

## ROMANS 10

### NLET

PAUL DISTINGUISHES THE RIGHTEOUSNESS FROM THE LAW  
FROM THE RIGHTEOUSNESS  
IN CONSEQUENCE OF FAITH IN THE FAITH

1 Brothers, on the one hand, the object of my heart's desire and the petition – *namely*, the<sup>1</sup> petition before the God in behalf of the *descendants of Israel* – is<sup>2</sup> to end in salvation.

2 For, I bear witness for them that they have a zeal for God. However, *their zeal is* not in accord with knowledge. 3 For, being ones who are ignorant of the Righteousness from the God and seeking to set up their own righteousness, they are not arranged in order under the Righteousness from the God. 4 For, an anointed One is a fulfillment of law to end in righteousness for all the ones who keep on believing.

5 For, Moses writes regarding the Righteousness – *that is*, the *Righteousness* from the Law – that **“The one who has done them shall live for himself by means of them.”**<sup>3</sup>

6 Now, the Righteousness in consequence of faith speaks in this way: “Do not let yourself even begin to say in the heart that is yours, **‘Who shall go up to the Heaven?’**<sup>4</sup> – *that is*, to bring an anointed One down; 7 or, **‘Who shall go down into the Abyss’**<sup>5?6</sup> – *that is*, to bring an anointed One up from among dead ones.”

8 Rather, what does it say: **“The Utterance is near you – in the mouth that is yours and in the heart that is yours!”**<sup>7</sup> – *that is*, the Utterance of the Faith which we are heralding.

9 Because, if ever

➤ you might confess with the mouth *that is yours*, “YaHWeH<sup>8</sup>, Jesus!” and

➤ you might believe in the heart *that is yours* that the God raised Him from among dead ones, you shall be saved.

10 For, by heart it is believed to end in righteousness. Now, with mouth it is confessed to end in salvation. 11 For, the Scripture says, **“Everyone who keeps on believing with dependence on Him shall not be put to shame.”**<sup>9</sup>

PAUL AFFIRMS

THAT THE PROMISE OF SALVATION APPLIES TO ALL

12 For, *there is* NOT a distinction between a Jew and a Greek. For, the same One *is* lord of all, One Who keeps on being rich toward all the ones who are calling for themselves upon Him. 13 For, **“ALL whoever might call for themselves upon the Name of YaHWeH<sup>10</sup> shall be saved.”**<sup>11</sup>

PAUL ITEMIZES NECESSARY PRECEDING ACTIVITIES

FOR CALLING UPON YaHWeH'S NAME

14 So then,

- how shall they call for themselves<sup>12</sup> in regard to whom they did not believe?
- Now, how shall they believe<sup>13</sup> one whom they have not heard?
- 15 Now, how shall they hear<sup>14</sup> without one who is heralding?
- Now, how shall they herald<sup>15</sup>, if ever they might not have been commissioned?

Just as it has been lasting written: **“How beautiful the feet of the ones who are making for themselves**

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*particularly appropriate to see it here.*

<sup>9</sup> A reference to Isaiah 28:16

<sup>10</sup> ‘YaHWeH’ – As happens so many times in the New Testament, when the unarticulated word for ‘Lord’ (Κύριος) appears, it is a Greek translation of יהוה, the famous, Hebrew, four-letter name for the eternally-existing God.

<sup>11</sup> A reference to Joel 2:32

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall they call for themselves’ (a future, indicative, middle voice verb) instead of ‘might they call for themselves’ (an aorist, subjunctive, middle voice verb).

<sup>13</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall they believe’ (a future, indicative, active voice verb) instead here. On the basis of 20% the NU has of ‘might they believe’ (an aorist, subjunctive, active voice verb).

<sup>14</sup> 75% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall they hear’ (a future, indicative, active voice verb) here. On the basis of 20% the NU has ‘might they hear’ (an aorist, subjunctive, active voice verb).

<sup>15</sup> 83% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall they herald’ (a future, indicative, active voice verb) here instead of ‘might they herald’ (an aorist, subjunctive, active voice verb).

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ἡ here.

<sup>2</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘the descendants of Israel – is’ here instead of ‘them’.

<sup>3</sup> A reference to Leviticus 18:5

<sup>4</sup> A reference to Deuteronomy 30:12

<sup>5</sup> ‘the Abyss’ – apparently, a way to describe the place of dead ones.

<sup>6</sup> A reference to Deuteronomy 30:13

<sup>7</sup> A reference to Deuteronomy 30:14

<sup>8</sup> ‘YaHWeH’ – As happens so many times in the New Testament, when the unarticulated word for ‘Lord’ (Κύριος) appears, it is a Greek translation of יהוה, the famous, Hebrew, four-letter name for the eternally-existing God. In this brief confession of faith it seems

an excellent announcement of peace,<sup>16</sup> the ones who are making for themselves an excellent announcement of the Good Things!”<sup>17</sup>

PAUL STATES HOW GOD HAS REACHED OUT

BOTH TO THE JEWS AND TO THE ETHNICITIES

16 However, all did not hearken to the Excellent Announcement. For, Isaiah says, “**YaHWeH**<sup>18</sup>, **who believed the Thing Heard from us?**”<sup>19</sup> 17 Note well, the Faith *consists* of a thing heard! Now, the Thing Heard *is* in line with an utterance from God<sup>20</sup>.

18 Rather, I say, they did not hear, *did they?* Indeed, they did! “**Into all the Earth the voice that is theirs went out.**

**And, into the ends of the inhabited regions the utterances that are theirs went out.**”<sup>21</sup>

19 Rather, I say, *the descendants* of Israel did not know, *did they?* First, Moses says, “**I, for my part, shall provoke you to jealousy toward an ethnicity that is not an ethnicity; toward an ethnicity devoid of understanding I shall provoke you to anger.**”<sup>22</sup>

20 Now, Isaiah makes a bold venture, and he says, “**I was found** <sup>23</sup> **by ones who were not seeking Me;**

**I came to be manifest to ones who were not inquiring of Me.**”<sup>24</sup>

21 Now, against the *descendants* of Israel He says, “**The whole day I spread out the hands that are Mine toward people who were constantly**

unpersuaded and who were constantly contradicting Me.”<sup>25</sup>

<sup>16</sup> 89.5% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘of the ones who are making for themselves an excellent announcement of peace’ here.

<sup>17</sup> A reference to Isaiah 52:7

<sup>18</sup> ‘YaHWeH’ – As happens so many times in the New Testament, when the unarticulated word for ‘Lord’ (Κύριος) appears, it is a Greek translation of יהוה, the famous, Hebrew, four-letter name for the eternally-existing God. Cf. Isaiah 52:4. YaHWeH Elohim is speaking.

<sup>19</sup> A reference to Isaiah 52:4 and 53:1

<sup>20</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘God’ here instead of ‘an anointed One’.

<sup>21</sup> A reference to Psalm 19:4

<sup>22</sup> A reference to Deuteronomy 32:21

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), do not include a preposition here. The following preposition ‘by’ in the English translation is implied by the Greek dative noun here.

<sup>24</sup> A reference to Isaiah 65:1

<sup>25</sup> A reference to Isaiah 65:2