



## Chapter Ten

### INTRODUCTION

**NOTE:** The focus in this chapter is Israel's problem of SELF RIGHTEOUSNESS. Paul tells them that they cannot achieve righteousness through law. However, by faith in God's righteousness they can attain the righteousness of faith. In this way they can also understand and follow God's law.

Israel's plan to prove their own righteousness through law was not God's idea. Not surprisingly, it failed.

Righteousness by faith is the ONLY attainable righteousness available to Israel.

**IN** THIS chapter Paul talks about the importance of faith compared to law. He's not suggesting we should pick one and reject the other. Rather, it is a matter of priority. Indeed, Paul places faith before law ... because man will not follow the law unless he first believes in the Lawgiver.

More importantly, the point is not merely the faith itself, but the OBJECT of our faith. Faith that is misplaced will not have the right effect. If the object of your faith is viable then the faith itself is viable. One's faith can be no better than the object of that faith. If the object is faulty, so is the faith. It is not the strength or effort that you put into your faith that makes it viable, but rather the object upon which it is placed. Faith placed upon Jesus is a solid, viable faith. Faith placed in a myth or a lie can never be viable or solid.

But what about people who believe in a "Jesus" who is not the One described in Scripture? As long as he is called "Jesus" is that OK? Is faith viable when placed in a Jesus that you really don't know? The answer is no.

*21. Not everyone saying to me, Lord, Lord, shall enter into the kingdom of the heavens; but the one doing the will of my Father who is in the heavens.*

*22. Many will say to me in that day, Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many powerful works?*

*23. And then I will confess to them, I never knew you: depart from me, you who work lawlessness.*

Mtt. 7:21-23

That is why believers must be sure of the Object of their faith. Identifying the true Jesus is not as easy as just accepting a name. There are many false "christs" and "messiahs" invented by the church world. Faith in any of these false "christs" will do no good.

Consider the possibility of someone hearing about you from some third party who described you as a great baseball player ... although you really are not a baseball player. The hearer might develop faith in you as described by the third party. But no matter how great the hearer's faith in your false image is, that faith is worthless. If he were to meet you he would realize that he never really knew you.

Thus faith, in and of itself, is not the key. The object of the faith is the key. Only the object is able to validate the faith.

Chapter nine ended by Paul saying that faith deserved the credit for Israel's relationship to God. Law, alone, was insufficient. That's not to disparage law; it's just that faith provided something that law could not.

Law teaches righteousness, but faith makes the student able to understand and use what it teaches. Faith in Christ drew Israel to righteousness, whereas the law could not.

It makes sense because Israel had the law ... even when they got lost. They received the law through Moses. At first, it was a blessing to them.

For approximately 1000 years, from the time of Moses to the time of Samuel, Israel functioned with God's government under the administration of judges and elders. During that time Israel was a sovereign nation, and Israelites were free of kings, central governments, and tyrants. Then, toward the end of Samuel's judgeship, Israel decided to abandon God's system and adopt a system of kings and central government ... like the other nations around her.

They had enjoyed the benefits of the law so long as their faith allowed. But, their faith became perverted, and their understanding of the law turned to a perverted form. They lost their faith, and then their law ... and eventually they lost their nation and their freedom.

Faith covers a multitude of sins – if that faith is in Christ. You can't get lost if your faith is in Christ. You can make mistakes, and you can get turned around – but, as long as your faith is in Christ you'll not get lost.

Faith in Christ generates a power that law, by itself, does not have. It is a power that actually draws you without your knowledge – like iron is drawn to a magnet. When you compare the two things (law and faith) you can see that faith is the thing that makes it all work. Faith in Christ will lead us to an understanding of the law, whereas law, by itself, leaves us on our own. Law condemns us for our sins, but faith in Jesus draws us to life by keeping us close to Him and his righteousness – and his law. Faith comes before law – and makes it workable.

God gave his law to Israel as a roadmap to wellbeing. But only those with faith were able to read the map. The faithless mistakenly thought that the law was given to them to prove their own righteousness. Thinking they had become a standard of right-

eousness on their own, they failed to learn. Their faithlessness took them the wrong direction, and they became perverted and lost.

God's Law is like the stars in the night sky. They are there as a constant ... always the same, night after night. They mark the direction of true north, and tell us how to navigate the oceans. But, like God's law, we cannot use them unless we believe in them. We must trust them in order to benefit from them.

The Law is holy, just and good. However, Israel is not. By following the law and having faith in the Lawgiver, Israelites can serve as messengers for God upon the earth, introducing the righteousness of God to all nations. But the righteousness is not of THEMSELVES. The righteous standard is not THEM! It is God's law, and thus God Himself. We are only the reminders – the messengers – of that righteous standard, which is God, Himself.

The correct object of Israel's new-found faith was Jesus, God's Son. Israel was in a situation where they had perverted their law, and needed someone to lead them out of darkness. They were confused ... but Jesus wasn't. Their trust in Him would serve them better than their own faulty reasoning. Unlike them, Jesus knew what He was doing. So, their faith in Jesus needed to override their faith in their own traditions. This is the way it works in the hearts of the followers of Jesus.

If you understand this properly, there is no controversy between faith and law. They work together perfectly. But there was an argument as to which one had priority, or which one preceded the other. The argument the apostles and Paul were teaching is that faith precedes a correct understanding and use of law ... whereas law by itself can leave you cold. You can get lost on your own if all you have is law. Law is limited in its capabilities of what it can do.

Jesus understood perfectly what the law was, and He believed in it. Those who had enough faith to follow Jesus grew more and more in faith, and they learned more and more about law.

## **ROMANS 10:1-3 MISDIRECTED FAITH**

Brothers, the goodwill of my heart and my prayer to God for them (Israel) is for salvation.

For I bear them witness that they have a zeal of God, but not according to knowledge.

For being ignorant of God's righteousness, and seeking to establish their own, they have not subjected themselves to the righteousness of God.

**P**AUL sincerely wanted Israel to be saved. Think about that statement. Paul said that Israel had gotten LOST! If they were not lost why would they need to be saved?

Paul prayed and worked for Israel's salvation. That means he worked and prayed with them to help them open their eyes to see Christ and the truth that came with Him.

It DOESN'T mean Paul wanted Israelites to find a church and become a member ... as churches have interpreted it. And it doesn't mean Paul wanted them to go to "Heaven" when they die – as churches have interpreted it.

What Paul was working and praying for was that Israel would be drawn out of the quicksand of ignorance and sin that they had fallen into, and that they would be delivered into the light and truth of Christ. The "salvation" Paul wanted for Israel was TRUTH and AWARENESS and LOVE OF GOD ... not after they died, but RIGHT THEN!

Paul knew they had a zeal for God, but their zeal was misguided and wrong. It was tainted and spoiled with most of it oriented to paganism instead of God's word. It's like the sign I've seen that says, "You're doing a great job, but you're doing it all wrong." I like that sign because it reminds me what happens when we start arranging our own agenda and ignore God's agenda.

We must do what we think is right. But what if our thoughts are wrong?

That's when we need to trust God to show us that we are wrong. Faith in this process gives us a clear conscience.

If you don't do what you think is right, then your conscience isn't clear. Well, Paul is giving these fellows the benefit of the doubt. He says, "I think you are doing a great job, but you are all wrong." And that's where the argument starts.

Misdirected faith will lead you to a wrong conclusion. Misdirected faith will warp the truth and you will end up doing things wrong ... and you won't know that it's wrong. Israel had become theologically tainted and confused. Paul knew this because he, himself, had been a victim of that tainted and evil religion known as Judaism. Judaism was the religion that evolved out of Israel's interbreeding with Babylonianism. Basically, Judaism (called "the tradition of the elders") was a blend of Babylonianism with a very small amount of Old Covenant theology thrown in – just enough to usurp Israel's title (falsely).

Again, they believed that they, by using law, could establish their own righteousness. What God, and Paul, wanted them to realize is that the law shows GOD'S righteousness – not theirs. And if you carry it a step further, the law actually proves man's unrighteousness.

**QUESTION:** Is faith the same as being certain you are right? And if someone or something tries to destroy your faith, does that mean they create uncertainty or doubt in your thinking? And is uncertainty and doubt a bad thing?

## ROMANS 10:4 THE OBJECT OF THE LAW

For Christ is the object of the law that leads to righteousness for everyone who believes.

**U**NFORTUNATELY, in most English Bible versions verse four says "for Christ is the **end** of the law." Churches are quick to point to that verse and say that Jesus abolished ("ended") the law. They misread it and can almost make it appear like they've proven their point.

The word in Greek is "telos," and does not mean "to finish" or "to end." Rather, it means to arrive at the goal, or to complete a project. It does not, in any way, suggest that the law was abolished. It says that the full objective of the law (i.e., righteousness) was achieved in Christ.

Jesus honored and kept the law, and commanded that we keep it. He wouldn't have done that if the law was abolished.

*18. For truly I say to you, until heaven and earth pass away, not one iota or jot will pass away from the law until all things have come to pass.*

*19. Whoever therefore will dismiss one of these least commandments, and shall teach men so, he shall be called least in the Kingdom Of The Heavens: but whoever will do and teach them, he will be called great in the Kingdom Of The Heavens.*

Mtt. 5:18-19

"The object" in Romans 10:4 means "the consummation" or "the epitome" of the law. The righteousness of Christ was that object to which the law pointed. Christ is the object of the law that points to righteousness. But please note that not everyone saw Him as "the object." Only those who had the correct faith recognized Him. Jesus was the object of the law's righteousness for everyone that believed correctly.

Thus, we see the importance of faith. Jesus was the object of the law for those who had faith in Him. For those who believed and trusted Him, He became The Object, the Epitome, of God's law. When we follow God's law, trusting in Him, we enjoy the salvation that comes from faith. Thus, Paul's message here is that Israel hadn't done well on their own. He wanted them to follow Christ in faith ... and see his salvation.

In Galatians 3 Paul addresses this in a slightly different way:

*21. Is the law then against the promises of God? It cannot be: for if a law had been given that could give life, righteousness would have been in the law.*

Gal. 3:21

The churches have caused great confusion about the relationship of faith and law. Churchgoers do not understand it. It is very important that you understand it. It says **LAW CANNOT GIVE LIFE**. Here at ACM we have been showing that **LIFE** comes through **FAITH** – not through law. After receiving faith, and after receiving life ... then, and only then, can law be understood. This "life" I'm speaking of is not physical life. It's **EONIAN** life: the new spiritual life of a born-again citizen of New Jerusalem.

If law could have given life then righteousness would have been attained through the law. But it wasn't. So, the kind of righteousness Paul is talking about is the kind that comes from faith, and from eonian life which comes from faith. It doesn't come by law and works:

*22. But the scripture has included all under sin, that by faith the promise of Jesus Christ might be given to them that believe.*

23. *But before faith came, we were held in debt to the law, shut up together against the faith now appearing.*

Gal. 3:22-23

The KJV uses the phrase “*under the law*” in verse 23. This has caused many to assume he meant that we are no longer “subject to the law.” But that was not what he said. His word means **IN DEBT TO THE LAW** – i.e., before Christ Israel was held in debt to (“under”) the law. I render it correctly in the above reading. We were all in debt to the law, being sinners. We were due the punishment of the law before faith came.

24. *Wherefore the law became our pedagogue (childhood tutor) leading toward Christ, that we might be justified by faith.*

Gal. 3:24

The law cannot give life, but Christ can ... if we believe in Him. Verse 24 does not mean the law gave us life or revealed Christ to us. The law merely prepared us for death so we could be raised by Christ. Law takes us to the feet of Christ ... where we find salvation.

25. *But now that our faith has come, we are no longer under a pedagogue.*

26. *For you are all sons of God through faith in Christ Jesus.*

Gal. 3:25-26

The law defines right from wrong. It defines perfection. Therefore, anyone who is not able to live up to perfection ends up condemned by law ... if law is all there is. Paul, and all men, sinned: All have sinned and come short of the glory of the Lord (Rm. 3:23). If Israel looked only to law ... then her sins could only condemn her – by the law. Thus, the law taught Israel that they were sinners, and condemned – i.e., they were dead spiritually. Jesus came and gave them new life. He raised them from their spiritual graves (as in the “dry bones” metaphor of Ez. 37).

In Romans 7, Paul told us that law had killed him:

10. *And to me the commandment (law) which was to life, I found to be to death.*

11. *For sin, occasioned by the commandment, deceived me, and by it KILLED me.*

12. *Wherefore the law is holy, and the commandment holy, and just, and good.*

13. *Did the good thing therefore become death to me? It can never be. But sin, so that it might be exposed as sin, was working death in me through the good thing; that sin might become exceeding sinful through the commandment.*

14. *For we know that the law is spiritual: but I am carnal, sold under sin.*

Romans 7:10-14

Paul says that the law is good. But law is spiritual ... and only a spiritual man can make proper use of it. Law cannot give life ... like Jesus can through faith. Man needs law ... but we need faith and spirit first. We need Christ and the life He gives us to find truth – the truth of God’s law.

That’s the picture, and It all fits together. You can’t leave out any of the parts. You can’t take one part and throw out the other. You must take it all together, or not at all.

With faith in Christ, and with the spirit of life, God’s law works. It cannot work any other way.

**QUESTION:** Does this mean that God created a Law that is defective because it needs Jesus Christ to make it work?

## **ROMANS 10:5-13 WHAT IS SALVATION?**

For Moses writes that the man who produces the righteousness of law will live in it.

But the righteousness of faith says, Say not in your heart, Who will ascend into the heaven? (that is, to bring Christ down:)

Or, Who will descend into the pit? (that is, to bring up Christ from the dead.)

But what is it saying? The saying is near you, in your mouth, and in your heart: that is, the saying of the faith which we proclaim;

That if you confess the saying with your mouth that Jesus is Lord, and believe in your heart that God has raised Him up from the dead, you will be saved.

For by the heart it is believed for righteousness; and by the mouth it is confessed for salvation.

For the scripture says, Everyone believing on Him will not be shamed.

For there is no distinction of Judean or Greek: for (He is) the same Lord of all, who is rich to all that call upon Him.

For everyone who calls upon the name of the Lord will be saved.

**M** OSES declared that any man who can produce perfect righteousness by law can live by it. But NO MAN HAS (OR CAN) DO THAT! Thus, for man, no “life” can be produced from law.

Here’s a strange expression to ponder. Paul says that man should not even consider ascending up to heaven (by his works) to associate with Christ. Nor should man consider descending into the pit (grave) to raise Christ from the dead. In other words, we cannot do what Christ has done for us.

What, then, should we do? We should believe in Christ so that his righteousness will give life to us.

Verse nine has been misused and misunderstood by many ... mostly due to the pagan concepts promoted by churches. The salvation Paul speaks of is much greater than the paganized model portrayed in the churches. Christ’s salvation involves your whole life ... as well as your afterlife. It involves everything about you, both good and bad. Paul is talking about God changing your world, renewing and improving your lifestyle. He’s talking about more light, more sanity, more love, and more blessing. He’s talking about God causing people to change direction – to head in the right direction – and to receive blessings instead of curses. The list as to what salvation refers to includes one’s whole existence ... not just the afterlife. God’s salvation for man does not wait to begin after death.

To enjoy this salvation we need to believe and confess with our mouths that Jesus is our Lord, and that God raised Him out of the dead. This is not because Jesus needs His ego stroked by you. But saying something with our mouth announces to other men what is inside us – it expresses that we give Jesus credit for our salvation. It means that we have experienced the salvation of Christ who drew us from spiritual darkness into the light. It means that we are now different from the way we were before, and we have been given eonian life. We have been saved from error and blindness. “Saved” means RESCUED. It means that our faith has changed the way we perceive the world, and that

we trust Jesus enough to actually follow Him. Thus, by following Jesus we can enjoy the good, constructive things of life.

If we can honestly confess Jesus verbally, that means we believe in Him. And if we follow Him we won’t be lost – even if we stumble here and there. When we are following Christ, even if we occasionally make mistakes, He catches us by the hand and picks us up. We continue being a Christian. But, if we are NOT following Christ and we stumble, we are on our own. There is nobody there to pick us up. Salvation means we are no longer left on our own and lost.

Jesus will not shame or disappoint anyone who believes on Him. Paul says this is true for ANYONE who follows Jesus. Think about it logically. Jesus goes in the right direction. If you follow Him you will be going the right direction too – regardless who you are.

This doesn’t address the question of Israel’s covenants and promises which are unique and special with God. God’s dealings with Israel have been, and still are, special issues separate from His dealings with non-Israelites. The Bible speaks to Israel about that special relationship.

However, the Bible does not exclude other people from God’s plans and oversight. “Strangers” and “anyone” and “whosoever will” are included within God’s scope of mercy and salvation. Any people can choose to follow Christ. Paul says ANYONE can if they want to. Jesus knows the way. Any man who chooses to follow Him will be blessed and saved. He will be better educated, better blessed, better in every way than other men who don’t follow Christ.

The law is right, good and holy, but Israel didn’t understand it. They thought they could establish a righteousness of their own. Paul tells them they need to start over. He tells them to reevaluate, humble themselves, and follow Jesus ... who understands law.

The trouble was that many of them weren’t really abiding by the law. They were just saying they wanted to follow the law. But Paul overlooks that and says, “Fine, you want to follow the law? That’s admirable, but listen,

you’ve been doing it wrong. You need to follow Jesus Christ, because He understands the law. Anyone following Christ will do better than those that stumble along stubbornly on their own. Law won’t work without faith.

Paul’s former words, back in chapter eight of Romans, speaks to this point also:

*1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.*

Romans 8:1

Paul is NOT saying that the law is bad and should be abolished. No, he says that the law is good, but it needs help. The law can not do it all. Faith is needed. When man tries to enact law by himself it all goes sideways. What the law could not do because of the limits of the flesh, God did by sending His own son in the likeness of sinful flesh, and thereby exposing and condemning sin in the flesh.

So Christ offers life – something that the law cannot offer. Israel was rescued from their spiritual death by faith in Christ ... not by law. Paul is giving credit where credit is due. He’s saying: “I know that you are proud of your law and your traditions, but they haven’t served you well. You need more. You need faith in Christ.”

Paul has established the importance of faith. He has pointed out that faith comes before law. He wasn’t saying that law was not important, but that faith actually had more power and more capability than the law. That’s Paul’s position. Without faith, he says, even the law cannot have its correct work on the lives of men.

**QUESTION:** What about devotion to following God’s Law? Can that be considered having faith in Jesus Christ?

## ROMANS 10: 14-21 PRACTICING FAITH

Thus, how can they call upon whom they have not believed? and how can they believe in whom they have not heard? and how can they hear without someone announcing?

And how will they announce without being sent? As it is written, Beautiful are the feet of them that announce good news of good things!

But not all have obeyed the gospel. For Isaiah says, Lord, who believed what they heard from us?

Nonetheless, faith comes from hearing, and hearing from the word of Christ.

But I say, Have they not heard? Yes indeed. Their sound went out to all the land, and their words to the ends of the (Roman) domain.

But I say, Did not Israel know? First Moses says, I will provoke you to jealousy by that which is not a nation, and I will incite you to wrath by a nation that does not comprehend.

But Isaiah is bold, and says, I was found by them not seeking me; I was manifest to them that asked not of me.

But to Israel he says, All day long I stretched forth my hands to a disobedient and gainsaying people.

**F**AITH (in the correct object) begins by God sending someone to announce good things. Then the hearers of the word start to believe. It comes by hearing, by reading, or by some communication. Thus, you begin to develop faith.

Faith is born in the hearer through the hearing of the word. The sincere in Israel heard, and were affected by the good news of Christ's kingdom. The insincere ones heard also, but the message did not change them. They didn't react in the right way. The sincere ones, on the other hand, heard ... and the seed of life sprouted in them. They started to believe in Jesus who had been raised from the dead, and had ascended the throne to become their new King and the Husband of New Jerusalem. They received faith from that which they were hearing. They came to trust Christ, and their faith in Him grew.

Scriptures had told them of Jesus. He was their savior, and their new King ... according to Isaiah chapter 52:

*1. Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean.*

Isaiah 52:1

This is New Jerusalem, as explained in Rev. 21:27: "And no one may enter who is common (defiled), nor is working an abomination and a lie: only they who are written in the Lamb's book of life."

*2. Shake yourself from the dust; arise, and sit down, O Jerusalem: release the bands off your neck, O captive daughter of Zion.*

Isaiah 52:2

"Shake yourself from the dust" refers to the dust of the grave. In other words "rise up to life."

*3. For thus says Yahweh, You have sold yourselves for nothing; and you shall be redeemed without money.*

*4. For thus says the Lord Yahweh, My people went down previously into Egypt to sojourn there; and the Assyrian oppressed them without cause.*

*5. Now therefore, what have I here, says Yahweh, that my people is taken away for nothing? they that rule over them make them to howl, says Yahweh; and my name continually every day is blasphemed.*

*6. Therefore my people shall know my name: therefore they shall know in that day that I am He that does speak: behold, it is I.*

*7. How beautiful upon the mountains [upon the nations] are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that says to Zion, Your God reigns!*

Isaiah 52:3-7

Isaiah was prophesying the coming of the good news of Christ's reign ... brought to the nations of Israel.

*8. Your watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when Yahweh shall bring again Zion.*

*9. Break forth into joy, sing together, you waste places of Jerusalem: for Yahweh has comforted his people, he has redeemed Jerusalem.*

*10. Yahweh has made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.*

Isaiah 52:8-10

It is not Israel's righteousness that God is revealing to the nations. It is his own righteousness, and the righteousness of his Son, Jesus. Israel was never God's standard of righteousness. Rather, Israel was God's nation through which He would demonstrate his righteousness for the world to see. Those who knew this rejoiced. Those who didn't rebelled.

The salvation of Israel was a reflection of Yahweh's righteousness. Yahweh shows his righteousness through the way He saves Israel.

Paul asks: why is it that some Israelites found faith and others did not? Then he begins to answer that question.

Faith comes from hearing the words of Christ, yet some did not believe even though they heard. Here again, as we read this passage, the one thing that Paul doesn't want us to forget, is that it's not enough to be Israel; it's not enough to hear Christ's words; it's not enough to have the law. With all that you must also have FAITH. He says it over and over again.

You must have the "seed of promise" growing inside you. You must have more than a prescribed pedigree, and more than a connection with Israel. You must have something special inside of you. Some Israelites did, some didn't. Some believed and some didn't.

Verse 18 asks "*Have they not heard?*" This is a rhetorical question which presumes that, indeed, they HAVE heard. But Paul's suggestion is that it seems incredible that any Israelite could have actually heard the gospel and still not believe. Yet some were not converted, and thus they didn't believe.

In answer to the question "*have they not heard?*" Paul says, *yes "their sound went out to all the land, and their words to the ends of the (Roman) domain."* Paul says, "*Yes, the word went out and they heard.*" So then, what is the problem? Why don't they believe?

The answer is in verses 19 and 20.

You see, Paul says it is no new thing. This was not the first time Israel had heard the word of God and didn't react properly. Hadn't God spoken to Israel before? Yes. Moses spoke the word of God to Israel. Didn't Israel know then? Why didn't they believe then?

Isaiah, under the inspiration of holy spirit, spoke the word of God when he said He had held his hands out to people who weren't seeking Him. Therefore, it was not due to their merits that faith came to some of them in Paul's day. The credit was to God, who made Himself available to them even though they weren't looking for Him. That's salvation.

To illustrate, consider a small child running out into a street. He is not

aware of the potential danger. As he jumps from the curb into the street, he isn't thinking, "*Boy, I hope my parents stop me before I get run over by a truck.*" A small child doesn't know that much. He's ignorant of the dangers and consequences that he faces. If the child is to be saved it must be done aside from his own knowledge. This scenario equates, in principle, to the position Israel was in. Israel was childishly ignorant (willingly so) of the hole they had dug for themselves. God reached out to a nation that ignored Him. But Israel did find God ... albeit not by their own ability. The fact that they began finding their faith was due to God's persistence and grace. He provoked them and caused them to see Him even though they were not looking for Him. Israel found God in spite of themselves.

Israel was lost, off track, and separated from their God because she had lost faith in Him. Scripture says Israel became a disobedient and gainsaying people. Gainsaying comes in to play secondary to disobedience. Gainsaying is an English word translated from the Greek "antilegonta". It means to speak against or beside. In other words to circumvent or go around truth by making accusation against it. It is like an "ad hominem" argument where you avoid the points of fact by attacking the character or reputation of your opponent.

Israel's God reached out to them year after year. Israel's response was usually in the form of rebellion. They perverted and misused God's word.

To this very day many of our people (Israel) continue to pervert and misuse God's word. They build churches and worship pagan doctrines instead of learning the truth and following Christ. Most of our people still gainsay to justify their traditions and religions. That's what happens when Israel's faith gets separated from the true God.

**QUESTION:** Are you saying that no matter how hard the churches of the world try to "save" or convert people, many people will never get the faith?

## END OF ROMANS CHAPTER TEN

FOR ANSWERS AND NOTES SEE  
ANSWER SECTION.

## ROMANS CHAPTER TEN

### POINTS TO REMEMBER:

1. Paul is comparing law with faith. The purpose is to establish priority and order of importance. He does not suggest that we should choose one and reject the other. Under God both law and faith work together for the right outcome.
2. Israel's perennial problem had been self-righteousness. When God blessed them for their faith in Him, they would get self-righteous and assume that their blessings were earned by their own personal merits.
3. Before Jesus, Israel was lost (spiritually dead as in the prophecy of the dry bones in Ez. 37). The fact that Paul wanted to "save" Israelites ... showed that they were lost.
3. The intensity or amount of one's faith is not the factor that that makes faith work. Rather it is due to THE OBJECT upon which the faith is based. If the object of your faith is bogus, then your faith is bogus ... regardless of its intensity or amount. If, on the other hand, THE OBJECT is good and viable, then faith placed in it will be good and viable as well.
4. Because of the way man is created, he is unable to attain righteousness through law alone. Thus, God judges us by our FAITH in Him and his law. He imputes righteousness to man based upon faith ... knowing that faith leads to obedience. Jesus became our example and Savior by showing us how faith works, and by inspiring us to have faith in Him and in his Father.
5. "Salvation" as taught by the churches is different from the salvation taught in the Bible. Being "lost" is a matter of spiritual blindness, leading to sin, depravity, confusion, and ignorace. Jesus brought salvation to Israel by bringing EONIAN LIFE – the only way for man to see and grasp truth.

6. Faith begins by a message. A messenger is sent to announce good news. When we hear the good news, we develop faith in the message ... and in the One who sent the message. Israel had been erring by trusting in themselves instead of God. The good news ("gospel") was that they (Israel) were getting another chance to be forgiven and to learn to trust in their God.

### ANSWERS:

#### pg. 3

Faith means trust. Faith does not require certainty, but faith must be earned nonetheless. Thus, the viability of one's faith rests upon the object of that faith.

Skepticism is usually a healthy trait, and it is no sin to doubt. However, we should not doubt the object which earns our trust.

It is the object, therefore, that validates trust or doubt. That is the real crux of the matter. Some objects deserve trust, and some deserve doubt. It is incumbent upon us to sort those objects; to trust those that deserve trust, and doubt those that deserve doubt.

This is especially true regarding faith in Christ. We must not trust false christs and false gods. If we are lazy or inattentive, we may not know whether we are following the genuine Christ, or some counterfeit christ.

Too often people confuse faith with gullibility.

#### pg. 4

No. The law is not defective. Neither is man. But like man, law is limited. Both Man and Law were created with limits ... exactly the way God wants them. Our Heavenly Father wants us, his children, to trust Him and depend upon Him, and LOVE Him ... the same as any father wants. He created us to be his children ... not his equals. He made us able to sin, and to have

faith, and to love.

There is no "defect" in the law ... or in man.

Both law and man require faith in order to work correctly.

#### pg. 5

Yes, it is possible that devotion to God's law can indicate faith in Jesus ... IF the devotee recognizes that both the Father and the Son have the same law, and that Jesus did not abolish God's law, and that God's law cannot work correctly in our age without Jesus.

#### pg. 7

No. I'm not saying that churches are failing to convert people. I'm saying that the churches are, and have been, very successful in converting people by the millions. The problem is that they are converting people into PAGANS!

Churchgoers are religious, but church religion is NOT Christian. Churches practice various mixtures of Paganism. Typically when someone wants to become a Christian he ignorantly marches into the nearest church and gets converted into a pagan. It is pitiful!

It isn't as if the churches are trying, but failing. No, they are succeeding very well. The Church is triumphant! It has successfully undermined true Christian thought and values and replaced it with pagan thoughts and values. Churches have converted the once-Christian people of the west into practicing Pagans ... and the people don't even realize what is happening to them.

Churches are the main obstacles keeping our people, Israel, from learning and believing in the real Christ. They teach false christs and false gods.

The result is our people are being inoculated against the truths of the Bible, and prevented from seeing and holding on to the real faith of Christ.