

Paul's Epistle to the Romans

END OF THE LAW

Kislev 10, 5775; December 1, 2014

Lesson Thirteen; Romans 10

Another False Premise: Replacement Theology

³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith;

³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law [of righteousness. By no means!]

What Do I Mean Then?

³² Why [and how then do we explain how some Jews have forfeited the redemption while some Gentiles have acquired it]? Because they did not pursue it [the Torah of righteousness] by faith, but as if it were based on works [of legal status of being Jewish]. They have stumbled over the stumbling stone [of Messiah],

³³ as it is written [in Isaiah 28:16], "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

Romans 10

Misguided Zeal

^{ESV} **Romans 10:1** Brothers, my heart's desire and prayer to God for them [i.e., the people of Israel who have not pursued the Torah of righteousness by faith and have therefore stumbled over the Messiah] is that they may be saved [from the coming judgment on the generation and for life in the world to come].

² For I bear them witness [as if testifying in a court of law] that they have a [authentic] zeal for God, but not according to knowledge [of the revelation of the good news of the kingdom proclaimed through Yeshua].

³ For, being ignorant of the righteousness of God [i.e., repentance and the good news of Yeshua], and seeking to establish their own [through Jewish identity "as if it were by works"], they did not submit to God's righteousness.

The End of the Law

⁴ For Christ is the end of the law [i.e. the goal of Torah] for righteousness to everyone [both Jew and Gentile] who believes.

τέλος (*telos*): end, outcome, fulfillment, goal

Shall Live by Them

⁵ For Moses writes [in Leviticus 18:5] about the righteousness that is based on the law, that the person [whether Jew or Gentile] who does the commandments shall live by them, [attaining the resurrection and the world to come].

"'Live by them' refers to life in the world to come, for if you should say that our verse refers to life in this present world, is it not man's destiny to die?" (Rashi)

And you shall keep my statutes and my judgments, which if a man does he shall live by them and have everlasting life. (Leviticus 18:5, Targum Onkelos)

And you shall keep my statutes and the order of my judgments, which if a man does he shall live in them, in the life of eternity, and his position shall be with the just. (Leviticus 18:5, Targum Yonatan)

Rabbi Meir used to say, "How do we know that even a Gentile who studies the Torah is equivalent to the high priest?" From Leviticus 18:5, where it says, "You shall therefore keep my statutes and my rules; if a person does them, he shall live by them." Meir says, "It does not say if a priest, a Levite, or an Israelite does them, he shall live by them. It says 'if a person' does them. You learn here that even a non-Jew who studies the Torah is equivalent a high priest." (b.Sanhedrin 59a)

A Problem with the Equation

"This commandment, which was to result in life, proved to result in death for me" (Romans 7:10).

Messiah, on the other hand, has attained the righteousness that is based on the Torah in that he has kept the commandments and lived by them. In this way, he is the "end of the law for righteousness."

Righteousness Attained

⁶ But the righteousness based on faith [in Deuteronomy 30:12-13] says, "Do not say in your heart, 'Who will ascend into heaven?'" [to attain righteousness] that is, to bring Christ down [alluding to the coming of the Messiah].

⁷ or "'Who will descend into the abyss?'" [to attain righteousness] that is, to bring Christ up from the dead [alluding to his resurrection].

If those who lead you say to you: 'Look, the kingdom is in the sky!' then the birds of the sky will precede you. If they say to you: 'It is in the sea,' then the fishes will precede you. Rather, the kingdom is inside of you, and outside of you. (Thomas 3)

The Torah is no longer in Heaven because I have already brought it down to earth and revealed it all to you. Therefore, do not say, "If only we had another Moshe who would bring us the Torah from Heaven and explain it to us, we would study ..." Neither is the Torah beyond the sea, that you should excuse yourselves saying, "If only we had someone traveling abroad who would bring us back the explanation of Torah, we would study it." (Deuteronomy 30:12-14, Targum Pseudo-Yonatan)

The Apostolic Testimony

⁸ But what does it say [in Deuteronomy 30:14]? "The word is near you, in your mouth and in your heart" that is, the word of faith [in Yeshua] that we [apostles] proclaim;

⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

The Universal Nature of Salvation

¹⁰ For with the heart one believes and is justified [in the final judgment], and with the mouth one confesses and is saved [for the world to come].

¹¹ For the Scripture says [in Isaiah 28:16], "Everyone [both Jew and Gentile] who believes in him will not be put to shame."

¹² For there is no distinction [of eligibility for salvation] between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.

¹³ For "everyone [both Jew and Gentile] who calls on the name of the Lord will be saved" (Joel 2:32).

The Apostolic Mission

¹⁴ How then will they [both Jew and Gentile] call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?

¹⁵ And how are they preach unless they are sent? As it is written [in Isaiah 52:7], "How beautiful are the feet of those who preach the good news!"

¹⁶ But they have not all obeyed the gospel. For Isaiah [53:1] says, "Lord, who has believed what he has heard from us?"

¹⁷ So faith comes from hearing [the apostolic testimony], and hearing through the word of Christ.