Testament) the word Lord (*kurios*) is used over 6000 times when referring to God.

Often, we can tell by Paul's Scripture quotes when he is quoting the Hebrew Tanach versus when is quoting the Greek Septuagint (and at times when he is just paraphrasing) because of differences in how those same passages were transmitted over time in the Septuagint versus the Tanach. And so the evidence is that when Paul uses the term Jesus is Lord, he means Lord in the same sense as it is used 6000 times in the Septuagint; he is equating Yeshua to God. So the evidence is that Paul, as did most Diaspora Jews, used the Greek Septuagint as his personal Bible rather than the Hebrew Tanach. Thus when Paul says to confess that Yeshua is Lord he means Lord in the sense of how it is mostly used in the Septuagint: as a substitute for the name of God. And yet, clearly Paul differentiates Yeshua from God the Father. That is, Paul does not see Yeshua as God the Father. To use C.E.B. Cranfield's definition, Paul intends to communicate that Jesus is Lord meaning that Yeshua "shares the name and the nature, holiness, the authority, power, majesty and eternity of the one and only true God". It is Paul's way of emphasizing the divine essence of Yeshua. This is important; because the Hebrew term *messiah* (Christ or Savior in English) in no way indicates a divine nature. *Messiah* in the 2nd Temple period is both a person and a function; it is the one who is anointed by God to rescue Israel from its oppressors and to restore Israel's fortunes. So in the Jewish mindset (Paul's mindset) saying that Yeshua is the *Messiah* (Jesus is the Christ) merely means that He is the deliverer of Israel, but only in a physical and political way. Not as a superhuman or as a god, but rather as a highly effective

human warrior leader. To be clear: Jesus is Lord versus Jesus is Messiah is two entirely different things; Paul sees Yeshua as both. By Paul adding the attribute that Jesus is Lord to the equation means that on the one hand Yeshua is the human being that leads Israel out of its physical and political oppression to Rome; but on the other hand it also means that He is divine and bears the substance and authority of the God of Israel. Paul's meaning was well understood within Jewish circles. So Jesus is Lord is not a throw-away or an extra high degree term of respect; it is a critical theological assertion about who Yeshua is, and His purpose. He is divine and of essentially the same substance as Yehoveh: God the Father. And He has come to deliver His people.

For most, but not all, forms of Christianity, this concept of who Christ is is taken for granted. But for Judaism in Paul's day, such a possibility was controversial. However the idea that the Messiah of Israel could be both human and divine (something that modern Jews say is idolatry) was accepted by a significant segment of mainstream Judaism in Paul's day. So he wasn't alone in this belief nor did he invent the idea. What kept Paul in hot water with the Jewish community was his constantly rubbing elbows with gentiles and even offering them the benefits of the Jewish Messiah....without them converting and becoming Jews.<sup>39</sup>

**McGee: 9-10** There are many folk who maintain that a believer has to make a public confession of faith. That is not what Paul is saying here. It does not mean to go forward in a public meeting. In the church I served for twenty-one years I saw many people come forward, but they were not all saved. Paul is not saying that you have to make a public confession.

Paul is saying that man needs to bring into agreement his confession and his life. The mouth and the heart should be in harmony, saying the same thing. It is with the heart that you believe. Your "heart" means your total personality, your entire being. You see, there are some folk who say something with their mouths -- they give lip service to God -- but their hearts are far from Him. When you make a public confession, you be dead sure that your heart is right along with you; that you are not just saying idle words that mean nothing to you personally. If there is confession without faith, it is due either to self-deception or to hypocrisy. If there is faith without confession, it may be cowardice. It seems to me that Paul is saying here that James is accurate, "...faith without works is dead" (James 2:20). If you are going to work your mouth, be sure you have faith in your heart, my friend.

"Believe in thine heart that God hath raised him from the dead" means that the resurrection of Christ is the heart of the gospel. As Paul said earlier, He "was delivered for our offences, and was raised again for our justification" (Rom. 4:25).<sup>40</sup>

**BKC 9-13:** In these verses Paul stated the content of that message concerning faith. Confessing with the mouth that Jesus is Lord is mentioned first to conform to the order of the quotation from Deuteronomy 30:14 in Romans 10:8. The confession is an acknowledgement that God has been incarnated in Jesus (cf. v. 6), that Jesus Christ is God. Also essential is heart-faith that God raised Him from the dead (cf. v. 7). The result is salvation. The true order is given in verse 10: For it is with your heart that you believe and are justified (lit., "it is believed unto righteousness"), and it is with your mouth that you confess and are saved (lit., "it is confessed unto salvation"). Yet these are not two separate steps to salvation. They are chronologically together. Salvation comes through acknowledging to God that Christ is God and believing in Him.

---

<sup>39</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>40</sup> Thru The Bible with J. Vernon McGee.

Paul then (v. 11) supported his position by re quoting part of Isaiah 28:16 (cf. Rom. 9:33), adding the Greek word translated everyone. God responds with the gift of provided righteousness to each individual who believes. Then Paul reminded his readers of God's impartiality, as he did when discussing human sinfulness (3:22). Just as all who sin will be judged, so all who believe will be saved and richly blessed. This conclusion also is supported by a quotation from Joel 2:32: Everyone who calls on the name of the Lord will be saved. To call on the Lord means to pray in faith for salvation. (On the significance of the "name," see comments on Acts 3:16.)<sup>41</sup>

**Guzik:** If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved: We do not gain God's righteousness by works. Instead, we gain it by confessing and believing in the person and work of Jesus Christ.

Confess with your mouth: Confession has the idea of agreeing with. When we confess... the Lord Jesus, we agree with what God said about Jesus, and with what Jesus said about Himself. It means we recognize that Jesus is God, that He is the Messiah, and that His work on the cross is the only way of salvation for mankind.

Confess with your mouth the Lord Jesus: We can never forget all that it meant to say that Jesus Christ is Lord. "If a man called Jesus kurios he was ranking him with the Emperor and with God; he was giving him the supreme place in his life; he was pledging him implicit obedience and reverent worship." (Barclay)

Wuest, quoting Robertson on Jesus Christ is Lord: "No Jew would do this who had not really trusted Christ, for Kurios in the lxx is used of God. No Gentile would do it who had not ceased worshipping the emperor as Kurios. The word Kurios was and is the touchstone of faith."

Believe in your heart that God has raised Him from the dead: We must also believe this. Some wonder why Paul didn't mention the crucifixion in this passage. But when Paul emphasizes the need to believe that God has raised him from the dead, it is not that we believe the resurrection as opposed to the cross, but encompassing the work of Jesus on the cross.

Believe in your heart: Mere intellectual agreement with the facts of the cross and the resurrection is not enough. You must believe in your heart; and even that belief is not enough without accompanying action: confess with your mouth.

"We believe everything which the Lord Jesus has taught, but we must go a step further, and trust him. It is not even enough to believe in him, as being the Son of God, and the anointed of the Lord; but we must believe on him... The faith that saves is not believing certain truths, nor even believing that Jesus is a Savior; but it is resting on him, depending on him, lying with all your weight on Christ as the foundation of your hope. Believe that he can save you; believe that he will save you; at any rate leave the whole matter of your salvation with him in unquestioning confidence. Depend upon him without fear as to your present and eternal salvation. This is the faith which saves the soul." (Spurgeon)<sup>42</sup>

**ESV 9–10** If you confess with your mouth does not mean that a spoken affirmation of one's faith is a "work" that merits justification, but such confession does give outward evidence of inward faith, and often confirms that faith to the speaker himself. that God raised him from the dead. Paul does not mean that people need to believe only this individual event with no understanding of Christ's death, but rather they need to believe in the resurrection along with the whole complex of truth connected with it, particularly Jesus' sin-bearing death in mankind's place,

---

<sup>41</sup> The Bible Knowledge Commentary

<sup>42</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

followed by his resurrection that showed God the Father's approval of Christ's work (see note on 4:25). with the heart one believes. Saving faith is not mere intellectual agreement but deep inward trust in Christ at the core of one's being.<sup>43</sup>

**<sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**

**Missler:** Also essential is heart-faith that God raised Him from the dead (cf. v. 7). The result is salvation.<sup>44</sup>

**Torah Class, Seed of Abraham; Tom Bradford:**

For Paul this outward verbal expression of our faith was not an option; or as I hear often today from Christians that when it comes to salvation there are Biblical commands that are a “non-essential” (so why do them?). Confession with our mouths that Yeshua is Lord is not a “non-essential”. But there is something else as well: there is something powerful about speech and the spoken word. A passionate speech can move a nation to better things. Or a passionate speech can move people to war. A well spoken word can transmit light into the dark recesses of people’s minds. God spoke the Universe into existence. So never underestimate the power of the spoken word. The idea that our faith is so private and personal that we have no obligation to speak it to others is a false notion. For Paul, if you won’t confess your faith publically, you are not the Lord’s. And if you won’t confess it publically, you are not fulfilling your calling as one of God’s elect to tell others about the Good News that saved you.<sup>45</sup>

**Guzik:** For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation: These two together (belief and confession) result in righteousness and salvation. We should not ignore how scandalously simple this is (whoever calls upon the name of the Lord shall be saved) and what an affront this is to every attempt of the flesh to be justified or any attempt to find salvation based on national or ethnic foundation.

Both Jew and Greek were quick to give some credit to national or ethnic origin, as if being saved were a matter of being born into the right family. But Paul makes it clear: There is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

The Scripture says: “Referring, I think, to the general sense of Scripture, rather than to any one passage. There are several texts from which it may be gathered that believers shall not be put to shame.” (Spurgeon)<sup>46</sup>

---

<sup>43</sup> ESV Study Bible Notes

<sup>44</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>45</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>46</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

**<sup>11</sup>For the scripture saith, Whosoever believeth on him shall not be ashamed.**

**Missler:** Paul then (v. 11) supported his position by re quoting part of Isaiah 28:16 (cf. Rom. 9:33), adding the Greek word translated whosoever.

God responds with the gift of provided righteousness to each individual who believes.<sup>47</sup>

**McGee:** Paul is quoting from Isaiah 28:16: "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." The difference in our translation is not due to Paul's changing the quotation. Rather, the word for confound and make haste is the same. It means to flee because of fear. Paul is quoting Isaiah to enforce his previous statement that the "by faith righteousness" is taught in other passages in the Old Testament. This passage also shows the universal character of salvation in the word whosoever.<sup>48</sup>

**ESV:** Paul again cites Isa. 28:16 (cf. Rom. 9:33) to emphasize that trusting in Christ (not works-righteousness) is the pathway to salvation. Shame here refers to the end-time humiliation that those judged on the last day will experience when they are sent to hell.<sup>49</sup>

**<sup>12</sup>For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.**

**Missler:** Everyone Equal Under Christ

Faith in Christ eliminates the distinction between Jew and Gentile (vv.12-15)

There is a distinction later in Revelation (7, 14, et al); thus, it is after the present era. (The "church" does not appear on earth after chapter 3.) [More in Romans 11...]<sup>50</sup>

**Torah Class, Seed of Abraham; Tom Bradford:**

This belief of Paul's that both Jews and gentiles could benefit equally from Yeshua's position as Lord and Savior is expressed in verse 12 when he says that there is no difference between Jew and gentile; that everyone who calls on Him will be delivered (saved). Most of that verse is a quote from the Book of Joel. We find in Joel chapter 3 these words:

**CJB Joel 3:5** At that time, whoever calls on the name of ADONAI will be saved. For in Mount Tziyon and Yerushalayim there will be those who escape, as ADONAI has promised; among the survivors will be those whom ADONAI has called.

Do not let something slip past you; notice the context of this Old Testament statement. It concerns a time when Jerusalem is under siege and a great conflict is underway that precedes the dreaded Day of the Lord. It equates to what Christians call Armageddon. While Joel, on the surface, applies this to Israel, Paul says it means that and something deeper. So using the rabbinical derash method of Bible interpretation Paul says it applies not only to Israel but also to all human beings; all human beings, Jew or gentile, who call on the name of God will be saved from the great conflict. Remember what we have learned: for Paul this apocalypse was

---

<sup>47</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>48</sup> Thru The Bible with J. Vernon McGee.

<sup>49</sup> ESV Study Bible Notes

<sup>50</sup> Chuck Missler, Notes on Romans, khouse.org

imminent....it could happen tomorrow. In fact, he certainly expected it before his life span ended, which no doubt is why he chose this Scripture reference to make his point. However, the larger point was that gentiles were perfectly capable of trusting, as much as were Jews. And thus, gentiles are as perfectly capable of receiving God's mercy and grace as is Israel and being saved.<sup>51</sup>

**McGee:** There is no distinction between the Jew and the Greek (or Gentile) -- all have sinned and come short of the glory of God. All, if they are to be saved, must come the same way to Christ. The Lord Jesus said, "...no man cometh unto the Father, but by me" (John 14:6). You can't come to Him by the Old Testament ritual or by the Mosaic Law. Salvation is offered to all people on the same basis of mercy -- by faith. Hear and believe the gospel.<sup>52</sup>

**<sup>13</sup>For whosoever shall call upon the name of the Lord shall be saved.**

**Missler:** This conclusion also is supported by a quotation from Joel 2:32: And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

To "call on" the Lord means to pray in faith for salvation. (On the significance of the "name," cf. Acts 3:16.)

Now a logical sequence of questions, each building on the key verb from the preceding question.<sup>53</sup>

**McGee:** This is a remarkable statement, which Paul draws from the Old Testament (see Joel 2:32), to enforce his argument that salvation is by faith. This makes it very clear that both Jew and Gentile are to call on the Lord. To "call upon the name of the Lord" means to believe in the Lord Jesus Christ.<sup>54</sup>

**Guzik:** All who call upon Him: Again, note the emphasis on human responsibility. From Romans 9 alone we might think that salvation is God's doing alone, but from Romans 10 we might think that salvation is man's doing alone -- together we see the matter from each perspective.<sup>55</sup>

---

<sup>51</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>52</sup> Thru The Bible with J. Vernon McGee.

<sup>53</sup> Chuck Missler, Notes on Romans, [khouse.org](http://khouse.org)

<sup>54</sup> Thru The Bible with J. Vernon McGee.

<sup>55</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

**14How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?**

**Missler:** “Preach,” means “to be a herald, to announce,” it is not limited to proclamation from a pulpit!<sup>56</sup>

**Torah Class, Seed of Abraham; Tom Bradford:**

Paul then sets up a fascinating series of 4 questions that act like consecutive links in a chain. But before we discuss them, we have to ask the question: who is Paul addressing this to? That is when verse 14 begins: “But how can they call on someone if they haven’t trusted in him?” Who is “they”? So is “they” the Jews that Paul has been primarily talking to since chapter 7? Or has he switched and is now addressing gentiles? Or is “they” entirely general and he is addressing Jews and gentiles? A fair argument can be made for any of these viewpoints so Paul has made himself quite unclear to those of us who live hundreds of years after his time. However, he wasn’t thinking about 100 years into the future, let alone 2000 years. He was addressing people in Rome and dealing with specific issues that existed in his day, in the context of current events. Therefore, I think it is most reasonable to see him as continuing to aim this primarily at the Jewish members of the Rome congregation.

Paul returns then to the typical rabbinical method of creating a straw man to debate a point. These 4 questions are brought by Paul’s straw man to try to show that Israel cannot be saved by Messiah due to their lack of faithfulness to God, and Paul will refute each question more or less one by one. What the straw man wants to prove is that it isn’t really Israel’s fault that they aren’t recognizing Yeshua as their Messiah, and thus are not calling on His name, because they didn’t have a fair opportunity to do so for several reasons. Paul pushes back by saying that Israel has had all the opportunity needed, along with all the advantages attendant to being God’s chosen people, to hear the message and be saved but they wouldn’t do it. Even so fault and blame are beside the point; God is so perfectly faithful that He is merely following through with His promise to save Israel despite their hard hearts, deaf ears and rebellion, and that’s what Yeshua’s purpose is.

Each of the straw man’s questions basically says that in order for Israel to call upon Christ to be saved, 4 things needed to happen first. And then he implies that these 4 things never happened. First, says the straw man, it is selfevident that Israel could only have called on the name of Messiah if they had already believed in Him as the Messiah. But, second, they could only have believed in Him as Messiah if they first had the opportunity to know about Him. And, third, how could they have known about Him if no one was sent to tell them about Him? And, fourth, since this message of deliverance was from God, how could there be someone sent to announce the Messiah if God Himself didn’t appoint a special person for the task and give him the message, the means, and the authority to deliver it? The straw man even draws upon Scripture to make his case that somebody had to deliver the Good News, or no one would know about it. No doubt this passage also makes a strong case that the only people who are authorized to carry the message from God about the Good News (the Gospel) are those whom God has called. And whom has God called? The seed of Abraham. And who are the seed of Abraham? Believers in the Messiah Yeshua, Jew and gentile. Folks, it is us who are being referred to. We have been commissioned by God, through the means of our own salvation, to tell those who are waiting for someone to bring the Good News to them.

---

<sup>56</sup> Chuck Missler, Notes on Romans, khouse.org

Next time we'll see how Paul responded to each of these questions from his straw man opponent.<sup>57</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

When we left off, Paul's straw man had just asked a series of 4 questions. These questions are in the form of objections to what Paul has been claiming about Israel, the Messiah, and salvation. We find these questions in chapter 10 verses 14 and 15.

**Romans 10:14-15 CJB** 14 But how can they call on someone if they haven't trusted in him? And how can they trust in someone if they haven't heard about him? And how can they hear about someone if no one is proclaiming him? 15 And how can people proclaim him unless God sends them?- as the Tanakh puts it, "How beautiful are the feet of those announcing good news about good things!"

Let's understand the purpose of Paul's straw man. Since Paul is not present in Rome and instead is writing the congregation of Rome a letter (Paul is probably writing this letter in Corinth); and since Paul is a highly trained religious specialist who has been taught a specific discipline and method on how to interpret Scripture, he understands the need for debate as part of any intellectually honest dialogue about discerning Biblical truth. But of course, a letter is not a dialogue (two people conversing) it is a one-way street. A letter is by nature a monologue (one person making a series of statements). So, in order to make it a debate (which by definition requires at least two different viewpoints, usually by two different people), Paul creates a non-existent debate opponent: a straw man. So, it is Paul who puts the contrary words into the mouth of his makebelieve opponent; words that Paul sees as representative of how his learned Jewish opponents might respond to his teaching.

Therefore, we have Paul make a statement, and then the straw man responds by opposing it. Paul refutes what the straw man says and then makes another statement, and again the straw man opposes it. Paul refutes the straw man's objection....and so on, and so on. Each time Paul quotes Scripture to make his case (meaning, of course, the Old Testament since a New Testament would not exist for another 150 years after Paul's death). But in the matter of this series of 4 opposing responses of the straw man, the straw man quotes Scripture right back at Paul when he says: "How beautiful are the feet of those announcing good news about good things."<sup>58</sup>

**McGee: 14-15** It is necessary to understand Paul's position in order to appreciate these verses. The Jews, his own people, hated the apostle Paul even though they applauded Saul, the Pharisee. He is showing the logic of his position. They rejected his claim, or the right of any of the apostles, to proclaim a gospel that omitted the Mosaic system which had degenerated into Pharisaism.

Paul shows that there must be messengers of the gospel who have credentials from God. Paul, you recall, began this epistle with the claim that he was a called apostle of Jesus Christ (see Rom. 1:1). There follows a logical sequence. Preachers must be sent in order for people to hear that they might believe, for they would not know how to call upon God. Paul pinpoints all on believing. This, therefore, necessitated his ministry.

Paul clinches this bit of logic with a quotation from Isaiah 52:7 which says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

---

<sup>57</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>58</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

This quotation precedes the marvelous fifty-third chapter of Isaiah, which is a prophecy of Christ's death and resurrection. He opened it with the prophet's query, "...Who hath believed our report?..." (Isa. 53:1). The law of Moses surely was not glad tidings of good things, but it was a ministration of death.

We are told here that the feet of those who bear glad tidings are beautiful. I believe that my radio program is important, and I am giving the rest of my life to it. I feel it is important to get God's Word out to needy people. One day I was making tapes for the program in my bare feet. I looked at them and concluded that they are not beautiful. There is nothing about feet that causes them to be an object of beauty. But God calls beautiful the feet of His called-ones and His sent-messengers -- beautiful. John Peter Lange has an appropriate word on this: "In their running and hastening, in their scaling obstructing mountains, they are the symbols of the earnestly-desired, winged movement and appearance of the Gospel itself." That is one of the reasons I love the opportunity provided by radio today. We can scale mountains, go over the plains, reach over the vast expanses of water, and go into the inner recesses of the earth with the gospel. We can go into homes, automobiles, and places of business. We have been even in barrooms with the gospel by radio. It is wonderful to get out the Word of God. It is wonderful to have feet that the Lord calls beautiful!<sup>59</sup>

**BKC 14-15:** After proclaiming God's gracious offer in Christ, Paul confronted the natural questions that arise, each additional question building on the key verb from the preceding question. God's promise of salvation to "everyone who calls" on Him (v. 13) begins the process. How, then, can they call on the One they have not believed in? Previously, to call on the Lord was equated with trusting Him or believing in Him (cf. vv. 11 and 13), but here it follows the believing. When one believes in Christ, he "calls" on Him. Believing, in turn, is based on hearing, and hearing is based on someone preaching... and how can they preach unless they are sent? (Since the Gr. word *kēryssō*, "preach," means "to be a herald, to announce," it is not limited to proclamation from a pulpit.) Carrying God's gracious offer involves human beings whom God has brought to Himself and then uses as His heralds. They share God's message of salvation because He will save everyone who calls on His name. Paul quoted from Isaiah 52:7 concerning the eagerness of the bearers of good news. Those who bear it have beautiful... feet, that is, their message is welcome. In Isaiah 52:7 the messenger announced to Judah that God had ended their Exile in Babylon (cf. Isa. 40:9-11). But Paul applied Isaiah 52:7 to the Jews of his day to whom the gospel was being given.<sup>60</sup>

**Guzik:** How shall they hear without a preacher? And how shall they preach unless they are sent? Paul rightly observes that it all goes back to the preaching of the gospel, and preachers must be sent – both by God and the Christian community at large.

How shall they hear without a preacher? Conceivably, God could have chosen any means for the message of salvation to come, such as angelic messengers or directly working without a human preacher. Nevertheless God's "normal" way of bringing people to Jesus Christ is through the preaching of the gospel.<sup>61</sup>

---

<sup>59</sup> Thru The Bible with J. Vernon McGee.

<sup>60</sup> The Bible Knowledge Commentary

<sup>61</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

**ESV 14–15** How then . . . ? With a series of rhetorical questions, Paul considers the chain of events necessary for a person to be saved. Verse 14 is linked to v. 13 with the word call. The logic of these verses is clear: (1) People will call on Jesus to save them only if they believe he can do so; (2) belief in Christ cannot exist without knowledge about him; (3) one hears about Christ only when someone proclaims the saving message; and (4) the message about Christ will not be proclaimed unless someone is sent by God to do so. That is why Paul was so urgent about spreading the gospel to the ends of the earth, for he believed that the only way to be saved was to hear and believe in the gospel (see note on 1:19–20). (Paul is not talking here about OT believers who looked forward to Christ, such as Abraham and David in ch. 4, nor is he talking about infants who die in infancy; see note on 2 Sam. 12:23). Since salvation comes only from hearing the gospel, the feet of those who bring the message about Christ are beautiful (Isa. 52:7), probably because the feet carry the messengers to their destinations.<sup>62</sup>

**15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!**

**Missler:** Paul quotes from Isa 52:7. In Isaiah 52:7 the messenger announced to Judah that God had ended their Exile in Babylon (cf. Isa. 40:9-11). But Paul applied Isaiah 52:7 to the Jews of his day to whom the gospel was being given. [What! Isn't that "out of context?"]<sup>63</sup>

**Guzik:** How beautiful are the feet: No wonder those who preach have beautiful feet – they partner with God for the salvation of men. The feet speak of activity, motion, and progress, and those who are active and moving in the work of preaching the gospel have beautiful feet.

Glad tidings of good things: Obviously, the salvation Isaiah prophesied about could not be salvation through works or the law. To say "You can be right before God if you work hard enough" is not a gospel of peace, and that message does not bring glad tidings of good things.<sup>64</sup>

**16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?**

**Missler:** Israel's Rejection (10:16-21)

"Obeyed" - *hupakouo*, to listen; to harken; to harken to a command; thus, to obey, be obedient to, submit to.

Opening of Isaiah 53. Paul is also giving them a lesson in prophecy. Isaiah prophesizes Israel's rejection! (Daniel even prophesied the Messiah's death (Dan 9:26)!)

This failure of the Jews to respond to the good news was true in Jesus' days on earth (John 12:37-41) and in Paul's day as well.<sup>65</sup>

---

<sup>62</sup> ESV Study Bible Notes

<sup>63</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>64</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>65</sup> Chuck Missler, Notes on Romans, khouse.org

### **Torah Class, Seed of Abraham; Tom Bradford:**

Starting at verse 16, Paul makes his defense against the 4 assertions of the straw man. Paul will continue using this back and forth method in his letter to portray a lively debate. He is NOT trying to fool the recipients of his letter; this is simply a well known rabbinic style of his time. Before we read Paul's response I want to sum-up the straw man's series of objections. It is this: first, Paul claims that the only way for Jews to be right with God is to call upon the name of Paul's Messiah. But how can a Jew call upon Paul's Messiah if they don't trust in that Messiah as Messiah? Second, how can Jews be expected to trust in a Messiah that they'd never heard about? Third, how can Israel ever hear about the Messiah if no one proclaims this Messiah to them? And fourth, since a Messiah is by definition God-sent, then one would expect that it would be God who would send a messenger to announce him. So if God hasn't assigned someone to the task (and there is no evidence or public knowledge that He did), then knowledge of a Messiah is impossible. Conclusion: if Israel really has rejected the true Messiah then Israel can't be held accountable for it; God is at fault.

OK. So now Paul fires back at the straw man. In verse 16 Paul says that Israel has heard the Good News but they haven't paid any attention to it. And to back up his statement he uses Isaiah 53. In truth, what he quotes is a paraphrase and not an actual quote of Isaiah 53:1. Nonetheless, as usual, the expectation is that his listeners will know the Scripture passage and understand the context. So as good Bible students, we are going to read the passage from Isaiah to understand Paul's intent. Be aware that what we are about to read directly relates to the Messiah. Modern Judaism refuses to accept Isaiah 53 as about a person and rather the claim is that the suffering servant we'll read about (that is the subject of the chapter) is not the Messiah but rather it is the nation of Israel.

READ ISAIAH CHAPTER 53 all

Paul's rebuttal to the straw man is that the problem was not that Israel didn't know about the Good News. The Good News was delivered to Israel but they paid no attention to it. This couldn't be more highlighted than the Scripture passage Paul chose: Isaiah 53. How Judaism could deny that the subject of Isaiah 53 is the Messiah (no matter who that Messiah might be), and instead to claim that this chapter is a description of the nation of Israel is a mystery. But the mystery starts to dissipate when we understand that just as Christianity's goal for centuries has been to turn the Bible on its head and insist that gentiles have replaced Hebrews as God's chosen people, no matter how emphatic and clear the Scriptures are to the contrary (OT and NT), so it is for Jews with Isaiah 53. No matter how obvious and self-evident this chapter in Isaiah might be to any non-partial reader that it speaks about a person (a Messiah) and not a nation, and how astonishingly detailed it gets about this person and how it precisely fits the character and experiences of Yeshua of Nazareth, Jews since Paul's day have refused to accept it for what it is and have taken preposterous positions to deflect its reality. Why? Because just as institutional Christianity wants no Jew to be part of the Christian faith, so Jews don't want to hold any sort of similar view about a Messiah with gentile Christians. And there is no length to which either side won't go to achieve their agendas. Distorting God's Word has become a pawn in a game of one up-man-ship for both sides. It has both disturbed me and energized me for the past 2 decades to do something about it, no matter how unpopular it might be from both sides of the fence. This situation is why Seed of Abraham Ministries exists.<sup>66</sup>

---

<sup>66</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

**McGee:** While we are amazed at the great number of folk who tell us that they have received Christ because of our ministry, when we look at the total picture, it is a very small minority. Who has believed our report? Not very many.<sup>67</sup>

**BKC 16-18:** Paul had made it clear that God's gracious offer of righteousness by faith was given to all, Jews and Gentiles alike (cf. v. 12). His focus in this chapter, however, has been on the people of Israel and their response to that offer (cf. v. 1). Therefore, when he wrote, But not all the Israelites (the Gr. text simply says "all") accepted the good news, he obviously had in mind the Jews' failure to respond. ("Accepted" translates *hypēkousan*, a compound of the verb "to hear." It means "to hear with a positive response," and so "to obey, to submit to.") This is borne out by Paul's confirming quotation of Isaiah 53:1: Lord, who has believed our message? This failure of the Jews to respond to the good news was true in Jesus' days on earth (John 12:37-41) and in Paul's day as well. However, the indefinite "all" of the Greek text (Rom. 10:16) is appropriate, because the response to the gospel among the Gentiles was also far less than total. Paul explained, Consequently, faith comes from hearing the message (lit., "is out from hearing"; cf. v. 14) and the message is heard through the word of Christ (lit., "and the hearing is through the saying [*rhēματος*; cf. v. 17] concerning Christ"). The Greek word *akoē* ("hearing") can mean the thing heard (the message; v. 16) or the act or sense of hearing (v. 17).

Someone, however, might insist that the Jews were not given adequate opportunity to hear the message. So, Paul said, But I ask ("say"), Did they not hear? He then quoted Psalm 19:4, concerning God's general revelation in the cosmic heavens (cf. Rom. 1:18-20). However, that psalm also discusses God's special revelation in the Old Testament (Ps. 19:7-11). Paul's obvious answer to his question is that Israel had ample opportunity by both general and special revelation to respond to God. Certainly she heard.

10:19-21. With these verses the argument takes a turn. The apostle anticipated another objection. Someone might argue, "Yes, Israel heard but she did not understand that God purposed to offer righteousness by faith to all mankind, including Gentiles." So Paul wrote, Again I ask (lit., "But I say"), did Israel not understand? (*egnō*, "know") His answer this time was from two Old Testament quotations, one as early as Moses (Deut. 32:21) and the second by Isaiah (Isa. 65:1). Both Old Testament leaders wrote about God's turning to the Gentiles, whom the Jews thought had no understanding (*asynetō*, "senseless"; cf. Rom. 1:21, 31). And yet concerning Israel, God has been gracious in spite of her disobedience (a quotation of Isa. 65:2). Israel's continuing rebellious and unbelieving disobedience was judged by God's turning to the Gentiles (Rom. 10:20; cf. Acts 8:1-8, 10). At the same time God has not withheld salvation from Jews. He has held out His hands, imploring them to return to Him.<sup>68</sup>

**Guzik:** But they have not all obeyed the gospel: If salvation is so simple, available to all who trust in the person and work of Jesus, then why does Israel seem to be cast off from God? Because many among them had not believed his report – because they did not trust in God's word through Isaiah and other messengers of the gospel. Therefore, they are not saved.<sup>69</sup>

---

<sup>67</sup> Thru The Bible with J. Vernon McGee.

<sup>68</sup> The Bible Knowledge Commentary

<sup>69</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

**ESV:** Hearing the gospel is necessary for salvation, but hearing is not enough: people must also respond with personal trust. Isaiah (Isa. 53:1) prophesies that not all will believe. In the context of Romans 9-11, Paul is thinking especially of the Jews who did not believe.<sup>70</sup>

**17**So then faith *cometh* by hearing, and hearing by the word of God.

**Missler:** [Audio, not video? This verse was our “service mark” in one of our earlier tape ministries. We tend to favor audio tape cassettes as a more effective learning media than videos. Perhaps, from this verse, this is Scriptural. With CD-ROM’s and MP3 players, audio tutoring is even more effective...]<sup>71</sup>

**Torah Class, Seed of Abraham; Tom Bradford:**

In verse 17 Paul deals with an intermediate step between the Good News being spoken and it being believed. That is, the message must also be heard. We need to think of the term “heard” in its Hebrew sense. The Hebrew word for heard is *shema*. Shema means to listen and do what you hear. So faith in Yeshua comes about by hearing the message of the Gospel and doing it; and the hearing of the Gospel comes through Messiah’s Word brought to people by God’s messengers. Who are God’s messengers? His Believers. Once again this points up one of the primary tasks that all worshippers of Yeshua have; to tell others about the Good News.<sup>72</sup>

**McGee:** Oh, this is so important! Faith does not come by preaching philosophy or psychology or some political nostrum; it comes by preaching the Word of God. Until you hear the Word of God, you cannot be saved, my friend.<sup>73</sup>

**Guzik:** So, then faith comes by hearing, and hearing by the word of God: Saving faith comes through hearing by the word of God. Though Israel heard, they did not exercise saving faith in Christ – making them (and us) all the more responsible.

“Hearing is a reflection of first-century life. Paul does not raise the possibility of the message being read. While there were people who could read, the ordinary first-century citizen depended rather on being able to hear something.” (Morris)<sup>74</sup>

**ESV:** Paul now sums up the argument thus far. One can come to faith only through hearing the gospel, and the specific message that must be heard is the word of Christ, that is, the good news about Jesus Christ as the crucified and risen Savior.<sup>75</sup>

---

<sup>70</sup> ESV Study Bible Notes

<sup>71</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>72</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>73</sup> Thru The Bible with J. Vernon McGee.

<sup>74</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>75</sup> ESV Study Bible Notes

**<sup>18</sup>But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.**

**Missler:** Some might insist that the Jews were not given adequate opportunity to hear the message. So, He then quoted Psalm 19:4, concerning God's general revelation in the cosmic heavens (cf. Rom 1:18-20). However, this psalm also discusses God's special revelation in the Old Testament (Ps 19:7-11).

Paul's obvious answer to his question is that Israel had ample opportunity by both general and special revelation to respond to God. Certainly, she heard. [Cf. Wycliffe mission: "2,000 tongues to go." Also, Rev 14:6.]<sup>76</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

So now in verse 18 the straw man responds to Paul's last comment and insists that part of the problem of Israel not accepting Yeshua is that Israel didn't hear the message. To which Paul responds: no...they DID hear. And he backs up his statement with a passage from Psalm 19. But as always, we get so much more from what Paul intends to impart when we do what the Jews would have done: they remember the entire Scripture passage and not just the short reference verse that the writer gives them.

READ PSALM 19 all

Notice something important about Paul's choice of Scripture. He is saying that Israel DID hear the Gospel, and they heard it through the awesome reality of God's Creation. But even more they also heard it more specifically in God's Torah. Therefore, they had the Good News about a Messiah delivered to them by two entirely different avenues: by the Heavens themselves and by means of Moses, the first Mediator. Israel is without excuse and the straw man's accusation is once again proved wrong. Notice that the final words of the final verse in this Psalm are: May the words of my mouth and the thoughts of my heart be acceptable in your presence, ADONAI, my Rock and Redeemer. So here this Psalm ends with speaking of God as the Redeemer, which of course is the entire subject of the Gospel. It all ties together.<sup>77</sup>

**McGee:** While I am not saying that Paul has reference to radio, it certainly applies to radio broadcasting. Radio is a marvelous way of getting God's Word to the ends of the world.<sup>78</sup>

**Guzik:** Their sound has gone out to all the earth: This quotation from Psalm 19:4 proves that the word of the gospel went forth and Israel heard it. This makes them more accountable for their rejection of the good news.

"This might seem an exaggeration: the gospel had not been carried throughout all the earth, not even to all the lands that were known to the inhabitants of the Graeco-Roman world. Paul was well aware of that; at this very time he was planning the evangelization of Spain, a province where the name of Christ was not yet known (c.f. Rom 15:18-24). But by now the gospel had been carried to most parts of the Mediterranean area where Jews were to be found; and that is all the argument requires." (Bruce)

To the ends of the world: "There is not a part of the promised land in which these glad tidings have not been preached; and there is scarcely a place in the Roman empire in which the doctrine

---

<sup>76</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>77</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>78</sup> Thru The Bible with J. Vernon McGee.

of Christ crucified has not been heard: if, therefore, the Jews have not believed, the fault is entirely their own; as God has amply furnished them with the means of faith of salvation.” (Clarke)<sup>79</sup>

**ESV: 18–19** They who have heard the message probably refers to the Jewish people (see vv. 1, 19-20). Paul quotes Ps. 19:4, which in its original context refers to general revelation, but Paul applies it to special revelation (the proclamation of the gospel) to emphasize that the Jews have heard the good news because the gospel has gone even to the ends of the world (i.e., to the Gentiles). Israel should have understood from the prophecy of Deut. 32:21 that the Gentiles would believe.<sup>80</sup>

***19But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.***

**Missler:** With these verses the argument takes a turn: the apostle anticipates another objection. Someone might argue, “Yes, Israel heard but she did not understand that God purposed to offer righteousness by faith to all mankind, including Gentiles.”

His answer this time was from two Old Testament quotations, one as early as Moses:

Deuteronomy 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. and the second by Isaiah (seen in next verse).<sup>81</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

However, the straw man still isn't convinced so in verse 19 he concedes that perhaps Israel did hear; so the problem was that they didn't understand what they heard. Paul responds only with Scripture: Deuteronomy 32 and then Isaiah 65. It is interesting that the context of the Deuteronomy passage is the Song of Moses. Moses spoke this to the entire congregation of Israel a short time before he died. Here is some of his speech; just the pertinent section:

**Deuteronomy 32:18-31 CJB** 18 You ignored the Rock who fathered you, you forgot God, who gave you birth. 19 "ADONAI saw and was filled with scorn at his sons' and daughters' provocation. 20 He said, 'I will hide my face from them and see what will become of them; for they are a perverse generation, untrustworthy children. 21 They aroused my jealousy with a non-god and provoked me with their vanities; I will arouse their jealousy with a non-people and provoke them with a vile nation. 22 "'For my anger has been fired up. It burns to the depths of Sh'ol, devouring the earth and its crops, kindling the very roots of the hills. 23 I will heap disasters on them and use up all my arrows against them. 24 "'Fatigued by hunger, they will be consumed by fever and bitter defeat; I will send them the fangs of wild beasts, and the poison of reptiles crawling in the dust. 25 Outside, the sword makes parents childless; inside, there is panic, as young men and girls alike are slain, sucklings and graybeards together. 26 "'I considered putting an end to them, erasing their memory from the human race; 27 but I feared the insolence of their enemy, feared that their foes would mistakenly think, "We ourselves

<sup>79</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>80</sup> ESV Study Bible Notes

<sup>81</sup> Chuck Missler, Notes on Romans, khouse.org

accomplished this; ADONAI had nothing to do with it." 28 "They are a nation without common sense, utterly lacking in discernment. 29 If they were wise they could figure it out and understand their destiny. 30 After all, how can one chase a thousand and two put ten thousand to rout, unless their Rock sells them to their enemies, unless ADONAI hands them over? 31 For our enemies have no rock like our Rock- even they can see that!

This is a Messianic passage; notice how it begins speaking about The Rock, and ends with speaking about the Rock. The Rock, of course, is a biblical word that has to do with the Redeemer and redemption. In the middle verses of this passage is Paul's central point; it is that because Israel has rebelled, God will eventually go to a non-people (meaning not Hebrews.....gentiles) with His message and these gentiles who have historically not been God's elect will make Israel jealous because they now have the Word from Israel's God.<sup>82</sup>

**McGee:** Paul is quoting from Deuteronomy 32:21. Today God is calling out a people from among Gentiles. Paul will develop this thought in the next chapter.<sup>83</sup>

**BKC 19-21:** With these verses the argument takes a turn. The apostle anticipated another objection. Someone might argue, "Yes, Israel heard but she did not understand that God purposed to offer righteousness by faith to all mankind, including Gentiles." So Paul wrote, Again I ask (lit., "But I say"), did Israel not understand? (*egnō*, "know") His answer this time was from two Old Testament quotations, one as early as Moses (Deut. 32:21) and the second by Isaiah (Isa. 65:1). Both Old Testament leaders wrote about God's turning to the Gentiles, whom the Jews thought had no understanding (*asynetō*, "senseless"; cf. Rom. 1:21, 31). And yet concerning Israel, God has been gracious in spite of her disobedience (a quotation of Isa. 65:2). Israel's continuing rebellious and unbelieving disobedience was judged by God's turning to the Gentiles (Rom. 10:20; cf. Acts 8:1-8, 10). At the same time God has not withheld salvation from Jews. He has held out His hands, imploring them to return to Him.<sup>84</sup>

**Guzik:** I will provoke you to jealousy: God told Israel that He would bring others close to Him and make them jealous. Yet Israel ignored this word also, making them more accountable.<sup>85</sup>

**CJSB:** But, I say, isn't it rather that Isra'el didn't understand?" In posing this rhetorical question, Sha'ul explains that God predicted long ago that he would use precisely this circumstance to provoke Isra'el to jealousy. This is a parallel passage to Deut. 32:21, in which God states that he would make his people jealous because of the zeal the Gentiles would have for him!<sup>86</sup>

---

<sup>82</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>83</sup> Thru The Bible with J. Vernon McGee.

<sup>84</sup> The Bible Knowledge Commentary

<sup>85</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>86</sup> Complete Jewish Study Bible Notes

**<sup>20</sup>But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.**

**Missler:** Isaiah 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

Both Old Testament leaders wrote about God's turning to the Gentiles, whom the Jews thought had no understanding (*asunetos*, lacking understanding; senseless; cf. Rom 1:21, 31).<sup>87</sup>

### **Torah Class, Seed of Abraham; Tom Bradford:**

Paul follows that up in Romans chapter 10 verses 20 and 21 with a passage from Isaiah 65. The expanded passage Paul is referring to reads:

**Isaiah 65:1-7 CJB** 1 "I made myself accessible to those who didn't ask for me, I let myself be found by those who didn't seek me. I said, 'Here I am! Here I am!' to a nation not called by my name. 2 I spread out my hands all day long to a rebellious people who live in a way that is not good, who follow their own inclinations; 3 a people who provoke me to my face all the time, sacrificing in gardens and burning incense on bricks. 4 They sit among the graves and spend the night in caverns; they eat pig meat and their pots hold soup made from disgusting things. 5 They say, 'Keep your distance, don't come near me, because I am holier than you.' These are smoke in my nose, a fire that burns all day! 6 See, it is written before me; I will not be silent until I repay them; I will repay them to the full, 7 your own crimes and those of your ancestors together," says ADONAI. "They offered incense on the mountains and insulted me on the hills. First I will measure out their wages and then repay them in full."

God is essentially saying: My People knew, but they chose to be disobedient. They made themselves unclean by going into grave yards and by eating non-kosher food (pig meat). They told God not to come near to them, because they were holier than He. But the Lord says there will be a consequence for their disobedience; and the consequence is that He will allow the gentiles (a nation not called by His Name) to know Him too.

Bottom line: Israel is guilty, guilty, guilty. They knew the Lord and His Word by any number of means. The Lord, in His mercy, nonetheless kept holding his arms and hands out and open to embracing Israel. They rejected Him; He didn't reject them.

This chapter closes with an unanswered question that any reasonable person would ask: if Israel is so guilty, and God is so angry with them that He is within an eyelash of simply destroying them such that in response to their apostasy He has made Himself known to other people (gentiles), then what else can this mean but that God has closed the book on the Hebrews and moved on by taking an entire new group as His chosen: gentile Believers in Christ? And if chapter 10 ended Paul's Letter to the Romans, this would be a very reasonable conclusion for the Church to make. But this doesn't end the letter; there is much more to go.<sup>88</sup>

**McGee:** Paul quotes from Isaiah 65:1: "I am sought of them that asked not for me; I am found of them that sought me not: I said, behold me, behold me, unto a nation that was not called by my name." Even Isaiah predicted gentile salvation. The Gentiles in darkness were finding Christ. What excuse could Israel who had the Old Testament Scriptures offer? They are entirely without excuse.<sup>89</sup>

---

<sup>87</sup> Chuck Missler, Notes on Romans, khouse.org

<sup>88</sup> <http://www.torahclass.com/teacher/author/tom-bradford/new-testament-studies/new-testament-romans>

<sup>89</sup> Thru The Bible with J. Vernon McGee.

**Guzik:** Isaiah is very bold: Isaiah's bold prophecy was a warning that Israel ignored, making them more accountable.

I was found by those who did not seek Me: It is strange that Israel, for the most part, rejected their own Messiah. Strange as it was, this too was foretold. It didn't surprise God or His prophets.<sup>90</sup>

**ESV: 20–21** The prophecy of Isa. 65:1 has been fulfilled in that the Gentiles who did not seek after God have now experienced God's saving promises. Israel, on the other hand, has fulfilled the words of Isa. 65:2. They have rebelled against and disobeyed the gospel message. Still, God extends his hands to them, inviting them to be saved. On the one hand, God predestines some to be saved. On the other hand, God still longs for all to be saved (see note on 1 Tim. 2:4; also Ezek. 33:11). Though it may seem impossible to understand how both of these statements are true, the Bible teaches both, and one should not use either truth to deny the other. On election, see also notes on Eph. 1:4; 1:5; 1:6; 1:11.<sup>91</sup>

**<sup>21</sup>But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.**

**Missler:** And yet concerning Israel, God has been gracious in spite of her disobedience (a quotation of Isa. 65:2:

I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

God has not withheld salvation from Jews; He has held out His hands, imploring them to return to Him.

Israel's continuing rebellious and unbelieving disobedience was judged by God's turning to the Gentiles (Rom 10:20; cf. Acts 8:1-8, 10).

Israel's "Diaspora" was predicted in the Torah: Deut 28:64-67; et al. [Their ultimate return is a major theme in the prophets: Hos 5:15, et al. Re: Chapter 11]<sup>92</sup>

**McGee:** Have you ever stopped to think how tiresome it is to hold your hands out for a long period of time? Try it sometime and see how long you can do it. It is one of the most tiring things in the world. When Moses held up his hands in prayer to God for Israel's victory in battle, Aaron and Hur had to prop up his hands because he got so tired holding them up (see Exod. 17:9-12). But God says, "I have been holding out My hands to a disobedient people" (see Isa. 65:2). No one knows how gracious God has been to the nation Israel.

Stephen's final word to this nation is revealing: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Who have received the law by the disposition of angels and have not kept it" (Acts 7:51-53). This is not confined to Israel. It could be said today that God is holding out His hands to a gainsaying world. I marvel at

---

<sup>90</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)

<sup>91</sup> ESV Study Bible Notes

<sup>92</sup> Chuck Missler, Notes on Romans, khouse.org

the patience of God. I do not mean to be irreverent, but if I were running the show on this little earth down here, I would make a lot of changes. I would move in like a bulldozer! But God is just holding out His hands to our gainsaying world.<sup>93</sup>

**Guzik:** A disobedient and contrary people: This tells God's assessment of disobedient, Messiah-rejecting Israel. They are a disobedient and contrary people, and all the more so because of their great responsibility before God.<sup>94</sup>

---

<sup>93</sup> Thru The Bible with J. Vernon McGee.

<sup>94</sup> [https://www.blueletterbible.org/Comm/guzik\\_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001](https://www.blueletterbible.org/Comm/guzik_david/StudyGuide2017-Rom/Rom-10.cfm?a=1056001)