

because Christ himself is near, the gospel of Christ is also near. It is in the heart and mouth of every believer. The whole emphasis is on the close, ready, easy accessibility of Christ and his gospel.”⁸⁴

9 that if you confess with your mouth Yeshua as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, “WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED” [Isaiah 28:16].

10:9 Romans 10:9 is a statement which obviously played a very important part in Paul’s word of vs. 7-8 preceding, which is that finding the Savior is not too impossible, nor is salvation itself something entirely out of reach. As he asserts, “For if you confess with your mouth that *Yeshua* is Lord, and believe in your heart that God raised Him from the dead, you will be saved” (TLV). Even with additional components of being people exposed to the gravity of their sins, turning from their wicked ways, and being committed to a path of sanctified living—v. 9 does encapsulate the core of the message of the good news.

One key element of v. 9 that need not be overlooked, is how it employs the verb *homologeō* (ὁμολογέω), which can mean “**to acknowledge someth., ordinarily in public, acknowledge, claim, profess, praise**” (BDAG).⁸⁵ The CJB actually renders it with, “acknowledge publicly,” with Stern asserting, “This public, open aspect of this agreeing is essential; this can be seen from the contexts elsewhere in the New Testament where the word ‘*omologein*’ is used—Mt. 10:32; Lk 12:8; Yn 1:20, 9:22, 12:42; 1 Ti 6:13; 1 Yn 4:2-3, 15; 2 Yn 7.”⁸⁶ This is important to recognize, given some of the difficult, modern contours of the Jewish evangelism which makes up a great deal of the Messianic movement’s mission—and how there are various Jewish people who, when (presumably) coming to faith in Messiah Yeshua, might not be too keen on letting others know about it (after a very long time).

Romans 10:9 also has a significant place in Christological studies, per the assertion that true Believers must acknowledge who *Kurion Iēsoun* (κύριον Ἰησοῦν) truly is. Is this just an acknowledgment of Yeshua as a man or woman’s Master—or is more intended? One need not overlook the Christological association of a passage like 1 Corinthians 8:6, “yet for us there is *but* one God, the Father, from whom are all things and we *exist* for Him; and one Lord, Yeshua the Messiah, by whom are all things, and we *exist* through Him,” and how a figure like the Apostle Paul has reworked the Deuteronomy 6:4 *Shema* around both the Father and the Son. It is widely and rightly recognized that there is some connection between the title *Kurios* (κύριος), which renders the proper name YHWH/YHVH (יהוה) throughout the Greek Septuagint, and how here in v. 9 Paul identifies the Lord Yeshua along the lines of the Lord God of Israel. As is summarized by Cranfield:

“What then did the confession ‘Jesus is Lord’ mean for Paul? The use of κύριος [*kurios*] more than six thousand times in the LXX to represent the Tetragrammaton must surely be regarded as of decisive importance here...[F]or Paul, the confession that Jesus is Lord meant the acknowledgment that Jesus shares the name and the nature, the holiness, the authority, power, majesty and eternity of the one and only true God. And, when, as is often the case, there is joined with the title *ku,rioj* a personal pronoun in the genitive, there is expressed in addition the sense of His ownership of those who acknowledge Him

⁸⁴ Stott, 284.

⁸⁵ BDAG, 708.

⁸⁶ Stern, *Jewish New Testament Commentary*, 400.

and of their consciousness of being His property, the sense of personal commitment and allegiance, of trust and confidence.”⁸⁷

Much regarding what is intended by the usage of *Kurios* in v. 9, is determined by the later appeal to Joel 2:32 in vs. 12-13 following. It cannot go unnoticed, however, that a theologian like Dunn, who among the examiners whom we have been considering in our study holds to the lowest Christology, still recognizes that there could be some kind of connection intended between Paul’s use of *Kurios* and the Divine Name YHWH:

“κύριος [*kurios*] was recognized as at least an acceptable translation of יהוה in diaspora circles....as Paul’s own quotations of the scriptures (OT) also make clear...the reference of several such passages to Jesus as Lord is a striking feature in Paul’s letters (v 13; 1 Cor 2:16; Phil 2:11—using the powerfully monotheistic Isa 45:23; 1 Thess 5:2 and 2 Thess 2:2—‘the day of the Lord’). The clear implication is that Jesus as Lord shares in the one God’s Lordship.”⁸⁸

Messianic teachers have certainly had to consider the relationship of *Kurios* to the Divine Name YHWH in v. 9. Stern fairly summarizes a position of how recognizing Yeshua the Son as Lord or *Adonai* (אֲדֹנָי), should not be to the detriment of the Father as Lord, and is compatible with the Deuteronomy 6:4 *Shema*:

“[W]hat is the significance here of naming Yeshua’s Lordship and his resurrection as the two ‘articles of faith’ essential to righteousness and salvation? Here ‘Lord’ (Greek *kurios*) could be equivalent to either Hebrew *Adon* (‘Lord,’ applied to God in the sense of ‘Ruler’) or to God’s personal name *YHVH* (represented in Jewish liturgy as ‘*Adonai*’ and in English writing sometimes as ‘Jehovah’—see Mt. 1:20&N, 7:21&N). To **acknowledge...that Yeshua is *Adon*** implies committing oneself to obeying him (1:5); this is the meaning of ‘kurios’ at Mt 7:21-23. To acknowledge that he is *Adonai* means not only that, but also affirming that he is one with the Father (see Yn. 10:30N), fully divine, with all of God’s attributes and authority; this is the meaning of *kurios* at Pp 2:9-11&N. A case can be made for either meaning here. It must be pointed out that to acknowledge Yeshua the Messiah as *Adonai* is not to deny that the Father and the Holy Spirit ‘are’ *Adonai* too, or to believe in anything but one God (Deuteronomy 6:4), or to believe anything that conflicts with the *Tanakh*.”⁸⁹

Hegg, weighing whether or not *Kurios* just means “Master,” does draw the conclusion that there is an intended association between *Kurios* and the Divine Name of YHWH as well:

“[W]hat does it mean to confess ‘Lord Yeshua’? That κύριος [*kurios*] was used extensively by the Lxx to translate יהוה makes it quite possible that the very thing that Paul expects by way of confession is that Yeshua is the long awaited Messiah, and that He is one with יהוה. Of course, κύριος may simply mean ‘master,’ in which case the confession would simply entail a confession of Yeshua as the Master of one’s life. More than likely, the confession that Paul envisioned was declaring Yeshua to be the promised Messiah, and thus the Master to whom the righteous would attach themselves....In the final analysis {following Cranfield}, it seems most probable that Paul

⁸⁷ Cranfield, *Romans 9-16*, 529.

⁸⁸ Dunn, *Romans*, 38b:608.

He goes on to deny, however, that Yeshua’s association as the Lord is something necessary to affirm His pre-existence, and concludes that it regards, rather, a post-resurrection status granted to a widely human, exalted figure (Ibid.; against Cranfield, “Some Comments on Professor J.D.G. Dunn’s *Christology in the Making*, With special reference to the evidence of the Epistle to the Romans,” in *On Romans and Other New Testament Essays*, pp 51-68).

⁸⁹ Stern, *Jewish New Testament Commentary*, 401.

intends by his phrase ‘confess Lord Yeshua’ to equate (in all of its mystery) the person of Yeshua with the unchangeable יהוה.”⁹⁰

The author of this commentary, as a Messianic teacher, would affirm that the intention of v. 9, especially in view of vs. 12-13 following, is to affirm the Lord Yeshua as being Divine. Given the statement that a confession of Yeshua as Lord (YHWH) is what will provide salvation for people, even if a full understanding or comprehension of all of the aspects of Yeshua’s nature would not be necessary for salvation—an understanding that Yeshua is God, and is no created being, would be necessary for salvation.

Situationally speaking, F.F. Bruce further interjects how v. 9 may be taken as relating to a confession of Yeshua not before people generally, but before those in power specifically. He also notes how the confession of Yeshua as Lord, is something that most imperatively takes place during the water immersion of a new Believer:

“Some commentators have thought particularly of the confession of his name before magistrates (cf. Lk. 21:12-15; 1 Pet. 3:13-16); but if we are to think of one outstanding occasion for such a confession to be made, we should more probably think of the initial confession made in Christian baptism—‘the pledge of a good conscience towards God’ (1 Pet. 3:21, NIV).”⁹¹

The Apostle Peter’s assertion, “baptism now saves you” (1 Peter 3:21), most probably relates to the confession of faith made by a person at his or her water immersion.

10:10-11 What is involved in the salvation process is stated by Paul: “For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved” (v. 10, NIV). The confession of Yeshua as Lord (v. 9) is represented by another usage of the clause *eis sōtērian* (εἰς σωτηρίαν), previously employed in v. 1: “resulting in salvation” (NASU) or “unto salvation” (KJV/NKJV). Paul’s references to both the human heart (*kardia*, καρδιά) and mouth (*stoma*, στόμα), could be taken as, at least secondarily, an emphasis on how the salvation process is to encompass all aspects of the human person—both internal and external natures.

Quoting Isaiah 28:16, Paul indicates how, “The scripture says, ‘No one who believes in him will be put to shame’” (v. 11, RSV). Translated from the Hebrew, Isaiah 28:16 reads as, “He who believes *in it* will not be disturbed,” Yeshua being “a tested stone, a costly cornerstone *for* the foundation, firmly placed.” The verb *chush* (צחש), appearing in the Hifil stem (casual action, active voice), means, “to **hurry**,” “to **hasten** something,” or “to hurry off, to **give way**” (*CHALOT*).⁹² The Septuagint rendered this with the verb *kataischunō* (καταισχύνω), “to *disgrace, dishonour, put to shame*” (*LS*),⁹³ which the NETS has as “the one who believes in him will not be put to shame.”

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; 13 for “WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED” [Joel 2:32].

10:12-13 While Paul’s discussion has seen him emote on the great tragedy that many of his fellow Jews have missed their Messiah, the universality of salvation in Yeshua is emphasized: “For there is no distinction between Jew and Greek, for the same Lord is Lord of all—richly generous to all

⁹⁰ Hegg, *Romans 9-16*, pp 325, 326.

⁹¹ Bruce, 192.

⁹² William L. Holladay, ed., *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Leiden, the Netherlands: E.J. Brill, 1988), 98.

⁹³ *LS*, 407.

who call on Him” (v. 12, TLV). V. 12 is paraphrased in The Message with, “It’s exactly the same no matter what a person’s religious background may be: the same God for all of us, acting the same incredibly generous way to everyone who calls out for help.”

Paul substantiates the universal availability of salvation in Israel’s Messiah by quoting from Joel 2:32: “since *everyone* who calls on the name of *ADONAI* will be delivered” (v. 13, CJB). V. 13 is Christologically loaded, as a Tanach passage describing the LORD or YHWH, is directly applied to Yeshua the Messiah and people calling upon Him for salvation. For a monotheistic First Century Jew to do this, is a testimony to either Paul’s blasphemy against the One God of Israel, *or* a testimony to how Paul believed firmly that Yeshua the Son shared the Divine Identity of His Father. Cranfield observes, “The fact that Paul can think of prayer to the exalted Christ without the least repugnance is, in the light of the first and second commandments of the Decalogue, [provides] the decisive clarification of the significance which he attached to the title *kurios* [κύριος] as applied to Christ (e.g. in this verse and in v. 9).”⁹⁴ Kruse further acknowledges,

“There would seem to be little doubt...that when Paul quotes Joel 2:32, ‘Everyone who calls on the name of the LORD will be saved’, he would have his audience understand that to mean ‘Everyone who calls on the name of the Lord [Jesus Christ] will be saved’. This implies a striking identification of Jesus Christ with Yahweh.”⁹⁵

Wright correctly recognizes the intended connection in v. 13, and its quotation of Joel 2:32, between Yeshua and the LORD God (YHWH), but also takes what was previously stated in 9:5 and applies it beyond the Messiah being God, recognizing the Messiah as the Supreme Sovereign over all other rulers:

“[T]he ‘Lord’ in question, while identified from the earlier verses as Jesus the Messiah, is equally the κύριος (*kyrios*) of the LXX. This is where the breathtaking assertion of 9:5, that the Messiah who belonged to Israel according to the flesh is also ‘God over all, blessed for ever,’ shows up at the heart of the argument. This is where christology determines ecclesiology—including where the church [meaning, the Body of Messiah] stands vis-à-vis the pagan emperor!—as well as soteriology. ‘The same Lord is Lord of all!’ That was what Caesar claimed, and it was what Paul claimed for Jesus! At the same time, Paul is picking up, and transforming, a regular Jewish theme: one God, therefore one people of Israel (cf. Zech 14:9-17). Where, before, ‘no distinction’ was explained by ‘for all have sinned’ (3:23), now it can be explained by ‘for there is one Lord of all.’ As in 3:27-30, monotheism undergirds the universality of the gospel—though, as elsewhere in Paul, it is monotheism with Jesus at the heart of it all.”⁹⁶

14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!” [Isaiah 52:7; Nahum 1:15] 16 However, they did not all heed the good news; for Isaiah says, “LORD, WHO HAS BELIEVED OUR REPORT?” [Isaiah 53:1] 17 So faith comes from hearing, and hearing by the word of Messiah.

10:14 Vs. 14-18 witness the Apostle Paul detailing the importance of being sent forth as one who proclaims the good news of redemption in Israel’s Messiah, to all people. Vs. 14-15, in particular, summarize the logic of how important it was for Paul to personally declare the good news. He inquires

⁹⁴ Cranfield, *Romans 9-16*, 532.

⁹⁵ Kruse, 412.

⁹⁶ Wright, in *NIB*, 10:665.

of the Romans, “How then shall they call on the One in whom they have not trusted? And how shall they trust in the One they have not heard of? And how shall they hear without someone proclaiming?” (TLV). Paul will proceed to establish the importance of declaring the good news or gospel, by substantiating his thoughts with various appeals made to Tanach Scripture.

There should be little doubting the fact, in reviewing the testimony of the Book of Acts, that Paul did visit Diaspora synagogues to proclaim the good news of Israel’s Messiah to his fellow Jews. He will also assert later that “I am an apostle of the nations” (11:13, LITV). In those sectors of contemporary Messianic Judaism which advocate a bilateral ecclesiology, the agreement of Galatians 2:9, “...so that we *might go* to the Gentiles and they to the circumcised...,” is believed to represent two distinct and separate sectors of the Body of Messiah. Yet this argument has been grossly over-played, as the issue in view is more the ministry specialization of Paul as a student of Gamaliel and Roman citizen having the expertise needed to declare the good news on a wider platform to those in the broad Mediterranean world, and the Jerusalem leaders being more localized to Judea and Jewish concerns.⁹⁷ As the testimony of the Apostolic Scriptures will concur, it is not as though a figure like the Apostle Peter (as noted by the Epistle of 1 Peter) never declared the good news to the nations at large. In the suggestion of Wright,

“[Paul] reports in Gal 2:9 a division of labor: he and his coworkers should go to the Gentiles, leaving Peter and others to go to Jews. When, therefore, he refers to his apostleship here, we may assume he is primarily thinking of speaking to Gentiles. However, as he says in 11:13-14, this is undertaken with one eye over his shoulder to see what effect it will have on his kinfolk.”⁹⁸

More to the theme of what is communicated in vs. 14ff about the need to be sent forth to declare the message of God’s deliverance and redemption, Witherington interjects the important thought,

“Beginning at v. 14 we have a chain or sequence of events required for someone to be saved. There is nothing in this chain about God’s predetermined decrees of election. Salvation happens because someone has been sent, that person has preached, someone else has heard, the one who has heard has believed, and the one who has believed has called on the Lord and so been saved. The emphasis is on the necessity of preaching and of response to preaching.”⁹⁹

10:15 Paul exclaims, “And how shall they proclaim unless they are sent? As it is written, ‘How beautiful are the feet of those who proclaim good news of good things!’” (TLV). Isaiah 52:7 is quoted here: “How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, *and* says to Zion, ‘Your God reigns!’” In the wider context following, specifically from Isaiah 52:13-53:12, one sees some significant Messianic prophecies about Yeshua as the Servant. Isaiah 52:7, though, originally pertained more to the good news about the Babylonian exile ending.¹⁰⁰ Yet as Stott points out, “If those who proclaimed the good news of release from Babylonian exile were thus celebrated, how much more welcome the heralds of the gospel of Christ should be!”¹⁰¹

10:16 Paul’s quotation of Isaiah 52:7 in v. 15, is followed up by a quotation of Isaiah 53:1 in v. 16 following, where he states, “The problem is that they haven’t all paid attention to the Good News and obeyed it. For Yesha’yahu says, ‘*ADONAI*, who has trusted what he has heard from us?’” (CJB). Isaiah 53:1

⁹⁷ Galatians 2:7-10 is more fully evaluated in the author’s publication *Are Non-Jewish Believers Really a Part of Israel?*

⁹⁸ Wright, in *NIB*, 10:667.

⁹⁹ Witherington, 264.

¹⁰⁰ The language of Nahum 1:15, which was delivered in a pre-exilic setting to the Southern Kingdom, can also certainly be detectable in v. 15:

“Behold, on the mountains the feet of him who brings good news, who announces peace! Celebrate your feasts, O Judah; pay your vows. For never again will the wicked one pass through you; he is cut off completely.”

¹⁰¹ Stott, 286.

itself, opens up the famed message about the Servant Messiah with the question, “Who has believed our message? And to whom has the arm of the LORD been revealed?” Even with one sent to declare or proclaim the message of salvation in Israel’s Messiah, not all have believed or considered it to be important. Moo thinks that “One of the reasons Paul chooses to put the matter this way is to echo the ‘remnant’ theology he has introduced in 9:6b.”¹⁰² Given Paul’s testimony of how the message he declares is rooted within the Tanach Scriptures (1:2; 15:4), one should not be surprised that if the good news is at all ignored or rejected, that anticipating this too is something witnessed in those same Tanach Scriptures.

10:17 As deeply rooted in the Tanach Scriptures as the message Paul proclaims actually is, the focal point (v. 4) is Yeshua the Messiah: “So faith *comes* from hearing, and hearing by the word of Messiah.” The Montgomery New Testament puts it as, “So faith comes from a message heard, and the message comes from the teaching of Christ,” perhaps taking *hrēmatos Christou* (ῥήματος Χριστοῦ) as not just involving the good news proper, but also some of the messages from Yeshua’s own teachings, which would not at all be an inappropriate extrapolation. In his commentary, Hegg takes it more the other way, observing, “Note...how easily Paul considers the Tanach to be the ‘word of Messiah.’ For Paul, the message regarding Messiah Yeshua is the same message that Isaiah spoke: Paul and Isaiah are commissioned messengers to bring one and the same message, namely, the message that Yeshua is the Messiah, and that through His work salvation is secured.”¹⁰³

18 But I say, surely they have never heard, have they? Indeed they have; “THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD” [Psalm 19:4]. 19 But I say, surely Israel did not know, did they? First Moses says, “I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU” [Deuteronomy 32:21]. 20 And Isaiah is very bold and says, “I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME” [Isaiah 65:1]. 21 But as for Israel He says, “ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE” [Isaiah 65:2, LXX].

10:18 The message of Israel’s Messiah has, according to Paul, in fact, been widely declared. He attests, “But I ask: Did they not hear? Of course they did: ‘Their voice has gone out into all the earth, their words to the ends of the world’” (NIV). While in v. 19 following, there is some issue to be considered in light of Ancient Israel being given a message by Moses, v. 18 includes a quotation from Psalm 19:4, and with it concerns the testimony of the Creator God to people via His good Creation. Decompressed a little,

“For the choir director. A Psalm of David. The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge. There is no speech, nor are there words; their voice is not heard. **Their line has gone out through all the earth, and their utterances to the end of the world. In them He has placed a tent for the sun**” (Psalm 19:1-4).

The declaration of the good news *b’qetzeil teiveil* (בְּקִצְעָהּ תֵּיבֵיל; Psalm 19:4) or *eis ta perata tēs oikoumenēs* (εἰς τὰ πέρατα τῆς οἰκουμένης), needs to be recognized not only in the universal responsibility that all human beings have toward their Creator (1:18-20), but more specifically in Paul’s own intent in Romans to go all the way to Spain (15:24). That the good news would have a wide

¹⁰² Moo, 644.

¹⁰³ Hegg, *Romans 9-16*, 332.

sweeping effect in the First Century Mediterranean, to be sure, would be stated by Paul later in Colossians 1:5-6: “because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood the grace of God in truth.” In Dunn’s commentary, he draws readers’ attention more to the concentrated efforts of Paul, and how effective his evangelistic techniques had become:

“This outreach had been going on for about 20 years, and since the Jerusalem agreement in a more systematic way (Gal 2:9—probably about 7 years earlier). And if his own tactics as apostle to the Gentiles were typical of the Gentile mission as a whole (Jew first and also Gentile), the outreach to the diaspora must have been considerable (the implication of Rom 15:20-24 is that in Paul’s view only the western regions of the Roman Empire remained so far untouched). Consequently there must have been few diaspora synagogues within the Roman Empire or Parthia which had not heard something of the claims made about Messiah Jesus.”¹⁰⁴

10:19 While the good news has been widely declared throughout the world (v. 18), Paul uses this to express some of why the bulk of his fellow Jews have apparently rejected it. Paul says in v. 19, “But I say, Did not Israel know? First, Moses says, ‘I will provoke you to jealousy by a non-nation, by an unwise nation I will anger you’” (LITV), quoting from Deuteronomy 32:21. Ancient Israel in the wilderness was given a prophetic word, “They have made Me jealous with *what* is not God; they have provoked Me to anger with their idols. So I will make them jealous with *those who* are not a people; I will provoke them to anger with a foolish nation.” This expectation has apparently now manifested itself in the activities of a great deal of the Jewish community toward Yeshua of Nazareth. The peoples of the world at large have been recognizing Israel’s Messiah, not being a “people” (*lo-am*, לֹא-אֶמְנָן) or a “nation” (*ouk ethnei*, οὐκ ἔθνευεν), in the same sense that Paul’s Israelite ancestors were intended to be. Paul will later detail how those from the nations at large do have a responsibility to provoke the Jewish people to jealousy for Messiah faith (11:11, 14), as people who were not specifically given the promises of the Messiah, are nonetheless benefitting from them.

It does need to be recognized how many readers of v. 19 will see Paul’s reference to “not a nation,” and make some kind of connection with the previous reference in 9:25 to “not a people” from Hosea 2:23. Pushing a connection between Deuteronomy and Hosea would be ill-advised, given source critical theories regarding the composition of the Pentateuch, and the liberal thought that could be interjected for a so-called Deuteronomist from the period of King Josiah, appropriating the terminology of Hosea.¹⁰⁵ Those who hold to a Mosaic composition of Deuteronomy, need to let Deuteronomy and Hosea sit independently of themselves. The “not a people” of Hosea is describing a Northern Kingdom of Israel that had been cast aside; the “not a people” of Deuteronomy is describing the nations of Planet Earth at large, which had not been specifically singled out to specifically receive God’s Word, as had Ancient Israel in the Torah.

10:20-21 Paul goes further, in appealing to prophetic words delivered to his ancestors, applying them to his contemporary situation of his fellow Jews widely dismissing their Messiah. He indicates, “Isaiah dared to speak out these words of God” (v. 20, The Message), and then quotes from Isaiah 65:1-2:

¹⁰⁴ Dunn, *Romans*, 38b:630.

¹⁰⁵ Consult the entry for the Book of Deuteronomy in *A Survey of the Tanach for the Practical Messianic*.

ISAIAH 65:1-2	PAUL'S APPLICATION IN ROMANS 10:20-21
I permitted Myself to be sought by those who did not ask <i>for Me</i> ; I permitted Myself to be found by those who did not seek Me. I said, "Here am I, here am I," to a nation which did not call on My name. I have spread out My hands all day long to a rebellious people, who walk <i>in</i> the way which is not good, following their own thoughts. ¹⁰⁶	And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME" [Isaiah 65:2]. But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE" [Isaiah 65:2].

Paul uses this appeal from Isaiah to describe how many from the nations at large had received Yeshua, who were people who were not necessarily going to seek out Israel's God but did find Him. Paul also uses this appeal from Isaiah to emphasize God's inherent goodness toward Israel, as He continues to have His hands open wide to Israel as His chosen. That the God of Israel ***has not rejected*** His Jewish people—and that the nations have a key role to play in their ultimate redemption—is something Paul will proceed to discuss in Romans ch. 11.

¹⁰⁶ Isaiah 65:1-16 is examined in further detail in the *Messianic Kosher Helper* by Messianic Apologetics.