

Romans 10:11-12

Romans 10:11-Paul Quotes Isaiah 28:16 To Support His Teaching In Romans 10:9-10 That Justification Is By Faith In Christ

The apostle Paul in Romans 10:11 cites Isaiah 28:16 again to support his teaching in Romans 10:9-10 that justification is by faith in Christ.

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

In Romans 10:11, Paul is citing Isaiah 28:16 again to support his teaching in Romans 10:9-10 that justification is by faith in Christ.

Isaiah 28:16, “Therefore thus says the Lord GOD, ‘Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.’”

I say that Paul is quoting Isaiah 28:16 again since Paul used this passage in Romans 9:33 to validate his assertion that the nation of Israel stumbled in a spiritual sense by means of the stone, which causes stumbling, the Lord Jesus Christ.

Romans 9:30-33, “Therefore, what is the conclusion that we are forced to? That the Gentiles who, customarily and characteristically do not zealously pursue righteousness obtained righteousness, in fact a righteousness, which is by means of faith as a source. However, even though Israel customarily and characteristically zealously pursues a legal righteousness, they never measured up to the Law. For what reason? Because they, as an eternal spiritual truth, never zealously pursue it on the basis of faith (as constituting the source of justification) but rather as if it were possible on the basis of meritorious actions (as constituting the source of justification). They stumbled by means of the stone which causes stumbling. As it stands written for all of eternity, ‘I solemnly charge you to consider now for yourselves, I will most certainly lay a foundation among the citizens of Zion, a stone, which causes stumbling and in addition a rock, which causes offense. However, those who at any time do exercise absolute confidence in Him will never, as an eternal spiritual truth, be disappointed.’”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“For” is the “causal” use of the post-positive conjunction *gar* (γάρ), which introduces the “reason” or the “basis” for Paul’s statements in Romans 10:9-10 that eternal salvation is received through faith alone in Christ alone.

In Romans 10:9, Paul teaches that if the Jew acknowledges with his mouth to the Father that Jesus is Lord, which is equivalent to believing in his heart that the Father raised him from the dead, then the Jew will receive eternal salvation.

Romans 10:9, “Because, if you acknowledge with your mouth Jesus is Lord in other words, exercising absolute confidence with your heart that God the Father raised Him from the dead ones, then you will be delivered.”

It appears that Paul is presenting two conditions for a Jew to be saved but this is not the case. However, Paul is teaching that to acknowledge with one’s mouth to the Father that Jesus is Lord is the same as believing in one’s heart that the Father raised Jesus from the dead since the resurrection demonstrated the deity of Christ and faith alone in Christ alone is the only way to receive eternal life. So Paul is teaching in Romans 10:9 that to believe in Jesus Christ as your Savior is an affirmation of His deity and a belief in His resurrection and that both are essential in order to receive eternal salvation.

Paul in Romans 10:10 continues his thought from verse 9 by teaching that a person believes with his heart that the Father raised Jesus from the dead resulting in righteousness while on the other hand with his mouth he acknowledges to the Father Jesus is Lord resulting in salvation.

Romans 10:10, “For you see, with the heart, one, as an eternal spiritual truth, does exercise absolute confidence resulting in righteousness on other hand with the mouth, one, as an eternal spiritual truth, does acknowledge resulting in deliverance.”

Now, in Romans 10:11, the apostle Paul employs the conjunction *gar* to introduce a statement that serves as “the basis” or support for his teaching in Romans 10:9-10. In Romans 10:11, he quotes the Septuagint translation of Isaiah 28:16 to support his teaching in Romans 10:9-10 that salvation and justification is through faith alone in Christ alone who is the subject of the gospel. Therefore, we will translate *gar*, “because.”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“**The Scripture**” is the articular nominative feminine singular form of the noun *graphe* (γραφῆ) (*graf-ay*), which refers to Isaiah 28:16.

Paul employs the Old Testament Scriptures, quoting Isaiah 28:16 in order to validate his teaching that salvation and justification is through faith alone in Christ alone. He is utilizing the “**sword of the Spirit**” by employing Isaiah 28:16 to support his teaching that salvation and justification are through faith alone in Christ alone.

Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which is, as an eternal spiritual truth, God’s Word.”

In a sense Paul is personifying the Old Testament Scriptures in the sense that he is appealing to Isaiah 28:16 to testify as a witness that salvation and justification are through faith alone in Christ alone. Paul introduces the quotation from Isaiah 28:16 with the statement that the “Scripture says” rather than “God said” simply because he is quoting the Old Testament.

The definite article preceding the noun *graphe*, “**Scripture**” is “kataphoric” meaning that it points to the quotation from Isaiah 28:16 that immediately follows. The article is anticipatory and is followed a quotation from Isaiah 28:16 that identifies for the reader the exact passage of Scripture that Paul is using to support his teaching that in Romans 10:9-10 that salvation and justification is through faith alone in Christ alone.

The noun *graphe* functions as a “nominative subject” meaning that it is performing the action of the verb *lego*.

We will translate the articular form of *graphe*, “**the Scripture.**”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“Says” is the third person singular present active indicative form of the verb *lego* (λέγω), which refers to the “content” of what the Lord communicated through the prophet Isaiah that is recorded in Isaiah 28:16.

The third person singular form refers to Isaiah 28:16.

This is a “perfective” present, which is used to emphasize the results of a past action. Therefore, the “perfective present” of the verb *lego* emphasizes that even though Isaiah 28:16 was written in the past, it still speaks today and is binding on the hearers.

The active voice indicates that the Lord as the subject produced the action of the verb in communicating through the prophet Isaiah what is recorded in Isaiah 28:16.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate *lego*, “**says.**”

Corrected translation thus far of Romans 10:11: “**Because, the Scripture says...**”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“**WHOEVER**” is the nominative masculine singular form of the adjective *pas* (πᾶς), which is used in a distributive sense referring to “each and every” member of the human race without exception, both Jew and Gentile.

This word is a reminder to Paul’s Jewish audience that salvation and the righteousness of God are available to the Gentile and not just the Jews since the

teaching of the Pharisees, from whom originated the Judaizers, excluded the Gentiles from salvation.

The Old Testament is filled with allusions to the Gentiles being included in God's plan of salvation. The promises made to Abram that are recorded in Genesis 12:3 reveal God's plan of salvation involves the Gentiles.

Genesis 12:1-3, "Now the LORD said to Abram, 'Go forth from your country, and from your relatives and from your father's house, to the land which I will show you. And I will make you a great nation, and I will bless you, and make your name great; And so you shall be a blessing. And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.'"

The promise "**in you all the families of the earth will be blessed**" refers to the fact that through Jesus Christ, the Promised Seed of Genesis 3:15, Abraham would be a blessing to all mankind (Dt. 28:8-14; Is. 60:3-5, 11, 16) since it is only through the Lord Jesus Christ that one becomes Abraham's seed and heirs of the promise (Gal. 3:29; Eph. 2:13, 19).

This promise was the Gospel of salvation proclaimed to Abraham (Gal. 3:8) and reaches back to the divided "**families**" (10:5, 20, 31) of the earth at the Tower of Babel who were alienated from God due to sin and rebellion and the deception of Satan but who would be blessed through faith alone in Christ alone.

The promises that the Lord made to Abram that are recorded in Genesis 15:1-6 reiterate that the Gentiles are included in the Lord's plan of salvation.

Genesis 15:1-5, "After these things the word of the LORD came to Abram in a vision, saying, 'Do not fear, Abram, I am a shield to you; Your reward shall be very great.' Abram said, 'O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?' And Abram said, 'Since You have given no offspring to me, one born in my house is my heir.' Then behold, the word of the LORD came to him, saying, 'This man will not be your heir; but one who will come forth from your own body, he shall be your heir.' And He took him outside and said, 'Now look toward the heavens, and count the stars, if you are able to count them.' And He said to him, 'So shall your descendants be.'"

The Lord's promises that He made to Abraham that are recorded in Genesis 17 further reiterate and enlarge upon the fact that the Gentiles are included in the plan of salvation.

Genesis 17:1-5, "Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I am God Almighty; Walk before Me, and be blameless. I will establish My covenant between Me and you, and I will multiply you exceedingly.' Abram fell on his face, and God talked with him, saying, 'As for Me, behold, My covenant is with you, and you will be the

father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham; For I will make you the father of a multitude of nations.”

The Lord’s promise to Abram to make him “**the father of a multitude of nations**” would be fulfilled in a two-fold sense: (1) Biological (2) Spiritual.

The promise to make Abraham a father or progenitor of many nations was fulfilled in a “biological” sense through Hagar where he is the progenitor of the Ishmaelites (Gen. 17:20; 21:13; 25:12-18). It would be fulfilled through Keturah, the Midianites and others (Gen. 25:1-4); through Isaac and Rebekah, the Edomites (Gen. 25:23; 36:1-43). This interpretation is substantiated by the genealogies of Keturah (Gen. 25:1-4), Ishmael (Gen. 25:12-18) and Edom (Gen. 36).

When the Lord promises Abraham that he will be the progenitor of many nations, it includes the nation of Israel since in Genesis 12:2, the Lord promised Abraham that He would make him a “**great nation**” (cf. Gen. 18:18). Therefore, Abraham’s “biological” descendants through Isaac are the Jews, the nation of Israel whereas through Hagar and Keturah, it is the Arabs.

The Lord’s promise to make Abraham a father or progenitor of many nations was fulfilled and continues to be fulfilled in a “spiritual” sense through those individuals who exercised faith alone in Christ alone (John 3:1-7; 1 Cor. 12:13; Gal. 3:26-28). This is how the Lord’s promise to Abraham in Genesis 12:3 that in him “**all the families of the earth would be blessed**” would be accomplished.

In Galatians, the apostle Paul teaches that the “Seed” God covenanted with Abraham found its fulfillment both uniquely in the Lord Jesus Christ. Also, it found its fulfillment in a collective sense in both Jew and Gentile alike, who expressed faith alone in Christ alone resulting in them being the beneficiaries of regeneration and the baptism of the Spirit (Gal. 3:15-29).

In Romans, Paul teaches that God’s promise to make Abraham a father of many nations is fulfilled in the sense that they reproduce Abraham’s faith (Rom. 4:13-17). Therefore, regardless of whether or not an individual is Jewish or Gentile biologically or racially, anyone who exercises faith alone in Christ alone becomes a “spiritual” descendant of Abraham.

There are no racial distinctions during the present church age dispensation that began on the day of Pentecost in June of 30 A.D. as recorded in Acts 2 and will end at the rapture of the church, which is imminent (1 Thess. 4:13-18; cf. 2 Pet. 3:10). Any biological or racial Jew who believes in Christ as his Savior, is considered by God to be “church” or “body of Christ” since according to 1 Corinthians 12:13 and Galatians 3:26-28, there are no racial distinctions in the church age. After the conclusion of the church age, any Jew racially or biologically that accepts Christ as his Savior during the Tribulation dispensation (aka “Daniel’s 70th week) that follows the church age, becomes a member of “regenerate” or

“born-again” Israel. The same follows for the Gentiles who believe in Christ outside of the church age. They become “regenerate” or “born-again” Gentiles.

According to Romans 9-11, God is not through with Abraham’s “physical” or “biological” progeny, the Jews, since many will accept Christ as Savior during Daniel’s 70th week becoming a part of “born-again” or “regenerate” Israel.

Genesis 17:6, “I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.”

The Lord’s promise to Abraham that He would “**make nations**” from Abraham refers to his “national” posterity Israel, as well as the Arab nations through Hagar and Keturah. It also refers to his “spiritual” posterity, the church and of course “regenerate” Israel.

Genesis 17:7, “I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.”

The Lord’s promise to Abraham “**I will establish My covenant between Me and you and your descendants after you throughout their generations**” refers to the fact that those who like Abraham exercise faith alone in Christ alone will enter into this covenant and become the beneficiaries of it. This would include the church and regenerate Israel and regenerate Gentiles who lived in dispensations outside of the church age.

The Abrahamic covenant like the Palestinian, Davidic and New covenants were given directly to regenerate Israel according to Romans 9:1-5 but the church and Gentile believers in dispensations outside of the church age benefit from these covenants (cf. Gal. 3). The Lord promises that the Abrahamic covenant is “eternal.”

Genesis 22:15-18 records that the Gentiles are included in the plan of salvation. In this passage, the Lord rewards Abraham for his obedience to His command to sacrifice his beloved son Isaac by reconfirming and enlarging upon the covenant He established with Abraham, which is called in theology, the “Abrahamic” covenant. In this passage, the Lord reconfirms the promises of this covenant and then enlarges upon them.

Genesis 22:15-17, “Then the angel of the LORD called to Abraham a second time from heaven and said, ‘By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son. Indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies.’”

“**Your seed**” refers to not only Isaac but also those who like Abraham exercise faith alone in Christ alone, which would include the church and regenerate Israel and regenerate Gentiles who lived in dispensations outside of the church age and

ultimately it refers to Jesus Christ. Therefore, the Scriptures teach that the “seed” of Abraham is four-fold: (1) Abraham’s biological or racial descendants, which would include: (a) The Ishmaelites through Hagar (Gen. 17:20; 21:13; 25:12-18) (b) The Midianites and others through Keturah (Gen. 25:1-4) (c) The Edomites through Isaac and Rebekah (Gen. 25:23; 36:1-43). (2) Abraham’s biological or racial descendants the Israelites of Jews through Sarah and Isaac and Rebekah and Jacob (Genesis 12:2, 7; 18:18; Rom. 9:6-9). (3) Abraham’s spiritual descendants, which would include those individuals, both Jew and Gentile racially, who exercised faith alone in Christ alone (Gal. 3:6-29). (4) The Lord Jesus Christ (Gal. 3:16).

The comparative clause “**as the stars of the heavens**” echoes the Lord’s promise to Abraham in Genesis 15:5 and is used to compare the Lord’s promise to Abraham to multiply his descendants with the number of the stars of the universe.

The promise of Genesis 15:4-5 not only pertains to Abram’s “natural” progeny (cf. Deut. 1:10; 10:22; Heb. 11:12) but according to Romans 4 it refers to his “spiritual” progeny (cf. Gal. 3:29).

The comparative clause “**as the sand which is on the seashore**” echoes the Lord’s promise to Abraham in Genesis 13:10 to multiply his descendants as the dust of the earth and drives the point home regarding the Lord’s promise to greatly multiply Abraham’s descendants.

The prophecy that Abram’s descendants would be as the dust of the earth in a “near” sense was fulfilled in the days of Solomon (see 1 Kings 4:20) and will be fulfilled in a “far” sense during the millennial reign of Christ (see Hosea 1:10).

Genesis 22:18, “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

“**Your seed**” is a reference to the Lord Jesus Christ. The Lord statement that “**in your seed (Christ) all the nations of the earth will be blessed**” echoes the Lord’s promise in Genesis 18:18 and is an enlargement upon the Lord’s promise to Abraham in Genesis 12:3 that in Abraham “**all the families of the earth will be blessed.**”

Galatians 3:8-14 reveals that the promise in Genesis 18:18 that “**in (Abraham) all the nations of the earth will be blessed**” and the promise in Genesis 22:19 that “**in your Seed (Christ) all the nations of the earth shall be blessed**” are references to the fact that Abraham’s descendent, Jesus Christ, would bring salvation to the Gentile nations through faith in Him.

Galatians 3:13-14, “Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.’”

Genesis 26:1-5 records Isaac receiving from the Lord reconfirmation of the Abrahamic Covenant, which reveals that the Gentiles are included in His plan of salvation.

Genesis 26:1-5, “Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. The LORD appeared to him and said, ‘Do not go down to Egypt; stay in the land of which I shall tell you. Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.’”

The promise **“I will multiply your descendants as the stars of the heavens”** echoes the Lord’s promise to Abraham in Genesis 15:5 and 22:17 and is used to compare the Lord’s promise to Isaac to multiply his descendants with the number of the stars of the universe.

Since the promises to Isaac in Genesis 26:4 are a reconfirmation of the promises made to Abraham in Genesis 15:4-5 and 22:17, the promise **“I will multiply your descendants as the stars of the heavens”** not only pertains to Isaac’s “natural” progeny but also refers to his “spiritual” progeny (cf. Rom. 4; Gal. 3:29).

The promise **“by your descendants all the nations of the earth shall be blessed”** should be translated **“by your Seed or Descendant all the nations of the earth shall be blessed”** since it is Messianic and is again a “reconfirmation” of the promise the Lord made to Abraham, which is recorded in Genesis 22:18.

Galatians 3:8-16 reveals that the promise in Genesis 22:18 that **“in your Seed (Christ) all the nations of the earth shall be blessed”** is also a reference to Abraham’s descendent, Jesus Christ, who would bring salvation to the Gentile nations through faith in Him.

The Lord statement in Genesis 22:18 that **“in your seed (Christ) all the nations of the earth will be blessed”** echoes the Lord’s promise in Genesis 18:18 and is an enlargement upon the Lord’s promise to Abraham in Genesis 12:3 that in Abraham **“all the families of the earth will be blessed.”**

Galatians 3:8-16 reveals that the promise in Genesis 18:18 that **“in (Abraham) all the nations of the earth will be blessed”** refers to Jesus Christ as well as the promise in Genesis 26:4 **“by your descendants all the nations of the earth shall be blessed.”**

Genesis 28:13-15 further reconfirms that God has the Gentiles included in His plan of salvation.

Genesis 28:10-14, “Then Jacob departed from Beersheba and went toward Haran. He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. And behold, the LORD stood above it and said, ‘I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.’”

“**Your descendants**” refers to Isaac’s “biological” descendants, which would be the nation of Israel and it refers to his “spiritual” descendants, which would be anyone, Jew or Gentile who believes in Jesus Christ as their Savior.

In a “near” sense “**Your descendants**” refers the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ.

The comparative clause “**like the dust of the earth**” echoes the Lord’s promises to Abraham in Genesis 13:10 to multiply his descendants “**as the dust of the earth**” and “**as the sand on the seashore**” in Genesis 22:17 as well as the promise to Isaac in Genesis 26:4 to multiply his descendants “**as the dust of the earth.**”

The comparative clause “**like the dust of the earth**” drives the point home to Jacob regarding the Lord’s promise to greatly multiply his descendants and would indicate quite clearly to him that the Lord has a plan for his life and would give him assurance during his time of adversity!

The prophecy that Jacob’s descendants would be as the dust of the earth in a “near” sense was fulfilled in the days of Solomon (see 1 Kings 4:20) and will be fulfilled in a “far” sense during the millennial reign of Christ (see Hosea 1:10).

Like his grandfather Abraham, Jacob receives these promises of numerous descendants while he was childless. In fact, at this time, he wasn’t even married!

The Lord’s promise to Jacob that in him, “**all the families of the earth be blessed**” is a “universal” promise and indicates that Jacob would be in the Messianic line meaning that the Lord Jesus Christ in His human nature would descend from him.

The promise “**in your descendants shall all the families of the earth be blessed**” should be translated “**in your Seed or Descendant all the families of the earth shall be blessed**” since the word for “descendants” in the Hebrew text is in the singular making the promise Messianic. This promise is a “reconfirmation” of

the “universal” promise the Lord made to Abraham, which is recorded in Genesis 22:18.

The Lord statement in Genesis 22:18 that **“in your seed (Christ) all the nations of the earth will be blessed”** and the promise to Jacob in Genesis 28:14 that **“in Your Seed shall all the families of the earth be blessed”** echoes the Lord’s promise in Genesis 18:18. It is an enlargement upon the Lord’s promise to Abraham in Genesis 12:3 that in Abraham **“all the families of the earth will be blessed.”**

Galatians 3:8-16 reveals that the promises in Genesis 18:18, **“in (Abraham) all the nations of the earth will be blessed,”** Genesis 22:18, **“in your seed (Christ) all the nations of the earth will be blessed,”** Genesis 26:4, **“by your descendants all the nations of the earth shall be blessed,”** Genesis 28:14, **“in Your Seed shall all the families of the earth be blessed”** refers to the Lord Jesus Christ who would bring salvation to the Gentile nations through faith in Him.

Genesis 35:9-13 reveals once again that the Gentiles are included in God’s plan to provide salvation through Jesus Christ.

Genesis 35:11, “God also said to him, ‘I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, and kings shall come forth from you.’”

The Lord’s promise to Jacob that he would **“be fruitful and multiply”** echoes the prophecy of Isaac concerning Jacob, which is recorded in Genesis 28:3 and means that the Lord would give Jacob the capacity to be prolific in that he would be the progenitor of a multitude of children in both a biological and spiritual sense. This promise means that the Lord would endue Jacob and his descendants with the ability to be prolific in terms of posterity.

By means of His Word, the Lord would fulfill His second promise to Jacob that he would **“be fruitful and multiply”** and endue him with power for success, prosperity, fecundity (offspring in great numbers) and longevity (See Genesis 35:11).

The promise **“a nation...shall come from you”** in a “near” sense refers to the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ. By means of His Word, the Lord would fulfill His third promise to Jacob that he would be the progenitor of **“a nation,”** and endue Jacob with power to be the progenitor of the nation of Israel (See Genesis 35:11).

The promise **“a company of nations...shall come from you”** was fulfilled and continues to be fulfilled in a “spiritual” sense through those individuals who exercised faith alone in Christ alone (John 3:1-7; 1 Cor. 12:13; Gal. 3:26-28).

The expression **“a company of nations...shall come from you”** refers to a community of nations that will originate from Jacob and echoes the Lord’s promise

to his grandfather Abraham that he would become **“the father of a multitude of nations”** (Genesis 17:4-5) and **“the father of nations”** (Genesis 17:6).

The Lord’s promise to Abraham to make him **“the father of a multitude of nations”** and Isaac’s desire that the Lord would make Jacob a **“company of peoples”** and the Lord’s promise to Jacob that **“a company of nations...shall come from you”** would be fulfilled in both a “biological” and “spiritual” sense.

In a “biological” or “racial” sense, the **“company of nations”** that would originate from Jacob would be the nation of Israel. In a “spiritual” sense the **“company of nations”** that would originate from Jacob be all those who exercise faith alone in Christ alone who would be composed of all nations and races, both male and female, slave and freeman (John 3:1-7; 1 Cor. 12:13; Gal. 3:26-28). This is how the Lord’s promise to Abraham in Genesis 12:3 that in him **“all the families of the earth would be blessed”** would be accomplished.

In the same way, that Abraham became a father in a “spiritual” sense to those individuals who exercised faith in Christ so also Jacob would become the father in a “spiritual” sense to all those who exercised faith in Christ.

By means of His Word, the Lord would fulfill His fourth promise to Jacob and endue him with power to be the progenitor of **“a company of nations”** in a “spiritual” sense through all those who exercise faith alone in Christ alone.

Genesis 35:12, “The land which I gave to Abraham and Isaac, I will give it to you, and I will give the land to your descendants after you.”

“Your descendants” refers to Jacob’s “biological” descendants, which would be the nation of Israel and it refers to his “spiritual” descendants, which would be anyone, Jew or Gentile who believes in Jesus Christ as their Savior.

In a “near” sense **“Your descendants”** refers to the nation of Israel (saved and unsaved) and in a “far” sense it refers to saved Israel during the millennial reign of Christ.

There are other Old Testament passages, which speak of God including the Gentiles in His plan of salvation.

Zechariah 2:11, “Many nations will join themselves to the LORD in that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of hosts has sent Me to you.”

Isaiah 19:23-25, “In that day there will be a highway from Egypt to Assyria, and the Assyrians will come into Egypt and the Egyptians into Assyria, and the Egyptians will worship with the Assyrians. In that day Israel will be the third party with Egypt and Assyria, a blessing in the midst of the earth, whom the LORD of hosts has blessed, saying, ‘Blessed is Egypt My people, and Assyria the work of My hands, and Israel My inheritance.’”

The Lord’s desire that the Gentiles receive salvation through faith in Him is demonstrated in the story of Jonah and the people of Nineveh. The apostle Peter

had a bad attitude towards the Gentiles as a believer and had to be directed in a vision to go to the Gentiles with the Gospel.

Acts 10:1-11:18, “Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, a devout man and one who feared God with all his household, and gave many alms to the Jewish people and prayed to God continually. About the ninth hour of the day he clearly saw in a vision an angel of God who had just come in and said to him, ‘Cornelius!’ And fixing his gaze on him and being much alarmed, he said, ‘What is it, Lord?’ And he said to him, ‘Your prayers and alms have ascended as a memorial before God. Now dispatch some men to Joppa and send for a man named Simon, who is also called Peter; he is staying with a tanner named Simon, whose house is by the sea.’ When the angel who was speaking to him had left, he summoned two of his servants and a devout soldier of those who were his personal attendants, and after he had explained everything to them, he sent them to Joppa. On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. A voice came to him, ‘Get up, Peter, kill and eat!’ But Peter said, ‘By no means, Lord, for I have never eaten anything unholy and unclean.’ Now while Peter was greatly perplexed in mind as to what the vision which he had seen might be, behold, the men who had been sent by Cornelius, having asked directions for Simon's house, appeared at the gate and calling out, they were asking whether Simon, who was also called Peter, was staying there. While Peter was reflecting on the vision, the Spirit said to him, ‘Behold, three men are looking for you. But get up, go downstairs and accompany them without misgivings, for I have sent them Myself.’ Peter went down to the men and said, ‘Behold, I am the one you are looking for; what is the reason for which you have come?’ They said, ‘Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was divinely directed by a holy angel to send for you to come to his house and hear a message from you.’ So he invited them in and gave them lodging. And on the next day he got up and went away with them, and some of the brethren from Joppa accompanied him. On the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. When Peter entered, Cornelius met him, and fell at his feet and worshiped him. But Peter raised him up, saying, ‘Stand up; I too am just a man. As he talked with him, he

entered and found many people assembled. And he said to them, 'You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean. That is why I came without even raising any objection when I was sent for. So I ask for what reason you have sent for me. Cornelius said, 'Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.' So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord. Opening his mouth, Peter said: 'I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him. The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all) -- you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. God raised Him up on the third day and granted that He become visible, not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.' While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and exalting God. Then Peter answered, surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he? And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days. Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. and when Peter came up to Jerusalem, those who were circumcised took issue with him, saying, 'You went to uncircumcised men and

ate with them. But Peter began speaking and proceeded to explain to them in orderly sequence, saying, I was in the city of Joppa praying; and in a trance I saw a vision, an object coming down like a great sheet lowered by four corners from the sky; and it came right down to me, and when I had fixed my gaze on it and was observing it I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air. I also heard a voice saying to me, "Get up, Peter; kill and eat." But I said, 'By no means, Lord, for nothing unholy or unclean has ever entered my mouth.' But a voice from heaven answered a second time, 'What God has cleansed, no longer consider unholy.' This happened three times, and everything was drawn back up into the sky. And behold, at that moment three men appeared at the house in which we were staying, having been sent to me from Caesarea. The Spirit told me to go with them without misgivings. These six brethren also went with me and we entered the man's house. And he reported to us how he had seen the angel standing in his house, and saying, 'Send to Joppa and have Simon, who is also called Peter, brought here; and he will speak words to you by which you will be saved, you and all your household.' And as I began to speak, the Holy Spirit fell upon them just as He did upon us at the beginning. And I remembered the word of the Lord, how He used to say, 'John baptized with water, but you will be baptized with the Holy Spirit. Therefore if God gave to them the same gift as He gave to us also after believing in the Lord Jesus Christ, who was I that I could stand in God's way? When they heard this, they quieted down and glorified God, saying, 'Well then, God has granted to the Gentiles also the repentance that leads to life.'"

The apostle Peter's obedience to God's directives resulting in Cornelius and his family getting saved and receiving the Baptism of the Spirit. Peter's presentation of the Gospel to the Gentiles set an example for other Jewish believers to follow.

God had gotten his message across to Peter regarding the new dispensation that began among only Jewish believers initially on the day of Pentecost in the city of Jerusalem in June of 32 A.D....there would be no racial distinctions in the church age. Those of Gentile origin and those of Jewish racial descent would all be under the federal headship of the Lord Jesus Christ.

Paul was an apostle to the Gentiles, for Jesus clearly commissioned him to do so as recorded in Acts 9:15.

Acts 9:15, "But the Lord said to him, 'Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel.'"

Paul had already declared the Gentiles were not excluded writing...

Romans 1:16, "For I am never ashamed of the gospel for it is as an eternal spiritual truth God's power resulting in deliverance for the benefit of

everyone who as an eternal spiritual truth believe, to the Jew first and then to the Greek.”

In Galatians Paul taught that the Gentiles were not excluded from receiving the gift of salvation through faith in Jesus Christ.

Galatians 3:13-14, “Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE’ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.”

Galatians 3:26-28, “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

In Ephesians Paul emphasized that salvation was made available to the Gentiles. In Ephesians 2:11-22, Paul teaches that God the Holy Spirit is building a spiritual temple, which is the church and it is composed of both Jew and Gentile races. The church in Ephesus was composed primarily of Gentiles racially rather than those of Jewish descent.

Ephesians 2:11, “Therefore remember that formerly you, the Gentiles in the flesh, who are called ‘Uncircumcision’ by the so-called ‘Circumcision,’ which is performed in the flesh by human hands.”

The term “**circumcision**” refers to people who are Jewish racially whereas the term “**uncircumcision**” refers to those people who are not Jewish in racial descent, which is synonymous with the term “Gentiles.”

The term “**uncircumcision**” was actually a derogatory term used by the Jews among themselves when referring to the Gentiles.

Ephesians 2:12, “remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.”

In Ephesians 2:11, Paul gives five-fold description of the Gentiles: (1) “**Separate from Christ**”: The Gentiles were not saved and under condemnation since salvation is received through faith alone in Christ alone. (2) “**Excluded from the commonwealth of Israel**”: The Gentiles were not citizens of the nation of Israel, which God had specifically separated from the heathen to represent Him in the world. (3) “**Strangers to the covenants of promise**”: The Gentiles were “not” the beneficiaries of the four unconditional covenants to Israel: (a) New (b) Palestinian (c) Davidic (d) Abrahamic. (4) “**Having no hope**”: The Gentiles were under the deception and tyranny of Satan, in fear of death and having no understanding of the true meaning and purpose of human life, which is to love and serve and worship the Lord Jesus Christ. (5) “**Without God in the world**”: The

Gentiles did not know or have a relationship or fellowship with the true and living God, the Lord Jesus Christ.

Ephesians 2:13-14, “But now in Christ Jesus you (Gentiles) who formerly were far off have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall.”

Ephesians 2:14, teaches that the Lord Jesus Christ’s substitutionary spiritual death on the cross demolished the barrier that separated Jew and Gentile races from being united. Our Lord’s death united both Jew and Gentile races and made both groups into one new entity and organic unit.

“**The barrier**” is a reference to the Jewish Temple, which was divided into various courts: (1) Holy of Holies (2) Holy Place (3) Priests (4) Israel (5) Women (6) Gentiles.

A wall, about 3 or 4 feet high, ran through the temple area separating the Court of the Gentiles from the inner court into which Jews only were permitted. This wall contained an inscription, which read: “No foreigner may enter within the barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death.”

The inner court is where the worship of God took place and the Gentiles were not allowed but Christ’s work has enabled the Gentiles to worship God.

Ephesians 2:15, “by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace.”

The term “**His flesh**” refers to the perfect “human nature” of our Lord. “**The enmity**” is a reference to the Mosaic Law. The cause of the enmity was the Mosaic Law, because the Law made a definite distinction between Jews racially and Gentiles. The Mosaic Law was perfectly fulfilled by the impeccable humanity of Christ in hypostatic union during His 1st Advent (Rm. 10:4). The Law was designed to show man his total helpless and hopeless condition before a righteous and just God and to lead him to the Savior.

Ephesians 2:16, “and might reconcile them both in one body to God through the cross, by it having put to death the enmity.”

Ephesians 2:16 teaches that one of the purposes of Christ’s death was to not only fulfill the righteous demands of the Mosaic Law but also make effect a reconciliation between the Jewish and Gentiles races into one body.

Both Jews and Gentiles were reconciled into the body of Christ through the baptism of the Spirit, which takes place exclusively during the dispensation of the church age. It is accomplished at the moment of salvation when the omnipotence of God the Holy Spirit places the believer in a eternal union with Christ, thus

identifying the believer positionally with Christ in His death, resurrection and session.

Ephesians 2:17, “AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR.”

Where Ephesians 2:14 teaches that the Lord Jesus Christ is our peace, Ephesians 2:17 teaches that He proclaimed God’s peace treaty to those were “**far away**,” which refers to the Gentiles and to those “**near**,” which refers to the Jews.

Ephesians 2:18-19, “for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household.”

Paul is teaching the Ephesians that their citizenship is in heaven and are now members of God’s household.

Ephesians 2:20, “having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.”

The phrase “**the foundation of the apostles and prophets**” refers to the “teaching” of the mystery doctrine for the church by the apostles and the “New” Testament prophets who proclaimed the mystery doctrine for the church age until the New Testament canon was closed in 96 A.D. The Person of Jesus Christ and His teaching is the Chief Cornerstone of the church.

Ephesians 2:21, “In whom the whole building, being fitted together, is growing into a holy temple in the Lord.”

Both Jewish and Gentile believers are said to be growing into a holy temple in the Lord, which is accomplished by growing up spiritually and becoming like Christ.

Ephesians 2:22, “In whom you also are being built together into a dwelling of God in the Spirit.”

God does not dwell now in a temple built with human hands but now dwells in His new temple, which is constructed not from inanimate materials but of living believers.

Ephesians 3:1-13 teaches that it was a mystery that the Gentiles through faith in Christ would become fellow heirs with Jewish believers, fellow members of the body of Christ and fellow partakers of the four unconditional covenants of promise to Israel.

Ephesians 3:1-3, “For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles. If indeed you have heard of the stewardship of God's grace which was given to me for you, that by revelation there was made known to me the mystery, as I wrote before in brief (in Ephesians 1:8-9).”

“**Mystery**” is the noun *musterion*, which refers to doctrines that centered upon the Person of Christ and members of His body and were doctrines never revealed to Old Testament saints.

Ephesians 3:4-6, “By referring to this, when you read you can understand my insight into the mystery of Christ (that which is disclosed in Christ), which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit. To be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel.”

The mystery is *not* that the Gentiles would be saved since this was prophesied in the Old Testament (Isa. 11:10; 60:3). Rather, the mystery concerning the Gentiles is that they would become fellow heirs with Jewish believers, fellow members with Jewish believers in the body of Christ and fellow partakers of the covenant promises to Israel.

The content of this mystery is three-fold: (1) The Gentile believers are fellow heirs with Jewish believers in the sense that they share in the spiritual riches God gave them because of His covenant with Abraham. (2) Gentile believers in Christ are fellow members of the body of Christ with Jewish believers. There is one body, the body of Christ (Eph. 4:4), which has no racial distinctions (1 Cor. 12:13) and has the Lord Jesus Christ as its head (Eph. 5:23). Each individual member of the body of Christ shares in the ministry (Eph. 4:15-16). (3) Gentile believers in Christ are fellow partakers of the four unconditional covenants of promise to Israel.

Although, the four unconditional covenants of promise to Israel were specifically given to Israel (Rom. 9:1-6), the church will still and does benefit from them since they are in union with Christ who is the ruler of Israel.

Ephesians 3:7, “of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.”

Ephesians 3:7 teaches us that the Gentile believer's union with Christ gives them the 100% availability of divine power that was manifested in the life of Paul and His proclamation of the Gospel.

Ephesians 3:8, “To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ.”

Ephesians 3:8 teaches that the Gentile believer's union with Christ gives them infinite wealth.

Ephesians 3:9-10, “and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.”

Ephesians 3:9-10 teaches that this mystery concerning the Gentiles is important to the angels both elect and non-elect since it reveals the multifaceted wisdom of God.

Ephesians 3:11-13, “This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and

confident access through faith in Him. Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.”

Paul told the Colossians that salvation was available to the Gentiles.

Colossians 3:9-11, “Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him, a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.”

In Romans 10:11, the adjective *pas* functions as a substantive and as a nominative subject meaning that it is performing the action of the verb *pisteuo*, “**BELIEVES.**” We will translate the word, “**anyone.**”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“**BELIEVES**” is the articular nominative masculine singular present active participle form of the verb *pisteuo* (πιστεύω) (pist-yoo-o). This verb refers to making the non-meritorious decision “to trust” or “place one’s absolute confidence in” the merits of the Lord Jesus Christ and His substitutionary spiritual and physical deaths on the Cross in order to receive the gift of righteousness that results in the Father declaring the sinner justified.

The verb functions as a “substantive” participle as indicated by the definite article preceding it, which functions as a substantiver meaning that it converts the participle into a substantive. Therefore, this can be reflected by translating the article with a relative pronoun phrase such as, “**who.**”

Pisteou functions as a “nominative in simple apposition” meaning that it stands in apposition to the nominative subject, which *pas*, “**anyone.**”

The present tense is a “gnomic present,” which describes something as true “any” time and “does” take place. Therefore, it indicates that the Israelite who “at any time does” exercise absolute confidence in Jesus Christ as his or her Savior will receive eternal salvation and be declared justified.

The active voice means that the subject performs the action of the verb. Therefore, it indicates that the sinner performs the action of the verb and “exercises” faith or absolute confidence in Jesus Christ.

We will translate *pisteuo*, “**who at any time does exercise absolute confidence.**”

Corrected translation thus far of Romans 10:11: “**Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence...’”**

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“**IN HIM**” is composed of the preposition *epi* (ἐπί), “**IN**” and the dative masculine singular form of the intensive personal pronoun *autos* (αὐτός) (ow-tos), “**HIM.**”

The intensive personal pronoun *autos* refers to the Lord Jesus Christ. It functions as the object of the preposition *epi*, which marks the Lord Jesus Christ as the object in which the sinner’s faith or absolute confidence must rest. The word indicates the sinner’s faith or absolute confidence must “rest upon” the Lord Jesus Christ. We will translate the prepositional phrase *epi auto*, “**in Him.**”

Corrected translation thus far of Romans 10:11: “**Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him...’**”

Romans 10:11, “For the Scripture says, ‘WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’”

“**WILL NOT BE DISAPPOINTED**” is composed of the emphatic negative adverb *ou* (οὐ) (oo), “**NOT**” and the third person singular future passive indicative form of the verb *kataischuno* (καταισχύνω) (kat-ahee-skhoo-no), “**WILL BE DISAPPOINTED.**”

These same two words appeared in Romans 9:33.

Romans 9:33, “As it stands written for all of eternity, ‘I solemnly charge you to consider now for yourselves, I will most certainly lay a foundation among the citizens of Zion, a stone, which causes stumbling and in addition a rock, which causes offense. However, those who at any time do exercise absolute confidence in Him will never, as an eternal spiritual truth, be disappointed.’”

As was the case in Romans 9:33, the verb *kataischuno* in Romans 10:11 is used in the passive voice meaning “to be disappointed.” In Romans 9:33, the word was used of the Jews and of the disappointment of those whose confidence in someone or something is demonstrated as to be in vain or not trustworthy. In Romans 10:11, it also is used of the disappointment of those whose confidence in someone or something is demonstrated as to be in vain or not trustworthy. However, it is used of both Jews and Gentiles as indicated by the adjective *pas*, “**anyone.**”

In Romans 9:33, the verb’s meaning is emphatically negated by the emphatic negative adverb *ou* indicating that those Israelites who exercise absolute confidence in Jesus of Nazareth as their Savior will “never be disappointed” in the sense that their confidence in Him will never be found to be in vain. In Romans 10:11, the verb’s meaning is also emphatically negated by the emphatic negative adverb *ou* indicating that those Jew or Gentiles who do exercise absolute confidence in Jesus of Nazareth as their Savior will “never be disappointed” in the sense that their confidence in Him will never be found to be in vain. They will never be disappointed for placing their faith in Jesus Christ in that they will never stand before Christ at the Great White Throne Judgment.

The future tense of the verb *kataischuno* is “predictive” future indicating that those Jews or Gentiles who do exercise absolute confidence in the Lord Jesus Christ as their Savior “will” never “in the future” be disappointed for doing so.

The passive voice means that the subject receives the action of the verb from either an expressed or unexpressed agency. Therefore, the passive voice means that the subject, those Jews and Gentiles who do exercise absolute confidence in Jesus Christ as Savior, will receive the action of never being disappointed by the Lord Jesus Christ since their faith rests upon the one who provides eternal salvation.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact and Bible doctrine.

We will translate the expression *ou kataischunthesetai*, “**will never be disappointed.**”

Completed corrected translation of Romans 10:11: “**Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’**”

Romans 10:12-Salvation And Justification By Faith In Christ Is Universal Since There Are No Racial Distinctions Since Christ Is Lord Of Both Racial Groups

Next, we continue with our study of Romans chapter ten by noting Romans 10:12. In this verse, Paul teaches that anyone whether Jew or Gentile who places their faith in Jesus Christ will never be disappointed because there are no racial distinctions since Christ is Lord of both racial groups, who is infinitely generous on behalf of those who call on Him.

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“For” is the “causal” use of the post-positive conjunction *gar* (γάρ), which presents the reason or the basis for Paul’s statement in Romans 10:11.

Romans 10:11, “Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’”

In Romans 10:11, Paul quotes the Septuagint translation of Isaiah 28:16 to support his teaching in Romans 10:9-10 that salvation and justification is through faith alone in Christ alone who is the subject of the gospel. In this passage, Paul is teaching that those Jew or Gentiles who do exercise absolute confidence in Jesus of Nazareth as their Savior will never be disappointed in the sense that their confidence in Him will never be found to be in vain. They will never be disappointed for placing their faith in Jesus Christ in that they will never stand before Christ at the Great White Throne Judgment.

Now, in Romans 10:12, Paul uses the conjunction *gar* to introduce a statement that presents “the basis for” or “the reason why” anyone, whether Jew or Gentile, can receive the righteousness of God and experience justification from God through faith in Jesus Christ. In verse 12, he teaches that the reason why anyone who does exercise faith in Jesus Christ as their Savior will never be disappointed is that there is no distinction between Jew and Gentiles since the same Lord is Lord of both racial groups, who is infinitely generous on behalf of those who call on Him. We will translate *gar*, “because.”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“There is” is the third person singular present active indicative form of the verb *eimi* (εἶμι), which means to “possess a certain characteristic.”

The verb denotes that the character of salvation and justification with God is that it does not possess any racial distinctions as indicated by the emphatic negative adverb *ou*, “**absolutely no**” and the noun *diastole*, “**distinctions.**”

In Romans 3:9-23, Paul teaches that there are absolutely no racial distinctions in justification before God since both Jew and Gentile are condemned before God.

Romans 3:9-23, “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. As it stands written for all of eternity, ‘there is, as an eternal spiritual truth, absolutely none righteous, not even one.’ There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God. Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one. Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips whose mouth is always full of cursing and bitterness. Their feet are always swift to shed blood. Destruction and misery characterize their ways. Indeed, they totally refused to acknowledge the way, which is peace. There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God. Because each and every member of sinful humanity will never be justified in His judgment by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature. But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets. Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction. For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God.”

In Romans 10:12, the verb *eimi* functions as a substantive and the pronoun “**there**” is implied in the verb and is the subject.

The present tense of the verb *eimi* is “gnomic” used for a general timeless fact or spiritual axiom. Thus, it indicates that there is as “an eternal spiritual truth” absolutely no racial distinctions in salvation and justification before God since both Jew and Gentile are condemned before God and in need of salvation.

The active voice is “stative” indicating that salvation and justification with God “exists in a state of” possessing absolutely no racial distinctions in that He has

rendered both Jew and Gentile guilty and yet qualified to receive the gift of His righteousness through faith in His Son Jesus Christ.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate *eimi*, “**there is, as an eternal spiritual truth.**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“No” is the objective negative adverb *ouk* (οὐχ), which is in the emphatic position of this declarative statement.

The word is employed with the indicative mood of the verb *eimi* and emphatically negates the statement that there are racial distinctions related to salvation and justification before God. We will translate *ouk*, “**absolutely no.**”

“**Distinction**” is the nominative feminine singular form of the noun *diastole* (διαστολή) (dee-ah-stol-ay), which is used of God’s viewpoint or opinion of the entire human race in that He makes no “distinction” between the Jew and the Gentile since He has condemned both groups and both are in need of salvation.

The word functions as a “predicate nominative” meaning that it is making an assertion that God makes no distinction between Jew and Gentile in that a Gentile has the same equal opportunity to receive the righteousness of God through faith in Jesus Christ resulting in God declaring that person justified.

This same word appears in Romans 3:22 and conveys the same idea as it does in Romans 10:12 that anyone, both Jew and Gentile can be saved through faith in Jesus Christ. We will translate the word “**distinction.**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Between**” is composed of the correlative use of the conjunction *te* (τέ) and the conjunction *kai* (καί), which together demonstrate the “correlation” and “close connection” between the Jews and Gentiles.

There is a “correlation” and “close connection” between these two racial groups because the evil conduct of both groups has demonstrated that both are equally guilty before a holy God and are under the power of the old Adamic sin nature and thus under eternal condemnation. That both groups are under condemnation in the viewpoint of God makes them qualified for His grace since grace is for the unworthy and undeserving and who have no merit with Him.

In Romans 1:18-3:8, Paul clearly teaches that both unregenerate Jew and Gentiles are the objects of God’s righteous indignation. This is the result of their disobedience to the revelation of God in creation, the Law, both inherent and written through mental, verbal and overt acts of sin.

In Romans 1:18-32, Paul demonstrates that the Gentiles are unrighteous and totally depraved by virtue of their sinful conduct and failure to worship God in

light of God's self-revelation in creation as well as their failure to obey the moral law inherent within them.

Romans 1:18-32, "For God's righteous indignation is, as an eternal spiritual truth, revealed from the third heaven against each and every kind of ungodliness and unrighteousness produced by mankind who, as an eternal spiritual truth, are characterized by suppressing the truth by means of unrighteousness. Because that which is objectively and experientially known about God, is, as an eternal spiritual truth, evident within them for God made it evident to them. Because from the creation of the world, His invisible attributes, His eternal power and divine nature are, as an eternal spiritual truth, observed and comprehended by means of that which He has created so that they are without excuse. Because even though, they, as an eternal spiritual truth, had an objective, experiential knowledge of God, they never worshipped Him as God or gave thanks, but rather they became futile in the realm of their thought process and their ignorant hearts became darkened. It is, an eternal spiritual truth, that although they profess to be wise, they became fools and exchanged the glory originating with God, which is immortal for a likeness, which is an image of man, which is characterized by corruption as well as birds and four footed creatures and creeping things. Therefore, God gave them over in the lust of their hearts to impurity, namely, they degraded their bodies between themselves who indeed by virtue of their evil character exchanged the truth originating from God by means of the lie. Furthermore, they worshipped and served the creature rather than the Creator, who is worthy of praise and glorification throughout eternity. Amen. Because of this God gave them over to disgraceful perversities, namely, their females, who indeed by virtue of their evil character, not only exchanged the natural sexual function for that which is contrary to the laws of nature but also, in the same way, even the males after they had abandoned the sexual function possessed by the female, they became inflamed with sexual desire by means of lust towards one another, their males with males with the result that they committed the indecent act. Consequently, they as an eternal spiritual truth receive the inevitable, negative consequence in themselves produced by their perversion, which was appropriate in the nature of the case. Furthermore, just as, they never approved of God for the purpose of retaining (Him) in the realm of knowledge, God, as an eternal spiritual truth, gave them over to a disapproved intellect in order to habitually do improper things with the result that they have been consumed with each and every kind of unrighteousness, evil, greed, malice, extensively engaged in envy, murder, strife, deception, evil dispositions, scandals, slanders, God-haters, violent insolent antagonists, arrogant, loud arrogant boasters, inventors of evil,

disobedient to parents, stupid, contract breakers, unaffectionate with loved ones, unmerciful, who indeed by virtue of their evil character, although, they, as an eternal spiritual truth, know experientially the righteous regulation originating with God, namely, that those who as a lifestyle practice such things are, as an eternal spiritual truth, worthy, namely, of death, they not only, as a lifestyle, do the same things but also, they, as an eternal spiritual truth, applaud those who, as a lifestyle, practice them.”

In Romans 2:1-29, he demonstrates that the Jews are unrighteous and totally depraved as well as manifested in their failure to obey perfectly the written Law of God and committing the same sins that the Gentiles committed.

Romans 2, “For this very reason, you are, as an eternal spiritual truth, without excuse O man, each and everyone of you without exception who as a lifestyle judge as guilty for by means of that which you as a lifestyle judge as guilty the other person, you, as an eternal spiritual truth condemn yourself for you, who as a lifestyle judge as guilty, make it a habit to practice the same things. Now, we know for certain that God’s judgment is, as an eternal spiritual truth according to truth, against those who as a lifestyle practice such things. But, do you continue to presume this that you will escape God’s judgment, O man, when you, who as a lifestyle, judge as guilty those, who as a lifestyle, practice such things and you do, as a lifestyle, the very same things? Or do you continue to hold in contempt His infinite kindness and tolerance and patience, habitually ignoring the fact that the kindness originating from God’s character and nature is, as an eternal spiritual truth, leading you to repentance? But according to your obstinacy and unrepentant heart, you are, as an eternal spiritual truth, storing up for yourselves righteous indignation on a day characterized by righteous indignation, yes, when the righteous judgment executed by God is revealed who will recompense each and every one without exception according to their works. On the one hand, according to perseverance, which produces work that is divine in quality and character: glory and honor and immortality for the benefit of those who as a lifestyle make it a top priority to diligently and tenaciously pursue after eternal life, sparing no effort for it is of the highest value while on the other hand, for the disadvantage of those who are motivated by inordinate selfish ambition and continue not to be persuaded so as to believe and thus disobey the truth but rather continue to obey unrighteousness, there shall be righteous indignation, yes, the manifestation of that righteous indignation. There will be tribulation and distress upon each and every soul of man, who continue to accomplish that which is evil, namely, both to the Jew first and also to the Greek. But not only this, there will be glory and honor and peace for the benefit of each and every one who works hard to accomplish the good, which is divine in quality

and character, for both the Jew first and also the Greek. For, there is, as an eternal spiritual truth absolutely never any partiality in the presence of God. For as many as have sinned without the Law have caused themselves to be destroyed without the Law and as many as have sinned under the jurisdiction of the Law will be condemned by means of the Law. For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified. Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them. Who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense. On a day when God will judge the secret motives of mankind according to my instruction in the gospel through Christ, who is Jesus. Now, if-and let us assume that it's true for the sake of argument-you do identify yourself by the name 'Jew' and you do rely upon the Law and do boast in a relationship with God and know His will through instruction and can discern the essentials because you have received oral instruction in the past in a detailed, systematic and repetitious manner by means of the Law and continue to do so. Moreover, you are confident in yourself, namely that you are as a guide for the blind, a light to those in darkness, an instructor of the ignorant, a teacher of the immature because in the Law you are in possession of the unique embodiment of that, which is full of knowledge well as that, which is full of truth. Then, you who do teach another person, do you ever teach yourself? You, who do publicly proclaim (the Law) as a herald in a dignified and authoritative manner: don't steal, do you steal? You, who do command: Don't commit adultery, do you commit adultery? You who do abhor idols, do you rob temples? You who do boast about possessing the Law, by means of your transgression of the Law, do you cause the (Son of) God to be dishonored? Consequently, 'the reputation of the character of God's person as a fact does get slandered among the Gentiles because of all of you' just as it stands written, for all of eternity. Indeed, on the one hand circumcision is, as an eternal spiritual truth, beneficial if you should always practice the Law. On the other hand, if you should be at any time a transgressor of the Law, (then) your circumcision has become uncircumcision. Therefore, if the uncircumcision always observes the righteous regulations originating from the Law, then, will not (God) consider

and treat accordingly his uncircumcision as circumcision? In fact, the physically uncircumcised by fulfilling perfectly the Law will condemn you who are by means of Scripture and circumcision a transgressor of the Law. Therefore, as an eternal spiritual truth, he is absolutely never a Jew who is one by means of the external, nor, as an eternal spiritual truth, is circumcision, that which is by means of the external in the human body. But rather, as an eternal spiritual truth, he is a Jew who is one by means of the internal and circumcision originates in the heart by means of the omnipotence of the Spirit, never by means of the letter whose praise is as an eternal spiritual truth never from men but from God.”

In Romans 3:9-20, Paul summarizes his statements in Romans 1:18-2:29 and teaches the totally depravity and universal unrighteousness of mankind, both Jew and Gentile.

Romans 3:9-20, “What then is the conclusion that we are forced to? Is God unrighteous, while inevitably exercising His righteous indignation? (I am speaking according to human viewpoint.) No! Absolutely not! For how will God condemn the unsaved inhabitants of the cosmic system? But, if-and let us assume that it’s true for the sake of argument by means of my lie God’s truth achieved fame resulting in His glory. Why then have I in the past been singled out to be condemned as a sinner and continue to be up to the present moment? Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), “Let us perpetrate evil acts in order that blessings might result.” No! Their condemnation is, as an eternal spiritual truth, deserved. What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By no means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. As it stands written for all of eternity, “there is, as an eternal spiritual truth, absolutely none righteous not even one. There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God. Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one. Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips whose mouth is always full of cursing and bitterness. Their feet are always swift to shed blood. Destruction and misery characterize their ways. Indeed,

they totally refused to acknowledge the way, which is peace. There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God. Because each and every member of sinful humanity will never be justified in His judgment by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature.”

In Romans 3:21-26, Paul teaches that a person is justified as a gift of God’s grace through faith in Jesus Christ. Romans 3:21a teaches that the righteousness of God as revealed by the Person and Work of Jesus Christ is manifested through the communication of the gospel of Jesus Christ. Romans 3:21b teaches that the righteousness of God as revealed by the Person and Work of Jesus Christ and the gospel, which offers the gift of God’s righteousness through faith in Jesus Christ were attested to by the Old Testament Scriptures.

Romans 3:21, “But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets.”

Romans 3:22 teaches that the righteousness of God can be received by anyone whether Jew or Gentile, through faith in Jesus Christ.

Romans 3:22, “Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction.”

Romans 3:23 teaches that the reason why anyone, whether Jew or Gentile can receive the gift of righteousness through faith in Jesus Christ and be declared justified by God is that both groups have sinned and thus are always failing to measure up to the glory of God, who is Jesus Christ.

Romans 3:23, “For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God.”

Romans 3:24a teaches that justification is based upon God’s grace. Romans 3:24b teaches that justification is made possible by means of the work of redemption that was accomplished by the Lord Jesus Christ’s spiritual death on the Cross.

Romans 3:24, “with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus.”

Romans 3:25a teaches that God the Father offered publicly at the Cross of Calvary His Son Jesus Christ to sinful mankind as a propitiatory gift. Romans 3:25b teaches that the spiritual death of Jesus Christ on the Cross demonstrated the righteousness of God.

Romans 3:25, “Whom God the Father offered publicly as a propitiatory gift through faith by means of His blood in order to demonstrate His righteousness because of the deliberate and temporary suspension of judgment of the sins, which have taken place in the past on the basis of the tolerance originating from the character and nature of God the Father.”

Romans 3:26 teaches the communication of the gospel during the church age demonstrates the righteousness of God.

Romans 3:26, “Correspondingly, in relation to the demonstration of His righteousness during this present distinct period of history, that He Himself is, as an eternal spiritual truth, inherently righteous, even while justifying anyone by means of faith in Jesus.”

In Romans 3:27, Paul teaches that the law or the principle of faith in Jesus Christ in order to be justified before God excludes human merit and pride.

Romans 3:27, “Under what conditions then, is there at any time pride and boasting? It has, as an eternal spiritual truth, been excluded! By what kind of principle? By means of actions produced by obedience to the Law? Absolutely not! But rather by means of the principle, which is faith.”

Then, in Romans 3:28, he teaches that justification is by means of faith in Jesus Christ, independently of actions produced by obedience to the Law.

Romans 3:28, “Because we are always of the firm conviction that a person is, as an eternal spiritual truth, justified by means of faith independently of actions produced by obedience to the Law.”

In Romans 3:29, Paul argues that to deny this spiritual truth that justification is by means of faith in Jesus Christ would imply that God is God of the Jews only. However, that would be a denial of a fundamental, doctrinal teaching of the Old Testament that He is the God of the Gentiles also. God will only justify Jews and Gentiles through the same means, faith in His Son Jesus Christ.

Romans 3:29, “Or, is God, as an eternal spiritual truth, in authority over the Jews only? Is He, as an eternal spiritual truth, unequivocally not in authority over the Gentiles also? Absolutely! Also, over the Gentiles.”

In Romans 3:30, Paul writes that there is one and the same God for both Jew and Gentile and who therefore has only one means of justifying both groups, namely, faith in Jesus Christ.

Romans 3:30, “If, in fact-and let us assume that it’s true for the sake of argument, there is, as an eternal spiritual truth, one and the same God, who

will certainly, as an eternal spiritual truth, justify the circumcision by means of faith as a source and the uncircumcision by means of faith.”

Now, in Romans 10:12, Paul employs correlative use of the conjunction *te* (τέ) and the conjunction *kai* (καί) to connect the proper name *Ioudaios* (Ἰουδαῖος) (ee-oo-dah-yos), “**Jew**” with the proper name *Hellen* (Ἑλλην) (hel-lane), “**Greek**.”

These two words demonstrate the “correlation” and “close connection” between the Jews and Gentiles. There is a “correlation” and “close connection” between these two racial groups in that any individual from both groups who exercises faith in Jesus Christ as Savior will never be disappointed in the sense that their confidence in Him will never be found to be in vain. They will never be disappointed for placing their faith in Jesus Christ in that they will never stand before Christ at the Great White Throne Judgment. We will translate the conjunction *te*, “**between**” and the conjunction *kai*, “**and**.”

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between...and...**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Jew**” is the genitive masculine plural form of the name of the proper name *Ioudaios* (Ἰουδαῖος) (ee-oo-dah-yos), which refers to those members of the human race who are descendants racially of Abraham, Isaac and Jacob and members of the nation of Israel and thus, denotes nationality distinguishing the Jew from the Gentile.

The word functions as a genitive of separation indicating that there is no separation in the judgment of God between the Jew and the Gentile.

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew...**”

“**Greek**” is the genitive masculine plural form of the proper name *Hellen* (Ἑλλην) (hel-lane), which is used in contrast to the term *Ioudaios*, “**Jew**” and thus refers to those members of the human race who are not Jewish racially and who speak the Greek language fluently and were knowledgeable of Greek culture.

The word functions as a genitive of separation indicating that there is no separation in the judgment of God between the Gentile and the Jew.

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek...**”

“**For**” is the “causal” use of the post-positive conjunction *gar* (γάρ), which introduces the “reason” or the “basis” for the previous statement in Romans 10:12 that teaches that the reason why there is no distinction between Jew and Gentiles is that Jesus Christ is Lord over both groups. We will translate *gar*, “**because**.”

Corrected translation thus far of Romans 10:12: **“Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because...”**

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**The same Lord**” is composed of the is the articular nominative masculine singular form of the intensive personal pronoun *autos* (αὐτός) (ow-tos), **“the same”** and the nominative masculine singular form of the noun *kurios* (κύριος), **“the Lord.”**

The noun *kurios* is a reference to the second member of the Trinity, Jesus Christ since up to this point in the book of Romans, it is used of Him and there is nothing in the present context, which indicates otherwise. In fact, in the book of Romans, *kurios* is always used of Jesus Christ.

In Romans 10:9, Paul teaches that if the Jew acknowledges with his mouth to the Father that Jesus is Lord, which is equivalent to believing in his heart that the Father raised him from the dead, then the Jew will receive eternal salvation.

Romans 10:9, “Because, if you acknowledge with your mouth Jesus is Lord in other words, exercising absolute confidence with your heart that God the Father raised Him from the dead ones, then you will be delivered.”

Paul in Romans 10:10 continues his thought from verse 9 by teaching that a person believes with his heart that the Father raised Jesus from the dead resulting in righteousness while on the other hand with his mouth he acknowledges to the Father Jesus is Lord resulting in salvation.

Romans 10:10, “For you see, with the heart, one, as an eternal spiritual truth, does exercise absolute confidence resulting in righteousness on other hand with the mouth, one, as an eternal spiritual truth, does acknowledge resulting in deliverance.”

In Romans 10:11, he quotes the Septuagint translation of Isaiah 28:16 to support his teaching in Romans 10:9-10 that salvation and justification is through faith alone in Christ alone who is the subject of the gospel.

Romans 10:11, “Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’”

So as we can see in Romans 10:9, *kurios*, **“Lord”** is applied to Jesus Christ and is the implicit antecedent of *autos*, **“Him”** in Romans 10:11. Therefore, when *kurios* is used again in Romans 10:12, it is a reference to Jesus Christ again.

When the noun *kurios* is applied to Jesus Christ it indicates the following: (1) His equality with the Father and the Spirit. (2) His joint-rulership with the Father over the entire cosmos. (3) His highest ranking position as Chief Administrator in the divine government. (4) His absolute sovereign authority as Ruler over all

creation and every creature. (5) His strategic victory over Satan and the kingdom of darkness in the angelic conflict.

In His deity, Jesus Christ is “**Lord**” (See Luke 20:42), however in His human nature He received this title as a result of His obedience to the Father’s will, which called for Him to suffer a spiritual and physical death on the cross as a substitute for every member of the human race-past, present and future (See Philippians 2:5-11).

In Romans 10:9, Paul employs *kurios*, “**Lord**” to emphasize that Jesus of Nazareth is God. Here in Romans 10:12, the word is used again to emphasize the deity of Jesus of Nazareth. We will translate the word, “**Lord.**”

The intensive personal pronoun *autos* means “**the same**” since it functions as an “identifying adjective,” which is indicated in that it is articular and is modifying the noun *kurios* in the attributive position.

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord...**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Is**” does not translate a Greek word but is correctly added by the translators since the third person singular present active indicative form of the verb *eimi* (εἶμί) (i-mee) is deliberately omitted by Paul since he is employing the figure of ellipsis, though it is clearly implied.

The word functions as a copula uniting the subject, which is the noun *kurios*, “**Lord**” and the predicate nominative, which is again the noun *kurios*, “**Lord,**” which is deliberately omitted by Paul due to his use of the figure of ellipsis but it is clearly implied.

As a predicate nominative *kurios* is making the assertion that Jesus Christ has authority over both Jews and Gentiles since He is their Creator.

The present tense of the verb is “gnomic” used of a general timeless fact indicating an eternal spiritual truth or spiritual axiom. This indicates that the Lord Jesus Christ is “an eternal spiritual truth” Lord, i.e. the God of both Jews and Gentiles.

The active voice is “stative” indicating that the subject exists in the state indicated by the verb *eimi*. The subject is the Lord Jesus Christ. Therefore, the “stative” active voice indicates that the Lord Jesus Christ “exists eternally in the state of being” Lord, i.e. God of both Jews and Gentiles since He is the Creator of all men.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact and Bible doctrine.

We will translate *eimi*, “**is, as an eternal spiritual truth.**”

Corrected translation thus far of Romans 10:12: **“Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord...”**

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Of all**” is the genitive masculine plural form of the adjective *pas* (πᾶς), which is used as a noun without the article and in a distributive sense referring to “each and every” Jew and Gentile.

The word functions as a “genitive of subordination” specifying that which is subordinated to or under the dominion of the head noun. This type of genitive is related to only certain kinds of noun that lexically imply some kind of rule or authority such as *kurios*. Therefore, as a “genitive of subordination” *pas* specifies that both Jew and Gentiles are under the dominion of same Lord. We will translate *pas*, “**over each and every person.**”

Corrected translation thus far of Romans 10:12: **“Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person...”**

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Abounding in riches**” is the nominative masculine singular present active participle form of the verb *plouteo* (πλουτέω) (plo-tee-o).

From the classical Greek period to the New Testament era, the essential meaning of the verb remained “to be rich” or “to be wealthy” in a materialistic way. Aristotle used the word in a materialistic way whereas Plato considered virtue and wisdom as riches.

The verb appears only fourteen times in the Septuagint, usually to translate the Hebrew *‘ashar* where it has a literal meaning. Among the Jews, to be rich was considered a sign of God’s blessing.

The verb *plouteo* appears only twelve times in the Greek New Testament and in contrast to its use in the Septuagint. Many times it has a figurative meaning denoting the infinite spiritual blessings that are the possession of all those who are in union with Christ and identified with Him in His crucifixion, death, burial, resurrection and session as a result of trusting in Him as Savior.

The verb is used in a literal sense in Luke 1:53, 1 Timothy 6:9, Revelation 3:17, 18:3, 15 and 19. It is used in a figurative sense of spiritual riches in Luke 12:21, 2 Corinthians 8:9, 1 Timothy 6:18 and Revelation 3:18. In 1 Corinthians 4:8, Paul uses the word in a sarcastic sense for rewarded in a spiritual sense without first enduring undeserved suffering.

Vine commenting on the word, writes, “*Plouteo*, ‘to be rich,’ in the aorist or point tense, ‘to become rich,’ is used (a) literally, Luke 1:53, ‘the rich,’ present participle, lit., ‘(ones or those) being rich’; 1 Tim 6:9,18; Rev 18:3,15,19 (all three in the aorist tense); (b) metaphorically, of Christ, Rom 10:12 (the passage stresses the fact that Christ is Lord; see v. 9, and the RV); of the ‘enrichment’ of believers through His poverty, 2 Cor 8:9 (the aorist tense expressing completeness, with permanent results); so in Rev 3:18, where the spiritual ‘enrichment’ is conditional upon righteousness of life and conduct (see GOLD, No. 2); of a false sense of ‘enrichment,’ 1 Cor 4:8 (aorist), RV, ‘ye are become rich’ (KJV, ‘ye are rich’); Rev 3:17 (perfect tense, RV, ‘I... have gotten riches,’ KJV, ‘I am... increased with goods’), (3); of not being ‘rich’ toward God, Luke 12:21.” (Vine’s Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

Bauer, Gingrich and Danker list the following meanings: (1) Literally, to be rich, become rich (2) Figuratively, be rich. (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, pages 673-674)

Moulton lists the following New Testament meanings, “to be or become rich; met. To abound in, be abundantly furnished with; to be spiritually enriched.” (The Analytical Greek Lexicon Revised, page 330)

The New Thayer’s Greek-English Lexicon lists the following meanings for the verb: (1) to be rich, to have abundance (2) metaphorically, to be richly supplied (Page 519).

Louw and Nida list the following New Testament meanings (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 1): (1) to have considerably more than what would be regarded as the norm in a society – ‘to be rich, to be wealthy, well-to-do’ (volume 2, page 561). (2) to prosper to the point of being rich – ‘to become rich, to become wealthy, to prosper’ (volume 2, page 561). (3) to give generously of one’s wealth – ‘to be generous, to give of one’s wealth’ (volume 2, page 570). (4) to have a large amount of something which has value – ‘to be rich in, to have a great deal of’ (volume 2, page 601).

Plouteo is directly related to the noun *ploutos* (πλοῦτος) (ploo-tos), which appears in Romans 2:4 and 9:23 and in several other places in the New Testament. It refers to something that is “immeasurably great, indefinitely or exceedingly great, unbounded, unlimited, endless or immeasurable, inexhaustible,” thus the word means “infinite.”

Infinity is an absolute attribute of God meaning it is beyond the human frame of reference. “Infinite” means, “without boundaries or limitations,” thus God is not limited to time and space as His creatures.

“Infinity” characterizes not only what God is but also all that God does: (1) His holiness (2) His love (3) His veracity (4) His Word of truth.

Infinity has three basic characteristics: (1) Self-existence: God exists eternally unsustained by Himself or by any other source. (2) Immutability: God is unchangeable. (3) Unity: God is consistent meaning that each member of the Trinity is consistent with Himself and with the other Two.

There are many passages that make reference to this absolute attribute of God.

1 Kings 8:27, “But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!”

Isaiah 66:1, “Thus says the LORD, ‘Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest?’”

Psalms 145:3, “Great is the LORD, and highly to be praised, and His greatness is unsearchable.”

Job 5:9, “Who does great and unsearchable things, wonders without number.”

Job 9:10, “Who does great things, unfathomable, and wondrous works without number.”

In Romans 2:4, the noun *ploutos* is used in a figurative sense for God’s “infinite” kindness, tolerance and patience that are inherent in His character and nature and are exercised towards mankind.

Romans 2:4, “Or do you continue to hold in contempt His infinite kindness and tolerance and patience by habitually ignoring the fact that the kindness originating from God’s character and nature is, as an eternal spiritual truth,

In Romans 9:23, the noun *ploutos* defines God’s glory as “immeasurably great, indefinitely or exceedingly great, unbounded, unlimited, endless or immeasurable and inexhaustible.”

Romans 9:23, “And we agree that He has done so in order to make known publicly and explicitly His infinite glory upon vessels destined to be the objects of grace, which He prepared in advance for glory.”

The noun *ploutos* is used in Ephesians 1:7 for God the Father’s “infinite” grace, which is directed to the church age believer through faith in Jesus Christ.

Ephesians 1:7, “In whom (the Beloved) we have the redemption through His blood (Christ’s substitutionary spiritual death), the forgiveness of sins according to the riches of His grace.”

The word appears in Ephesians 1:18 where it appears for “infinite wealth” of God that is inherent in His character and nature.

Ephesians 1:18, “I make it a habit to pray that the eyes of our heart would receive enlightenment for the purpose of knowing for certain what is the confidence of His calling and what are the glorious riches, which is His inheritance distributed among the saints.”

The noun *ploutos* is used again in Ephesians 2:7 for God the Father's "infinite" grace, which is directed to the church age believer through faith in Jesus Christ.

Ephesians 2:4-7, "But God, being rich in mercy, because of His great love with which He loved us even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved) and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus."

In Ephesians 3:8 the noun *ploutos* is used "infinite" qualities and characteristics of Christ.

Ephesians 3:8, "To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ."

In Ephesians 3:16, the word is used of God the Father's "infinite" spiritual unmerited blessings and benefits that are inherent in the character and nature of God and that are directed towards the believer through their union and identification with Christ.

Ephesians 3:14-16, "For this reason I bow my knees before the Father from whom every family in heaven and on earth derives its name that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man."

Paul employs *ploutos* in Philippians 4:19 where he informs the Philippians that God the Father will fully and completely provide for their every need just as He fully and completely provided for him according to the Father's "infinite wealth."

Philippians 4:19-20, "Now, my God, the Father will as a dogmatic statement of fact, fully and completely provide for your every need according to His infinite wealth by means of the glorious power residing in the unique Person of Christ Jesus and thus the glory (adoring praise and worshipful thanksgiving) will be directed to God, yes-even our Father forever and ever. Amen!"

In Colossians 1:27, *ploutos* is used of God the Father's "infinite" spiritual unmerited blessings and benefits that are inherent in the character and nature of God and that are directed towards the believer through their union and identification with Christ.

Colossians 1:24-27, "Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions. Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, to whom God willed to make known what

is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”

In Colossians 2:2 the apostle Paul employs *ploutos* where he prays that the believers in Colosse will have a full assurance from an intimate, personal experiential knowledge of Christ, which is “spiritual wealth” and is the mark of a believer who is rich toward God.

Colossians 2:1-3, “For I want you to know how great a struggle I have on your behalf and for those who are at Laodicea, and for all those who have not personally seen my face, that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, in whom are hidden all the treasures of wisdom and knowledge.”

In Romans 10:12, the verb *pluteo* is used of the Lord Jesus Christ in a figurative sense for Him “being infinitely generous” to those who trust in Him as Savior.

The word functions as a “nominative in simple apposition” meaning that it stands in apposition to the nominative subject *kurios*, “**Lord**” indicating that it further “describes” or “identifies” the Lord Jesus Christ. It also functions as a substantive.

The present tense of the verb is “stative” and the active voice is as well indicating that the Lord “infinitely and eternally exists in the state of being” generous towards all those who exercise faith in Him as Savior.

We will translate *ploutos*, “**who is infinitely generous.**”

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous...**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Towards all**” is composed of the preposition *eis* (εἰς) (ice), “**towards**” and the accusative masculine plural form of the adjective *pas* (πᾶς), “**all.**”

The adjective *pas* is used an attributive adjective modifying the substantive participle form of the verb *epikaleo*, “**who call on.**” It is used in a distributive sense referring to “each and every” member of the human race without exception, both Jew and Gentile. This word is again a reminder to Paul’s Jewish audience that salvation and the righteousness of God are available to the Gentile and not just the Jews. We will translate the word, “**each and every person.**”

The preposition *eis* is a marker of persons benefited by an event, with the implication of something directed to them indicating that the Lord Jesus Christ’s

infinite generosity is “for the benefit of” all those who believe in Him whether Jew or Gentile. Therefore, we will translate *eis*, “**for the benefit of.**”

Corrected translation thus far of Romans 10:12: “**Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous for the benefit of each and every person...**”

Romans 10:12, “For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him.”

“**Who call on**” is the articular accusative masculine plural present middle participle form of the verb *epikaleo* (ἐπικαλέω) (ep-ee-kal-eh-o), which is a compound word composed of the preposition *epi*, “upon” and the verb *kaleo*, “to call,” thus the word literally means, “to call upon.”

In Romans 10:12, the word is a synonym for exercising faith in Jesus Christ as Savior is indicated through a comparison of Paul’s statements in Romans 10:9-11 and 10:13-14.

Paul is writing rhetorically in Romans 10:9-10 indicating that when he speaks of righteousness and salvation is speaking of the justified sinner’s new relationship with God and not two different ideas that are not connected. That Paul is writing rhetorically is indicated in that Romans 10:10 he is following the same word order of Romans 10:9 in that in both verses he speaks of believing with one’s heart and acknowledging with one’s mouth. However, in verse 10 he believing with one’s heart precedes acknowledging with one’s mouth whereas in verse nine acknowledging with one’s mouth precedes believing with one’s heart.

That Paul is writing rhetorically not only suggests that righteousness and salvation are both speaking of the justified sinner’s new relationship with God and not different ideas that are not related but also it indicates that acknowledging with one’s mouth and believing with one’s heart are one in the same. Believing in one’s heart that the Father raised Jesus from the dead is the same as acknowledging that Jesus is God since the resurrection demonstrated that Jesus is God and faith alone in Christ alone is the only way to receive eternal salvation.

In Romans 10:9, Paul teaches that if the Jew acknowledges with his mouth to the Father that Jesus is Lord, which is equivalent to believing in his heart that the Father raised him from the dead, then the Jew will receive eternal salvation.

Romans 10:9, “Because, if you acknowledge with your mouth Jesus is Lord in other words, exercising absolute confidence with your heart that God the Father raised Him from the dead ones, then you will be delivered.”

Paul in Romans 10:10 continues his thought from verse 9 by teaching that a person believes with his heart that the Father raised Jesus from the dead resulting

in righteousness while on the other hand with his mouth he acknowledges to the Father Jesus is Lord resulting in salvation.

Romans 10:10, “For you see, with the heart, one, as an eternal spiritual truth, does exercise absolute confidence resulting in righteousness on other hand with the mouth, one, as an eternal spiritual truth, does acknowledge resulting in deliverance.”

As we noted in our studies of verses 9-10, it appears that Paul is presenting two conditions for a Jew to be saved but this is not the case. In these two verses, Paul is not presenting two conditions for salvation or teaching that there must be a public affirmation of Christ’s deity as well as faith that the Father raised Jesus from the dead. Rather, he is speaking of salvation from two different perspectives: (1) The sinner must acknowledge that Jesus is God. (2) The sinner must believe that the Father raised Him from the dead. The two are inextricably tied to each other.

Without the resurrection, Jesus is not God and His spiritual and physical deaths on the Cross did not resolve the problem of personal sins and the sin nature.

Now, in Romans 10:10, Paul teaches that with the heart a person believes resulting in righteousness and with his mouth he confesses, resulting in salvation. Notice that both confessing with one’s mouth and believing with one’s heart have the same results since both righteousness and salvation speak of the justified sinner’s new relationship from different perspectives. This also indicates that to acknowledge is to believe and vice versa.

Therefore, in Romans 10:9 when Paul teaches that if the Jew confesses with his mouth Jesus is Lord and believes in his heart that the Father raised Jesus from the dead he is referring back to what he taught in Romans 1:4, which teaches that the resurrection of Christ demonstrated the deity of Christ. Thus, when Paul teaches in Romans 10:9 that if the Jew confesses with his mouth Jesus is Lord and believes in his heart that the Father raised Jesus from the dead he means that to believe in one’s heart that the Father raised Jesus from the dead *is in fact*, an acknowledgment to the Father that Jesus is Lord, i.e. God. To acknowledge to the Father that Jesus is Lord *is* to believe that the Father raised Him from the dead since by raising Him from the dead, the Father was demonstrating that Jesus was His Son and thus God.

Therefore, in Romans 10:9, Paul is giving only one condition for salvation when he teaches that the sinner must acknowledge with one’s mouth that Jesus is Lord and believe in his heart that the Father raised Jesus from the dead.

In Romans 10:11, he quotes the Septuagint translation of Isaiah 28:16 to support his teaching in Romans 10:9-10 that salvation and justification is through faith alone in Christ alone who is the subject of the gospel.

Romans 10:11, “Because, the Scripture says, ‘Anyone who at any time does exercise absolute confidence in Him will never be disappointed.’”

Paul's statement in Romans 10:13 makes clear that calling on the name of the Lord is synonymous with faith in Christ since he says to do so results in salvation and the Scriptures teach that salvation is only through faith alone in Christ alone.

Romans 10:13, "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

In Romans 10:12, the verb *epikaleo* is synonymous with exercising faith in Christ in the sense of calling Him Lord, i.e. God, which is an acknowledgement of His deity, as a result of believing that the Father raised Him from the dead, which demonstrates that He is God. Therefore, the verb denotes the sinner calling on the Lord Jesus Christ in the sense of acknowledging His deity as a result of believing that the Father raised Him from the dead, which is a demonstration of His deity.

The verb functions as a "substantive" participle as indicated by the definite article preceding it, which functions as a substantiver meaning that it converts the participle into a substantive. Therefore, this can be reflected by translating the article with a relative pronoun phrase such as, "who."

Epikaleo functions as the object of the preposition *eis*, "on behalf of."

The present tense is a "gnomic present," which describes something as true "any" time and "does" take place. Therefore, it indicates that the Lord Jesus Christ is infinitely generous on behalf of each and every person, whether Jew or Gentile who "at any time does" call on Him in the sense of acknowledging that He is Lord, i.e. God as a result of believing that the Father raised Him from the dead.

The middle voice is an "indirect" middle meaning that the subject acts for himself or herself. The subject shows a special interest in the action of the verb. This indicates that the Jew or Gentile, as the subject acts for himself by calling on the Lord Jesus Christ since it results in salvation. We will translate *epikaleo*, "who, at any time, does for himself call on."

Corrected translation thus far of Romans 10:12: "Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous for the benefit of each and every person, who, at any time, does for himself call on..."

Romans 10:12, "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him."

"Him" is the accusative masculine singular form of the intensive personal pronoun *autos* (αὐτός) (ow-tos), which refers to the Lord Jesus Christ.

It functions as an accusative direct object meaning that it is receiving the action of the verb *epikaleo* indicating that the Lord Jesus Christ is the object of faith for salvation. We will translate *autos*, "Him."

Completed corrected translation of Romans 10:12: "Because, there is, as an eternal spiritual truth, absolutely no distinction between Jew and Greek

because the same Lord is, as an eternal spiritual truth, Lord over each and every person, who is infinitely generous for the benefit of each and every person, who, at any time, does for himself call on Him.”