

ROMANS CHAPTER 10

The Righteousness of Elohim, the Word of Belief, and the Restoration of Covenant Identity

Romans Chapter 10 continues the argument that Sha'ul began in Chapter 9. These chapters cannot be separated from one another because Sha'ul is answering one central question: **What has happened to Yisra'El in relation to the promises of YaHuWaH and the coming of Messiah Yahusha?** Romans 9 established that the Word of Elohim has not failed. YaHuWaH's covenant purposes have always operated according to His promise and faithfulness. Romans 10 now explains why many within Yisra'El had not embraced Yahusha as Messiah and how the righteousness of Elohim is revealed through trust and obedience. This chapter has often been used to create a separation between "belief" and "Torah," but within Sha'ul's own argument, that separation cannot stand. Sha'ul is not presenting belief as the rejection of Torah. He is showing that righteousness has always been received through trust in YaHuWaH's provision, and true trust produces submission to His will. The issue Sha'ul addresses is not whether Torah is good.

He already established:

"So that the Torah truly is set-apart, and the command set-apart, and righteous, and good." - Romiyim (Romans) 7:12

The issue is whether human beings can establish their own righteousness apart from YaHuWaH's righteousness.

Sha'ul's Heart for Yisra'El's Restoration

Sha'ul begins:

"Brothers, indeed my heart's desire and prayer to Elohim for Yisra'El is for deliverance." - Romiyim (Romans) 10:1

Again, Sha'ul's heart must be understood. He is not rejecting Yisra'El. He is not replacing Yisra'El. He is praying for Yisra'El's restoration. This continues the emotion of Romans 9. Sha'ul's concern is that those who possess the covenant promises would experience their fullness in Messiah. The word translated "deliverance" is the Greek *soteria*, commonly translated as salvation. The Hebrew framework behind salvation is **yeshuah** (ישועה), meaning deliverance, rescue, or victory. This is significant because the name Yahusha itself carries this meaning: **YaHuWaH saves**. The salvation revealed in Messiah is not a new idea disconnected from Yisra'El's story. It is the continuation of the promises given from the beginning.

Zeal Without Knowledge

Sha'ul continues:

"For I bear them witness that they have an ardent love for Elohim, but not according to knowledge." - Romiyim (Romans) 10:2

This statement must be read carefully. Sha'ul acknowledges zeal. He does not deny devotion. The problem is direction. Zeal without understanding can lead someone away from the very purpose of YaHuWaH. The Hebrew concept of knowledge is not merely intellectual information. The Hebrew word **da'at** (דעת) involves knowing through relationship, experience, and understanding. Scripture repeatedly connects knowledge of YaHuWaH with walking according to His ways.

YaHuWaH said:

"For I delight in kindness and not slaughter, and in the knowledge of Elohim more than burnt offerings." - Hoshea (Hosea) 6:6

The issue was never a lack of religious activity. The issue was knowing the heart and purpose of YaHuWaH.

Seeking Their Own Righteousness

Sha'ul writes:

"For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of Elohim. - Romiyim (Romans) 10:3

This verse has often been interpreted as if Sha'ul is condemning Torah obedience. But that cannot be his meaning. He already declared Torah righteous. The problem is attempting to establish righteousness apart from YaHuWaH. The Scriptures consistently reject self-righteousness.

The prophet Isaiah declared:

"And all our righteousnesses are as soiled garments." - Yeshayahu (Isaiah) 64:6

Human righteousness is insufficient. YaHuWaH's righteousness must be received.

Messiah as the Goal of Torah

Sha'ul writes:

"For Messiah is the goal of the Torah unto righteousness to everyone who believes. - Romiyim (Romans) 10:4

This verse requires careful examination. The Greek word *telos* can mean end, goal, purpose, or completion. The meaning is not necessarily termination. A goal is the intended destination. For example, the goal of a journey does not mean the road disappears. It means the road leads somewhere. Messiah is the destination toward which Torah points. The Torah reveals the character of YaHuWaH. The definition of righteousness. The covenant expectations of His people. The sacrificial patterns pointing toward redemption. The Kingdom principles that Messiah embodies. Yahusha did not come to destroy Torah.

He said:

"Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete." - Mattithyahu (Matthew) 5:17

Messiah fulfills the purpose of Torah.

The Righteousness Based on Belief

Sha'ul contrasts two approaches:

"But the righteousness of belief speaks in this way..." - Romiyim (Romans) 10:6

Here Sha'ul draws from Torah itself.

He quotes Moses from Deuteronomy:

"For this command which I am commanding you today, it is not too hard for you, nor is it far off." - Debarim (Deuteronomy) 30:11

This is important. Sha'ul is not contrasting Torah with belief. He is quoting Torah to explain belief. The Torah itself taught that obedience flows from a heart transformed by YaHuWaH.

Moses continued:

"And יהוה your Elohim shall circumcise your heart and the heart of your seed, to love יהוה your Elohim with all your heart and with all your being, so that you might live." - Debarim (Deuteronomy) 30:6

The restoration promised by Mosheh is the same restoration Sha'ul is explaining.

The Word Near You

Sha'ul writes:

"The Word is near you, in your mouth and in your heart." - Romiyim (Romans) 10:8

Again, Sha'ul is quoting Torah. The context of Deuteronomy is covenant renewal. The Word is not distant. YaHuWaH has revealed His ways. The Hebrew concept of **dabar** (דבר), meaning word, matter, or spoken command, carries the idea of an active expression that accomplishes purpose. YaHuWaH speaks, and creation responds. His Word brings life.

Confessing and Believing

Sha'ul continues:

"That if you confess with your mouth the Master Yahusha and believe in your heart that Elohim has raised Him from the dead, you shall be saved." - Romiyim (Romans) 10:9

The Hebrew understanding of confession is not merely repeating words. The idea is acknowledgment, agreement, and allegiance. The Hebrew concept of belief is connected to **emunah** (אמונה). Emunah is faithfulness, firmness, and trustworthiness. It is not simply mental agreement. It is covenant reliance. Abraham demonstrated emunah by trusting YaHuWaH and walking according to that trust.

There Is No Partiality

Sha'ul writes:

"For there is no distinction between Yahudite and Greek, for the same Master of all is rich to all those calling upon Him." - Romiyim (Romans) 10:12

This statement must be understood within covenant restoration. Sha'ul is not saying Yisra'El has been erased. He is declaring that access to YaHuWaH's mercy is not restricted by ethnicity.

This fulfills the promise given to Abraham:

"And in you all the clans of the earth shall be blessed." - Bereshith (Genesis) 12:3

The nations were always intended to come near. The question was never whether the nations could come. The question was how. The answer is through Messiah.

The Beautiful Feet That Bring Good News

Sha'ul quotes Isaiah:

"How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news of good, who proclaims deliverance, who says to Tsiyon, 'Your Elohim reigns!'" - Yeshayahu (Isaiah) 52:7

This is a Kingdom proclamation. The good news is not merely individual forgiveness. The announcement is: **YaHuWaH reigns**. The Kingdom has arrived through Messiah. The restoration of Yisra'El and the blessing of the nations are connected to the reign of the King.

Belief Comes By Hearing

Sha'ul writes:

"So then belief comes by hearing, and hearing by the Word of Elohim." - Romiyim (Romans) 10:17

In Hebrew thought, hearing is connected with obedience. The Hebrew word **shema** (שמע) means both hearing and responding. When Yisra'El heard the covenant words at Sinai, hearing required action.

This is why the central declaration begins:

"Hear, O Yisra'El: יהוה our Elohim, יהוה is one!" - Debarim (Deuteronomy) 6:4

Shema is not passive listening. It is responsive hearing.

Did Yisra'El Hear?

Sha'ul asks:

"But I ask, Did Yisra'El not know?" - Romiyim (Romans) 10:19

The answer is that the message had gone forth. Sha'ul quotes the Scriptures, showing that YaHuWaH had always intended to bring the nations near.

Moses declared:

"I shall provoke you to jealousy by those who are not a nation, I shall make you angry by a foolish nation." - Debarim (Deuteronomy) 32:21

This connects directly to the restoration of Ephrayim and the nations. Those who were considered far away would be brought near.

Romans 10 and the Restoration of the Whole House of Yisra'El

Romans 10 cannot be separated from the prophetic restoration of Yisra'El. Sha'ul is explaining: YaHuWaH's promises remain. Messiah is the fulfillment of those promises. The nations are invited into covenant relationship. The scattered are being gathered. The righteousness of YaHuWaH is being revealed through Messiah. The issue was never that Torah was the problem. The issue was that mankind needed a transformed heart to walk in covenant faithfulness.

Conclusion of Romans Chapter 10

Romans 10 reveals that righteousness comes through trusting the faithfulness of YaHuWaH revealed in Messiah. The Torah was never the enemy. The problem was human attempts to create righteousness apart from YaHuWaH. Messiah is the goal, purpose, and fulfillment of the Torah. The Word is near. The promise is available. The Kingdom announcement has gone forth. The nations are being called. The scattered are being restored. And YaHuWaH remains faithful to complete what He promised. Romans 11 will complete this section by revealing the mystery of the olive tree, the natural branches, the grafted branches, and the restoration of all Yisra'El.