

# Romans 10

written and compiled by Gary Kukis

**Romans 10:1–21**

**Jews, Romans and their relationship with God**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Romans 10:1–2](#)

[Romans 10:3–4](#)

[Romans 10:5–7](#)

[Romans 10:8–10](#)

[Romans 10:11–13](#)

[Romans 10:14–15](#)

[Romans 10:16–17](#)

[Romans 10:18–21](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Romans 10 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Romans, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

**Preface:** Paul continues to speak the mostly the gentiles in Rome (although there are certainly some Jews in this new local church); and he deals with many earth-shaking revelations in this chapter, like Christ is the end of the Law to all who believe; and there is no distinction between Jews and gentiles.

*Bible Summary: I grieve for my kinsmen. But not all Israel are Israel. God has mercy on whom he wills. Israel did not pursue righteousness by faith.<sup>1</sup>*

This should be the most extensive examination of Romans 10 available, where you will be able to examine in depth every word of the original text.

### Brief Overview:<sup>2</sup>

Date	Events	Historical Events	Rome
57 AD	Paul wrote 2Corinthians (from Macedonia); Romans (from Corinth) End of his 3 <sup>rd</sup> Missionary Journey Acts 20:1–21:14	Felix was the procurator of Judæa until A.D. 59, when Festus replaces him	Nero (54–68 A.D.)
Paul wrote the book of Romans in the Spring A.D. 58 in the home of Phoebe in Corinth (as per R. B. Thieme, Jr.) Wikipedia <sup>3</sup> suggests that Paul is in the home of Gaius in the mid to late 50s. Wikipedia provides an lengthy explanation as to why this epistle was written from Corinth.			

### Quotations:

### Outline of Chapter 10:

#### Preface Introduction

v. 1–  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.  
v.

#### Chapter Summary Addendum

<sup>1</sup> From <https://biblesummary.info/romans> accessed March 21, 2024.

<sup>2</sup> Light of World chart, from <https://www.lightofword.org/images/stories/teachings/Acts/timeline4.pdf>

<sup>3</sup> From [https://en.wikipedia.org/wiki/Epistle\\_to\\_the\\_Romans](https://en.wikipedia.org/wiki/Epistle_to_the_Romans) accessed May 9, 2024. Not that it really makes any difference, but I would tend to trust R. B. Thieme, Jr. on this.





<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>	
<a href="#">Beginning of Document</a>	<a href="#">Verse Navigation</a>	<a href="#">Introduction and Text</a>
<a href="#">First Verse</a>	<a href="#">Chapter Summary</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Exegetical Studies in Romans</a>	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

The links allow you to go back and forth between the definition and the first occurrence of this word. So, in some documents, where going back and forth is not as straightforward, here it is easy. One-click to get to the definition; and one click to get back where you were in the exegetical study.

In the book of Romans, this tends to be a long list.

Definition of Terms	
<b>Rebound</b> (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).

Some of these definitions are taken from  
<https://www.gotquestions.org/>  
<http://rickhughesministries.org/content/Biblical-Terms.pdf>  
<http://www.gbible.org/index.php?proc=d4d>  
<http://www.wordoftruthministries.org/terms-and-definitions/>  
<http://www.theopedia.com/>

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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**Introduction:** Romans 10 is one of the three chapters of Romans which specifically deals with the Jewish people and their history. Paul, a Jew, who quotes the Jewish Scriptures liberally as authoritative ten or eleven times in this chapter alone, is primarily evangelizing gentiles. He did not evangelize and then found the Roman church, but he needed to be in contact with them.

There are a lot of questions which needed to be addressed. Who are the Jews and who are the gentiles. Why is God, who used to speak directly to the Jewish people, now sending evangelists to principally gentile cities? What about the Scriptures? At this point, they are what we call the Old Testament; are they authoritative and to what degree for Jews and for gentiles? Romans 9–11 deal with questions like these.

Paul makes some of the most jaw-dropping points that can be made in this chapter of Romans. He says that the Jews are going about trying to establish their own righteousness. He writes that Christ is the end of the Law for all who believe in Him. Paul tells the Romans that there is no distinction between Jews and gentiles, as anyone who calls on the Lord will be saved.

Then Paul addresses the concept of righteousness and how do the Scriptures and the commandments relate to that.

At the end of this chapter, Paul addresses the great negative volition presently taking place in Israel.

A title or one or two sentences which describe Romans 10.

### **Titles and/or Brief Descriptions of Romans 10 (by Various Commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### **Brief, but insightful observations of Romans 10 (various commentators)**

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### **Fundamental Questions About Romans 10**

Some of these questions may not make sense unless you have read Romans 10. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel to Romans 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

### The Principals of Romans 10

**Characters**

**Biographical Material**

Characters	Biographical Material

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place. I may need to eliminate this one.

### The Places of Romans 10

**Place**

**Description**

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

### A Synopsis of Romans 10


Chapter Outline

Charts, Graphics and Short Doctrines

The ESV (capitalized) is used below:

### Outlines and Summaries of Romans 10 (Various Commentators)


Chapter Outline

Charts, Maps and Short Doctrines

The text of the verses was added in, using the ESV (capitalized).

### A Synopsis of Romans 10 from the Summarized Bible

--

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Romans 10 (edited).



## Chapter Outline

## Charts, Graphics and Short Doctrines

It is helpful to see what came before and what follows in a brief summary.

### The Big Picture (Romans 1–24)

Scripture	Text/Commentary
Romans 1	
Romans 2	
Romans 3A	
Romans 3B	
Romans 4A	
Romans 4B	
Romans 5A	
Romans 5B	

## Chapter Outline

## Charts, Graphics and Short Doctrines

#### Changes—additions and subtractions:

I began to include Benjamin Brodie's original expanded translation. Also, R. B. Thieme, Jr. did pretty much a complete corrected translation for the book of Romans, so that is included as well. These two translations could have been placed in the very literal category or in the expanded translation category (most Bible translations fall under more than one category).

I have begun to include two translations from doctrinal teachers: James Allen and Bill Puryear (when such are available).

I came across an odd translation called the *Revised Standard Version New Testament, Electronic Text Center, University of Virginia Library; Blue Line Bolded Text expanded corrected translations according to Col. R. B. Thieme Jr. or R. B. Thieme III.*<sup>4</sup> I took my translation by R. B. Thieme, Jr. directly from his series on Romans. What editor Dr. Frank P. Ferraro appears to have done is, simply replaced certain words and phrases in the RSV with words or phrases that Bob would have used. So, instead of *called*, Ferraro inserts the words *called or appointed and privileged*. He ends up with a translation which sounds very much like R. B. Thieme, Jr., but not something that R. B. Thieme, Jr. actually produced. I simply call this R. B. Thieme, Jr. trans2.

The Heritage Bible is not a Catholic translation so I to moved it to a new grouping.

I continue to avoid using corrections or clarifications in the literal translation, preferring instead to insert words which are not there in order to coincide with good English sense. So, instead of *they came to...*, I might instead write, *[Paul and Silas] came to...* In the past, I would have written, *they [that is, Paul and Silas] came to...* I believe that this provides a better flow for the reader.

<sup>4</sup> Link <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf>

I continue to place my nearly literal translation at the end of each verse and at the end of each passage. My paraphrase will also be placed at the end of every passage.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to write and assemble this document.

## Chapter Outline

## Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal translation:

**Brothers, indeed the desire of the heart of me and the prayer face to face with the God on behalf of them to salvation. For I keep on testifying to them that a zeal of God they keep having, but [it is] not according to full knowledge.**

Romans  
10:1–2

Kukis mostly literal translation:

**Brothers, indeed, [it is] the desire of my heart as well as [my] prayer to God on behalf of the [unsaved Jews] for [their] salvation. For I keep on testifying to them that they keep on having a zeal of God, but [it is] not according to a full [and complete] knowledge.**

Kukis paraphrase

**Fellow brothers in Christ, you know that it is the earnest desire of my for the salvation of my unbelieving Jewish brothers; and I pray often to God on their behalf. In fact, I keep on testifying to them that, whereas they have a zeal for God, it is not in accordance with a full knowledge of the truth.**

Here is how others have translated this verse:

### Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation<sup>5</sup> and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

<sup>5</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

### Ancient texts:

Westcott-Hort Text (Greek)	Brothers, indeed the desire of the heart of me and the prayer face to face with the God on behalf of them to salvation. For I keep on testifying to them that a zeal of God they keep having, but [it is] not according to full knowledge.
Complete Apostles' Bible	Brothers, the good pleasure of my heart and my supplication to God on behalf of Israel, is for their salvation. For I bear them witness that they have a zeal for God, but not according to knowledge.
Douay-Rheims 1899 (Amer.)	Brethren, the will of my heart, indeed and my prayer to God is for them unto salvation. For I bear them witness that they have a zeal of God, but not according to knowledge.
Holy Aramaic Scriptures <sup>6</sup> Original Aramaic NT <sup>7</sup>	. My brethren, the desire of my heart and my petition before God is on their behalf that they would have life. For I bear witness to them, that they do have zeal for God, but not by knowledge.
Lamsa Peshitta (Syriac)	.

Significant differences:

**English Translations:** I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

### Limited Vocabulary Translations:

Bible in Basic English	Brothers, my heart's desire and my prayer to God for them is, that they may get salvation. For I give witness of them that they have a strong desire for God, but not with knowledge.
Bible in Worldwide English	My brothers, with all my heart I want the Jews to be saved. And I ask God to save them. I can say this about them, they want very much to obey God. But they do not know the right way.
Easy English Easy-to-Read Version–2008	. Brothers and sisters, what I want most is for all the people of Israel to be saved. That is my prayer to God. I can say this about them: They really try hard to follow God, but they don't know the right way.

<sup>6</sup> From <https://theholyscriptures.weebly.com/>

<sup>7</sup> The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

<i>God's Word</i> <sup>TM</sup>	Brothers and sisters, my heart's desire and prayer to God on behalf of the Jewish people is that they would be saved.
Good News Bible (TEV)	I can assure you that they are deeply devoted to God, but they are misguided. My friends, how I wish with all my heart that my own people might be saved! How I pray to God for them! I can assure you that they are deeply devoted to God; but their devotion is not based on true knowledge.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible <sup>8</sup>	.
Contemporary English V.	Dear friends, my greatest wish and my prayer to God is for the people of Israel to be saved. I know they love God, but they don't understand what makes people acceptable to him. So they refuse to trust God, and they try to be acceptable by obeying the Law. V. 3 is included for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	My beloved brothers and sisters, the passionate desire of my heart and constant prayer to God is for my fellow Israelites to experience salvation. For I know that although they are deeply devoted to God, they are unenlightened.
Plain English Version <sup>9</sup>	.
UnfoldingWord Simplified T.	My fellow believers, what I greatly desire and what I pray to God earnestly for is that he will save my own people, the Jews. I declare truthfully about them that although they earnestly go after God, they do not understand how to go after him in the right way.
Williams' New Testament <sup>10</sup>	Brothers, my heart's good will goes out for them, and my prayer to God is that they may be saved. For I can testify that they are zealous for God, but they are not intelligently so.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	Brothers, certainly the good notion of my heart and the plea to God over them is for rescue. V. 2 will be placed with the next passage for context.
Common English Bible	.
Len Gane Paraphrase <sup>11</sup>	Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God but not according to full knowledge.

<sup>8</sup> The Casual English Bible is found here: <https://www.casualenglishbible.com/>

<sup>9</sup> From <https://www.bible.com/versions/2530-PEV-plain-english-version>

<sup>10</sup> William's New Testament - 1937 by Charles B. Williams.

<sup>11</sup> Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus. Aka the Welcome Bible.

- A. Campbell's Living Oracles Brethren, indeed my heart's desire and prayer to God for them, is, that they may be saved. For I testify to God for them, that they have a zeal for God; but not according to knowledge; for being ignorant of God's justification, and seeking to establish their own, they have not submitted to the justification which is of God. V. 3 is included for context.
- New Advent (Knox) Bible .
- NT for Everyone .
- 20<sup>th</sup> Century New Testament Brothers, my heart's desire and prayer to God for my People is for their Salvation. V. 2 will be placed with the next passage for context.

### Mostly literal renderings (with some occasional paraphrasing):

- An Understandable Version .
- Berean Study Bible .
- Christian Standard Bible .
- Conservapedia Translation .
- Revised Ferrar-Fenton<sup>12</sup> .
- Free Bible Version<sup>13</sup> My brothers and sisters, my heart's desire—my prayer to God—is for the salvation of the people of Israel! I can testify to their passionate dedication to God, but it's not based on knowing him as he truly is.
- The Heritage Bible .
- International Standard V ***The Person who Believes will be Saved***  
 Brothers, my heart's desire and prayer to God about the Jews [Lit. on behalf of them] is that they would be saved. For I can testify on their behalf that they have a zeal for God, but it is not in keeping with full knowledge.
- Lexham Bible ***The Righteousness of God through Faith in Christ***  
 Brothers, the desire of my heart and my prayer to God on behalf of them *is for their* salvation.  
 For I testify about them that they have a zeal for God, but not according to knowledge.
- Montgomery NT .
- NIV, ©2011 .
- Riverside New Testament BRETHREN, the desire of my heart and my prayer to God for them is for their salvation. For I bear them witness that they have a zeal for God, but not an intelligent one.
- Leicester A. Sawyer's NT .
- The Spoken English NT<sup>14</sup> .
- UnfoldingWord Literal Text .
- Urim-Thummim Version .
- Weymouth New Testament Brethren, the longing of my heart, and my prayer to God, on behalf of my countrymen is for their salvation. For I bear witness that they possess an enthusiasm for God, but it is an unenlightened enthusiasm.
- Wikipedia Bible Project My brothers and sisters, what my heart longs for, and what I plead God for, is their salvation. I can testify to their fervent dedication to God, but it is misplaced.
- Worsley's New Testament .

### Catholic Bibles (those having the imprimatur):<sup>15</sup>

<sup>12</sup> From <https://bazinta.com/index.php?t=RF>

<sup>13</sup> From [www.freebibleversion.org](http://www.freebibleversion.org) Copyright © 2011, Free Bible Ministry.

<sup>14</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

<sup>15</sup> Much as I have problems with many Catholic doctrines, over the past 30 or more years, they have given the imprimatur to many excellent Bible translations. Also, bear in mind, some people are in Catholic churches.

- Christian Community (1988)<sup>16</sup> **They tried to achieve their own perfection**  
 • My brothers and sisters, I wish with all my heart that the Jews be saved and I pray to God for them. I can testify that they are zealous for God, but this is not the way.  
 Acts 22:3  
 The **footnote** for this passage has been placed in the **Addendum**.
- New American Bible (2011) .  
 New Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible .  
 Eth Cipher Translation **BRETHREN**, my heart's desire and prayer to **Elohiym** for Yashar'el is, that they might be saved.  
 For I bear them record that they have a zeal of **Elohiym**, but not according to knowledge.
- Hebraic Roots Bible<sup>17</sup> Brethren, truly my heart's desire and prayer to YAHWEH on behalf of Israel is for it to be saved.  
 For I testify to them that they have zeal to YAHWEH, but not according to knowledge.
- Holy New Covenant Trans. Brothers, I pray to God that the Jewish people will be saved; that is my heart's desire. I tell you the truth: they have much enthusiasm for God but their enthusiasm is not based on knowledge!
- The Scriptures 2009 Truly brothers, my heart's desire and prayer to Elohim for Yisra'ël is for deliverance. For I bear them witness that they have an ardour for Elohim, but not according to knowledge.
- Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

- Accurate New Testament<sup>18</sup> Brothers The certainly Pleasure [of] the mine heart and The Request to the god for them {are} to saving [I] testify for [for] them for passion [of] god [They] have but not {him They have} in knowledge...
- Alpha & Omega Bible **BRETHREN, MY HEART'S DESIRE AND MY PRAYER TO THEOS** (*The Alpha & Omega*) **FOR THEM IS FOR THEIR SALVATION.**  
**FOR I TESTIFY ABOUT THEM THAT THEY HAVE A ZEAL FOR THEOS** (*The Alpha & Omega*), **BUT NOT IN ACCORDANCE WITH KNOWLEDGE** [only].
- Awful Scroll Bible Brothers, the well-supposition of *the sensibility of* my heart, and supplication with respects to God in behalf of Israel, is surely for its Deliverance.  
 For I bear them witness, certainly-of-what they hold a zeal for God, all the same not according to being knowledgeable-upon.
- Concordant Literal Version Indeed, brethren, the delight of my heart and my petition to God for their sake is for salvation."  
 For I am testifying to them that they have a zeal of God, but not in accord with recognition."
- exeGeses companion Bible **YISRA EL LACKING TRUST**  
 Brothers, indeed,

<sup>16</sup> From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

<sup>17</sup> There are two slightly different versions of the HRB. The basic text can be found as a **module** for the e-sword Bible. **Online**, there is nearly the same text, but with the addition of many footnotes.

<sup>18</sup> The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. [Www.lookhigher.com](http://www.lookhigher.com)

the well approving of my heart  
and petition to Elohim for Yisra El is to their salvation. V. 2 will be placed with the  
next passage for context.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
Achim b'Moshiach, the great tshuka (desire, longing) of my lev and my tefillah to  
Hashem is for the Yeshu'at Yisroel (salvation of Israel).

For I can be meid (provide testimony, attest) regarding them that they have a kinat  
Hashem (zeal for G-d), but not in accordance with saving binah and da'as.

Rotherham's Emphasized B.

Brethren! ||the delight of my own' heart, and my supplication God-ward, in their  
behalf|| are for salvation;

For I bear them witness, that they have ||a zeal for God||,—but not according to  
correct knowledge;...

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
Brothers, my heart's desire and [*fervent*] request to God is for the salvation of my  
fellow-Jews. [*See 9:3-4*].

For I can testify that they have an enthusiasm for God, but it is without [*true*]  
knowledge.

Benjamin Brodie's trans.<sup>19</sup>

Brethren [Christians], on the one hand, the desire of the mentality of my soul and  
my prayer face-to-face to God on their behalf [Israel in the flesh] is for deliverance  
[deliverance from hell and restoration to Palestine],

But on the other hand, I must testify against them [Israel in the flesh], for they have  
a zeal for God [to keep the law], but not according to complete knowledge [salvation  
by grace through faith is missing],...

The Expanded Bible  
Jonathan Mitchell NT

.  
Indeed, brothers (= family, or, fellow believers), the good thinking (pleasure;  
consuming desire; good will; delightful imagination) of my heart, and the request  
(plea; petition) [*directed*] toward (or: face to face with) God over them (or: for their  
sake) [*is; leads*] into deliverance (salvation; health and wholeness; restoration to  
their original state and condition) [*for them*].

For I am habitually testifying and giving evidence among them, because they  
continue possessing a zeal from God (or: For you see, I can repeatedly bear  
witness to and for them that they constantly hold God's zeal and they continuously  
have a boiling jealousy and hot aspiration concerning God), but however, not down  
from (or: on the level of and in accordance with) full and accurate experiential  
knowledge, recognition or insight (epi-gnosis).

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT<sup>20</sup>

<sup>19</sup> From [https://www.versebyverse.com/uploads/1/0/1/0/101034580/new\\_testament\\_translation\\_-\\_2022.pdf](https://www.versebyverse.com/uploads/1/0/1/0/101034580/new_testament_translation_-_2022.pdf)

<sup>20</sup> The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Wilbur Pickering's New T.

### Israel needs salvation

Brothers, my heart's desire and prayer to God for Israel is for their salvation. For I bear them witness that they have a zeal for God, but not according to full knowledge.

WEB — Messianic Edition .

### Literal, almost word-for-word, renderings:

A Faithful Version .

Analytical-Literal Translation Brothers [and sisters], indeed the desire of my heart and my petition, the [one] to God on behalf of Israel, is for salvation.  
For I testify about them that they have a zeal for God, **but** not according to full [or, true] knowledge.

Berean Literal Bible .

Bill Puryear translation<sup>21</sup>

Brethren, the desire of my heart and my prayer to God on behalf of them [Israel] [is] for [their] salvation.  
For I testify about them that they have a zeal for God, but not as a result of full-knowledge.

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

Brothers, my heart's desire and my request to God is for them, that they may be rescued. For I give them witness that they have a zeal for God, but not according to knowledge.

English Standard Version .

Far Above All Translation<sup>22</sup> .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

Brethren, indeed the delight of my heart and *my* supplication to God on behalf of Israel {i.e. the Jews}, is *\*for their* salvation.  
For\* I testify to them that they have a zeal of God, but not according-to full knowledge.

New American Standard B. .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation

Brethren, the motivation of my heart [right lobe] and my prayer to the God on behalf of them [Israel], is for their salvation.  
For I testify that they have a zeal for God but not as a result of knowledge of doctrine.

R. B. Thieme, Jr. trans<sup>23</sup>

Brethren, fellow believers in the Royal Family of God, now concentrate, on the one hand, the wish, earnest desire, or mental motivation of my Right Lobe of the Stream of Consciousness of the Soul and my prayer to or face to face with the God on behalf of them, unbelievers in Israel, even though they through their own negative volition have refused to believe in Jesus of Nazareth, The Christ, is for their

<sup>21</sup> From <http://www.amadorbiblestudies.org/Translations/index.html>

<sup>22</sup> Online: <http://www.faraboveall.com/> by Graham Thomason.

<sup>23</sup> From <https://www.angelfire.com/pa5/afg/Files/NTRSV.pdf> This appears to be the RSV NT with many words and phrases being replaced by words and phrases used by R. B. Thieme, Jr. and R. B. Thieme, III.



salvation. For, I, Paul, testify as witness with reference to the status quo of them, Jewish unbelievers, that they have a zeal for God, but not from or as a result of or in conformity with epignosis knowledge of Bible Doctrine in the Right Lobe of the Stream of Consciousness of the Soul.

Revised Geneva Translation .  
Ron Snider translation

Brethren, my heart's benevolent desire and my prayer to God for them is for their salvation. For I testify about them that they have a zeal for God, but not in accordance with knowledge.

Updated Bible Version 2.17 .  
A Voice in the Wilderness .  
Webster's Translation .  
World English Bible .  
Worrell New Testament .

### The gist of this passage:

1-2

Romans 10:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i> ]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, vocative	Strong's #80
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
mén (μέν) [pronounced <i>men</i> ]	<i>indeed, truly, certainly, surely, verily while, at the same time, pointing forward to something other than the thing or the one affirmed which is in opposition to it</i>	an affirmative or concessive particle; a conjunction	Strong's #3303
eudokia (εὐδοκία) [pronounced <i>you-dohk-EE-ah</i> ]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; nominative case	Strong's #2107
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
ἐμῆς emês	of me, mine (own), my	1 <sup>st</sup> person feminine singular, emphatic possessive personal; ablative/genitive case	Strong's #1699
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i> ]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, genitive/ablative case	Strong's #2588
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Romans 10:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced <i>hey</i> ]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
deêsis (δέησις) [pronounced <i>DEH-ay-sis</i> ]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine singular noun; nominative case	Strong's #1162
prós (πρός) [pronounced <i>prahç</i> ]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
ton (τόν) [pronounced <i>tahn</i> ]; also to (το) [pronounced <i>toh</i> ]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
hupér (ὑπέρ) [pronounced <i>hoop-AIR</i> ]	<i>above, over, beyond, across; for, regarding, on behalf of, for the sake of, instead of; in favor of, because of, on account of; as a substitute for</i>	preposition with the genitive case	Strong's #5228
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846
<i>On behalf of them</i> is found in the Westcott Hort text and Tischendorf's Greek text. Instead, Scrivener Textus Receptus and the Byzantine Greek text both have <i>on behalf of the Israel</i> .			
tou (τοῦ) [pronounced <i>tu</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
sôtêria (σωτηρία) [pronounced <i>soh-tay-REE-ah</i> ]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991

**Translation:** Brothers, indeed, [it is] the desire of my heart as well as [my] prayer to God on behalf of the [unsaved Jews] for [their] salvation.

When Paul addressed the people at Rome as *brothers*, he is referring to both Jewish and gentile believers.

In the previous chapter, he said, if possibly, he would be cut off from Christ that his unbelieving brothers might believe in Christ. This is the desire of his heart as well as His earnest prayer to God on their behalf.

Romans 10:1 Brothers, indeed, [it is] the desire of my heart as well as [my] prayer to God on behalf of the [unsaved Jews] for [their] salvation. (Kukis mostly literal translation)

Romans 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i> ]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3140
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
autois (αὐτοῖς) [pronounced <i>ow-TOIC</i> ]	<i>them, in them, by them; to them, for them; by means of them; with them; same</i>	3 <sup>rd</sup> person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
zêlos (ζήλος) [pronounced <i>DZAY-loss</i> ]	<i>heat; zeal; envy, jealousy, malice</i>	masculine singular noun, accusative case	Strong's #2205
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
echô (ἔχω) [pronounced <i>EHKH-oh</i> ]	<i>to have [and/or] hold; to own, to possess, to adhere to, to cling to</i>	3 <sup>rd</sup> person plural, present active indicative	Strong's #2192

**Translation:** For I keep on testifying to them that they keep on having a zeal of God,...

Paul recognizes the zeal and dedication of His Jewish brothers who have not believed in Jesus.

Romans 10:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ou (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
katá (κατά) [pronounced <i>kaw-TAW</i> ]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by, along</i>	preposition with the accusative case	Strong's #2596
epignôsis (ἐπίγνωσις) [pronounced <i>ehp-IHG-noh-sis</i> ]	<i>precise and correct knowledge; used in the NT of the knowledge of things ethical and divine; over and above knowledge, full knowledge</i>	feminine singular noun; accusative case	Strong's #1922

**Translation:** ...but [it is] not according to a full [and complete] knowledge. (Kukis mostly literal translation)

The problem is, their zeal for God is not connected to the true and real knowledge of Jesus Christ. They have some knowledge, but it is not a full and complete knowledge.

They should understand enough Old Testament to recognize that they are not saved.

Romans 10:2 For I keep on testifying to them that they keep on having a zeal of God, but [it is] not according to a full [and complete] knowledge. (Kukis mostly literal translation)

Romans 10:1–2 Brothers, indeed, [it is] the desire of my heart as well as [my] prayer to God on behalf of the [unsaved Jews] for [their] salvation. For I keep on testifying to them that they keep on having a zeal of God, but [it is] not according to a full [and complete] knowledge. (Kukis mostly literal translation)

Romans 10:1–2 Fellow brothers in Christ, you know that it is the earnest desire of my for the salvation of my unbelieving Jewish brothers; and I pray often to God on their behalf. In fact, I keep on testifying to them that, whereas they have a zeal for God, it is not in accordance with a full knowledge of the truth. (Kukis paraphrase)

For not knowing the of the God righteousness, and one's own they kept on seeking to establish, to the righteousness of the God they had not submitted to. For an end of law [is] Christ to everyone, to the one who keeps on believing.

Romans  
10:3–4

For, not knowing the righteousness of the God, they kept on seeking to establish their own, [as] they had not submitted to the righteousness of the God. For Christ is the end of [the] law to anyone who keeps on believing [in Him].

Because the unbelieving Jews did not fully understand the righteousness of God, they kept on trying to establish their own righteousness, as they had not actually submitted to the righteous requirements of God. For you see, Christ is the end of the Law to anyone who believes in Him.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	For not knowing the of the God righteousness, and one's own they kept on seeking to establish, to the righteousness of the God they had not submitted to. For an end of law [is] Christ to everyone, to the one who keeps on believing.
Complete Apostles Bible	For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believes.
Douay-Rheims 1899 (Amer.)	For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God. For the end of the law is Christ: unto justice to everyone that believeth.
Holy Aramaic Scriptures Original Aramaic NT	. For they have not known the righteousness of God, but they have sought to establish their own righteousness*, and therefore they have not submitted to the righteousness of God. For The Messiah is the consummation of The Written Law for righteousness to everyone who believes.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Because, not having knowledge of God's righteousness, and desiring to give effect to their righteousness, they have not put themselves under the righteousness of God. For Christ is the end of the law for righteousness to everyone who has faith.
Bible in Worldwide English	They did not know the way God makes people right with him. They tried to make themselves good people. So they did not obey Gods way to become right with him. Christ has made an end to the law as a way of getting right with God. Everyone who believes in him is put right with God.
Easy English Easy-to-Read Version–2008	. They did not know the way that God makes people right with him. And they tried to make themselves right in their own way. So they did not accept God's way of making people right. Christ ended the law so that everyone who believes in him is made right with God.
God's Word™	They don't understand how to receive God's approval. So they try to set up their own way to get it, and they have not accepted God's way for receiving his approval. Christ is the fulfillment of Moses' Teachings so that everyone who has faith may receive God's approval.
Good News Bible (TEV)	They have not known the way in which God puts people right with himself, and instead, they have tried to set up their own way; and so they did not submit themselves to God's way of putting people right. For Christ has brought the Law to an end, so that everyone who believes is put right with God.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	But Christ makes the Law no longer necessary for those who become acceptable to God by faith. V. 3 was placed with the previous passage for context.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	And since they've ignored the righteousness God gives, wanting instead to be acceptable to God because of their own works, they've refused to submit to God's faith-righteousness. For the Christ is the end of the law. And because of him, God has transferred his perfect righteousness to all who believe.
Plain English Version	.
UnfoldingWord Simplified T.	They do not know how God puts people right with himself. They want to put themselves right with God, so they do not accept what God wishes to do for them. The Messiah has perfectly obeyed the law in order to put everyone who believes in him right with God. So the law is no longer necessary.
Williams' New Testament	For they were ignorant of God's way of right standing and were trying to set up one of their own, and so would not surrender to God's way of right standing. For Christ has put an end to law as a way to right standing for everyone who puts his trust in Him.

#### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	You see, I am a witness for them that they have a passion for God, but not in line with a correct understanding; for being unaware of God's right way and looking to establish their own right way, they haven't placed themselves under God's right way. You see, <i>the Anointed King is the conclusion of the law for the right way to everyone who trusts</i> ; for Moses writes about the right way, the one from the law, <i>in Leviticus 18:5</i> , "The person doing these <i>things</i> will live in them." Vv. 2 & 5 are included for context.
Common English Bible	.
Len Gane Paraphrase	For without knowledge of God's [plan for] righteousness and seeking to establish their own righteousness, they have not submitted themselves to God's righteousness. For Christ is the perfect accomplishment of the law for righteousness for everyone who believes.
A. Campbell's Living Oracles	. for justification (v. 4 only)
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	For, in their ignorance of the Divine Righteousness, and in their eagerness to set up a righteousness of their own, they refused to accept with submission the Divine Righteousness. For Christ has brought Law to an end, so that righteousness may be obtained by every one who believes in him.

#### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

Free Bible Version	They don't understand how God makes us right with him, and they try to make themselves right. They refuse to accept God's way of making people right. For Christ is the fulfillment of the law. All those who trust in him are made right.
The Heritage Bible International Standard V	. For they are ignorant of the righteousness that comes from God while they try to establish their own, and they have not submitted to God's means to attain [The Gk. lacks means to attain] righteousness. For the Messiah [Or Christ] is the culmination [Or end] of the Law as far as righteousness is concerned for everyone who believes.
Lexham Bible Montgomery NT	. For because they were ignorant of God's righteousness, and sought to establish their own righteousness, they did not submit themselves to the righteousness of God. For to every believer Christ is an end of law as a means of righteousness.
NIV, ©2011 Riverside New Testament Leicester A. Sawyer's NT	. For I bear them witness that they have a zeal for God but not according to knowledge; for not knowing God's righteousness, and seeking to set up their righteousness, they have not submitted themselves to God's righteousness. For Christ is the end of the law for righteousness to every one that believes. V. 2 is included for context.
The Spoken English NT	Brothers and sisters, my heart's desire, and my plea to God for them, is for them to be saved. After all, I give them this: they have a zeal for God. But it's not really informed, because they don't know about God's <i>version</i> of right living. And in trying to set up their own <i>version</i> of right living, they haven't submitted to God's- because Christ is the completion of the Law, which leads to right living for everyone who believes. Vv. 1-4 in the Spoken English New Testament.
UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. Ignorant of the righteousness which God provides and building their hopes upon a righteousness of their own, they have refused submission to God's righteousness. For as a means of righteousness Christ is the termination of Law to every believer.
Wikipedia Bible Project	For since they do not understand God's way of making us right with him, and since they try to set themselves right their own way, they are not right with God. For Christ is the completion of the law, setting right everyone who trusts in him.
Worsley's New Testament	For being ignorant of the righteousness of God, and seeking to establish their own righteousness, they have not submitted themselves to the righteousness <i>which is</i> of God. For Christ is the end of the law, for righteousness to every believer.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They don't know God's way of right eous ness and they try to achieve their own righteousness: this is why they did not enter God's way of righteousness. For Christ is the aim of the Law and it is then that the believer reaches this righteousness. 2Cor 3:14; 1Tim 1:14; Phil 3:9 Gal 3:24; 2Cor 3:16; Heb 8:13
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible-1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
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Eth Cipher Translation	For they being ignorant of <b>Elohiym's</b> righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of <b>Elohiym</b> .
Hebraic Roots Bible	For <b>Mashiach</b> is the goal of the Torah for righteousness to everyone that believes. For being ignorant of the righteousness of YAHWEH, and seeking to establish their own righteousness, they did not submit to the righteousness of YAHWEH. For Messiah is the goal of the Torah for righteousness to everyone that believes.
Holy New Covenant Trans.	They ignored God's being right and tried to establish their own type of being made right. They did not put themselves under God's kind of being right. Christ is the completion of the law. Everyone who believes in Christ will be made right with God.
The Scriptures 2009	For not knowing the righteousness of Elohim, and seeking to establish their own righteousness, they did not subject themselves to <sup>a</sup> the righteousness of Elohim. For Messiah is the goal <sup>b</sup> of the 'Torah unto righteousness' to everyone who believes. <sup>a</sup> Or did not obey. <sup>b</sup> Or end purpose; not termination.
Tree of Life Version	.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...(Not) Understanding for the [of] the god right and the own right Seeking to stand [to] the right [of] the god not [Men] are subjected Result for [of] law {is} Christ to right [for] every the [man] believing...
Alpha & Omega Bible	FOR NOT KNOWING ABOUT THEOS' RIGHTEOUSNESS AND SEEKING TO ESTABLISH THEIR OWN, THEY DID NOT SUBJECT THEMSELVES TO THE RIGHTEOUSNESS OF THEOS ( <i>The Alpha &amp; Omega</i> ). FOR CHRIST IS THE END [of depending] UPON THE LAW FOR RIGHTEOUSNESS TO EVERYONE WHO BELIEVES.
Awful Scroll Bible	For not-knowing the Virtuousness of God, and seeking to place forth their own virtuousness, they are not being arranged-under the Virtuousness of God. For the Anointed One is the objective of the Law to Virtuousness, for everyone confiding.
Concordant Literal Version	For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteousness of God." For Christ is the consummation of law for righteousness to everyone who is believing.
exeGeses companion Bible	For I witness that they have a zeal of Elohim - but not according to knowledge: For, unknowing of the justness of Elohim and seeking to set their own justness, subjugate themselves not to the justness of Elohim. For Messiah is the completion/shalom of the torah to justness to everyone who trusts. V. 2 is included for context.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	For, having no saving da'as of the Tzidkat Hashem (the righteousness of G-d), and seeking to establish their own (that is, self-attained) they have not subjected themselves to the Tzidkat Hashem (righteousness of G-d 1:17; 3:5,21,25-26; 6:18). For Moshiach is the goal of the Torah as a means to being YITZDAK IM HASHEM, for all who have emunah.
Rotherham's Emphasized B.	For <Not knowing [God's] righteousness, And   their own   seeking to establish>   Unto the righteousness of God   have they not submitted; For Christ is [an end of law]   for righteousness  , unto every' one that believeth.



**Expanded/Embellished Bibles:***The Amplified Bible*

An Understandable Version

.  
 For they did not know about God's way of making people right with Himself, so they attempted to establish their own way. In doing this they did not submit to God's way for being made right with Him. So, Christ has brought an end to the law *[as a means]* of being made right with God for every person who believes *[in Him]*.

Brodie's Expanded Trans.

For being ignorant of God's righteousness, and by striving to establish their own righteousness [glory to themselves instead of God], they have not been obedient to the righteousness of God;  
 For Christ is the end of the law with reference to righteousness to each person who believes [Christians only].

The Expanded Bible

Jonathan Mitchell NT

.  
 For they, being continuously ignorant of God's Way pointed out (or: habitually failing to recognize the rightwisdom and fairness, which are God, and the right relationships from God in His covenant justice) and constantly seeking to establish (to set and make to stand) their own way pointed out (plan of rightness in relational dealings), were not placed under, and humbly aligned to, God's Way pointed out (or: subjected to God's just path and plan of fairness, or arranged under the rightwisdom from God [= brought into God's covenant participation]),  
 for you see, Christ [is] an end of Law (or: for Christ [is] Law's goal and destiny; for [the] Anointing [is] termination from [the] Law; for Christ [was the] final act of [the] Law) [leading] into the Way pointed out in fair and equitable dealings, and rightwisdom [covenant] relationships of justice, to, for and in everyone habitually trusting and believing (or: because Christ [entering] into the pointed-out Way – in everyone normally exercising faith with conviction, and with each person remaining loyal – [is; brings] Law's climax).

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

**Bible Translations with Many Footnotes:**

Lexham Bible

For ignoring the righteousness of God, and seeking to establish their own, [Some manuscripts have "their own righteousness"] they did not subject themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

The Spoken English NT

Wilbur Pickering's New T.

.  
 For they, failing to understand God's righteousness and seeking to establish their own righteousness, have not submitted to God's righteousness.

**How to be saved**

Now for everyone who believes into righteousness, Christ is the end of the law<sup>1</sup>  
 (1) That is, as a means of salvation.

WEB — Messianic Edition

For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God. For Messiah is the fulfillment [or, completion, or end] of the law for righteousness to everyone who believes.

**Literal, almost word-for-word, renderings:**

A Faithful Version	For they, being ignorant of the righteousness <i>that</i> comes from God, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ <i>is the end of works</i> of law for righteousness to everyone who believes.
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	For disregarding God's righteousness, and by seeking to establish their own righteousness, they have not been obedient to the righteousness of God. Because Christ [is] the termination of the Law resulting in righteousness to each one because he believes.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	For being ignorant of God's vindication, and seeking to establish their own vindication, they did not subject themselves to God's vindication. For the Anointed is the end {or goal} of the law for vindication to every one that trusts.
English Standard Version	.
Far Above All Translation	For they are ignorant of God's righteousness, and, seeking to establish their own righteousness, they have not submitted to God's righteousness. For Christ <i>is the objective of the law leading</i> to righteousness to everyone who believes.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	For* being ignorant of God's righteousness and the <i>Israel</i> seeking to establish its own righteousness, they did not subject themselves to the righteousness of God. For* Christ <i>is the end of the law</i> *for righteousness to everyone who believes.
New American Standard	.
New European Version	.
New King James Version	.
New Matthew Bible	.
NT (Variant Readings)	.
Niobi Study Bible	.
R. B. Thieme, Jr. translation	For not knowing the righteousness of God, and by seeking to establish their own righteousness, they have not been obedient to the righteousness of God. For Christ is the termination of the law with reference to righteousness to that one because he believes.
R. B. Thieme, Jr. trans2	For or as a result of not knowing or constantly being ignorant of the righteousness that comes from God, and by seeking to establish or confirm what does not exist to God, their very own Self Righteousness, they have not been obedient nor subordinate not submitting to authority and rejecting the gospel and God's righteousness. (They have not been obedient to the Righteousness of God) For the unique Jesus of Nazareth, The Christ in Hypostatic Union, is (ellipsis) the end, termination, fulfillment, completion, cessation of Codex II of the Mosaic Law with reference to righteousness, to each one because he believes.
Revised Geneva Translation	.
Ron Snider translation	Because they are ignorant about righteousness from God and because they are seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the Mosaic Law as a means for attaining righteousness to everyone who believes.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Translation	.
World English Bible	.

Worrell New Testament

**The gist of this passage:**

3-4

**Romans 10:3a**

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
agnoeô (ἀγνοέω) [pronounced ag-noh-EH-oh]	<i>being ignorant (of), not knowing (through lack of information or intelligence); not understanding, something unknown; erring or sinning through mistake, being wrong; by implication, ignoring</i>	masculine plural, present active participle, nominative case	Strong's #50
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
tên (τήν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
του (του) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
dikaiosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

**Translation:** For, not knowing the righteousness of the God,...

The unsaved Jews did not fully understand the righteous requirements of God. In fact, some of them actually ignored these righteous requirements (another meaning of this verb). All Jews, having a good understanding of the Mosaic Law should have also understood, "I am not meeting these requirements. I want to obey God, but I seem to be unable to. The Law is here, but I am way over here, far from it."

If anyone should have understood God's righteous requirements, it ought to be a Jewish person. Deep in his soul, he ought to be asking himself, "Why can't I come up to God's requirements? Why can't I meet His righteousness?"

## Romans 10:3b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
τὴν (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ίδιος (ἴδιος) [pronounced IH-dee-os]	<i>one's own, his own, her own; pertaining to (or belonging to) oneself; possibly as an adverb: privately, personally, separately</i>	feminine singular adjective; accusative case	Strong's #2398
Tischendorf's Greek text, Scrivener Textus Receptus and the Byzantine Greek text all add in the word <i>righteousness</i> .			
δικαιοσύνη (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
Whether this word is here or not is completely a non-issue, apart from emphasis. <i>Their own</i> is in desperate need of a noun to be affixed to. That has to be a feminine singular noun in the accusative case, which is <i>righteousness</i> . By leaving out this noun, Paul is not leaving it out, but underlining (or bolding) <i>their own</i> .			
It is my opinion that Paul left this word out, but it is, nevertheless, the only word that fits here, and so later, some copyist later added it (which is, admittedly, a rare thing for a copyist to do). This is one of the few times I go against the rule, <i>it is far more likely for text to drop out than for it to be added</i> .			
Interestingly enough, this is one place where even in the English, this verse stands on its own without the addition of the word <i>righteousness</i> . <b>For, not knowing the righteousness of the God, they kept on seeking to establish their own,...</b>			
ζήτησθε (ζητέω) [pronounced zay-TEH-oh]	<i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine plural, present active participle, nominative case	Strong's #2212
ἰστημι (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	aorist active infinitive	Strong's #2476

**Translation:** ...they kept on seeking to establish their own,...

You may be interested in the Greek exegesis above.

However, instead of trying to fully understand God's righteousness, the unregenerate Jews kept on trying to establish their own righteousness.

Romans 10:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1343
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
ouch (οὐχ) [pronounced ookh]	<i>no, not, nothing, none, no one</i>	negation; used before an aspirate	Strong's #3756
hupotassô (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>to [be] subordinate (to); reflexively to obey, to be under obedience (obedient), to put under, to subdue unto, to (be, make) subject (to, unto), to be (put) in subjection (to, under), to submit self unto</i>	3 <sup>rd</sup> person plural, aorist passive indicative	Strong's #5293

**Translation:** ...[as] they had not submitted to the righteousness of the God.

Submitting or being obedient to God's righteousness meant to believe in Jesus Christ. It meant to put their faith in the righteousness of God in Christ Jesus.

Romans 10:3 For, not knowing the righteousness of the God, they kept on seeking to establish their own, [as] they had not submitted to the righteousness of the God. (Kukis mostly literal translation)

The religious Jews were pursuing self-righteousness rather than God's righteousness.

Romans 10:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
telos (τέλος) [pronounced TEHL-oss]	<i>limit, conclusion, result, end; toll, custom</i>	neuter singular noun; nominative case	Strong's #5056
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 10:4			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; nominative case	Strong's #5547
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
dikaiousunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
panti (παντί) [pronounced pahh-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle; dative, locative or instrumental case	Strong's #4100

**Translation:** For Christ is the end of [the] law to anyone who keeps on believing [in Him]. (Kukis mostly literal translation)

Righteousness cannot be achieved by trying to keep God's laws. Righteousness could not be achieved with an imperfect attempt at meeting God's righteous requirements. But Christ is the end of the Law to anyone who believes in Him.

The person hearing the gospel should acknowledge, "God, I know I cannot be what I ought to be; and so I trust in Your Son and His righteousness." When we believe in Jesus Christ, His righteousness is given to us. Genesis 15:6.

Romans 10:4 For Christ is the end of [the] law to anyone who keeps on believing [in Him]. (Kukis mostly literal translation)

Romans 10:3–4 For, not knowing the righteousness of the God, they kept on seeking to establish their own, [as] they had not submitted to the righteousness of the God. For Christ is the end of [the] law to anyone who keeps on believing [in Him]. (Kukis mostly literal translation)

Romans 10:3–4 Because the unbelieving Jews did not fully understand the righteousness of God, they kept on trying to establish their own righteousness, as they had not actually submitted to the righteous requirements of God. For you see, Christ is the end of the Law to anyone who believes in Him. (Kukis paraphrase)

Romans 10:1–4 Fellow brothers in Christ, you know that it is the earnest desire of my for the salvation of my unbelieving Jewish brothers; and I pray often to God on their behalf. In fact, I keep on testifying to them that, whereas they have a zeal for God, it is not in accordance with a full knowledge of the truth. Because the unbelieving Jews did not fully understand the righteousness of God, they kept on trying to establish their own righteousness, as they had not actually submitted to the righteous requirements of God. For you see, Christ is the end of the Law to anyone who believes in Him. (Kukis paraphrase)

For Moses keeps on writing that the righteousness, the [righteousness which is] out from law, the man doing this will live in her. Now this, [the] out-from-faith righteousness—keeps on saying, “You should not speak in the heart of yours, Who will ascend into the heaven? (This is to bring Christ down). Or who will descend into the abyss? (This is to bring Christ up from deaths).”

Romans  
10:5–7

For you see, Moses keeps on communicating that the righteousness, the [righteousness which is] out from the Law, the man doing this will live in [the confines] of the law [lit., her]. But this, the out-from-faith righteousness—keeps on communicating, “You should not speak [this] in your heart: Who will ascend into heaven? (That is, to bring Christ down); or who will descend into the abyss? (That is, to bring Christ up from deaths).” (Leviticus 18:5 Deuteronomy 30:12b, 13b)

Moses, in the four books of the Torah, keeps on communicating the righteousness which is based upon the Law. He writes, The man choosing to live like this is under the demands of the Law. But there is a righteousness which is out from faith, and this righteousness keeps on communicating to us, “You should not think this in your right lobe: Who is able to ascend into heaven? (That is, to bring Christ down from there); or, who is able to descend into the abyss? (That is, to bring Christ up from His deaths).

Here is how others have translated this passage:

#### Ancient texts:

- Westcott-Hort Text (Greek) For Moses keeps on writing that the righteousness, the [righteousness which is] out from law, the man doing this will live in her. Now this, [the] out-from-faith righteousness—keeps on saying, “You should not speak in the heart of yours, Who will ascend into the heaven? (This is to bring Christ down). Or who will descend into the abyss? (This is to bring Christ up from deaths).”
- Complete Apostles Bible For Moses writes about the righteousness which is of the law, "That the man who does those things shall live by them."  
But the righteousness of faith says thus, "Do not say in your heart, 'Who shall ascend into heaven?' " (that is, to bring Christ down)  
or, " 'Who shall descend into the abyss?' " (that is, to bring up Christ from the dead).
- Douay-Rheims 1899 (Amer.) For Moses wrote that the justice which is of the law: The man that shall do it shall live by it.  
But the justice which is of faith, speaketh thus: Say not in thy heart: Who shall ascend into heaven? That is to bring Christ down;  
Or who shall descend into the deep? That is, to bring up Christ again from the dead.

Holy Aramaic Scriptures  
Original Aramaic NT

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For Moses wrote in this way of the righteousness which is in The Written Law: "Whoever shall do these things shall live in them."  
But the righteousness which is in faith says thus: "You shall not say in your heart, 'Who ascended to Heaven and sent down The Messiah?,' 'And who went down to The Abyss of Sheol\* and brought up The Messiah from among the dead?'"

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

For Moses says that the man who does the righteousness which is of the law will get life by it.  
But the righteousness which is of faith says these words, Say not in your heart, Who will go up to heaven? *that is, to make Christ come down:*  
Or, Who will go down into the deep? *that is, to make Christ come again from the dead:...*

Bible in Worldwide English

Moses wrote this: A man who obeys the law will live by it. But the holy writings also speak about those who are put right by believing: Do not say in your heart, "Who will go up into heaven?" (That means, Who will go up to heaven to bring Christ down?) Do not say, "Who will go down into the hole that has no bottom?" (That means, Who will go down to bring Christ up from the dead people?)

Easy English

Easy-to-Read Version–2008

.  
Moses writes about being made right by following the law. He says, "The person who obeys these laws is the one who will have life through them."  
But this is what the Scriptures say about being made right through faith: "Don't say to yourself, 'Who will go up into heaven?'" (This means "Who will go up to heaven to get Christ and bring him down to earth?")  
"And don't say, 'Who will go down into the world below?'" (This means "Who will go down to get Christ and bring him up from death?")

God's Word™

Moses writes about receiving God's approval by following his laws. He says, "The person who obeys laws will live because of the laws he obeys." However, Scripture says about God's approval which is based on faith, "Don't ask yourself who will go up to heaven," (that is, to bring Christ down). "Don't ask who will go down into the depths," (that is, to bring Christ back from the dead)..

Good News Bible (TEV)

Moses wrote this about being put right with God by obeying the Law: "Whoever obeys the commands of the Law will live."  
But what the scripture says about being put right with God through faith is this: "You are not to ask yourself, Who will go up into heaven?" (that is, to bring Christ down). "Nor are you to ask, Who will go down into the world below?" (that is, to bring Christ up from death).

J. B. Phillips

The Message

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

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Contemporary English V.	Moses said that a person could become acceptable to God by obeying the Law. He did this when he wrote, "If you want to live, you must do all that the Law commands." But people whose faith makes them acceptable to God will never ask, "Who will go up to heaven to bring Christ down?" Neither will they ask, "Who will go down into the world of the dead to raise him to life?"
Goodspeed New Testament The Living Bible New Berkeley Version New Living Translation The Passion Translation	. . . . . . . Moses wrote long ago about the need to obey every part of the law in order to be declared right with God: "The one who obeys these things must always live by them." But we receive the faith-righteousness that speaks an entirely different message: "Don't for a moment think you need to climb into the heavens to find the Messiah and bring him down, or to descend into the underworld to bring him up from the dead."
Plain English Version UnfoldingWord Simplified T.	. Moses wrote about people who tried to obey all of God's laws:" It is the people who have done perfectly the things that the law requires who will live forever." But those whom God puts right with himself because they trust in the Messiah— to them Moses says, "No one should try to go to heaven, "that is, in order to bring the Messiah down to us. Moses also says this to them:" No one should try to go down to where the dead are, "that is, in order to bring the Messiah back from the dead for us. [Kukis: These quotation marks here are all messtup.]
Williams' New Testament	For Moses says of the law-way to right standing with God that whoever can perform the law will live by it. But here is what the faith-way to right standing says, "Do not say to yourself, 'Who will go up to heaven?'" that is, to bring Christ down; or "'Who will go down into the depths?'" that is, to bring Christ up from the dead.

### Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version	. . . You see, <i>the Anointed King is the conclusion of the law</i> for the right way to everyone who trusts; for Moses writes about the right way, the one from the law, <i>in Leviticus 18:5</i> , "The person doing these <i>things</i> will live in them." But the right way from trust talks like this, "Don't say in your heart, 'Who will climb up into heaven?' (that is, to bring <i>the Anointed King</i> down) or, 'Who will climb down into the bottomless area?' (that is, to bring <i>the Anointed King</i> up from the dead)." V. 4 is included for context.
Common English Bible Len Gane Paraphrase	. For Moses describes the righteousness that comes from the law, "The person who does these things will live by them." But the righteousness which comes from faith puts it this way, "Don't say in your heart, 'Who will go up into heaven' (that is, to bring Christ down), or 'Who will go down into the abyss' (that is, to bring Christ up from the dead).
A. Campbell's Living Oracles New Advent (Knox) Bible NT for Everyone	. . . .

20<sup>th</sup> Century New Testament For Moses writes that, as for the righteousness which results from Law, 'those who practice it will find Life through it.' But the righteousness which results from faith finds expression in these words--'Do not say to yourself "Who will go up into heaven?"--which means to bring Christ down--' Or "Who will go down into the depths below?"--which means to bring Christ up from the dead.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	Moses wrote, "Whoever does what is right by obeying the law will live."* But the attitude of doing right that comes from trust says this: "Don't ask 'who'll go to heaven?' (asking to bring Christ down)," or "'who'll go to the place of the dead*?' (asking to bring Christ back from the dead)."
The Heritage Bible	.
International Standard V	.
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	. cosmos
Weymouth New Testament	Moses says that he whose actions conform to the righteousness required by the Law shall live by that righteousness. But the righteousness which is based on faith speaks in a different tone. "Say not in your heart," it declares, "'Who shall ascend to Heaven?'" --that is, to bring Christ down; "nor 'Who shall go down into the abyss?'" --that is, to bring Christ up again from the grave.
Wikipedia Bible Project	Moses wrote that whoever does what is right as the law defines, it will live. But right-doing that comes from trust says this: "Do not ask 'who will get to heaven?' (that brings Christ down)," or 'who will go to the underworld ?' (that brings Christ from the dead).
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses, indeed, speaks of becoming just through the Law; he writes: <i>The one who obeys the Law will find life through it.</i> But the righteousness coming from the faith says instead: <i>Do not say in your heart: Who will go up to heaven?</i> (because in fact Christ came down from there) or <i>who will go down to the world below?</i> (because in fact Christ came up from among the dead). Lev 18:5 Dt 9:4; 30:12
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
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Eth Cipher Translation	<p>For Mosheh describes the righteousness which is of the Torah, That the man which does those things shall live in them.          But the righteousness which is of faith speaks on this wise, Say not in your heart, Who shall ascend into heaven? (that is, to bring <b>Mashiach</b> down <i>from above</i>.)          Or, Who shall descend into the deep? (that is, to bring up <b>Mashiach</b> again from the dead.)</p>
Hebraic Roots Bible Holy New Covenant Trans.	<p>.          Moses wrote about the type of being made right which comes from the law: "A person who wants to find life by following these things must do the things that the law says."          But the kind of being made right which comes from faith says things like this: "You must not say this in your heart, 'Who will go up to heaven?' (This means to bring Christ down.) or, 'Who will go down to the bottomless pit?' (This means to bring Christ back from death)."</p>
The Scriptures 2009 Tree of Life Version	<p>.          For Moses writes about the righteousness that is based on Torah, "The man who does these things shall live by them."          But the righteousness based on faith speaks in this way: "Do not say in your heart, 'Who will go up into heaven?' (that is, to bring Messiah down), or, 'Who will go down into the abyss?' (that is, to bring Messiah up from the dead)."</p>

#### **Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament	<p>Moses for writes the right the [one] from the law for The Making them Man will live in them The but from faith Right so says not [You] may say in the heart [of] you Who? will ascend to the heaven This is christ {him} to lead or Who? will descend to the deep This is christ from [men] dead {him} to lead...</p>
Alpha & Omega Bible Awful Scroll Bible	<p>.          For Moses writes of the virtuousness that is of the Law, certainly-of-which, "The man doing them will live from-within them."          But the Virtuousness of the confidence speaks out the same-as-this, "You shall not say from-within the sensibility of your heart, 'Who will step-up into the expanse?' " (that-is to bring- the Anointed One -down), or "Who will step-down into the bottomless pit?" (that-is to bring- the Anointed One -out of the dead).</p>
Concordant Literal Version	<p>For Moses is writing of the righteousness which is of law, that a man who does the same shall be living in it."          Yet the righteousness of faith is saying thus: You may not be saying in your heart, Who will be ascending into heaven? - that is, to be leading Christ down -" or Who will be descending into the submerged chaos? - that is, to be leading Christ up from among the dead."</p>
exeGeses companion Bible	<p>For Mosheh scribes of the justness of the torah,          That the human doing them, lives in them.  <b>Leviticus 18:5</b>          And the justness of trust words thus,          Say not in your heart,          Who ascends to the heavens?          - that is, to bring Messiah:          or, Who descends to the abyss?          that is, to bring Messiah from the dead.</p>
God's Truth (Tyndale) Orthodox Jewish Bible	<p>.          For Moshe Rabbeinu writes with reference to the (accessibility of) Tzidkat Torah (righteousness which is from the Torah), "The man YA'ASEH OTAM VACHAI ("who does these things will live" by them VAYIKRA 18:5).</p>

Whereas the Tzidkat Emunah (righteousness which is from faith) speaks thus: "Do not say (looking for Messianic salvation being merited by superhuman attainments in works) in your lev, 'Who will go up into Shomayim?' (that is, to bring Moshiach down)?

Or 'Who will go down into the abyss?' (that is, to bring Moshiach up from the Mesim).

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

For Moses wrote [Lev. 18:5] about a person being made right with God by obeying the requirements of the Law of Moses, that he would gain [never ending] life for doing this.

But the [means of] being made right with God by faith [in Christ] is described in the Scripture this way [Deut. 30:12-13], "Do not ask yourself, 'Who will go up into heaven?'" (in order to bring Christ down [to earth]).

"And [do not ask yourself], 'Who will go down into the deep hole?'" (in order to bring Christ up from the dead). [Note: This "deep hole" probably refers to the unseen place of departed spirits, or possibly the grave. Being made right with God does not require something as difficult as bringing Christ down from heaven or up from the dead (which God had already done), but is within easy reach of everyone].

Brodie's Expanded Trans.

Even Moses described the righteousness which comes by means of the law, that [in Leviticus 18:5]: "The man who attempts to perform these things shall live by them [in the sphere of their operation]."

However, the righteousness by faith [from Codex II] warns in this manner [from Deut. 30:12]: "Do not say in the mentality of your soul: Who shall ascend into heaven [to obtain salvation]? That is, to bring Christ [as the Jewish Messiah] down to earth [to provide salvation]."

Or [from Deut. 30:13]: Who shall descend into the underworld [you don't have to die to obtain salvation]? That is, to bring Christ up from the dead [rejection of His resurrection] .

The Expanded Bible

Jonathan Mitchell NT

For Moses is writing [about] the way pointed out (the fair and equitable dealings and right relationship) [which is] out of the Law [= Torah; some MSS read: from the midst of law], that, "The person (human) doing (performing) the same things (or: these very things) will be constantly living (passing his existence; exercising functions of life) within them [some MSS: within it] (or: in them [or: it] he shall continue living and will be possessed of vitality)." [Lev. 18:5]

Yet the rightwised quality and condition (the being turned in the right direction in the Way pointed out; the fairness and equity; the justice and right relationship; also = covenant inclusion) from out of the midst of faith is constantly saying thus (is habitually speaking in this manner): "You should not say in your heart, 'Who will ascend (climb back up) into the Heaven (or: the sky; or: the atmosphere)?" – that is, to lead, convey, carry or bring Christ down;

Or, "'Who will descend (climb down) into the Deep (the Abyss)?" – that is, to lead, convey, carry or bring Christ back up again from out of the midst of dead ones.

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

The Voice

### Bible Translations with Many Footnotes:

Lexham Bible	For Moses writes about the righteousness that is from the law: “The person who does this [Some manuscripts explicitly state “these things ”] will live by it.” [A quotation from Lev 18:5] [Some manuscripts have “them”] But the righteousness from faith speaks like this: “Do not say in your heart, [A quotation from Deut 9:4] ‘Who will ascend into heaven?’ ” [A quotation from Deut 30:12] (that is, to bring Christ down), or “Who will descend into the abyss?” [A quotation from Deut 30:13] (that is, to bring Christ up from the dead).
NET Bible® New American Bible (2011) The Passion Translation Rotherham’s Emphasized B.	<p>For   Moses   writeth that—      &lt;As touching the righteousness that is by law&gt;        The man that hath done’ [it]   shall live thereby<sup>a</sup>;      Whereas   the righteousness by faith’    thus  speaketh—      Do not say in thy heart      Who shall ascend into heaven?<sup>b</sup>      That is To bring   Christ   down,      Or      Who shall descend into the abyss?<sup>c</sup>      That is To bring up   Christ from among the dead  ;...</p> <p><sup>a</sup> Lev. xviii. 5.  <sup>b</sup> Deu. xxx. 12 ff.  <sup>c</sup> Ap: “Abyss.”</p>
The Spoken English NT	<p>Now, as for the right living that comes out of the Law, Moses puts it this way:      The person who has lived right<sup>a</sup> will live because of it. But the right living that comes out of faith puts it like this:      Don’t say in your heart, “Who is going to go up into heaven?”      (That is, to bring Christ down.) And don’t say, “Who is going to go down into the abyss?”      (That is, to bring Christ up from among the dead.)</p> <p>a. Lit. “done it,” referring to living right, not to the Law, quoting Leviticus 18:5.</p>
Wilbur Pickering’s New T.	<p><b>How to be saved</b></p> <p>Now for everyone who believes into righteousness, Christ is the end of the law<sup>1</sup>—Moses writes about the righteousness that is from the law: “The person who does these things will live by them.”<sup>2</sup> But the righteousness that is from faith speaks like this: “Do not say in your heart, ‘Who will ascend into heaven?’”<sup>3</sup> (that is, to bring Christ down) “or, ‘Who will descend into the abyss?’”<sup>4</sup> (that is, to bring Christ up from the dead).</p> <p>(1) That is, as a means of salvation.      (2) See Leviticus 18:15.      (3) See Deuteronomy 30:12.      (4) See Deuteronomy 30:13. The ‘abyss’ here is presumably not the eschatological one.</p>
WEB — Messianic Edition	.
<b>Literal, almost word-for-word, renderings:</b>	
A Faithful Version	<p>For Moses wrote <i>concerning</i> the righteousness that <i>comes through</i> the law, "The man who has practiced those things shall live by them."      But the righteousness that <i>comes through</i> faith speaks after this manner: "Do not say in your heart, 'Who shall ascend up to heaven?' " (that is, to bring Christ down)      "Or, 'Who shall descend into the abyss?' " (that is, to bring Christ up from among the dead.)</p>
Analytical-Literal Translation	For Moses writes [about] the righteousness, the [one] by the Law, "The person having done them [i.e. all the commandments of the Law] will live by them." [Lev 18:5]

But the righteousness by faith speaks in this way, "You shall not say in your heart, 'Who will ascend to heaven?' (that is, to bring Christ down) [Deut 30:12] or, "Who will descend into the bottomless pit [or, abyss]?" (that is, to bring Christ up from [the] dead). [Deut 30:13]

Berean Literal Bible  
Bill Puryear translation  
C. Thomson updated NT  
Charles Thomson NT  
Context Group Version

For Moses describes the vindication which is from the law, That the man who does those things shall live by them.

But the vindication which is from trust speaks in this way, Don't say in your heart, Who shall ascend into the sky? (that is, to bring the Anointed down:) or, Who shall descend into the abyss? (That is, to bring the Anointed up from the dead.)

English Standard Version  
Far Above All Translation  
Green's Literal Translation  
James Allen translation  
Legacy Standard Bible  
Literal New Testament  
Literal Standard Version  
Modern English Version  
Modern Literal Version 2020

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For\* Moses writes about the righteousness from the law, 'The man who has practiced them will be living in them.' {Lev 18:5 Ezek. 20:11}

But the righteousness from faith says thus, 'You should not say in your heart, Who will be ascending into heaven?' (This is: to lead Christ down.) Or, 'Who will be descending into the abyss?' (This is: to lead Christ up from among the dead.)

New American Standard  
New European Version  
New King James Version  
New Matthew Bible  
NT (Variant Readings)  
Niobi Study Bible  
R. B. Thieme, Jr. translation

You see, Moses wrote [Leviticus 18:5] about the righteousness which is by means of the law: **The man who does it shall live by it.**

But the righteousness which is by means of faith communicates in this manner, **Do not think in your right lobe, Who shall ascend into heaven.** [Deuteronomy 30:12] That is, to bring Christ down from heaven.

Or, **Who shall descend into the abyss [Sheol or Hades]?** This is the implication, to bring Christ up from the dead.

R. B. Thieme, Jr. trans2

For you see, Moses wrote about the Self Righteousness which is based on or by means of the law (Lev 18:5) "the man or person believer or unbeliever who does it, keeps the law, over a period of time MUST live or stand by it (Morality as client nation function under the Laws of Divine Establishment). But the righteousness which is by means of faith gives expression, communicating from the past in this manner, (Deut 30:12) "Do not think in the Right Lobe of the Stream of Consciousness of your Soul, Who will ascend into heaven?" (that implies and means, to bring Christ down from heaven to do salvation again) or "Who shall descend into the abyss of Sheol or Hades the realm of the dead (Amos 9:2)?" (that is the implication, to bring Christ up from the dead to rise again).

Revised Geneva Translation  
Ron Snider translation

For Moses writes about the righteousness that comes from the source of the Mosaic Law; "the man who has done them will live by them". But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND

INTO HEAVEN?' (that is, to bring Christ down), or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

**The gist of this passage:**  
 5-7

Romans 10:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Mōseus/Mōsês/ Mōusês (Μωσεύς/ Μωσής/Μωϋσής) [pronounced <i>moce- YOOÇ, moh-SACE, mao-SACE</i> ]	<i>drawing out</i> ; transliterated <i>Moses</i>	masculine singular proper noun	Strong's #3475
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
graphô (γράφω) [pronounced <i>GRAF- oh</i> ]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #1125
hóti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
dikaïosunê (δικαιοσύνη) [pronounced <i>dih-kai- oh-SOON-ā</i> or <i>dik-ah- yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537

Romans 10:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction, Torah</i>	masculine singular noun; genitive/ablative case	Strong's #3551

**Translation:** For you see, Moses keeps on communicating that the righteousness, the [righteousness which is] out from the Law,...

Moses keeps on communicating through the Scriptures. He is not currently writing the Scriptures, obviously; but the Scriptures continue to communicate his writing. This is another way of saying that Moses' writings are inspired. They were not simply meaningful at that time, but the continue to be.

There is a righteousness which is out from the Law. The believers and unbelievers in Israel could continue to reveal the righteousness of God by living in accordance with the Law given them and written by Moses. This did not make them righteous before God, but it gave them a righteousness among the peoples of the earth. Even today, no religion is so filled with truth and righteousness.

However, salvation, in the Old Testament as well as in the New, is gained by exercising faith in Christ. That was true even before Moses, when Abraham believed in the Revealed God (Genesis 15:6).

Romans 10:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
poieô (ποιέω) [pronounced poi-EH-oh]	<i>doing, making, constructing, producing; accomplishing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i>	masculine singular, aorist active participle; nominative case	Strong's #4160
anthrôpos (ἄνθρωπος) [pronounced ANTH-row-poss]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
zaô (ζάω) [pronounced DZAH-oh]	<i>to live, to be alive; to enjoy life; to breathe, to have soul life</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #2198
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
autê (αὐτῇ) [pronounced ow-TAY]	<i>her, it; to her, for her, by her, with her; same</i>	3 <sup>rd</sup> person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846



**Translation:** ...the man doing this will live in [the confines] of the law [lit., her].

If a person depends upon the Law and not upon God, then that is all he has. He is under the confines of the Law. And if he failed to keep the smallest point of Law, he is condemned by the Law.

Romans 10:5–7 For you see, Moses keeps on communicating that the righteousness, the [righteousness which is] out from the Law, the man doing this will live in [the confines] of the law [lit., her]. (Leviticus 18:5) (Kukis mostly literal translation)

Anyone seeking to be righteous before God was unable to attain this through the Law. Any failure at all meant that he has not attained God's righteousness.

Romans 10:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dé (δέ) [pronounced deh]	now, then; but, moreover, and, also; namely, to wit	post-positive conjunctive particle	Strong's #1161
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
pistis (πίστις) [pronounced PIHS-tihs]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; genitive/ablative case	Strong's #4102
dikaïosunê (δικαιοσύνη) [pronounced dih-kai-oh-SOON-ā or dik-ah-yos-OO-nay]	(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness	feminine singular noun; nominative case	Strong's #1343
hoútô (οὕτω) [pronounced HOO-toh]; also hoútôs (οὕτως) [pronounced HOO-tohç]	this one; thus; so, in this manner, in this way; accordingly; therefore	demonstrative adverb	Strong's #3779
légô (λέγω) [pronounced LEH-goh]	to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** But this, the out-from-faith righteousness—keeps on communicating,...

There is a righteousness which is out from faith. That righteousness keeps on communicating the truth, just as Moses keeps on communicating the truth.

Romans 10:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #2036
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
anabainô (ἀναβείνω) [pronounced ahn-ahb-El-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #305
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

**Translation:** ...“You should not speak [this] in your heart: Who will ascend into heaven?”

We cannot think within our minds, Who will ascend into heaven? Who, on the basis of law-righteousness can ascend into heaven? No one can.

## Romans 10:6c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
Spelled τοῦτ' here. Although the nominative and accusative are spelled the same, this word cannot be matched to <i>Christ</i> because they are not the same gender.			
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
katagô (κατάγω) [pronounced kat-AG-oh]	<i>to lead down, to bring [down, forth]; to bring [a vessel from deep water to the land]; to be brought (down) in a ship, to land, touch at</i>	aoist active infinitive	Strong's #2609

**Translation:** (That is, to bring Christ down);...

Can you go up into heaven, based upon law-righteousness, and bring Christ down? We do not have anything inherent in us which allows us to do this.

Romans 10:6 **But this, the out-from-faith righteousness—keeps on communicating, “You should not speak [this] in your heart: Who will ascend into heaven? (That is, to bring Christ down);... (Deuteronomy 30:12b) (Kukis mostly literal translation)**

## Romans 10:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save, except; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
katabainô (καταβαίνω) [pronounced kat-ab-ah'ee-no]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 <sup>rd</sup> person singular, future (deponent) middle indicative	Strong's #2597
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Romans 10:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i> ]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
abussos (ἄβυσσος) [pronounced <i>AHB-oos-soss</i> ]	<i>bottomless (pit), unbounded, the abyss, the deep; an immeasurable depth; a very deep gulf or chasm</i>	feminine singular noun, accusative case	Strong's #12

**Translation:** ...or who will descend into the abyss?

Maybe we lack the faith-righteousness to ascend into heaven, but can we descend into the abyss?

Romans 10:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced <i>TOO-toh</i> ]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
Spelled τοῦτ' here. Although the nominative and accusative are spelled the same, this word cannot be matched to <i>Christ</i> because they are not the same gender.			
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
Christos (χριστός) [pronounced <i>krees-TOHSS</i> ]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; accusative case	Strong's #5547
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i> ]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
anagô (ἀνάγω) [pronounced <i>an-AG-oh</i> ]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	aorist active infinitive	Strong's #321

**Translation:** (That is, to bring Christ up from deaths)." (Leviticus 18:5 Deuteronomy 30:12b, 13b) (Kukis mostly literal translation)

Jesus died twice on the cross. But we cannot somehow, in our law-righteousness, be able to go down into the abyss and find Him and bring Him up from deaths.

Romans 10:7 ...or who will descend into the abyss? (That is, to bring Christ up from deaths).” (Deuteronomy 30:13b) (Kukis mostly literal translation)

Romans 10:5–7 For you see, Moses keeps on communicating that the righteousness, the [righteousness which is] out from the Law, the man doing this will live in [the confines] of the law [lit., her]. But this, the out-from-faith righteousness—keeps on communicating, “You should not speak [this] in your heart: Who will ascend into heaven? (That is, to bring Christ down); or who will descend into the abyss? (That is, to bring Christ up from deaths).” (Leviticus 18:5 Deuteronomy 30:12b, 13b) (Kukis mostly literal translation)

Remember the context for all of this: Christ is the end of the Law to all who believe. (Romans 10:4)

Romans 9–11 are parenthetical. They are all about the Law, all about Moses, all about the Jews and all about the gentiles. The Roman believers were clearly interested in this aspect of their faith.

In my own personal studying and writing, I worked on 15 or 20 books in the Old Testament even before I cracked open the New Testament to work on that. I went to the Old Testament as a born again believer, as one who had believed in Jesus Christ, but I understood that we have a foundation, and that foundation involves the Law, Moses, the Old Testament and the Jewish people.

Romans 10:5–7 Moses, in the four books of the Torah, keeps on communicating the righteousness which is based upon the Law. He writes, The man choosing to live like this is under the demands of the Law. But there is a righteousness which is out from faith, and this righteousness keeps on communicating to us, “You should not think this in your right lobe: Who is able to ascend into heaven? (That is, to bring Christ down from there); or, who is able to descend into the abyss? (That is, to bring Christ up from His deaths). (Kukis paraphrase)

Vv. 8–13 is pretty much a single unit. I divided it into two parts. However, in many translations, v. 11 is tied closely to v. 10 (and I represented that as such below).

**But what does it keep on saying? Near you the word keeps on being in the mouth of you and in the heart of you. This keeps on being the word of the faith, which we keep on proclaiming, that if you might acknowledge the word in the mouth of you that Lord, Jesus [is], and you might believe in the heart of you that the God, Him, wakened out from deaths, you will be saved. For by a heart, one keeps believing to righteousness, then by a mouth one keeps acknowledging to salvation.**

Romans  
10:8–10

**But what do [the Scriptures] keep on affirming? The proclamation keeps on being near you, in your mouth and in your heart. This keeps on being the proclamation of faith, which we keep on proclaiming, that if you acknowledge this proclamation with your mouth that Jesus [is] Lord and that you might believe with your heart that the God raised Him from deaths, [then] you will be saved. For with the heart, one keeps on believing resulting in righteousness and with the mouth, one keeps on acknowledging [these things] resulting in salvation. (Deuteronomy 30:14a)**

**But what do the Scriptures keep on telling us? This proclamation of Scripture is always near to you. It is in your mouth and it is in your heart. This keeps on being the proclamation of faith—the proclamation which we keep on affirming, that if you acknowledge this word with your mouth, that Jesus is Lord and that you believe in your right lobe that God the Father raised him from deaths, then you will be saved. For it is with the heart that one believes, resulting in righteousness. And it is by the mouth that one acknowledges all these things, resulting in salvation.**

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	But what does it keep on saying? <b>Near you the word keeps on being in the mouth of you and in the heart of you.</b> This keeps on being the word of the faith, which we keep on proclaiming, that if you might acknowledge the word in the mouth of you that Lord, Jesus [is], and you might believe in the heart of you that the God, Him, wakened out from deaths, you will be saved. For by a heart, one keeps believing to righteousness, then by a mouth one keeps acknowledging to salvation.
Complete Apostles Bible	But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we proclaim): that if you confess with your mouth the Lord Jesus and you believe in your heart that God has raised Him from the dead, you shall be saved. For with the heart one believes resulting in righteousness, and with the mouth one confesses, resulting in salvation.
Douay-Rheims 1899 (Amer.)	But what saith the scripture? The word is nigh thee; even in thy mouth and in thy heart. This is the word of faith, which we preach. For if thou confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation..
Holy Aramaic Scriptures Original Aramaic NT	. But what does it say? "The answer is near your mouth and your heart." This is the word of the faith that we preach. And if you will confess with your mouth Our Lord Yeshua, and you will believe in your heart that God has raised him from the dead, you shall have life. For the heart that believes in him is made right, and the mouth that confesses him has life.
Lamsa Peshitta (Syriac)	.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	But what does it say? The word is near you, in your mouth and in your heart: that is, the word of faith of which we are the preachers: Because, if you say with your mouth that Jesus is Lord, and have faith in your heart that God has made him come back from the dead, you will have salvation: For with the heart man has faith to get righteousness, and with the mouth he says that Jesus is Lord to get salvation.
Bible in Worldwide English	But what do the holy writings say? They say, The word is near you, in your mouth and in your heart. That means, the word to believe which we tell people. If you say with your mouth that Jesus is Lord, and if you believe in your heart that God has raised Christ from death, you will be saved. A person believes with his heart, and he is made right with God. He speaks with his mouth and so is saved from his wrong ways.
Easy English Easy-to-Read Version–2008	. This is what the Scripture says: "God's teaching is near you; it is in your mouth and in your heart." It is the teaching of faith that we tell people. If you openly say, "Jesus is Lord" and believe in your heart that God raised him from death, you will be saved. Yes, we believe in Jesus deep in our hearts, and so we are made right with God. And we openly say that we believe in him, and so we are saved.
<i>God's Word™</i>	However, what else does it say? "This message is near you. It's in your mouth and in your heart." This is the message of faith that we spread. If you declare that Jesus

Good News Bible (TEV)	is Lord, and believe that God brought him back to life, you will be saved. By believing you receive God's approval, and by declaring your faith you are saved. What it says is this: "God's message is near you, on your lips and in your heart"--- that is, the message of faith that we preach. If you confess that Jesus is Lord and believe that God raised him from death, you will be saved. For it is by our faith that we are put right with God; it is by our confession that we are saved.
J. B. Phillips	.
<i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	All who are acceptable because of their faith simply say, "The message is as near as your mouth or your heart." And this is the same message we preach about faith. So you will be saved, if you honestly say, "Jesus is Lord," and if you believe with all your heart that God raised him from death. God will accept you and save you, if you truly believe this and tell it to others.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But the faith-righteousness we receive speaks to us in these words of Moses: "God's living message is very close to you, as close as your own heart beating in your chest and as near as the tongue in your mouth." And what is God's "living message"? It is the revelation of faith for salvation, which is the message that we preach. For if you publicly declare with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will experience salvation. The heart that believes in him receives the gift of the righteousness of God—and then the mouth gives thanks to salvation.
Plain English Version	.
UnfoldingWord Simplified T.	But instead, those who believe in the Messiah can say what Moses wrote: "You can find out about God's message very easily. You can speak about it and think about it." This is the message that we proclaim: People must believe in the Messiah. This message is that if anyone of you confirms that Jesus is Lord, and if you truly believe that God raised him from the dead, he will save you. If people believe these things, God will put them right with himself. And for those who state publicly that Jesus is Lord— God will save them.
Williams' New Testament	But what does it say? "God's message is close to you, on your very lips and in your heart"; that is, the message about faith which we preach. For if with your lips you acknowledge the fact that Jesus is Lord, and in your hearts you believe that God raised Him from the dead, you will be saved. For in their hearts people exercise the faith that leads to right standing, and with their lips they make the acknowledgment which means salvation.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But what does it say? "The statement is near you, in your mouth and in your heart," that is, the statement of the trust that we speak publicly about, that if you

acknowledge in your mouth that the Master is Jesus and trust in your heart that God got Him up from the dead, you will be rescued. You see, with the heart, He is trusted for the right way, but with the mouth, He is acknowledged for rescue; for the Old Testament writing says *in Isaiah 28:16*, Everyone "who trusts based on Him won't be shamed." V. 11 is included for context.

Common English Bible  
Len Gane Paraphrase

.  
Well what does it say? The word is near you, [even] in your mouth and heart, that is, the word of the faith, which we preach: that if you will publicly confess with your mouth the Lord Jesus and will believe in your heart that God has raised him from the dead, you will saved. For with the heart one believes, resulting in righteousness, and with the mouth publicly confessing that one is saved.

A. Campbell's Living Oracles

But what does it say? (The word is near you—in your mouth, and in your heart; that is, the word of faith which we preach:) that if you will openly confess with your mouth, that Jesus is Lord, and believe with your heart that God raised him from the dead, you shall be saved. (For with your heart man believes to justification: and with your mouth confession is made to salvation.)

New Advent (Knox) Bible  
NT for Everyone

20<sup>th</sup> Century New Testament

.  
No, but what does it say? 'The Message of Faith' which we proclaim. For, if with your lips you acknowledge the truth of the Message that JESUS IS LORD, and believe in your heart that God raised him from the dead, you shall be saved. For with their hearts men believe and so attain to righteousness, while with their lips they make their Profession of Faith and so find Salvation.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version

Berean Study Bible

Christian Standard Bible

Conservapedia Translation

Revised Ferrar-Fenton Bible

Free Bible Version

.  
What Scripture actually says is: "The message is very close to you—it's in your mouth and in your heart."\* In fact it's this message based on trust that we're presenting. For if you declare that you accept Jesus as Lord, and you are convinced in your heart that God raised him from the dead, then you will be saved. Your trust in God makes you right, and your declaration of accepting God saves you. As Scripture says, "Those who trust in him will not be disappointed."\*

The Heritage Bible

But what does it say? The spoken word is near you, in your mouth, and in your heart, that is, the spoken word of faith which we preach, Det 30:14

That if you will confess in your mouth the Lord Jesus, and shall believe in your heart that God raised him out of the dead, you will be saved,<sup>9</sup>

Because in the heart one believes into righteousness, and in the mouth confession is made into salvation,...

International Standard V

This extensive [footnote](#) will be placed in the [Addendum](#).

But what does it say? "The message is near you. It is in your mouth and in your heart." [Deut 9:4; 30:12-14] This is the message about faith that we are proclaiming: If you declare with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. For one believes with his heart and is justified, and declares with his mouth and is saved.

Lexham Bible

Montgomery NT

.  
But what does it say? The word is near thee, even in thy mouth and in thy heart. That is the very word of faith which we preach; Confess with your mouth "Jesus is Lord," and believe in your heart that God actually raised him from the dead, and you



	will be saved. For with the heart man believes unto righteousness, and with the mouth confession is made unto salvation.
NIV, ©2011 Riverside New Testament	. But what does it say? "The word is near you, in your mouth and in your heart" — that is, the word of faith which we are proclaiming, that if you confess with your mouth the Lord Jesus and believe in your heart that God raised him from the dead you will be saved. For with the heart a man believes and becomes righteous, and with the mouth he confesses and attains salvation.
Leicester A. Sawyer's NT The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version Weymouth New Testament	. . . . But what does it say? "The Message is close to you, in your mouth and in your heart;" that is, the Message which we are publishing about the faith--that if with your mouth you confess Jesus as Lord and in your heart believe that God brought Him back to life, you shall be saved. For with the heart men believe and obtain righteousness, and with the mouth they make confession and obtain salvation.
Wikipedia Bible Project	What it actually says is: "The message is right by you—in your mouth and in your heart." It is the message of believing trust that we are presenting, for if you will personally say you accept Jesus as Lord, and are convinced in your heart that God raised him from the dead, then you will be saved. It is in your heart that you trust in God to make you right, and with your mouth you declare God's salvation.
Worsley's New Testament	.
<b>Catholic Bibles (those having the imprimatur):</b>	
Christian Community (1988)	True righteousness coming from faith also says: The word of God is near you, on your lips and in your hearts. This is the message that we preach, and this is faith. You are saved if you confess with your lips that Jesus is Lord and in your heart you believe that God raised him from the dead. By believing from the heart, you obtain true righteousness; by confessing the faith with your lips you are saved. Dt 30:14 Acts 2:36; 1Cor 12:3; Phil 2:11
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.
<b>Jewish/Hebrew Names Bibles:</b>	
Complete Jewish Bible Eth Cipher Translation	. But what says it? The word is nigh you, even in your mouth, and in your heart: that is, the word of faith, which we preach; That if you shall confess with your mouth <b>Adonai Yahusha</b> , and shall believe in your heart that <b>Elohiym</b> has raised him from the dead, you shall be saved. For with the heart man believes unto righteousness; and with the mouth confession is made unto yeshu`ah.
Hebraic Roots Bible	But what does it say? "The Word is near you, in your mouth and in your heart" (that is, the Word of faith which we proclaim) (Deut. 30:12-14) Because if you confess the Master Yahshua with your mouth, and believe in your heart that YAHWEH raised Him from the dead, you will be saved. For the heart which believes in Him shall be declared righteous, and the mouth that confesses Him shall live.
Holy New Covenant Trans.	But what does it say? "The message is near you; it is in your mouth and in your heart." This refers to the message about faith which we teach. If you confess with your mouth that "Jesus is Lord" and if you believe in your heart that God raised

The Scriptures 2009	<p>Jesus from death, you will be saved. To become right with God, a person believes with his heart. Declaring it openly, that person comes into safety from danger. But what does it say? <b>“The word is near you, in your mouth and in your heart”</b> <u>Deuteronomy 30:14</u> – that is, the word of belief which we are proclaiming: That if you confess with your mouth the Master עֲשׂוּהי and believe in your heart that Elohim has raised Him from the dead, you shall be saved. For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved.</p>
Tree of Life Version	<p>Because the Scripture says, <b>“Whoever puts his trust in Him shall not be put to shame.”</b> <u>Isaiah 28:16</u>. V. 11 is included for context. But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith that we are proclaiming: 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. For with the heart it is believed for righteousness, and with the mouth it is confessed for salvation.</p>

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	<p>...but what? [He] says near you The Word is in the mouth [of] you and in the heart [of] you This is The Word [of] the faith which [We] proclaim for if [You] may profess in the mouth [of] you lord jesus and [You] may believe in the heart [of] you for The God him raises from [men] dead [You] will be saved [in] heart for [He] is believed to right [by] mouth but [He] is professed to saving...</p>
Alpha & Omega Bible	<p>BUT WHAT DOES IT SAY? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART,” THAT IS, THE WORD OF FAITH WHICH WE ARE PREACHING, †(Deuteronomy 30:12 to Deuteronomy 30:14) THAT IF YOU CONFESS WITH YOUR MOUTH JESUS AS LORD, AND BELIEVE IN YOUR HEART THAT THEOS (<i>The Alpha &amp; Omega</i>) RAISED HIM FROM THE DEAD, YOU WILL BE SAVED; FOR WITH THE HEART A PERSON BELIEVES, RESULTING IN RIGHTEOUSNESS, AND WITH THE MOUTH HE CONFESSES, RESULTING IN SALVATION. †(These are all necessary components of salvation just like water baptism &amp; taking Communion on Passover are also.) [Kukis: Some translations will have incorrect footnotes and commentary.]</p>
Awful Scroll Bible	<p>However, what speaks it out? "The Word is near you, from-within your mouth and from-within the sensibility of your heart", that= -same -is the Word of the confidence which we proclaim, certainly-of-which if- you -shall, be considered-together by-within your mouth the Lord Jesus, and shall confide from-within the sensibility of your heart, certainly-of-which, God raises Him out of the dead, you will be preserved sound! For with the sensibility of the heart, there is being confidence to Virtuousness, and with the mouth, there is being considerations-together to Deliverance.</p>
Concordant Literal Version	<p>But what is it saying? Near you is the declaration, in your mouth and in your heart - that is, the declaration of faith which we are heralding" that, if ever you should be avowing with your mouth the declaration that Jesus is Lord, and should be believing in your heart that God rouses Him from among the dead, you shall be saved." For with the heart it is believed for righteousness, yet with the mouth it is avowed for salvation."</p>
exeGeses companion Bible	<p>But what words it? The rhema is near you - in your mouth and in your heart: that is, the rhema of trust, that we preach;</p>

Deuteronomy 30:12-14

so that whenever you profess Adonay Yah Shua  
in your mouth

and trust in your heart

that Elohim raised him from the dead,

you become saved.

For with the heart, trust is to justness;

and with the mouth, profession is to salvation.

God's Truth (Tyndale)  
Orthodox Jewish Bible

.  
But what does it say? "The Dvar is near you, in your MOUTH and in your HEART  
" [DEVARIM 30:14]. That is, the Dvar of Emunah which we proclaim.

Because if you make hoda'ah (confession) "with your PEH" of Adoneinu Yehoshua,  
and have emunah "in your LEV" that G-d raised him from the Mesim, you will be  
delivered.

For with the "heart" one has emunah unto being YITZDAK IM HASHEM and with the  
"mouth" hoda'ah is made unto Yeshu'at Eloheinu.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

.  
But what does the Scripture say [about being made right with God]? [Deut. 30:14  
says], "The message of God is near you [i.e., it is not difficult to comprehend]. It is  
on your lips and in your heart." This is the message of faith [in Christ] which we  
[apostles] preach. So, if you profess with your lips that Jesus is Lord and believe  
with your heart that God raised Him from the dead, you will be saved. For a person  
believes [in Christ] with his heart in order to be made right with God, and he makes  
a profession with his lips in order to be saved.

Brodie's Expanded Trans.

By contrast, what does it say [in Deut. 30:14]? "The message [salvation by grace  
through faith] is near you [not in heaven or hell], in your mouth and in the mentality  
of your soul," that is, the message of faith [gospel] which we are proclaiming,  
Namely, if you acknowledge with your mouth [experiential activity] Jesus as Lord  
[deity of Christ], and of course [as a positional prerequisite] believe in the mentality  
of your soul [faith] that God raised Him from among the dead [resurrection], you will  
be continually saved [temporal & eternal]. For you see, by means of the mentality  
of the soul it [the resurrection] is believed resulting in imputed righteousness  
[positional, justification], and by means of the mouth it [deity of Christ] is  
acknowledged resulting in salvation [experiential, sanctification]..

The Expanded Bible  
Jonathan Mitchell NT

.  
But rather, what is He (or: it) saying? "The result of the flow (the gush-effect; or: the  
saying; the declaration; that which is spoken; the speech) is (or: exists) near you –  
within your mouth and within your heart!" [Deut. 30:11-14] – that is, the effect of the  
gush from The Faith (or: the result of the flow which is the saying that pertains to  
the conviction of trust; the effect of the flux and movement of the Faith; or: that  
which is spoken which is trust; or: the speech and declaration which comes from  
faith, trust, reliance and fidelity) which we are habitually announcing publicly  
(proclaiming extensively),

namely that whenever you can speak the same saying (or: agree) in your mouth,  
that "Jesus Christ [is] Lord" (or: so that if at any time you would confess in your  
mouth the declaration that Jesus [is] Lord [with other MSS: because if ever you  
should suddenly avow in your own mouth, "Lord Jesus!"]) and would believe within  
your heart (= trust and have confidence in the core of your being) that God raised  
(or: arouses and awakens) Him forth from out of the midst of dead folks, you will

proceed being delivered (healed and made whole; kept safe; rescued; saved; restored to your original state and condition).

You see, in (or: by; with) [the] heart (= core of your being) it is progressively believed and trusted (or: a person is made loyal and given confidence) [leading] into rightwisdom (justice; a turn in the right direction with equitable dealings and right relationships with the Way pointed out; also = covenant inclusion and participation), yet by (or: in; with) [the] mouth the same thing is being repeatedly said (or: it is agreed and habitually confessed and professed) [leading] into the midst of a deliverance (a rescue; salvation; health and wholeness).

P. Kretzmann Commentary .  
 Syndein/Thieme .  
 Translation for Translators .  
 The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

But what does it say? “The word is near to you, in your mouth and in your heart” [A quotation from Deut 30:14] (that is, the word of faith that we proclaim), that [Or “because”] if you confess with your mouth “Jesus is Lord” and believe in your heart that God raised him from the dead, you will be saved. For with the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation.

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham’s Emphasized B.

But what saith it?

||Near thee|| is [the declaration],

||In thy mouth, and in thy heart||,—<sup>d</sup>

That is, The declaration of the faith, which we proclaim:—

That <if thou shalt confess the declaration, with thy mouth—

That Jesus is ||Lord||,

And shalt believe, with thy heart—

That ||God|| raised him from among the dead>

||Thou shalt be saved||;—

For ||in heart||<sup>e</sup> it is to be believed unto righteousness,

And ||by mouth||<sup>f</sup> it is to be confessed unto salvation.

<sup>d</sup> Refer ver. 6 f.

<sup>e</sup> NB: “heart” and “mouth,” here contrasted; not “heart” and “head”—a distinction of which the Bible knows nothing.

<sup>f</sup> Refer previous.

The Spoken English NT

No, what it says is:

The word is right near you!

It’s on your lips and in your heart.<sup>b</sup>

That’s the word about faith that we’re preaching:

that<sup>c</sup> if you openly acknowledge Jesus as Lord with your lips, and you believe in your heart that God raised him from among the dead, you’ll be saved.

Because a person believes in Jesus with their heart, which leads to being found innocent.<sup>d</sup> And they openly acknowledge Jesus with their lips, which leads to salvation.

After all, scripture says,

No one who believes in him will ever be ashamed.<sup>e</sup> v. 11 is included for context.

c. Or “...preaching. Because.”

d. Or “which leads to right living”; traditionally: “which leads to righteousness,” or “which leads to justification.” See “Bible Words,” under “justify, justification.”

e. Isaiah 28:16.

Wilbur Pickering's New T.	f. Lit. "between Jew and Greek." So what <u>does</u> it say? "The message is near you, in your mouth and in your heart" <sup>5</sup> (that is, the message of faith that we proclaim): That if you confess with your mouth, "Jesus is Lord", and believe in your heart that God raised Him from the dead, you will be saved. Because with the heart one believes into righteousness, and with the mouth one promises <sup>6</sup> into salvation. (6) This refers to a solemn commitment made publicly.
WEB — Messianic Edition	.

### Literal, almost word-for-word, renderings:

A Faithful Version	.
Analytical-Literal Translation	But what does it say? "The word is near you, in your mouth and in your heart—that is, the word of the faith which we are preaching, [Deut 30:14] that if you confess with your mouth the Lord Jesus, and believe in your heart that God raised Him from [the] dead, you will be saved! For with the heart it is believed to righteousness, and with the mouth it is confessed to salvation.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	.
Context Group Version	But what does it say? The word is near you, in your mouth, and in your heart: that is, the word of trust, which we proclaim: because if you shall confess with your mouth the Lord Jesus, and shall trust in your heart that God raised him from the dead, you shall be rescued: for with the heart man trusts vindication; and with the mouth confession is made to rescue.
English Standard Version	.
Far Above All Translation	But what does it say? "The word is near to you, in your mouth and in your heart," – that is, the word of faith which we proclaim, that if you confess <i>the</i> Lord Jesus with your mouth, and believe in your heart that God raised him from <i>the</i> dead, you will be saved. For <i>one</i> believes with the heart <i>leading</i> to righteousness, and confesses with <i>the</i> mouth leading to salvation. For the scripture says, "No-one who believes in him will be ashamed." V. 11 is included for context.
Green's Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	But what does it say? "The saying is near you—in your mouth, and in your heart": that is, the saying of the faith that we preach; that if you may confess with your mouth that Jesus [is] LORD, and may believe in your heart that God raised Him out of the dead, you will be saved, for with the heart [one] believes to righteousness, and with the mouth is confession made to salvation; for the Writing says, "Everyone who is believing on Him will not be ashamed," for there is no difference between Jew and Greek, for the same Lord of all [is] rich to all those calling on Him, for "Everyone who, if he may have called on the Name of the LORD, will be saved.". Vv. 8–13 in the LSV.
Modern English Version	.
Modern Literal Version 2020	But what does it say? 'The declaration is near you, in your mouth and in your heart.' {Deu 30:12-14?} This is the declaration of the faith which we are preaching: that if you confess the Lord Jesus in your mouth and if you believe in your heart that God raised him up from the dead, you will be saved; for* it is believed in the heart toward righteousness and it is confessed with the mouth toward salvation.
New American Standard	.

New European Version .  
 New King James Version .  
 New Matthew Bible .  
 NT (Variant Readings) .  
 Niobi Study Bible .  
 R. B. Thieme, Jr. translation

But what does it [faith-righteousness in contrast to works-righteousness by keeping the Law] say? [Deuteronomy 30:14] The message [salvation through faith in Christ] is near you [closer than the law], in your mouth and in your right lobe; that is, the message of faith, which we proclaim.

Vv. 9–10 are all about Old Testament salvation.

Namely if you confess [make a statement to God, acknowledge, admit, concede] with your mouth Jesus as Lord, and if you will believe in your right lobe that God has raised him from the dead [the principle is the resurrection is the basis of evangelizing the Jew, it is the greatest approach to the Jew. The resurrection is historical, it demonstrates from Old Testament eschatology the actual fact, the reality, that Messiah would die and that Messiah would be resurrected], you will be saved. For by means of the right lobe mankind believes resulting in imputed righteousness; and by means of the mouth mankind makes a statement to God about salvation.

R. B. Thieme, Jr. trans2

But what does the imputed faith Righteousness of God in contrast to works of Self Righteousness say? (Deut 30:14) the message of faith salvation in the gospel of imputed Righteousness of God through faith in Jesus of Nazareth, The Christ alone (is) near to you that is as an individual closer than the law, in your mouth and in your Right Lobe of the Stream of Consciousness of the Soul (that is or this implies, the message of faith which we {myself and Moses and all the prophets} proclaim); Namely, if you will understand and candidly state, declare, agree, admit, concede, acknowledge, making a legal statement to our judge GOD, with your mouth Jesus as Lord (the result of salvation), maybe you will and maybe not, and here is the source of faith, in fact if you will believe, maybe you will and maybe you will not, with your Right Lobe of the Stream of Consciousness of the Soul that God the Father and God the Holy Spirit raised him from the dead, you will be saved. For you see, by means of the Right Lobe of the Stream of Consciousness of the Soul IT is believed expressed as faith perception resulting in imputed Absolute Righteousness from God, and by means of the mouth salvation IT is acknowledged, confessed, ceded, to a statement of fact FOR salvation, or by a statement can be made to God about salvation. OR For by means of the Right Lobe of the Stream of Consciousness of the Soul mankind believes resulting in imputed Righteousness of God and by means of the mouth mankind makes a statement to God about that salvation.

Revised Geneva Translation .  
 Ron Snider translation

But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART "-- that is, the word of the faith which we proclaim, because if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

Updated Bible Version 2.17 .  
 A Voice in the Wilderness .  
 Webster's Translation .  
 World English Bible .  
 Worrell New Testament .

**The gist of this passage:**  
 8-10

Romans 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ti (τί) [pronounced <i>tee</i> ]	<i>in whom, by whom, to what [one], in which, how; whether, why, what</i>	neuter singular interrogative pronoun; accusative case	Strong's #5101
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** But what do [the Scriptures] keep on affirming?

Bear in mind that the context is Romans 9–11, where Paul discusses the Jews, the gentiles, the Law and salvation by faith in Jesus Christ.

At no time does Paul denigrate the Old Testament Scriptures or indicate that these are strictly the Jewish Scriptures or that we in the Church Age are somehow beyond them. Paul continually quotes the Hebrew Scriptures as authoritative; as the Word of God.

Romans 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
engus (ἐγγύς) [pronounced <i>eng-GOOÇ</i> ]	<i>near (literally or figuratively, of place or time); at hand, near (at hand, unto), ready, imminent, soon to come to pass</i>	adverb of nearness	Strong's #1451
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
to (τό) [pronounced <i>toh</i> ]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i> ]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487
esti (ἐστί) [pronounced <i>ehs-TEE</i> ] or estin (ἐστίν) [pronounced <i>ehs-TIN</i> ]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

Romans 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toē]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

**Translation:** The proclamation keeps on being near you, in your mouth and in your heart.

In the previous passage, Paul talked about going into the heavens to bring Christ down or going down into the abyss to bring Christ up. But there is no necessity to do that. The word or the proclamation keeps on being in your mouth and in your heart. In this immediate passage (vv. 8–10), Paul will mention the mouth three times and the heart three times. That is how close the word or the proclamation is to each one of us. This proclamation is the way of salvation.

Romans 10:8a-b **But what do [the Scriptures] keep on affirming?** The proclamation keeps on being near you, in your mouth and in your heart. (Kukis mostly literal translation)



Romans 10:8c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touto (τοῦτο) [pronounced TOO-toh]	<i>this, this one, this thing, that (thing)</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
Spelled τοῦτ' here. Although the nominative and accusative are spelled the same, this word cannot be matched to <i>Christ</i> because they are not the same gender.			
esti (ἐστί) [pronounced ehs-TEE] or estín (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
pistis (πίστις) [pronounced PIHS-tihs]	<i>faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction</i>	feminine singular noun; genitive/ablative case	Strong's #4102
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
kêrussô (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	1 <sup>st</sup> person plural, present active indicative	Strong's #2784

**Translation:** This keeps on being the proclamation of faith, which we keep on proclaiming,...

The message of salvation keeps on being the word of faith, which Paul and his crew keep on proclaiming.

Romans 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754

## Romans 10:9a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eán (ἐάν) [pronounced eh-AHN]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437
By itself, but especially in combination, this word is translated <i>whatever</i> (which appears to be primarily a Pauline usage, as far as I can tell).			
homologeô (ὁμολογέω) [pronounced ho-moh-loh-GEH-oh]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #3670
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; nominative case	Strong's #4487
en (ἐν) [pronounced en]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toe]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Romans 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous ( Ἰησοῦς ) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

**Translation:** ...that if you acknowledge this proclamation with your mouth that Jesus [is] Lord...

*Acknowledge* is the word *homologeō* (ὁμολογέω) [pronounced *ho-moh-loh-GEH-oh*]. It means, *to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise*. Strong's #3670.

There are a number of acknowledgments which lead us to salvation. We can proclaim that Jesus is Lord (obviously, it is not the words but the thinking behind it what is efficacious). We understand that Jesus is the ultimate authority in life.

Romans 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
pisteúō (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	2 <sup>nd</sup> person singular, aorist active subjunctive	Strong's #4100
en (ἐν) [pronounced <i>en</i> ]	<i>in, into, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tē (τῇ) [pronounced <i>tay</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδιά) [pronounced <i>kahr-DEE-uh</i> ]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
sou (σου) [pronounced <i>sow</i> ]	<i>of you, your, yours; from you</i>	2 <sup>nd</sup> person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hōti (ὅτι) [pronounced <i>HOH-tee</i> ]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced <i>hoh</i> ]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Romans 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i> ]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
auton (αὐτόν) [pronounced <i>ow-TAHN</i> ]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846
egeirō (ἐγείρω) [pronounced <i>ehg-Ī-row</i> ]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-)rise (again, up), to stand, to take up</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1453
ek (ἐκ) [pronounced <i>ehk</i> ]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekroi (νεκροί) [pronounced <i>nehk-ROY</i> ]	<i>deaths, dead ones (actually or spiritually), deceased ones; corpses</i>	masculine plural adjective; genitive/ablative case	Strong's #3498
sōzō (σώζω) [pronounced <i>SOHD-zoh</i> ]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	2 <sup>nd</sup> person singular, future passive indicative	Strong's #4982

**Translation:** ...and that you might believe with your heart that the God raised Him from deaths, [then] you will be saved.

We can believe in our right lobes, our thinking, that God raised Jesus up from deaths. That is salvation.

Romans 10:8c–9 This keeps on being the proclamation of faith, which we keep on proclaiming, that if you acknowledge this proclamation with your mouth that Jesus [is] Lord and that you might believe with your heart that the God raised Him from deaths, [then] you will be saved. (Kukis mostly literal translation)

I must make clear that, when we hear the gospel message, it is not a complete Christology. It will not contain every important fact about salvation. The Holy Spirit makes enough of the gospel message real, and when we believe that, we are saved. This is the salvation which we cannot lose. This gospel message may not include the fact that Jesus is our Lord. It may not include the fact that God raised Jesus from the dead. It may be that somehow, through Jesus Christ, God has saved us—and we know precious little beyond this fact. That is enough for salvation. We may hear more and believe more, but knowing everything about salvation, or even a lot about salvation is not necessary for salvation. However, we will learn more, ideally speaking, after salvation. That is dependent upon have positive volition toward God's plan.

Romans 10:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kardia (καρδία) [pronounced <i>kahr-DEE-uh</i> ]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
pisteúô (πιστεύω) [pronounced <i>pis-TOO-oh</i> ]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #4100
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; resulting in; possibly, against</i>	directional preposition	Strong's #1519
dikaiosunê (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-ā</i> or <i>dik-ah-yos-OO-nay</i> ]	<i>(legal, unchangeable) righteousness, [Christian] justification; justice as a characteristic of a judge; the application of righteousness</i>	feminine singular noun; accusative case	Strong's #1343

**Translation:** For with the heart, one keeps on believing resulting in righteousness...

It sounds as if we need to keep on believing in order to retain salvation. What if we die during a moment of doubt? Our salvation is maintained by Jesus Christ. It is His work which saves us, not our spiritual life—good or bad—which follows our salvation.

There are stages of growth which follow salvation. At salvation, we have God's imputed righteousness. However, after salvation, as we grow spiritually, we continue to be vindicated. We convert our imputed righteousness into experiential righteousness. This is the result of us continuing to believe.

Speaking of the verb, it is the present passive indicative of pisteúô (πιστεύω) [pronounced *pis-TOO-oh*]. It can mean *to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to*. The passive voice suggests the meaning, *to be persuaded by*. That is, one places himself under the accurate teaching of Bible doctrine from a well-qualified pastor-teacher and through that teaching is further instructed and further persuaded as to the truth. Strong's #4100.

Romans 10:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; dative, locative or instrumental case	Strong's #4750
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
homologeô (ὁμολογέω) [pronounced hoh-moh-loh-GEH-oh]	<i>to speak frankly; to affirm [admit, acknowledge]; to openly declare [profess]; to assent; to confess; to promise; to bind oneself to/with a promise</i>	3 <sup>rd</sup> person singular, present passive indicative	Strong's #3670
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; at; in the vicinity of, near, on; concerning, on, for [with respect to time]; onto; unto, in order to, for, for the purpose of, for the sake of, on what basis; with respect [reference] to; because of, on account of; resulting in; possibly, against</i>	directional preposition	Strong's #1519
sôtêria (σωτηρία) [pronounced soh-tay-REE-ah]	<i>salvation; safety, deliverance [from present or eternal danger], preservation [from danger or destruction]; welfare, prosperity</i>	feminine singular noun; accusative case	Strong's #4991

**Translation:** ...and with the mouth, one keeps on acknowledging [these things] resulting in salvation. (Kukis mostly literal translation)

It says with the mouth, when we continue to acknowledge these things, the end result is salvation. Again, like the word *righteousness*, *salvation* is not a static word which means precisely this one thing all of the time. At the moment of faith alone in Christ alone, we have salvation and we cannot lose it. However, in life, we build upon our salvation, and this becomes our safety, our deliverance, our welfare and our prosperity. As we grow spiritually, our salvation also grows. Our salvation becomes more real, more meaningful, and more of a force in our lives as we grow spiritually.

Romans 10:10 For with the heart, one keeps on believing resulting in righteousness and with the mouth, one keeps on acknowledging [these things] resulting in salvation. (Kukis mostly literal translation)

Romans 10:8–10 But what do [the Scriptures] keep on affirming? The proclamation keeps on being near you, in your mouth and in your heart. This keeps on being the proclamation of faith, which we keep on proclaiming, that if you acknowledge this proclamation with your mouth that Jesus [is] Lord and that you might believe with your heart that the God raised Him from deaths, [then] you will be saved. For with the heart, one keeps on believing resulting in righteousness and with the mouth, one keeps on acknowledging [these things] resulting in salvation. (Deuteronomy 30:14a) (Kukis mostly literal translation)

Romans 10:8–10 But what do the Scriptures keep on telling us? This proclamation of Scripture is always near to you. It is in your mouth and it is in your heart. This keeps on being the proclamation of faith—the proclamation which we keep on affirming, that if you acknowledge this word with your mouth, that Jesus is Lord and that you believe in your right lobe that God the Father raised him from deaths, then you will be saved. For it is with the heart that one believes, resulting in righteousness. And it is by the mouth that one acknowledges all these things, resulting in salvation. (Kukis paraphrase)

For keeps on speaking the writing any the one believing on Him will not be dishonored. For [there] is no distinction a Jew and also a Hellenist, for the [One] He [is] Lord of all, being rich toward everyone, the ones calling upon Him. For everyone whoever might call upon the name of the Lord, he will receive salvation.

Romans  
10:11–13

The Scriptures keep on communicating, the one who believes on Him will not be dishonored. For [there] is not distinction between a Jew and a Hellenist, for this [Man is] Lord of all, being rich toward anyone, [toward] those who call upon Him. For everyone who might call upon the name of the Lord will receive [ultimate] salvation. (Isaiah 28:16 Joel 2:32)

The Scriptures are firm on this issue: anyone who believe on Him will not be dishonored at the end. Because the Lord is Lord of all, there is no difference between the Greek and the Jew. The Lord is rich toward all who call upon Him. The Scriptures also tell us, everyone who might call upon the name of the Lord will receive ultimate salvation.

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek)	For keeps on speaking the writing any the one believing on Him will not be dishonored. For [there] is no distinction a Jew and also a Hellenist, for the [One] He [is] Lord of all, being rich toward everyone, the ones calling upon Him. For everyone whoever might call upon the name of the Lord, he will receive salvation.
Complete Apostles Bible	For the Scripture says, "Whoever believes on Him shall not be put to shame." For there is no difference between Jew and Greek, for the same Lord of all is rich to all who call upon Him.
Douay-Rheims 1899 (Amer.)	For "whosoever shall call upon the name of the LORD shall be saved." For the scripture saith: Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.
Holy Aramaic Scriptures Original Aramaic NT	. For the Scriptures say, "Everyone who believes in him will be unashamed." And he makes no distinction in this, not for the Jews, neither for the Aramaeans, for he is The One LORD JEHOVAH to all of them, who is rich with everyone who calls to him. "For everyone who will call the name of THE LORD JEHOVAH shall be saved." *
Lamsa Peshitta (Syriac)	.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Because it is said in the holy Writings, Whoever has faith in him will not be shamed. And the Jew is not different from the Greek: for there is the same Lord of all, who is good to all who have hope in his name:
Bible in Worldwide English	Because, Whoever will give worship to the name of the Lord will get salvation. The holy writings say, Anyone who believes in him will not be let down. The Jews and other people are alike. The same Lord is Lord of all people. He richly blesses all who call out to him. The holy writings say, Everyone who calls out to the Lord will be saved.
Easy English Easy-to-Read Version–2008	. Yes, the Scriptures say, "Anyone who trusts in him will never be disappointed." It says this because there is no difference between those who are Jews and those who are not. The same Lord is the Lord of all people. And he richly blesses everyone who looks to him for help. Yes, "everyone who trusts in the Lord will be saved."
God's Word™	Scripture says, "Whoever believes in him will not be ashamed." There is no difference between Jews and Greeks. They all have the same Lord, who gives his riches to everyone who calls on him. So then, "Whoever calls on the name of the Lord will be saved."
Good News Bible (TEV)	The scripture says, "Whoever believes in him will not be disappointed." This includes everyone, because there is no difference between Jews and Gentiles; God is the same Lord of all and richly blesses all who call to him. As the scripture says, "Everyone who calls out to the Lord for help will be saved."
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version	.
Contemporary English V.	The Scriptures say that no one who has faith will be disappointed, no matter if that person is a Jew or a Gentile. There is only one Lord, and he is generous to everyone who asks for his help. All who call out to the Lord will be saved.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	For the Scriptures encourage us with these words: "Everyone who believes in him will never be disappointed." So then faith eliminates the distinction between Jew and non-Jew, for he is the same Lord Jehovah for all people. And he has enough treasures to lavish generously upon all who call on him. And it's true: "Everyone who calls on the name of the Lord Yahweh will be rescued and experience new life."
Plain English Version	.
UnfoldingWord Simplified T.	It is written in the scriptures about the Messiah, "Whoever believes in him will not be disappointed or ashamed." In this way, God treats the Jews and the non- Jews the same. Because he is the same Lord for all people who believe in him, he greatly helps all who ask him to help them. This is just like what the scriptures say:" The Lord God will save all those who ask him."



Williams' New Testament For the Scripture says, "No one who puts his faith in Him will ever be put to shame." But there is no distinction between Jew and Greek, for the same Lord is over them all, because He is infinitely kind to all who call upon Him. For everyone who calls upon the name of the Lord will be saved

### Partially literal and partially paraphrased translations:

American English Bible .  
 Beck's American Translation .  
 Breakthrough Version You see, with *the* heart, He is trusted for *the* right way, but with *the* mouth, He is acknowledged for rescue; for the *Old Testament* writing says in *Isaiah 28:16*, Everyone "who trusts based on Him won't be shamed."  
 You see, there is no difference between Jewish and Greek; for the same Master is *Master* of everyone, being rich to everyone who calls on Him. You see, "Everyone, whoever calls on the name of the Master will be rescued" (*Joel 2:32*). V. 10 is included for context.

Common English Bible .  
 Len Gane Paraphrase For the Scripture says, "Whoever believes in him will not be ashamed."  
 There is no difference between the Jews and the Gentiles, for the same sovereign Lord is abounding with riches to all who call on him. For whoever will call on the name of the Lord will be saved.

A. Campbell's Living Oracles For the scripture says, "No one, who believes on him, shall be ashamed." Indeed, there is no distinction either of Jew or of Greek: for the same Lord of all, is right toward all who call upon him. "For whoever will call on the name of the Lord shall be saved."

New Advent (Knox) Bible .  
 NT for Everyone .  
 20<sup>th</sup> Century New Testament As the passage of Scripture says--'No one who believes in him shall have any cause for shame.' For no distinction is made between the Jew and the Greek, for all have the same Lord, and he is bountiful to all who invoke him. For 'every one who invokes the Name of the Lord shall be saved.'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version .  
 Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 Free Bible Version .  
 The Heritage Bible .  
 Because the Scripture says, Everyone who believes upon him will absolutely not be shamed down, Isa 28:16  
 Because there is absolutely no difference between the Jew and the Greek, because the same Lord over all is rich to all who call upon him,  
 Because whoever calls upon the name of the Lord will be saved.

International Standard V .  
 Lexham Bible .  
 Montgomery NT .  
 NIV, ©2011 .  
 Riverside New Testament .  
 Leicester A. Sawyer's NT .  
 The Spoken English NT .  
 UnfoldingWord Literal Text .  
 Urin-Thummim Version .

Weymouth New Testament	The Scripture says, "NO ONE WHO BELIEVES IN HIM SHALL HAVE REASON TO FEEL ASHAMED." Jew and Gentile are on precisely the same footing; for the same Lord is Lord over all, and is infinitely kind to all who call upon Him for deliverance. For "EVERY ONE, WITHOUT EXCEPTION, WHO CALLS ON THE NAME OF THE LORD SHALL BE SAVED."
Wikipedia Bible Project	.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	For Scripture says: <i>No one who believes in him will be ashamed.</i> Here there is no distinction between Jew and Greek; all have the same Lord, who is very generous with who ever calls on him. Truly, <i>all who call upon the name of the Lord will be saved.</i> Is 28:16 Gal 3:28; Acts 10:34 JI 3:5; Acts 2:21
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	For the Scripture says, Whosoever believes on him shall not be ashamed. For there is no difference between the Yahudiy and the Yavaniy: for the same <b>Yahuah</b> over all is rich unto all that call upon him. For whosoever shall call upon the name of <b>Yahuah</b> shall be saved.
Hebraic Roots Bible	.
Holy New Covenant Trans.	The Scripture says: "Everyone who believes in him will not be ashamed." There is no difference between Jews and non-Jews! The Lord is the same Lord of everybody. He richly blesses everyone who trusts in Him: "Every person who trusts in the Lord will be saved."
The Scriptures 2009	Because the Scripture says, " <b>Whoever puts his trust in Him shall not be put to shame.</b> " Isaiah 28:16. Because there is no distinction between Yehudī and Greek, for the same Master of all is rich to all those calling upon Him. For " <b>everyone who calls on the Name of יהוה shall be saved.</b> " <sup>c</sup> Joel 2:32. <sup>c</sup> Acts 2:21.
Tree of Life Version	For the Scripture says, "Whoever trusts in Him will not be put to shame." For there is no distinction between Jew and Greek, for the same Lord is Lord of all—richly generous to all who call on Him. For "Everyone who calls upon the name of Adonai shall be saved."

### Weird English, 𐤀𐤋𐤁𐤀 English, Anachronistic English Translations:

Accurate New Testament	...says for The Writing Every The [Man] Believing at him not will be shamed not for is Distinction [of] jew also and [of] greek The for He Lord [of] all [men] {is} Having (Wealth) to all the [men] calling him Every [Man] for Who ever may call the name [of] lord will be saved...
Alpha & Omega Bible	FOR THE SCRIPTURE SAYS, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." †(Isaiah 28:16)

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;

FOR "THE MAJORITY OF WHOSOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." †(There are many who call on His Name who will not be saved. Matthew 7:21 to Matthew 7:23. But through the process of two resurrections, Jesus will save more than the number of people who will never repent. The word for "Majority" here is the same Greek word in Revelation 13:8 referring to the number of people who will worship the Son of Perdition, which a lot of people call "the antichrist". Most translations say "all" will worship him. Yet I will not. You will not. So it should not be translated as "all.")

Awful Scroll Bible

For the Writing instructs, "Everyone confiding on Him will accordingly- not be - disgraced."

For there is no segregating-through of both the Jew and the Greek, for the same is Lord of all, enriching all, they themselves calling-upon Him.

For everyone "who shall themselves call-upon the Name of the Lord, will be preserved sound!"

Concordant Literal Version

For the scripture is saying: Everyone who is believing on Him shall not be disgraced. For there is no distinction between Jew and Greek, for the same One is Lord of all, being rich for all who are invoking Him."

For everyone, whoever should be invoking the name of the Lord, shall be saved."

exeGesés companion Bible

For the scripture words,  
Whoever trusts on him shames not.

Isaiah 29:16, 49:23

For there is no distinction

- Yah Hudy and Hellene:

for the same Adonay over all

is rich to all who call upon him.

For whoever calls upon the name of Yah Veh becomes saved.

Joel 2:32

God's Truth (Tyndale)

Orthodox Jewish Bible

For the Kitvei Hakodesh says, "Everyone who has emunah in Him shall not be put to shame" [YESHAYAH 28:16].

For there is no distinction between Yehudi and Yevani [cf 3:9], for the same one is Adon Echad l'chulam (one L-rd over all), rich to all who call upon Him.

For V'HAYAH KOL ASHER YIKRA B'SHEM ADONOI ("Everyone whoever calls upon the Name of the L-rd" YOEL 3:5 [2:32]) shall be delivered.

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*

An Understandable Version

For the Scripture says [Isa. 28:16], "Whoever believes in Him [i.e., Christ] will not be put to shame." [i.e., he will never have unforgiven sin brought up against him] For there is no distinction [with God] between Jews and Greeks [i.e., Gentiles], for all have the same Lord, who is generous to all who appeal to Him [for help]. For [Joel 2:32 says], "Every person who calls on the name of the Lord will be saved." [i.e., whoever appeals to God through obedient faith in Christ].

Brodie's Expanded Trans.

Therefore, the Scripture states [in Isaiah 28:16]: "Any person [Jew or Gentile] who believes on Him [Jesus Christ] shall not be ashamed [defeated or disappointed in life],"

For there is no difference between a Jew and a Greek, for He Himself [Jesus Christ] is Lord [deity] over all [distinctions are meaningless], Who is generous [forgiving

sins and delivering from enemies] to all those [Jew or Gentile believers] who make it a practice to call upon Him [confession of sin and prayer for deliverance], For each person [Jew or Gentile believer], when he calls upon the Name of the Lord [both confession of sin and prayer for deliverance], will be repeatedly saved [daily deliverance from internal and external enemies].

The Expanded Bible  
Jonathan Mitchell NT

.  
For the Scripture is saying, "Everyone habitually believing (putting trust) upon Him will not continue being disgraced, put to shame, humiliated or be disappointed." [Isa. 28:16]

You see, there is no distinction or separation made by putting asunder in order to define or distinguish between Jew and Greek, for the same Lord (Owner; Master) of everyone (or: for the same One [being] Lord of all) is continuously being rich unto (or: is constantly abundantly furnishing [Himself] into) all the folks habitually calling upon Him.

For thus it follows, "Everyone – whoever may at some point call upon the Name of the Lord [= Yahweh] – will proceed being delivered (kept safe; rescued; saved, healed and made whole)!" [Joel 2:32]

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

For the scripture says, "Everyone who believes in him will not be put to shame." [A quotation from Isa 28:16] For *there* is no distinction between Jew and Greek, for the same *Lord is* Lord of all, who is rich to all who call upon him. For "everyone who calls upon the name of the Lord will be saved." [A quotation from Joel 2:32]

NET Bible®

New American Bible (2011)

The Passion Translation

Rotherham's Emphasized B.

For the scripture saith—

||No' one that resteth faith thereupon|| shall be put to shame;<sup>9</sup>

For there is no distinction—of Jew or Greek,—

For ||the same [Lord]|| is Lord of all

Being rich unto all' who call upon him;

For ||Whosoever' shall call upon the name of the Lord|| shall be saved<sup>h</sup>:—

<sup>9</sup> Is. xxviii. 16.

<sup>h</sup> Joel ii. 32.

The Spoken English NT

After all, scripture says,

No one who believes in him will ever be ashamed.<sup>e</sup>

And there's no distinction between the Jew and the non-Jew.<sup>f</sup> After all, the same Lord is over all people, and he is rich in generosity to everyone who calls on him: Everyone who calls on the name of the Lord will be saved.<sup>g</sup>

e. Isaiah 28:16.

f. Lit. "between Jew and Greek."

g. Joel 2:32.

Wilbur Pickering's New T.

Because the Scripture says: "Everyone who believes on Him will never be put to shame"<sup>7</sup>; because there is no distinction between Jew and Greek, since the same Lord of all is rich to all who call upon Him; because: "Everyone who calls on the name of the LORD will be saved."<sup>8</sup>

(7) See Isaiah 28:16.

(8) See Joel 2:32.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

Analytical-Literal Translation .  
 For the Scripture says, "Every one believing on [or, trusting in] Him will not put to shame." [Isaiah 28:16] For there is no difference [or, distinction] [between] both Jew and Greek, for the same [Lord is] Lord of all, being rich [fig., giving generously] to all the ones calling on Him. For every [one], "who himself shall call on the name of [the] LORD will be saved!" [Joel 2:32]

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version .

For the scripture says, Whoever trusts him shall not be put to shame. For there is no distinction between Judean and Hellenist: for the same [Lord] is Lord of all, and is rich to all that call on him: for, Whoever shall call on the name of the Lord shall be rescued.

English Standard Version . bestow

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .  
 For\* the Scripture says, 'Everyone who believes upon him will not be ashamed.' {Isa 28:16} For\* there is no distinction between both Jew and Greek; for\* the same Lord is Lord of all, rich toward all who are calling upon him; for\* everyone, 'Whomever calls upon the name of the Lord will be saved.' {Joel 2:32, Acts 2:21}

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation .  
 Therefore the scripture says [Isaiah 28:16], When anyone believes on Him [Christ], they shall not be disappointed.

For there is no distinction made between Jew and Gentile; for the same Jesus, Lord of all, is generous to all those who call on Him [in the sense of believing in Christ]. For whoever will call on the name of the Lord will be saved. (Joel 2:31)

R. B. Thieme, Jr. trans2 .

Therefore as in the preceding verse, the unique scripture of the Old Testament Canon says, (Is 28:16) "When Anyone believes on him, Jesus of Nazareth, The Christ, they will not be disappointed at the last judgment of the Great White Throne Judgment."

For there is no distinction or difference made in races between a Jew and Greek, representing the Gentiles; for the same Lord Jesus of Nazareth, The Christ Lord of all races of believers keeps on being rich and constantly generous by means of Logistical Grace provisions to all of those who call upon him through faith for Salvation Adjustment to the Justice of God.

For (Joel 2:32), "Anyone, every one, Jew or Gentile, who ever will call upon the name or person of the Lord; knowing very little about him, some will and some will not; will be saved."

Revised Geneva Translation .

Ron Snider translation

For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." Because 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; for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

Updated Bible Version 2.17 .

A Voice in the Wilderness .

Webster's Translation .

World English Bible .

Worrell New Testament .

**The gist of this passage:**

11-13

Romans 10:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
graphê (γραφή) [pronounced graf-AY]	<i>a writing, thing written; Holy Writ, the Scripture, used to denote either the book itself, or its contents; a certain portion or section of the Holy Scripture</i>	feminine singular noun, nominative case	Strong's #1124
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pisteúô (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle; nominative case	Strong's #4100

## Romans 10:11

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; with me; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
καταισχύνω (καταισχύνω) [pronounced kat-ah-ee-SKHOO-noh]	<i>to dishonour, to disgrace; to put to shame, to make ashamed; to be ashamed, to blush with shame</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #2617

All of the references so far to a verb for the eternal state seem to be future passive indicatives.

**Translation:** *The Scriptures keep on communicating, the one who believes on Him will not be dishonored.*

Paul continues to go to the Scriptures as the final authority. He quotes Isaiah 28:16 here, telling the Romans that all who believe in Him (in Jesus) will not be dishonored. We are royal family now, and this grand position only becomes greater in death.

I know the pathetic life I live as a believer; and I also have it on Paul's authority here that even I will not be dishonored, as I have put my trust on the Lord.

Romans 10:11 *The Scriptures keep on communicating, the one who believes on Him will not be dishonored.* (Kukis mostly literal translation)

## Romans 10:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
οὐ (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
γάρ (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
ἐστί (ἐστί) [pronounced ehs-TEE] or ἐστίν (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 <sup>rd</sup> person singular, present indicative	Strong's #2076 (3 <sup>rd</sup> person present form of #1510)

Romans 10:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diastole (διαστολή) [pronounced dee-as- tol-AY]	<i>a distinction, difference; of the different sounds musical instruments make</i>	feminine singular noun; nominative case	Strong's #1293
loudaios (Ἰουδαίος) [pronounced ee-ou- DYE-oss]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular adjective; acts as a proper noun; genitive/ablative case	Strong's #2453
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; also used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with kai	Strong's #5037
kai (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
Hellēn (Ἕλληνας) [pronounced HEHL- lane]	<i>Greek (citizen, resident), one who has assumed Greek customs and language; Grecian; transliterated, Hellen, Hellenist</i>	masculine singular proper noun; a grouping; genitive/ablative case	Strong's #1672

**Translation:** For [there] is not distinction between a Jew and a Hellenist,...

Paul emphasizes that there is no distinction in the Church Age between Jews and Greeks. If memory serves, Paul does not explain everything in these three chapters on the basis of dispensational theology. He sticks with the existing Scriptures, and argues this point from them.

Romans 10:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
autos (αὐτός) [pronounced ow- TOSS]	<i>he; himself; same; this; it</i>	3 <sup>rd</sup> person masculine singular personal pronoun; nominative case	Strong's #846
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962



Romans 10:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
παντῶν (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
πλουτεῖ (πλουτέω) [pronounced plo- THEH-oh]	<i>those who are rich, ones who have abundance; having outward possessions; metaphorically being richly supplied; one who is affluent in resources so that he can give blessings of salvation to all</i>	masculine singular, present active participle, nominative case	Strong's #4147
Is this an intentional paronomasia? It reads: παντων πλουτων.			
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
παντας (πάντας) [pronounced PAHN- tas]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tous (τοὺς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ἐπικαλεομαι (ἐπικαλέομαι) [pronounced ep-ee- kal-EH-ohm-ahee]	<i>calling (upon); naming, designating, by implication, summoning, invoking (for aid, worship, testimony, decision, etc)</i>	masculine plural, person masculine plural, accusative case	Strong's #1941
αυτον (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 <sup>rd</sup> person masculine singular personal pronoun, accusative case	Strong's #846

**Translation:** ...for this [Man is] Lord of all, being rich toward anyone, [toward] those who call upon Him.

Logically, there is no differentiation to be made between Jews and Greeks because Jesus is Lord over all, and He is rich toward anyone who call upon Him.

Romans 10:12 For [there] is not distinction between a Jew and a Hellenist, for this [Man is] Lord of all, being rich toward anyone, [toward] those who call upon Him. (Kukis mostly literal translation)

Romans 10:13			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pás (πάς) [pronounced pahs]	<i>each, every, any; all, entire; anyone, everyone</i>	masculine singular adjective, nominative case	Strong's #3956
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever; (what-, where-, wither-, who-) ever</i>	particle, often untranslated; sometimes found with the relative pronoun	Strong's #302
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	<i>to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name</i>	3 <sup>rd</sup> person singular, aorist middle subjunctive	Strong's #1941
In my own lexicon, I differentiated between active and passive meanings for this verb. Not much help as, so far, it is found twice in this chapter in the middle voice. The middle voice means that the subject of the verb may act upon himself or act in some way to benefit himself.			
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
onoma (ὄνομα, οτος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; accusative case	Strong's #3686
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
sôzô (σώζω) [pronounced SOHD-zoh]	<i>to save, to keep safe and sound, to rescue from danger or destruction; to be (made) well (whole)</i>	3 <sup>rd</sup> person singular, future passive indicative	Strong's #4982

**Translation:** For everyone who might call upon the name of the Lord will receive [ultimate] salvation. (Isaiah 28:16 Joel 2:32) (Kukis mostly literal translation)

Anyone who calls upon the Lord will receive ultimate sanctification. They will be saved in the end.

Also, getting to this point, Paul has provided a number of ways of understanding saving faith. We may call on the Lord, having first believed in Him.

Romans 10:13 For everyone who might call upon the name of the Lord will receive [ultimate] salvation. (Isaiah 28:16 Joel 2:32) (Kukis mostly literal translation)

Romans 10:11–13 The Scriptures keep on communicating, the one who believes on Him will not be dishonored. For [there] is not distinction between a Jew and a Hellenist, for this [Man is] Lord of all, being rich toward anyone, [toward] those who call upon Him. For everyone who might call upon the name of the Lord will receive [ultimate] salvation. (Isaiah 28:16 Joel 2:32) (Kukis mostly literal translation)

Romans 10:11–13 The Scriptures are firm on this issue: anyone who believe on Him will not be dishonored at the end. Because the Lord is Lord of all, there is no difference between the Greek and the Jew. The Lord is rich toward all who call upon Him. The Scriptures also tell us, everyone who might call upon the name of the Lord will receive ultimate salvation. (Kukis paraphrase)

How then will they call to Whom they have not believed? And how might they have believed of Whom they have not heard? And how might they have heard apart from one proclaiming? And how might they have proclaimed if they have not been sent forth? Just as it stands written, How beautiful [are] the feet of them announcing the good (things).

Romans  
10:14–15

How then will they call to [One] Who they have not believed? And how might they have believed [in One] Whom they have not heard? And how might they have heard [about this One] apart from one proclaiming [the gospel message to them]. And how might one [proclaim the gospel to them] if they had not been sent forth? Just as it stands written, How beautiful [are] the feet of them who announced the good (news) [of the gospel message]. (Isaiah 52:7)

How might the people call upon someone in Whom they have not believed. And how could they believe in Someone Whom they have not heard anything about? And how exactly would they hear about the Messiah if the gospel message is not proclaimed to them? And if no one is sent forth with the gospel message, then the people will never hear the gospel message. Therefore it stands written, How beautiful are the feet of those who are sent out with the message of God!

Here is how others have translated this passage:

#### Ancient texts:

Westcott-Hort Text (Greek) How then will they call to Whom they have not believed? And how might they have believed of Whom they have not heard? And how might they have heard apart from one proclaiming? And how might they have proclaimed if they have not been sent forth? Just as it stands written, How beautiful [are] the feet of them announcing the good (things).

Complete Apostles Bible How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear apart from a preacher?  
And how shall they preach unless they are sent? Just as it is written: "How beautiful are the feet of those who preach the gospel of peace, of those preaching the gospel of good things!"

Douay-Rheims 1899 (Amer.) How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher?

And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things?

Holy Aramaic Scriptures  
Original Aramaic NT

.  
Therefore, how would they call to This One unless they believed in him, or how would they believe him unless they heard him, or how would they hear without a preacher?

Or how will they preach, unless they will be sent, as it is written: "How beautiful are the feet of The Messengers of peace and of The Messengers of good things!"

Lamsa Peshitta (Syriac)

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Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English

But how will they give worship to him in whom they have no faith? and how will they have faith in him of whom they have not had news? and how will they have news without a preacher?

And how will there be preachers if they are not sent? As it is said, How beautiful are the feet of those who give the glad news of good things.

Bible in Worldwide English

But how can people call someone if they have not believed in him? And how can they believe in him if they have not heard about him? And how can they hear about him if no one tells them about him?

And how can people tell about him if no one sends them? The holy writings say, How good are the feet of those who bring the good news of peace and happiness.

Easy English

Easy-to-Read Version—2008

.  
But before people can pray to the Lord for help, they must believe in him. And before they can believe in the Lord, they must hear about him. And for anyone to hear about the Lord, someone must tell them. And before anyone can go and tell them, they must be sent. As the Scriptures say, "How wonderful it is to see someone coming to tell good news!"

God's Word™

But how can people call on him if they have not believed in him? How can they believe in him if they have not heard his message? How can they hear if no one tells the Good News? How can people tell the Good News if no one sends them? As Scripture says, "How beautiful are the feet of the messengers who announce the Good News."

Good News Bible (TEV)

But how can they call to him for help if they have not believed? And how can they believe if they have not heard the message? And how can they hear if the message is not proclaimed? And how can the message be proclaimed if the messengers are not sent out? As the scripture says, "How wonderful is the coming of messengers who bring good news!"

J. B. Phillips

*The Message*

NIRV

New Life Version

Radiant New Testament

New Simplified Bible

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### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version

Contemporary English V.

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How can people have faith in the Lord and ask him to save them, if they have never heard about him? And how can they hear, unless someone tells them?

And how can anyone tell them without being sent by the Lord? The Scriptures say it is a beautiful sight to see even the feet of someone coming to preach the good news.

Goodspeed New Testament .  
The Living Bible .  
New Berkeley Version .  
New Living Translation .  
The Passion Translation .

But how can people call on him for help if they've not yet believed? And how can they believe in one they've not yet heard of? And how can they hear the message of life if there is no one there to proclaim it?

And how can the message be proclaimed if messengers have yet to be sent? That's why the Scriptures say: How welcome is the arrival of those proclaiming the joyful news of peace and of good things to come!

Plain English Version .  
UnfoldingWord Simplified T.

Most people have certainly not believed in the Messiah, and some people might try to explain why they have not done so. They might say, "People certainly cannot ask the Messiah to help them if they have not first believed in him! And they certainly cannot believe in him if they have not heard about him! And they certainly cannot hear about him if someone does not preach to them about him! And those who could preach to them about the Messiah, certainly cannot do so if God does not send them. But if some believers preached to them, it would be just like the scriptures say: 'It is wonderful when people come and bring good news!'"

Williams' New Testament

But how can people call upon One in whom they have not believed? And how can they believe in One about whom they have not heard? And how can people hear without someone to preach to them? And how can men preach unless they are sent to do so? As the Scripture says, "How beautiful are the feet of men who bring the glad news of His good things!"

### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .  
Breakthrough Version .

So how did they call on a person in whom they didn't trust? How might they trust a *person* of whom they didn't hear? How might they hear separate from a *person* speaking publicly? How might they speak publicly, except they be sent out? *It is* just as it has been written *in Isaiah 52:7*, "How beautiful are the feet of the *people* who share the good news of the good *things*."

Common English Bible .  
Len Gane Paraphrase .

So how then will they call on him whom they have not believed? Or, how will they believe in him whom they have not heard about, how will they hear [about him] without someone telling them? How will someone [be there] to tell them unless they are sent? Just as it is written, "How beautiful are the feet of those who tell others the gospel of peace and bring the happy news of good things!"

A. Campbell's Living Oracles .  
New Advent (Knox) Bible .  
NT for Everyone .  
20<sup>th</sup> Century New Testament

But how, it may be asked, are they to invoke one in whom they have not learned to believe? And how are they to believe in one whose words they have not heard? And how are they to hear his words unless some one proclaims him?

And how are men to proclaim him unless they are sent as his messengers? As Scripture says--'How beautiful are the feet of those who bring good news!'

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But how can people call on someone they don't trust? How can they trust someone they haven't heard about? How can they hear unless they're told? How can they go out and tell others unless they're sent? Just as Scripture says, "Those who come bringing the good news are truly welcome!"*
The Heritage Bible	How therefore may they call on him into whom they have absolutely not believed, and how may they believe him of whom they have absolutely not heard, and how may they hear apart from a preacher? And how may they preach, if they have not been set apart and sent? As it has been written, How beautifully timely <sup>15</sup> are the feet of them who announce the good news of peace, those announcing the good news of inherent good things! Isa 52:7 <sup>15</sup> <b>10:15 beautifully timely</b> , horaios, belonging to the hour, timely, beautifully appropriate.
International Standard V	How, then, can people [Lit. they] call on someone they have not believed? And how can they believe in someone they have not heard about? And how can they hear without someone preaching? And how can people [Lit. they] preach unless they are sent? As it is written, "How beautiful are [Lit. are the feet of] those who bring the good news!" [Isa 52:7]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	How then will they call on him in who they have not believed? and how will they believe in him of who they have not heard? and how will they hear without a herald?  And how will they herald, except they are sent? as it is written, How beautiful are the feet of them that announce the Good News of peace, and bring Good News of joyful things!
Weymouth New Testament	But how are they to call on One in whom they have not believed? And how are they to believe in One whose voice they have never heard? And how are they to hear without a preacher? And how are men to preach unless they have been sent to do so? As it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD!"
Wikipedia Bible Project	But how can people call on someone they do not trust? How can they trust someone they have not heard about? How can they hear unless they are told? How can they tell unless they are sent to do so? Just as Scripture says, "How welcome are those who come announcing good news!"
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cipher Translation

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Besorah of peace, and bring good news of good things!

Hebraic Roots Bible .

Holy New Covenant Trans.

But how could they trust in One in whom they did not believe? How could they believe in One about whom they had never heard? How can they hear about Christ if someone doesn't teach about Him?

How are they going to be able to teach about Him if men are not being sent? This is written: "It is wonderful when men come to tell good news!"

The Scriptures 2009 .

Tree of Life Version .

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...how? so [They] may call to whom not [They] believe how? but [They] may believe [of] whom not [They] hear how? but [They] may hear {him} apart [from] [man] proclaiming {him} how? but [They] may proclaim {him} if not [They] may be sent as [It] has been written as Beautiful {are} The Feet [of] the [men] announcing the [things] good...

Alpha & Omega Bible .

Awful Scroll Bible

How then will they themselves call-upon to whom they confide not? Moreover, how will they confide to whom they hear not of? And how will they hear without one proclaiming?

Furthermore, how will they proclaim, if- they shall -not be segregated-out? Accordingly-as-to it has been written, "As to what is the beauty of the feet, that are themselves heralding-the-Good-Tidings of Peace, that are themselves heralding-the-Good-Tidings of that Good?"

Concordant Literal Version

How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding?

Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good!

exeGesés companion Bible

So then, how call they on him in whom they trust not?

And how trust they in him whom they heard not?

And how hear they apart from a preacher?

And how preach they unless they are apostolized?

Exactly as scribed,

How beautiful their feet

who evangelize shalom and evangelize good!

God's Truth (Tyndale) .

Orthodox Jewish Bible

How therefore shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without someone doing the hatafah (preaching)?

And how shall they do the hatafah (preaching) unless they have been sent? As it is written, "How beautiful are the feet of those who preach" Besuras HaGeulah [YESHAYAH 52:7].

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

An Understandable Version [But] how can they appeal to Him if they have not [first] believed in Him? And how can they believe in Him if they have not [first] heard [about Him]? And how can they hear [about Him] if there is no preacher?

And how can people preach [anywhere] unless they are sent out? Even as it is written [Isa. 52:7], "How welcome is the coming of those who preach the good news [of salvation through Christ]?"

Brodie's Expanded Trans.

How, then, can they call upon the One [Jesus Christ] they have not believed [unbelievers cannot confess sin or pray for deliverance]? Furthermore, how can they believe on the One they have not heard [faith comes by hearing]? Furthermore, how can they hear without a person who communicates?

Furthermore, how can they communicate if they are not sent out [missionary & evangelistic ministries]? Just as it stands written [in Isaiah 52:7]: "How timely is the arrival of those who proclaim the good news!"

The Expanded Bible .

Jonathan Mitchell NT

How, then, can (may; should; would) they at some point call unto (= invoke) One Whom (or: that which) they do not trust or believe (or: did not have faith in)? And how can (may; should; would) they believe where they do not hear (or: trust in Whom they did not hear)? And how can they at any point hear apart from a person continually making public proclamation (habitually publishing and extensively heralding)?

Yet how can they publicly proclaim unless they may be sent forth as representative with a mission (or: as emissaries)? Just as it has been and stands written, "How timely and seasonable [are] the feet of the folks continually bringing and announcing goodness (or: the good news of ease and well-being): the good and excellent things!" [Isa. 52:7].

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators .

The Voice .

### Bible Translations with Many Footnotes:

Lexham Bible

How then will they call upon *him* in whom they have not believed? And how will they believe *in him* about whom they have not heard? And how will they hear about *him* without one who preaches *to them* ?

And how will they preach, unless they are sent? Just as it is written, "How timely *are* the feet of those who bring good news of good things." [A quotation from Isa 52:7; Nah 1:15]

NET Bible® .

New American Bible (2011) .

The Passion Translation .

Rotherham's Emphasized B. How, then, shall men call upon one in whom they have not believed?.

And how shall they believe in one of whom they have not heard?

And how shall they hear, without one to proclaim?

And how shall they proclaim, except they be sent?

Even as it is written—



*How beautiful the feet of them that bring glad tidings of good things!*

<sup>i</sup>Is. lii. 7 (Heb.); Na. i. 15.

The Spoken English NT

So how are they going to call on somebody that they haven't trusted? And how are they going to trust somebody that they've never heard of? And how are they ever going to hear about him without a preacher?

And how are they going to preach if they're never sent? Just like the scripture says,<sup>h</sup>. How beautiful are the feet of those who are bringing good news!<sup>i</sup>

h. Lit. "Just as it is written."

i. Isaiah 52:7.

Wilbur Pickering's New T.

**The message is necessary**

How then will they call on Him in whom they have not believed? And how can they believe on Him of whom they have not heard? And how will they hear without someone proclaiming it?

And how will they proclaim unless they are sent? As it is written: "How timely is the arrival<sup>9</sup> of those who bring good news of peace,<sup>10</sup> of those who announce the good things."<sup>11</sup>

(9) Literally, 'beautiful the feet'.

(10) "Of those who bring good news of peace" is omitted by 10.5% of the Greek manuscripts, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding.

(11) See Isaiah 52:7, Nah. 1:15.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version .

. accordingly

Analytical-Literal Translation

How then will they call on [Him] in whom they did not believe? But how will they believe [on Him] of whom they did not hear? But how will they hear apart from one preaching?

But how will they preach unless they be sent? Just as it has been written, "How beautiful [are] the feet of the ones proclaiming the Gospel of peace, of the ones proclaiming the Gospel of the good [things]!" [Isaiah 52:7; Nahum 1:15]

Berean Literal Bible .

Bill Puryear translation .

C. Thomson updated NT .

Charles Thomson NT .

Context Group Version

How then shall they call on him in whom they have not given trust? And how shall they trust him whom they have not heard? And how shall they hear without a proclaimer?

and how shall they proclaim, unless they be sent? According to as it is written, How beautiful are the feet of those that bring imperial news of good things!

English Standard Version .

Far Above All Translation .

Green's Literal Translation .

James Allen translation .

Legacy Standard Bible .

Literal New Testament .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 .

New American Standard .

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible

R. B. Thieme, Jr. translation

Consequently, how shall they [the Gentiles] call on Him [the Lord Jesus Christ] in Whom they have not believed? Furthermore, how shall they [the Gentiles] believe in Him [Christ] about Whom they have not heard? Furthermore, how shall they [the Gentiles] hear without a missionary.

“Finally, how shall they [missionaries from a client nation] proclaim the gospel, unless they [the missionaries] are sent out? Just as it stands written, *How beautiful are the feet of those who proclaim good news about intrinsic good things.*” (Isaiah 52:7)

R. B. Thieme, Jr. trans2

But consequently how then, in faith, are men or gentiles to call upon or acknowledge with the mouth to God for Salvation Adjustment to the Justice of God, him, Jesus of Nazareth, The Christ, some will and some won't, in whom they have not believed? Furthermore, how shall they, gentiles, believe in him, Jesus of Nazareth, The Christ, about whom they have never heard? Furthermore, how shall they, the unbeliever gentiles, hear apart from or without a missionary evangelist messenger?

Finally, how can aristocratic men of royalty announce or proclaim accurately with the authority of the king the good news of the gospel unless the missionaries are sent out, maybe they will be and maybe not? Just As it stands written (Is 52:7), "How beautiful and timely are the feet, as a means of travel, of those missionaries who continue to proclaim or announce the gospel good news of the Substitutionary Spiritual Death of Jesus of Nazareth, The Christ on the cross for Salvation Adjustment to the Justice of God, and intrinsic good things the good of intrinsic value Plan of God, at the right place with the right message !"

Revised Geneva Translation

Ron Snider translation

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 herald? How will they proclaim (the message) unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!"

Updated Bible Version 2.17

A Voice in the Wilderness

Webster's Translation

World English Bible

Worrell New Testament

. glad tidings

**The gist of this passage:**

14-15

Romans 10:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	how, in what manner, in what way	interrogative particle	Strong's #4459
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	to call upon (for aid), to invoke (for aid, worship, testimony, decision, etc); judicially, to call for a higher judge/court, to appeal; to summon; to call a name upon, to name	3 <sup>rd</sup> person plural, aorist middle indicative	Strong's #1941

Romans 10:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #4100

**Translation:** How then will they call to [One] Who they have not believed?

Paul has a number of verses rattling around in his head which he believes to be pertinent to what he is writing to the Romans. However, one of those verses—found at the end of this passage—takes a little work to get to.

In v. 13, Paul writes about calling upon the Lord in order to be saved, which is a quotation from Joel 2:32. How can a person call upon the Lord if he has not believed in the Lord? This is a question which leads to another question which leads to another question.

Romans 10:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #4100
hou (οὗ) [pronounced how]	<i>to who, from which, to what, from that, whose</i>	masculine singular relative pronoun; genitive/ablative case	Strong's #3739
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #191

**Translation:** And how might they have believed [in One] Whom they have not heard?

If they have not heard about the Lord, then how can they have believed in Him?

Romans 10:14c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoúō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #191
chōris (χωρίς) [pronounced khoh-REECE]	<i>separate [ly], apart [from]; without [any]; beside [s]; by itself</i>	adverb of separation	Strong's #5565
kêrussō (κηρύσσω) [pronounced kay-ROOS-so]	<i>proclaiming, publishing; heralding (as a public crier), especially divine truth (the gospel): preaching; the one preaching, preacher</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2784

**Translation:** And how might they have heard [about this One] apart from one proclaiming [the gospel message to them].

In order for them to hear about the Lord, someone has to come to them and proclaim the gospel message.

Romans 10:14 How then will they call to [One] Who they have not believed? And how might they have believed [in One] Whom they have not heard? And how might they have heard [about this One] apart from one proclaiming [the gospel message to them]. (Kukis mostly literal translation)

Paul is telling the Romans that their salvation may have seemed simple, but it involved many steps to be carried out first.

Romans 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pōs (πῶς) [pronounced pohç]	<i>how, in what manner, in what way</i>	interrogative particle	Strong's #4459
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kêrussō (κηρύσσω) [pronounced kay-ROOS-so]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 <sup>rd</sup> person plural, aorist active subjunctive	Strong's #2784
eán (ἐάν) [pronounced eh-AHM]	<i>if, in case, suppose, let's suppose [for the sake of an argument]; in case that, provided [that]; but, except</i>	conditional particle; conjunction affixed to a subjunctive verb	Strong's #1437

By itself, but especially in combination, this word is translated *whatever* (which appears to be primarily a Pauline usage, as far as I can tell).

Romans 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], to dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, to send off; to drive away; to set apart</i>	3 <sup>rd</sup> person plural, aorist passive subjunctive	Strong's #649

**Translation:** And how might one [proclaim the gospel to them] if they had not been sent forth?

The final question is, *how does someone proclaim the gospel message apart from being sent forth?* Paul is not talking about how is involved in sending a missionary forth, but obviously this comes from the guidance of the Holy Spirit, the personal spiritual growth of the person being sent forth, and often such a person is commissioned by a local church to go into regions where no local church exists.

Romans 10:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
katháper (καθάπερ) [pronounced kath-AP-emotional revolt]	<i>just as, according as, even as, as well as, exactly as</i>	adverb	Strong's #2509
graphô (γράφω) [pronounced GRAF-oh]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 <sup>rd</sup> person singular, perfect passive indicative	Strong's #1125
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
hōraïos (ὥραϊος) [pronounced ho-RAH-yoss]	<i>beautiful, belonging to the right hour or season (timely), (by implication) blooming, flourishing (beauteous figuratively))</i>	masculine plural adjective, nominative case	Strong's #5611
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these; they</i>	masculine plural definite article; nominative case	Strong's #3588
podes (πόδες) [pronounced POH-dehs]	<i>feet [of men or beast]</i>	masculine plural noun; nominative case	Strong's #4228
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Romans 10:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang- ghel-EED-zo]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine plural; present middle participle, genitive/ablative case	Strong's #2097
agathos (ἀγαθός) [pronounced ag-ath- OSS]	<i>good (of intrinsic value), benefit, well; of good constitution or nature; useful, salutary; pleasant, agreeable, joyful, happy; excellent, distinguished; upright, honourable</i>	neuter plural adjective; accusative case	Strong's #18

**Translation:** Just as it stands written, How beautiful [are] the feet of them who announced the good (news) [of the gospel message]. (Isaiah 52:7) (Kukis mostly literal translation)

This is the verse which Paul has in his mind: How beautiful are the feet of them who announce to the good news. This is much different from Islam, which teaches about how dirty the feet are, and how nothing could be more insulting than the throw one's shoe at a rival. Paul gives a whole different point of view on such a person's feet.

Romans 10:15 And how might one [proclaim the gospel to them] if they had not been sent forth? Just as it stands written, How beautiful [are] the feet of them who announced the good (news) [of the gospel message]. (Isaiah 52:7) (Kukis mostly literal translation)

Romans 10:14–15 How then will they call to [One] Who they have not believed? And how might they have believed [in One] Whom they have not heard? And how might they have heard [about this One] apart from one proclaiming [the gospel message to them]. And how might one [proclaim the gospel to them] if they had not been sent forth? Just as it stands written, How beautiful [are] the feet of them who announced the good (news) [of the gospel message]. (Isaiah 52:7) (Kukis mostly literal translation)

Romans 10:14–15 How might the people call upon someone in Whom they have not believed. And how could they believe in Someone Whom they have not heard anything about? And how exactly would they hear about the Messiah if the gospel message is not proclaimed to them? And if no one is sent forth with the gospel message, then the people will never hear the gospel message. Therefore it stands written, How beautiful are the feet of those who are sent out with the message of God! (Kukis paraphrase)

But all have not heard the gospel, for Hesaias keeps on saying, Lord, who has believed the thing heard of us? Consequently, the faith [is] out from an act of hearing, but the thing heard [is] through a word of Christ.

Romans  
10:16–17

But not all have heard the gospel (message), for Isaiah keeps on saying, Lord, who has believed our report? Therefore, [saving] faith [comes] out from hearing, but [this] hearing [comes] through the word of Christ.

However, clearly not everyone has heard the gospel message, as Isaiah keeps on telling us, Lord, who has believed our report? Therefore, faith must come from hearing something, and that hearing comes by means of the word of Christ.

Here is how others have translated this passage:

### Ancient texts:

Westcott-Hort Text (Greek)	But all have not heard the gospel, for Hesaias keeps on saying, <b>Lord, who has believed the thing heard of us?</b> Consequently, the faith [is] out from an act of hearing, but the thing heard [is] through a word of Christ.
Complete Apostles Bible	But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" So then faith comes by hearing, and hearing by the word of God.
Douay-Rheims 1899 (Amer.)	But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report? Faith then cometh by hearing; and hearing by the word of Christ.
Holy Aramaic Scriptures Original Aramaic NT	. But not all have submitted to the message of The Gospel, as Isaiah said, "My Lord, who believes our report?" Therefore faith is from the hearing ear, and the hearing ear is from the word of God.
Lamsa Peshitta (Syriac)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	But they have not all given ear to the good news. For Isaiah says, Lord, who has had faith in our word? So faith comes by hearing, and hearing by the word of Christ.
Bible in Worldwide English	But they have not all obeyed the good news. It is as Isaiah said it would be, Lord, who has believed what we have told them? So people believe because they hear. They hear because people tell them about Christ.
Easy English Easy-to-Read Version–2008	. But not all the people accepted that good news. Isaiah said, "Lord, who believed what we told them?" So faith comes from hearing the Good News. And people hear the Good News when someone tells them about Christ.
God's Word™	But not everyone has believed the Good News. Isaiah asks, "Lord, who has believed our message?" So faith comes from hearing the message, and the message that is heard is what Christ spoke.
Good News Bible (TEV)	But not all have accepted the Good News. Isaiah himself said, "Lord, who believed our message?" So then, faith comes from hearing the message, and the message comes through preaching Christ.
J. B. Phillips <i>The Message</i>	.
NIRV	.
New Life Version	.
Radiant New Testament	.
New Simplified Bible	.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Version	.
Contemporary English V.	Yet not everyone has believed the message. For example, the prophet Isaiah asked, "Lord, has anyone believed what we said?"

	No one can have faith without hearing the message about Christ.
Goodspeed New Testament	.
The Living Bible	.
New Berkeley Version	.
New Living Translation	.
The Passion Translation	But not everyone welcomes the good news, as Isaiah said: Lord, is there anyone who hears and believes our message? Faith, then, is birthed in a heart that responds to God's anointed utterance of the Anointed One.
Plain English Version	.
UnfoldingWord Simplified T.	I would reply in this way to those who say such things: God has indeed sent people to preach the message about the Messiah. But not all the people of Israel have paid attention to the good news! It is like what Isaiah said when he felt very discouraged:" Lord, it seems as if hardly anyone believed what they heard us preach!" So then, I tell you that people are believing in the Messiah because they hear about him, and people are hearing the message because others are preaching about the Messiah!
Williams' New Testament	However, they have not all given heed to the good news, for Isaiah says, "Lord, who has put faith in what we told?" So faith comes from hearing what is told, and hearing through the message about Christ.

### Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	But not everyone obeyed the good news. You see, Isaiah says <i>in Isaiah 53:1</i> , "Master, who trusted what was heard from us?" Clearly trust is from what is heard. What is heard is through a statement of <i>the</i> Anointed King.
Common English Bible	.
Len Gane Paraphrase	But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what we said?" So then faith [comes] by hearing and hearing by the Word of God.
A. Campbell's Living Oracles	Nevertheless, all have not obeyed the gospel; for Isaiah says, "Lord, who has believed our report?" (So, then, faith comes by hearing, and hearing by the word of God.)
New Advent (Knox) Bible	.
NT for Everyone	.
20 <sup>th</sup> Century New Testament	Still, it may be said, every one did not give heed to the Good News. No, for Isaiah asks--'Lord, who has believed our teaching?' And so we gather, faith is a result of teaching, and the teaching comes in the Message of Christ.

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	But not everyone has accepted the good news. As Isaiah asks: "Lord, who trusted in the news they heard from us?"*



	Trusting in God comes from hearing—hearing the message of Christ.
The Heritage Bible	But absolutely not all attentively heard the good news, because Isaiah says, Lord, who has believed what we heard? Isaiah 53:1
International Standard V	So faith is out of hearing, and hearing is through the spoken word of God. But not everyone has obeyed the gospel, for Isaiah asks, “Lord, who has believed our message?” [Isa 53:1] Consequently, faith results from listening, and listening results through the word of the Messiah. [Or Christ; other mss. read of God]
Lexham Bible	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	But have not all heard the good news? For Isaiah says, "Lord, who has believed our report?" So then faith comes from the report and report comes through the word of Christ.
Leicester A. Sawyer's NT	.
The Spoken English NT	.
UnfoldingWord Literal Text	.
Urim-Thummim Version	.
Weymouth New Testament	But, some will say, they have not all hearkened to the Good News. No, for Isaiah asks, "LORD, WHO HAS BELIEVED THE MESSAGE THEY HAVE HEARD FROM US?" And this proves that faith comes from a Message heard, and that the Message comes through its having been spoken by Christ..
Wikipedia Bible Project	But not everyone responded to the good news. As Isaiah asks, “Lord, who has trusted what we said?” So trusting faith is a result of hearing—hearing what the message of Christ is.
Worsley's New Testament	.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Al though not everyone obeyed the good news, as Isaiah said: <i>Lord, who has believed in our preaching?</i> So, faith comes from preaching, and preaching is rooted in the word of Christ. Is 53:1
New American Bible (2011)	.
New Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cipher Translation	But they have not all obeyed the Besorah. For Yesha`yahu says, <b>Yahuah</b> , who has believed our report? So then faith comes by hearing, and hearing by the Word of <b>Elohiym</b> .
Hebraic Roots Bible	.
Holy New Covenant Trans.	However, not everyone has obeyed the Good News. Isaiah said, "Lord God, who believed our report?" Therefore faith comes from hearing the Good News, and the Good News is heard through the preaching of the Word of Christ.
The Scriptures 2009	However, not all obeyed the Good News. For Yeshayahu says, “ <b>הויה, who has believed our report?</b> ” Isaiah 53:1. So then belief comes by hearing, and hearing by the word of Elohim.
Tree of Life Version	But not all heeded the Good News. For Isaiah says, “Adonai, who has believed our report?”

So faith comes from hearing, and hearing by the word of Messiah.

### Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...but not All [Men] obey the news (good) Isaiah for says Lord Who? believes [by] the hearing [of] us then The Faith {becomes} from hearing The but Hearing {becomes} through word [of] christ...
Alpha & Omega Bible	.
Awful Scroll Bible	Notwithstanding, they listen- not all -under, a listening-under to the announcing-of-the-Good-Tidings, for Isaiah speaks out, "Lord, who confides on our report?" So then, confidence is of hearing, moreover hearing through the Word of God.
Concordant Literal Version	But not all obey the evangel, for Isaiah is saying, "Lord, who believes our tidings? Consequently, faith is out of tidings, yet the tidings through a declaration of Christ."
exeGeses companion Bible	But not all of them obeyed the evangelism. For Yesha Yah words, Yah Veh, who trusted our hearing? Isaiah 53:1 So, trust by hearing and hearing by the rhema of Elohim.
God's Truth (Tyndale)	.
Orthodox Jewish Bible	But not all have mishma'at (obedience) to the Besuras HaGeulah. For Yeshayah says (YESHAYAH 53:1): MI HE'EMIN LISHMU'ATEINU ("Who has believed that which is heard, our report?" [cf. DEVARIM 9:4] So, then, emunah comes from hearing, and hearing comes through the Dvar HaMoshiach.
Rotherham's Emphasized B.	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	.
Brodie's Expanded Trans.	Nevertheless, they will not all obey the Gospel, for Isaiah said: "Lord, who has believed our report?" For you see, this faith [saving faith] comes from hearing, and this hearing [saving hearing] by means of a word [quickenning or regenerating word which determines who will "hear" and who will "not hear"] from Christ [emphasizes sovereign grace in salvation].
The Expanded Bible	.
Jonathan Mitchell NT	But, to the contrary, everyone did not put the ear under hearing obedience (or: However, not all listen in obedience) to the good news (or: message of goodness, ease and well-being). For Isaiah is saying, "O Lord [= O Yahweh], who believes (which one adhered and trusted) in our hearing (or: by our hearing; in the thing heard from us)?" [Isa. 53:1] Consequently, the faith (or: the trust; confidence; loyalty) [comes or arises] from out of the midst of, or from within, hearing, yet the hearing [comes] through a gush-effect of Christ, even through the result of a flow which is Christ (or: through Christ's utterance; through something spoken concerning Christ; or: by means of a declaration which is anointed, or from Christ; through a word uttered which is Christ; [other MSS: God's speech]).
P. Kretzmann Commentary	.
Syndein/Thieme	.
Translation for Translators	.
The Voice	.

**Bible Translations with Many Footnotes:**

Lexham Bible	But not all have obeyed the good news, for Isaiah says, “Lord, who has believed our report?” [A quotation from Isa 53:1] Consequently, faith <i>comes</i> by hearing, and hearing through the word about Christ.
NET Bible®	.
New American Bible (2011)	.
The Passion Translation	.
Rotherham’s Emphasized B.	But   not all   have become obedient unto the glad tidings;— For   Isaiah   saith— Lord! who believed what we have heard <sup>j</sup> ? Hence   our faith   cometh by something heard, And   that which is heard   through a declaration of Christ. <sup>j</sup> Is. liii. 1; cp. Jn. xii. 33.
The Spoken English NT	But not everyone has paid attention to the good news. As Isaiah says, Lord, who has believed our message? <sup>j</sup> So the faith comes from the message, and the message comes through the word about Christ.
Wilbur Pickering’s New T.	j. Isaiah 53:1. (However, they did not all obey the gospel; because Isaiah says: “LORD, who has believed our message?” <sup>12</sup> ) So, the faith is from a message, and that message is by the Word of God. <sup>13</sup> (12) See Isa_53:1. (13) Perhaps 2% of the Greek manuscripts read ‘Christ’ rather than “God”, to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding. It is the Word of God that gives authority to our message.
WEB — Messianic Edition	.

**Literal, almost word-for-word, renderings:**

A Faithful Version	.
Analytical-Literal Translation	But they were not all obedient to the Gospel, for Isaiah says, "Lord, who believed our report?" [Isaiah 53:1] So, consequently, faith [is] by hearing, but hearing through [the] word of God.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	But all have not duly hearkened to the good news, for Esaias saith, "Lord, who hath believed this report of ours." The believing is indeed because of hearing, and what they heard is by the order of God.
Context Group Version	But they did not all listen to the imperial news. For Isaiah says, Lord, who has given trust our report? So trust [comes] of hearing, and hearing by the word of the Anointed.
English Standard Version	.
Far Above All Translation	But not all have responded to the gospel. For Isaiah says, “Lord, who has believed our announcement?” So faith comes from an announcement heard, and the announcement comes through the word of God.
Green’s Literal Translation	.
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	<b>BUT NOT ALL OBEYED THE GLAD TIDINGS. ISAIAH FOR SAYS, LORD, WHO BELIEVED REPORT? OUR</b>

Literal Standard Version	<p>SO FAITH [IS] BY REPORT, BUT THE REPORT BY [THE] WORD OF GOD.          But they were not all obedient to the good tidings, for Isaiah says, "LORD, who gave credence to our report?"          So then faith [is] by a report, and the report through a saying of God, but I say, did they not hear? Yes, indeed, "their voice went forth to all the earth, and their sayings to the ends of the habitable world." V. 18 is included for context.</p>
Modern English Version Modern Literal Version 2020	<p>.          But not all obeyed* the good-news; for* Isaiah says, 'Lord, who believed our report?' {Isa 53:1}          Consequently*, the faith comes from our report but our report comes through the declaration of God.</p>
New American Standard New European Version New King James Version New Matthew Bible NT (Variant Readings)	<p>.          .          .          .          But they did not all hearken to the gospel. For Isaiah saith, <b>Lord, who hath believed our report?</b>          So belief [cometh] of hearing, and hearing by the word of °Christ.  <i>Isa. 52:7; 53:1; °Byz.-God</i></p>
Niobi Study Bible R. B. Thieme, Jr. translation	<p>.          Not all have obeyed the gospel for Isaiah communicates, "Lord, who has obeyed our report?" (Isaiah 53:1)          Consequently, that faith comes from a message; moreover, that message comes through the agency of a doctrinal discourse about Christ.</p>
R. B. Thieme, Jr. trans2	<p>But not all Jews, have obeyed after hearing the good news of the gospel of Jesus of Nazareth, The Christ, during the dispensation of Israel and in every generation, by listening and perceiving under authority through concentration; for Isaiah communicates in the past with present reality (Is 53:1), "Lord JHWH Adanai Jehovah, God the Father, who individually has believed our report or message after he has heard and understood it?"          Consequently, that dynamic faith in the gospel of Jesus of Nazareth, The Christ, Bible Doctrine and the function of the Faith Rest Drill (4 categories), comes from the agency of the content of a message of the gospel, moreover that message originates or comes through the agency of a word or doctrinal discourse about Christ.</p>
Revised Geneva Translation Ron Snider translation	<p>.          However, they did not all heed the good news; for Isaiah asks, "LORD, WHO HAS BELIEVED OUR REPORT?"          So faith comes from hearing, and hearing through the word of Christ.</p>
Updated Bible Version 2.17 A Voice in the Wilderness Webster's Translation World English Bible	<p>.          .          .          But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?" <sup>R1</sup>          So faith comes by hearing, and hearing by the word of God.          Isaiah 53:1</p>
Worrell New Testament	<p>.</p>

**The gist of this passage:**  
16-17

Romans 10:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
ου (οὐ) [pronounced <i>oo</i> ]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
pantes (πάντες) [pronounced <i>PAHN-tehç</i> ]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hupakouô (ὑπακούω) [pronounced <i>hoop-ak-OO-oh</i> ]	<i>to listen, to harken; of one who on the knock at the door comes to listen who it is, (the duty of a porter); to hear a command and obey it; to obey, to be obedient to, to submit to</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #5219
tô (τῷ) [pronounced <i>toe</i> ]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
euangelion (εὐαγγέλιον) [pronounced <i>yo-ang-GHEL-ee-on</i> ]	<i>gospel, good news; an announcement [proclamation, declaration, preaching] of good news [the gospel], evangelization; the bringing (declaring, showing) of glad (good) tidings</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2098

**Translation:** *But not all have heard the gospel (message),...*

Paul is writing to both Jews and gentiles in Rome (mostly gentiles) and it is clear that not everyone has heard the gospel message (the message that Jesus died for your sins and that you are saved through faith in Christ). We know that, at any point in time, there are people who have not heard this message.

Romans 10:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêsaias (Ἡσαΐας) [pronounced <i>hay-sah-EE-as</i> ]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
The gospel authors and Paul in Romans quote Isaiah extensively (his name is found 21 times in the NT).			
gár (γάρ) [pronounced <i>gahr</i> ]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Romans 10:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962
tís (τίς) [pronounced tíhç]	<i>who, what [one], which, how; whether, why</i>	masculine singular interrogative pronoun; nominative case	Strong's #5101
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>to believe; to think to be true, to be persuaded of, to place confidence in; to put trust in; to commit to</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #4100
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
akoê (ἀκοή) [pronounced ak-oh-AY]	<i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; accusative case	Strong's #189
hēmōn (ἡμῶν) [pronounced hay-MOHN]	<i>us, of us, from us, our, ours</i>	1 <sup>st</sup> person plural, personal pronoun; genitive/ablative case	Strong's #2257 (from Strong's #1473)

**Translation:** ...for Isaiah keeps on saying, Lord, who has believed our report?

Now, even though Isaiah died hundreds of years ago, his word keep on speaking to us today. He keeps on saying to us, *who has believed our report?* The Old Testament is the Word of God, and it was the only thing in existence when Paul wrote Romans (although the gospels of Mark and Matthew were probably written by this time with some limited distribution and Paul has been writing epistles for the past decade (1 and 2Thessalonians, Galatians, and 1 and 2Corinthians). None of these are mentioned and these writings would not have necessarily achieved the status of the Old Testament yet. They were authoritative, as Paul wrote them (the epistles) or they were believed to be true (in the case of the gospels), but I would suggest that the acceptance of these writings as the Word of God did not take place immediately, but that it was a gradual, organic process.

I am going to put **two charts** in the **Addendum** which will help us to see the progression of understanding of what the New Testament writings actually were. There were individuals who spoke of the writings in existence in their time; there were translations made into other languages, and translators needed to figure out which books should be translated. There is simple lists of canonical books from the New Testament era. Finally, there were church councils which met. Interestingly enough, we do not have any ancient theologians or pastors who quoted from the Shepherd of Hermes or the Gospel according to Saint Thomas or any of the other books of that ilk. They simply were not considered at all by anyone that we are aware of. For the most part, the books in question were the general epistles (those not written by Paul) and the book of Revelation. Some ancient theologians or pastors

may have left them off their list. But there is no ancient book from the era which almost made the cut, but just did not quite make it. The only books which were close in that regard were the general epistles and Revelation.

At the time of Paul's writing, all Jews accepted Isaiah as being authoritative. The Old Testament (minus the apocrypha) was completely accepted by the Jewish believer and by most Jewish unbelievers. The gentiles evangelized by Paul and his associates also learned to accept the Old Testament as the Word of God, as Paul and others treated the Old Testament in this way (because, obviously, the Old Testament is the Word of God).

Romans 10:16 **But not all have heard the gospel (message), for Isaiah keeps on saying, Lord, who has believed our report?** (Kukis mostly literal translation)

For someone to believe Isaiah's report, he must actually hear it. For anyone to believe the gospel message, they must first hear the gospel message.

Romans 10:17a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ára (ἄρα) [pronounced AHR-ah]	consequently, then, therefore, so then, wherefore	illative particle, expressing a more subjective or informal inference	Strong's #686
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
pistis (πίστις) [pronounced PIHS-tihs]	faith, assurance, belief, believe; the content of what is believed, doctrine; persuasion, that is, credence; moral conviction	feminine singular noun; nominative case	Strong's #4102
ek (ἐκ) [pronounced ehk]	out of, out from, from, by, at, of	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
akoê (ἀκοή) [pronounced ak-oh-AY]	hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor	feminine singular noun; genitive/ablative case	Strong's #189

**Translation:** Therefore, [saving] faith [comes] out from hearing,...

Saving faith comes from hearing. One has to actually hear to gospel message spoken or read it somewhere. There is no faith in the gospel message unless that message is actually heard.

Romans 10:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun)
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
akoê (ἀκοή) [pronounced ak-oh-AY]	<i>hearing (the act, the sense or the thing heard); audience, ear, fame, which you heard, preached, report, rumor</i>	feminine singular noun; nominative case	Strong's #189
diá (διὰ) [pronounced dee-AH]; spelled di (δι´) [pronounced dee] before a vowel.	<i>through; with; in; of time; throughout; during; by, by the means of, by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
hrêma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; word, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
Christos (χριστός) [pronounced krees-TOHSS]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun; genitive/ablative case	Strong's #5547
So the Westcott Hort text and Tischendorf's Greek text. The Byzantine Greek text and Scrivener Textus Receptus both have:			
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
Wilbur Pickering footnotes this: <i>Perhaps 2% of the Greek manuscripts read 'Christ' rather than "God", to be followed by NIV, NASB, TEV, LB, etc.—an inferior proceeding. It is the Word of God that gives authority to our message.</i> <sup>24</sup>			
The problem with this footnote is, that 2% makes it sound as if that reading should be cast away. However, what might be the case is, the earliest manuscripts, being a small number, may agree with the reading of <i>Christ</i> . I believe that is the case here. Sometimes a writer will make a statistical observation which is misleading.			

**Translation:** ...but [this] hearing [comes] through the word of Christ. (Kukis mostly literal translation)

This hearing comes through the word of Christ.

As you can see in the Greek exegesis table above, there is a disagreement as to whether this should read *the word of Christ* or *the Word of God*. I would go with the former on the basis of context and theology. Paul is speaking in particular about the gospel message, and the gospel message would be called the word of Christ. Paul is not speaking here of some random quote from the Old Testament (which, at this point in time, would have

<sup>24</sup> Wilbur N. Pickering, ThM PhD, *Wilbur Pickering New Testament*; from e-Sword, Romans 10:17 (footnote).



been considered the Word of God). Obviously, we consider both the Old and New Testaments are the Word of God today. However, there was no clear acceptance of the New Testament writings at this time.

Romans 10:17 Therefore, [saving] faith [comes] out from hearing, but [this] hearing [comes] through the word of Christ. (Kukis mostly literal translation)

Romans 10:16–17 But not all have heard the gospel (message), for Isaiah keeps on saying, Lord, who has believed our report? Therefore, [saving] faith [comes] out from hearing, but [this] hearing [comes] through the word of Christ. (Kukis mostly literal translation)

Romans 10:16–17 However, clearly not everyone has heard the gospel message, as Isaiah keeps on telling us, Lord, who has believed our report? Therefore, faith must come from hearing something, and that hearing comes by means of the word of Christ. (Kukis paraphrase)

This certainly called to mind, *what about those who have never heard?* R. B. Thieme, Jr. answers this question quite well in the Doctrine of **Heathenism**, which I have placed in the **Addendum**.

But I keep on saying, “Had they not even heard? Nay rather “to all the earth has gone out the voice of them and to the extremity of the world the words of them [have gone out].” But I keep on saying, Not Israel, he does not know. First Moses keeps on speaking, “I, [even] I, will provoke jealousy to you (all) upon no-ethnos, upon an ethnos unintelligent I will provoke you (all) to anger.” Now Hesaias keeps on being very bold and he keeps on saying, “I am found in these [things] me not seeking; visible I have become to these [things] me not questioning.” Now face to face with the Israel, he keeps on saying, “All the day, I have stretched forth the hands of me face to face with a people being disobedient and being disputing.”

Romans  
10:18–21

But I keep on saying, did they not hear? Indeed, therefore, “their voice has gone out to all the earth and their words to the ends of the world.” But I keep on saying, [but] not Israel, [Israel] does not know. First, Moses keeps on saying, “I, [even] I, will provoke you (all) to jealousy by a no-nation, by an unintelligent nation I will provoke you (all) to anger.” Now Isaiah was very bold and he keeps on saying, “I have been found by those not seeking [Me]; I have been made manifest to those not inquiring after Me.” And [Isaiah] keeps on saying directly to Israel, “All the day, I have reached out My hands directly to a people [who keep on] being disobedient and [who are] contrary [to Me].” (Psalm 19:4 Deuteronomy 32:21 Isaiah 65:1–2)

But I keep on saying, how is it that they did not hear My calling to them? Indeed, the voice of My prophets and leaders have gone out to all the land; in fact, to the ends of the earth. Yet, much of the time, Israel appears to be unaware. Moses first speaks of this, writing, “I, God, will provoke My people to jealousy with a no-nation; I will provoke My people to anger using unintelligent gentiles.” Even Isaiah clearly points this out, when he said, “I [God] am found by those not even seeking Me out; and I have been made manifest to those not even asking about Me.” Isaiah, conveying the words of God to Israel, said, “All day long, I keep reaching out to a people who are continually disobedient and contrary to Me.”

Here is how others have translated this passage:

**Ancient texts:**

Westcott-Hort Text (Greek)	But I keep on saying, "Had they not even heard? Nay rather "to all the earth has gone out the voice of them and to the extremity of the world the words of them [have gone out]." But I keep on saying, Not Israel, he does not know. First Moses keeps on speaking, "I, [even] I, will provoke jealousy to you (all) upon no-ethnos, upon an ethnos unintelligent I will provoke you (all) to anger." Now Hesaias keeps on being very bold and he keeps on saying, "I am found in these [things] me not seeking; visible I have become to these [things] me not questioning." Now face to face with the Israel, he keeps on saying, "All the day, I have stretched forth the hands of me face to face with a people being disobedient and being disputing."
Complete Apostles Bible	But I say, have they not heard? Yes, indeed they have: "Their voice went out to all the earth, and their words to the ends of the world." But I say, did Israel not know? First Moses says: "I will provoke you to jealousy by those who are not a nation, by an unintelligent nation I will anger you." But Isaias is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me." But to Israel he says: "the whole day long I have stretched out My hands to a disobedient and contrary people."
Douay-Rheims 1899 (Amer.)	But I say: Have they not heard? Yes, verily: Their sound hath gone forth into all the earth: and their words unto the ends of the whole world. But I say: Hath not Israel known? First, Moses saith: I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you. But Isaias is bold, and saith: I was found by them that did not seek me. I appeared openly to them that asked not after me. But to Israel he saith: All the day long have I spread my hands to a people that believeth not and contradicteth me.
Holy Aramaic Scriptures Original Aramaic NT	. But I say, "Have they not heard?", and, "Behold, their report has gone out into all The Earth and their words to the ends of the world." But I say, "Did not Israel know beforehand?" Moses spoke thus: "I shall make you jealous by a people that is not a people and by a people that is disobedient I shall anger you." But Isaias was bold and he said, "I appeared to those who did not seek me and I was found by those who did not ask for me." But to Israel he said, "I reached my hands out all day to a contentious and disobedient people."
Lamsa Peshitta (Syriac)	.
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	But I say, Did not the word come to their ears? Yes, certainly: Their sound has gone out into all the earth, and their words to the ends of the world. But I say, Had Israel no knowledge? First Moses says, You will be moved to envy by that which is not a nation, and by a foolish people I will make you angry. And Isaias says without fear, Those who were not searching for me made discovery of me; and I was seen by those whose hearts were turned away from me. But about Israel he says; All the day my hands have been stretched out to a people whose hearts were turned away, and who put themselves against my word.
Bible in Worldwide English	But I ask, have they not heard? Yes, they have. The holy writings say, Their voice has gone out all over the earth. And their words have gone out all over the world. But I ask, did not the Jews know? First the book of Moses says, I will make you jealous through people who are not a nation like the Jews. I will make you angry through people who do not even know or understand these things.

But the book of Isaiah says even stronger words. The people who did not look for me have found me. I have shown myself to those who did not ask for me. But he says about the Jews, All day I held out my hands to a people who did not obey me, who said wrong things against me.

Easy English  
Easy-to-Read Version–2008

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But I ask, "Did those people not hear the Good News?" Yes, they heard--as the Scriptures say, "Their voices went out all around the world. Their words went everywhere in the world."

Again I ask, "Did the people of Israel not understand?" Yes, they did understand. First, Moses says this for God: "I will use those who are not really a nation to make you jealous. I will use a nation that does not understand to make you angry."

Then Isaiah is bold enough to say this for God: "The people who were not looking for me-- they are the ones who found me. I made myself known to those who did not ask for me."

But about the people of Israel God says, "All day long I stood ready to accept those people, but they are stubborn and refuse to obey me."

God's Word™

But I ask, "Didn't they hear that message?" Certainly they did! "The voice of the messengers has gone out into the whole world and their words to the ends of the earth."

Again I ask, "Didn't Israel understand that message?" Moses was the first to say, "I will make you jealous of people who are not a nation. I will make you angry about a nation that doesn't understand."

Isaiah said very boldly, "I was found by those who weren't looking for me. I was revealed to those who weren't asking for me."

Then Isaiah said about Israel, "All day long I have stretched out my hands to disobedient and rebellious people."

Good News Bible (TEV)

But I ask: Is it true that they did not hear the message? Of course they did---for as the scripture says: "The sound of their voice went out to all the world; their words reached the ends of the earth."

Again I ask: Did the people of Israel not understand? Moses himself is the first one to answer: "I will use a so-called nation to make my people jealous; and by means of a nation of fools I will make my people angry."

And Isaiah is even bolder when he says, "I was found by those who were not looking for me; I appeared to those who were not asking for me."

But concerning Israel he says, "All day long I held out my hands to welcome a disobedient and rebellious people."

J. B. Phillips  
The Message  
NIRV  
New Life Version  
Radiant New Testament  
New Simplified Bible

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**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Version  
Contemporary English V.

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But am I saying that the people of Israel did not hear? No, I am not! The Scriptures say, "The message was told everywhere on earth. It was announced all over the world."

Did the people of Israel understand or not? Moses answered this question when he told that the Lord had said, "I will make Israel jealous of people who are a nation of nobodies. I will make them angry at people who don't understand a thing."

Isaiah was fearless enough to tell that the Lord had said, "I was found by people who were not looking for me. I appeared to the ones who were not asking about me."

And Isaiah said about the people of Israel, "All day long the Lord has reached out to people who are stubborn and refuse to obey."

Goodspeed New Testament .  
The Living Bible .  
New Berkeley Version .  
New Living Translation .  
The Passion Translation

Can it be that Israel hasn't heard the message? No, they have heard it, for: The voice has been heard throughout the world, and its message has gone to the ends of the earth!

So again I ask, didn't Israel already understand that God's message was for others as well as for themselves? Yes, they certainly did understand, for Moses was the first to state it: "I will make you jealous of a people who are 'nobodies.' And I will use people with no understanding to provoke you to anger."

And Isaiah the fearless prophet dared to declare: "Those who found me weren't even seeking me. I manifested myself before those who weren't even asking to know me!"

Yet regarding Israel Isaiah says: "With love I have held out my hands day after day, offering myself to this unbelieving and stubborn people!"

Plain English Version .  
UnfoldingWord Simplified T.

But if someone said to those people, "Of course the Israelites have heard this message," I would say, "Yes, indeed! It is like what the scriptures say: "The people living all over the world have seen the creation, and what it proves about who God is— even the people living in the most remote places in the world have understood this!"

Furthermore, it is true that the Israelites really did hear this message. They understood it, too, but they refused to believe it. Remember that Moses was the first one to warn the people like this. He told them that God said, "You think that the non- Jewish nations are not real nations at all. But some of them will believe in me, and I will bless them. Then you will envy them and be angry at them, people who you do not think understand me."

Remember also that God said very boldly through Isaiah, "The non- Jews who did not try to know me will surely find me! I will surely reveal what I am like to those who did not ask for me!"

But God also speaks about the Israelites. He says, "For a long time I have held out my arms to the people who disobeyed and rebelled against me, in order to invite them to return to me."

Williams' New Testament

But may I ask, They had no chance to hear, did they? Yes, indeed: "All over the earth their voices have gone, to the ends of the world their words."

But again I ask, Israel did not understand, did they? For in the first place Moses says: "I will make you jealous of a nation that is no nation; I will provoke you to anger at a senseless nation."

Then Isaiah was bold enough to say: "I have been found by a people who were not searching for me; I have made known myself to people who were not asking to know me."

But of Israel he said: "All day long I have held out my hands to a people that is disobedient and obstinate."

#### Partially literal and partially paraphrased translations:

American English Bible .  
Beck's American Translation .

Breakthrough Version	<p>But I say, "Didn't they in any way hear?" Yes, of course. "Their sound went out into all the earth and their statements to the ends of the civilized world" (<i>Psalm 19:4</i>). But I say, "Did Israel not in any way know?" First, Moses says <i>in Deuteronomy 32:21</i>, "I will make you jealous over a nation that is not a nation. Over clueless non-Jews I will make you mad."</p> <p>Isaiah dares to come out and say <i>in Isaiah 65:1</i>, "I was found among the people not looking for me. I became apparent to the people not asking about me." To Israel he says <i>in Isaiah 65:2</i>, "The whole day I extended my hands to an ethnic group that doesn't believe and that expresses opposition."</p>
Common English Bible Len Gane Paraphrase	<p>.</p> <p>Yet I ask haven't they heard? Yes, truly, the sound [of their message] went into the whole earth.</p> <p>And didn't Israel know? First of all Moses says, "I will provoke you to jealousy by [those] not a nation, and by a stupid nation I will make you angry. Isaiah is very bold when he says, "I was found by those who didn't seek me; I appeared to those who didn't ask about me."</p> <p>But to Israel he says, "All day long I have stretched out my hands to a disobedient and defiant people."</p>
A. Campbell's Living Oracles	<p>But I ask, have they not heard? Yes, indeed, "Their sound has gone out to all the earth, and their words to the ends of the world."</p> <p>I ask again, has not Israel known? First, Moses says, "I will provoke you to jealousy by that, which is no nation; -by a foolish nation I will enrage you."</p> <p>Besides, Isaiah is very bold when he says, "I am found by them, who did not seek me: I am shown to them, who did not ask for me."</p> <p>But concerning Israel he says, "All the day long, have I stretched forth my hand to a disobedient and rebelling people."</p>
New Advent (Knox) Bible NT for Everyone 20 <sup>th</sup> Century New Testament	<p>.</p> <p>.</p> <p>But I ask 'Is it possible that men have never heard?' No, indeed, for--'Their voices spread through all the earth, and their Message to the very ends of the world.'</p> <p>But again I ask 'Did not the people of Israel understand? First there is Moses, who says--'I, the Lord, will stir you to rivalry with a nation which is no nation; Against an undiscerning nation I will arouse your anger.'</p> <p>And Isaiah says boldly--'I was found by those who were not seeking me; I made myself known to those who were not inquiring of me.</p> <p>But of the people of Israel he says--'All day long I have stretched out my hands to a people who disobey and contradict.'</p>

### Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	.
Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
Free Bible Version	.
The Heritage Bible	<p>But I say, Have they absolutely not heard? Therefore indeed, their utterance went into all the earth, and their spoken words into the extremities of the inhabited earth. <i>Psa 19:4</i></p> <p>But I say, Did Israel absolutely not know? First Moses says, I will provoke you to jealousy over them who are absolutely not a race, and by a race not able to put it together I will enrage you. <i>Deuteronomy 32:21</i></p> <p>And Isaiah is very bold and says, I was found of those not seeking me; I became manifest to those not asking for me. <i>Isa 65:1</i></p>

And to Israel he says, All the day I have stretched out my hands toward an unconvinced and back-talking people. Isa 65:2

International Standard V  
Lexham Bible  
Montgomery NT  
NIV, ©2011  
Riverside New Testament

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But I say, it cannot be true that they have not heard, can it? On the contrary, "Their sound has gone out into all the earth and their words to the ends of the world." I say, it cannot be that Israel did not know, can it? First Moses says, "I will excite you to jealousy by what is not a nation and by a foolish nation I will provoke you to anger."  
And Isaiah makes bold to say, "I was found by those who were not seeking me: I became manifest to those who were not inquiring for me."  
But to Israel he says, "All day long I stretched forth my hands to a people who disobey and answer back."

Leicester A. Sawyer's NT  
The Spoken English NT  
UnfoldingWord Literal Text  
Urim-Thummim Version  
Weymouth New Testament

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But, I ask, have they not heard? Yes, indeed: "TO THE WHOLE WORLD THE PREACHERS' VOICES HAVE SOUNDED FORTH, AND THEIR WORDS TO THE REMOTEST PARTS OF THE EARTH."  
But again, did Israel fail to understand? Listen to Moses first. He says, "I WILL FIRE YOU WITH JEALOUSY AGAINST A NATION WHICH IS NO NATION, AND WITH FURY AGAINST A NATION DEVOID OF UNDERSTANDING."  
And Isaiah, with strange boldness, exclaims, "I HAVE BEEN FOUND BY THOSE WHO WERE NOT LOOKING FOR ME, I HAVE REVEALED MYSELF TO THOSE WHO WERE NOT INQUIRING OF ME."  
While as to Israel he says, "ALL DAY LONG I HAVE STRETCHED OUT MY ARMS TO A SELF-WILLED AND FAULT-FINDING PEOPLE."

Wikipedia Bible Project

But my point is that it is not that they have not heard. In fact, the message went everywhere on earth—the word went out to the whole world. So I ask, "Did Israel not know?" First of all Moses says, "I will make you jealous by using people who are not even a nation; I will make you mad by using an ignorant nation." Then Moses goes even further, and says, "People found me who were not even looking for me; I became well-known to people who were not asking about me." As God says to Israel, "I pleaded all day long with a disobedient and argumentative people."

Worsley's New Testament

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### Catholic Bibles (those having the imprimatur):

Christian Community (1988) I ask: Have the Jews not heard? But of course they have. *Because the voice of those preaching resounded all over the earth and their voice was heard to the ends of the world.* Then I must ask: Did Israel not understand? Moses was the first to say: *I will make you jealous of a nation that is not a nation, I will excite your anger against a crazy nation.* Isaiah dares to add more: *I was found by those not looking for me, I have shown myself to those not asking for me.* While referring to Israel, the same Isaiah says: *I hold out my hands the whole day long to a dis obedient and rebellious people.* Ps 19:5 Dt 32:21 Is 65:1 Is 65:2

New American Bible (2011) .  
New Catholic Bible .  
New Jerusalem Bible .  
NRSV (Anglicized Cath. Ed.) .  
Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible  
Eth Cipher Translation

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But I say, Have they not heard? Yes truly, their sound went into all the earth, and their words unto the ends of the world.

But I say, Did not Yashar'el know? First Mosheh says, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Yesha`yahu is very bold, and says, I was found of them that sought me not; I was made manifest unto them that asked not after me.

But to Yashar'el he says, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Hebraic Roots Bible  
Holy New Covenant Trans.

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But I ask, "Didn't they hear?" Yes! "The sound of their voices went out to all the earth. Their words went out to the farthest places in the world."

But I ask, "Didn't Israel know this?" First, Moses said: "I will make you jealous by using those who are not a nation. I will make you angry with a foolish nation."

Then Isaiah dared to say: "The people who were not looking for Me found Me. I appeared to people who were not asking for Me."

God said this to the people of Israel: "I have held out my hands all day long to a people that is rebellious and will not obey."

The Scriptures 2009

But I ask, Did they not hear? Yes indeed, **"Their voice went out to all the earth, and their words to the ends of the world."** Psalm 19:4.

But I ask, Did Yisra'el not know? First Mosheh says, **"I shall provoke you to jealousy by those who are not a nation, I shall enrage you by an unwise nation."** Deuteronomy 32:21.

And Yeshayahu boldly says, **"I was found by those not seeking Me, I was made manifest to those not asking for Me."** Isaiah 65:1.

And to Yisra'el He says, **"All day long I have stretched out My hands to a disobedient and back-talking people."** Isaiah 65:2.

Tree of Life Version

But I say, have they never heard? Indeed they have, for **"Their voice has gone out into all the earth, and their words to the ends of the world."**

But I say, did Israel not understand? First Moses says, "I will provoke you to jealousy by those who are not a nation, with a nation empty of understanding I will vex you."

And Isaiah is so bold as to say, "I was found by those who did not seek Me; I became visible to those who did not ask for Me."

But about Israel He says, "All day long I stretched forth My hands to a disobedient and contrary people."

**Weird English, Old English, Anachronistic English Translations:**

Accurate New Testament

...but [I] say not? not [They] hear {him} then to every the earth proceeds The Sound [of] them and to the ends [of] the land {proceed} The Words [of] them but [I] say not? israel not knows {him} First Moses says I will provoke you\* at not alien at alien (not) understanding [I] will anger you\* Isaiah but ventures and [He] says [I] am found in the [men] me not seeking Visible [I] become [to] the [men] me not requesting to but the israel [He] says all the day [I] stretch the hands [of] me to people disobeying and opposing...

Alpha & Omega Bible  
Awful Scroll Bible

.  
However I speak out, hear they it not? Certainly-then, "Their voice went-out to all the land, and their speech to the boundaries of the inhabited land."

All the same I speak out, Israel understood not? First Moses speaks out, "I will cause-envy on yous, by them not a nation, by a not- intelligibly -sent-together nation, I will cause- yous -to-be-wroth-of."

Furthermore, Isaiah dares-away even to confirm, "I am being come up to them not searching Me, I became exposed-from-among those not asking-of Me."  
But with regards to Israel, He speaks out, "The whole day I ~stretch-out My hands, with regards to an un-confiding and speaking-against people."

Concordant Literal Version  
exeGesese companion Bible

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But I word, Heard they not?  
Yes indeed, their sound goes to all the earth  
and their rhema to the extremities of the world.  
Psalm 19:4  
But I word, Knows Yisra El not?  
that Mosheh first worded,  
I incite you to jealousy by a nongoyim  
and by an uncomprehending goyim I enrage you.  
Deuteronomy 32:21  
And Yesha Yah is very courageous, and words,  
I was found by them who sought me not;  
I became manifest to them who asked not after me.  
And to Yisra El he words,  
All day long I spread my hands  
to a distrusting and contradicting people.  
Isaiah 42:6, 7, 65:1, 2

God's Truth (Tyndale)  
Orthodox Jewish Bible

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But I say, is it the case that they have not heard? On the contrary: "Their sound has gone out into all the earth and their words to the ends of the inhabited world" [TEHILLIM 19:4].  
But I say, is it the case that Yisroel has not known? First, Moshe Rabbeinu says: "I will provoke you to jealousy by those who are not a nation; by a senseless nation I will make you angry." DEVARIM 32:21.  
And Yeshayeh HaNavi is bold as to say: "I have been found by those who do not seek Me; I have revealed Myself to those who do not ask for Me"[YESHAYAH 65:1].  
But concerning Yisroel he says: "All the day I stretched out My hands to a disobedient and obstinate people" [YESHAYAH 65:2].

Rotherham's Emphasized B. .

### Expanded/Embellished Bibles:

*The Amplified Bible*  
An Understandable Version

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But I ask, "Did not they [*i.e., the Jews*] hear [*the message*]?" Certainly they did! [*Psa. 19:4 says*], "The sound [*of their preaching*] went out into all the world, and their message reached to the ends of the earth."  
But I ask [*again*], "Did not the Israelites understand [*the message*]?" In the first place, Moses said [*Deut. 32:21*], "I [*i.e., God*] will stir up you [*Jews*] to become jealous, by [*favoring*] a nation [*i.e., the Gentiles*] that is unworthy [*of your approval*]. [*I will do it*] by using a nation of fools to make you people angry."  
Then Isaiah boldly said [*Isa. 45:1*], "I [*i.e., God*] was found by a people [*i.e., the Gentiles*] who were not looking for me. I became known to people who were not asking for me."  
But Isaiah said about the Israelites [*Isa. 65:2*], "I reached out all day long to [*help*] people who disobeyed and spoke against [*me*]."

Brodie's Expanded Trans.

But I ask: Have they never heard? On the contrary [from Psalm 19:4]: "Their voice [evangelists, missionaries, ambassadors] broadcasted unto all the earth, indeed, their words of life unto the limits of human habitation [the extent of the known world at that time]."



Yet, I must ask: Didn't Israel understand? First Moses said [in Deut. 21:21]: "I will provoke you [Israel] to jealousy by a non people [racially inferior]; by a foolish people [Gentile dogs] I will anger you."

Next, Isaiah was so bold as to say [in Isaiah 65:1]: "I was discovered by those [Gentiles] who were not looking for Me [Jesus Christ speaking]; I became manifest to those who did not inquire about Me."

And face-to-face with Israel He [God the Father] said [in Isaiah 65:2]: "All day long I have stretched forth My hands [imploring] face-to-face to a people who are disobedient and who are obstinate."

The Expanded Bible  
Jonathan Mitchell NT

But, I ask, isn't it rather that they didn't pay attention or hear? On the contrary! (or: However, I am saying, do they fail to hear? Most certainly!): "Their clear, distinct sound (as vibrations of a musical string; = their voice; = their utterance) comes out into all the earth (or: went out into the entire land), and their gush-effects (results of the flow; or: sayings; the things spoken by them; their declarations) into the boundaries (limits; extremities) of the inhabited area." [Ps. 19:4]

But further, I am asking, isn't it rather that Israel did not come to know or gain insight (or: However, I say, did not Israel fail to experientially and intimately know)? First Moses is saying, "I will progressively bring rivalry, envy and jealousy alongside you folks (or: I will provoke you to jealousy) upon [the situation of] a non-nation (a no-nation; upon one not a multitude); upon [the situation of] an unintelligent (stupid; unable-to-put-things-together) ethnic multitude (or: nation) I will proceed bringing an impulsive mental attitude, anger and vexing indignation and inherent fervor alongside you folks." [Deut. 32:21]

Yet Isaiah is daring and risking without restraint, and is saying, "I am (or: was) found by, among and within those not seeking or trying to find Me; I become (or: became; was birthed) apparent (visible; obvious to sight; manifest) in (or: by; to; with; among) the ones not inquiring about Me." [Isa. 65:1a]

Now toward Israel He is saying, "The whole day I stretch and spread out my hands toward a consistently disobeying (noncomplying; refusing to believe) and habitually contradicting (refuting; speaking instead-of; speaking back against) people." [Isa. 65:2].

P. Kretzmann Commentary  
Syndein/Thieme  
Translation for Translators  
The Voice

### Bible Translations with Many Footnotes:

Lexham Bible

But I say, they have not heard, have they? [\*The negative construction in Greek anticipates a negative answer here] On the contrary,

"Their voice has gone out to all the earth,  
and their words to the ends of the inhabited world." [A quotation from Ps 19:4]

But I say, Israel did not know, did they? [\*The negative construction in Greek anticipates a negative answer here] First, Moses says,

"I will provoke you to jealousy by those who are not a nation;  
by a senseless nation I will provoke you to anger ." [A quotation from Deut 32:21]

And Isaiah is very bold and says,

"I was found by those who did not seek me;  
I became known to those who did not ask for me." [A quotation from Isa 65:1]

But about Israel he says,

"The whole day long I held out my hands  
to a disobedient and resistant people." [A quotation from Isa 65:2]

NET Bible®

New American Bible (2011) .  
 The Passion Translation .  
 Rotherham's Emphasized B.

But I say: Have they not heard?

Yea indeed—

*Into all the earth* hath gone forth their sound,

*And unto the ends of the inhabited world* their declarations.<sup>k</sup>

But I say: Hath Israel not come to know?

First Moses saith—

*I will provoke you to jealousy on account of a no-nation,*

*On account of an undiscerning nation* will I make you very angry.<sup>l</sup>

Isaiah however waxeth daring and saith,—

I have been found by them who after me were not seeking,

Manifest have I become unto them who for me were not enquiring;

Whereas regarding Israel he saith—

*All day long* have I stretched forth my hands unto a people unyielding and contradicting.<sup>m</sup>

<sup>k</sup> Ps. xix. 4.

<sup>l</sup> Deu. xxxii. 21.

<sup>m</sup> Is. lxxv. 1 f.

The Spoken English NT

But I might say, "Can it be that they didn't hear<sup>k</sup> it?" No:

Their voice has gone out to the whole earth,

And their words have reached to the corners of the inhabited world.<sup>l</sup>

Again,<sup>m</sup> I might say, "Can it be that Israel didn't know?" Moses says from the first:

I'm going to make you jealous over a non-nation;<sup>n</sup>

I am going to make you angry over an ignorant nation.<sup>o</sup>

And Isaiah is bold enough to say,

I was found by those who didn't seek me;

I revealed myself to those who didn't ask for me.<sup>p</sup>

But to Israel God says,

All day I reached out my hands to a disobedient and rebellious people.<sup>q</sup>

k. This word should be emphasized in reading. The question is incredulous.

l. Psalm 19:4. Notice Paul's loose prooftexting style.

m. Lit. "But."

n. The syllable "non" should be emphasized in reading.

o. Deuteronomy 32:21.

p. Isaiah 65:1.

q. Isaiah 65:2. "People" here and below is singular, referring to the nation or ethnic group of Israel.

Wilbur Pickering's New T.

**A rebellious people**

But I say, did they really not hear? Indeed yes: "Their voice has gone out into all the earth, and their words to the ends of the inhabited world."<sup>14</sup>

Again I say, did Israel really not know? First Moses says: "I will provoke you to jealousy by a non-nation, I will move you to anger by a senseless nation."<sup>15</sup>

But Isaiah is so bold as to say: "I was found by those who were not seeking me; I was revealed to those who were not asking for me."<sup>16</sup>

But concerning Israel he says: "All day long I have held out my hands to a disobedient and contrary people."<sup>17</sup>

(14) See Psa\_19:4.

(15) See Deu\_32:21.

(16) See Isa\_65:1.

(17) See Isa\_65:2. To be 'disobedient' and 'contrary', there must be a revealed will.

WEB — Messianic Edition .

**Literal, almost word-for-word, renderings:**

A Faithful Version	. habitable
Analytical-Literal Translation	.
Berean Literal Bible	.
Bill Puryear translation	.
C. Thomson updated NT	.
Charles Thomson NT	But I say, Have they not heard? What! Is their sound then gone forth to every land; and their doctrines to the limits of the world? But I say, Hath not Israel known? First Moses saith, "I will provoke you by what is not a nation, By a foolish nation I will vex you." But Esaias is more explicit, and saith, "I was found by them who sought me not, I became manifest to them who inquired not for me." But concerning Israel he saith, "I have stretched out my hands all the day long to a disobedient and gainsaying people."
Context Group Version	But I say, Is it the case that they have not heard? On the contrary, Their sound went out into all the land, And their words to the ends of the Empire. But I say, Did Israel not know? First Moses says, I will provoke you (pl) to possessiveness with that which is no ethnic group {or nation}, With an ethnic group {or nation} void of understanding I will anger you (personal love). And Isaiah is very bold, and says, I was found by those that did not seek me; I became obvious to those that did not ask of me. But as to Israel he says, All the day long I spread out my hands to a unpersuaded and opposing people.
English Standard Version Far Above All Translation	. But I say, "Have they not heard?" They certainly have – their speech went out into all the earth, and their words to the ends of the world. But I say, "Did Israel not know?" Firstly, Moses says, "I will provoke you to jealousy by a non-nation, by a foolish nation I will provoke you to anger." But Isaiah shows boldness and says, "I have been found by those who were not seeking me; I have become evident to those who were not enquiring after me." But to Israel he says, "All day long I have stretched out my hands to a disbelieving and refractory people."
Green's Literal Translation	. unwise
James Allen translation	.
Legacy Standard Bible	.
Literal New Testament	.
Literal Standard Version	So then faith [is] by a report, and the report through a saying of God, but I say, did they not hear? Yes, indeed, "their voice went forth to all the earth, and their sayings to the ends of the habitable world." But I say, did Israel not know? First Moses says, "I will provoke you to jealousy by [that which is] not a nation; by an unintelligent nation I will anger you," and Isaiah is very bold and says, "I was found by those not seeking Me; I became visible to those not inquiring after Me"; and to Israel He says, "All the day I stretched out My hands to a people unbelieving and contradicting." V. 17 is included for context.
Modern English Version	.
Modern Literal Version 2020	But I am saying, 'Did they not hear?' But-rather, 'Their sound went forth into all the earth and their declarations to the limits of the inhabited-earth.' {Psa 19:4} But I am saying, Did Israel not know? First Moses says, 'I will provoke you° to jealousy upon <i>what is</i> no nation. I will rouse you° to anger upon a nation <i>which has</i> no understanding.' {Deu 32:21} Now Isaiah is very daring and says, 'I was found by the ones <i>who are</i> not seeking me. I became manifest to the ones <i>who are</i> not asking <i>for</i> me.' {Isa 65:1} But he says to Israel, 'The whole day, I outstretched my hands to a disobedient and contradicting people.' {Isa 65:2}
New American Standard	.

New European Version .

New King James Version .

New Matthew Bible .

NT (Variant Readings) .

Niobi Study Bible .

R. B. Thieme, Jr. translation But I say, They have not all heard, have they? Certainly they have, their voice [of nature] has gone out to the entire earth, and their words to the ends of the inhabited earth. (Psalm 19:4)

But I say, did Israel fail to understand (no, they understood alright). First witness Moses speaks (from Deuteronomy 32:21): I will make you jealous over a no-nation, I will make you angry over a nation without understanding.

Next [witness], Isaiah, is so bold as to say, "I [Jesus Christ] was found by those Gentiles who were not looking for Me. I [Jesus Christ] became manifest to those Gentiles who did not ask about Me." (Isaiah 65:1)

But face to face with Israel He [the Lord Jesus Christ] says, "I have extended my hands the entire day [the dispensation of Israel] face to face with a disobedient and obstinate [Jews in the big blot-out] nation." (Isaiah 65:2)

R. B. Thieme, Jr. trans2

But, in contrast to the failure of Israel as client nation, I say or communicate, have they, the unbelievers, not all heard, in spite of the failure of Israel? Indeed Certainly, Emphatically they have; for "Their sound or voice, of nature, has gone out, resulting in God Consciousness which is always evangelized, to all the earth, and their words or message of the doctrinal discourse of the gospel (Rom 10:17) to the all the ends of the earth inhabited by people."

But Again I say, did Israel ever fail to know or understand? Of course NOT. First Moses speaks as a permanent witness about Israel from the exodus to AD70 and even to this day (Deut 32:21), "I, Jesus of Nazareth, The Christ God of Israel, will provoke and make you, Jews, jealous over a no nation, not a client nation, thus a gentile nation; over a dull stupid nation lacking understanding I will make you, Jews, angry."

Then next witness Isaiah, (Is 65:1) having maximum clear moral courage without loss of sanity or emotion not being stupid, is so very bold as to say; , "I, Jesus of Nazareth, The Chris the God of Israel, have been found by those gentiles, without Jewish missionaries, who were not looking for me or who did not know or understand how to seek me; I became manifest or known to those gentiles with Positive Volition at God Consciousness for their interest who did not ask about me."

But in contrast, face to face to Israel he Jesus of Nazareth, The Christ says in the past continuing into the present, (Is 65:2) "Day in and Day out I spend all my time in evangelizing the Jews who have already rejected the gospel presented in codex II and by the prophets, every day of every generation I have extended an imploring desperate last chance gesture with my hands, facing a client nation of Israel of disobedient Jews rejecting Jesus of Nazareth, The Christ and obstinate and stubborn beyond description nation of people in the Big Blot Out with accumulated Scar Tissue of the Soul, for Salvation Adjustment to the Justice of God."

Revised Geneva Translation .

Ron Snider translation

But I say, they have never heard, have they? On the contrary; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

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."

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."

But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Updated Bible Version 2.17  
A Voice in the Wilderness  
Webster's Translation

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words to the ends of the world.

But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Isaiah is very bold, and saith, I was found by them that sought me not; I was made manifest to them that asked not for me.

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

World English Bible  
Worrell New Testament

**The gist of this passage:**  
18-21

### Romans 10:18a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
mê (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
akoûō (ἀκούω) [pronounced <i>ah-KOO-oh</i> ]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 <sup>rd</sup> person plural, aorist active indicative	Strong's #191

**Translation:** But I keep on saying, did they not hear?

Paul just wrote, *faith comes by hearing, and hearing by the word of Christ* (that is, by the gospel message).

Paul keeps on asking, *have the Jews not heard this before? Have they not heard God speaking to them?*

### Romans 10:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
menoûnge (μενοῦνγε) [pronounced <i>mehn-OON-geh</i> ]	<i>no, nay but, wrong; yea doubtless; rather, verily; so then, at least</i>	disjunctive particle	Strong's #3304

## Romans 10:18b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Other spellings include: μενοῦνγε, μενοῦν, μενοῦν, μενοῦνγε.			
This is made up of the following particles:			
1) mén (μέν) [pronounced <i>men</i> ], which means, <i>indeed, truly, certainly, surely</i> . Strong's #3303.			
2) oun (οὖν) [pronounced <i>oon</i> ], which means, <i>so [then], certainly; then, therefore, accordingly, consequently</i> . Strong's #3767.			
3) ge (γέ) [pronounced <i>geh</i> ], which means, <i>indeed, truly, at least; even; if indeed, seeing that</i> . Strong's #1065.			
The negatives found in the Brown Driver Briggs and elsewhere do not seem to match up with the component parts of this compound particle. Logically, this should mean, <i>indeed therefore</i> . Translations from literal translations for Romans 10:18 are: <i>but rather, indeed they have, yes rather, yes indeed, yes most certainly</i> .			
eis (εἰς) [pronounced ICE]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
pasan (πασαν) [pronounced PAH-sahn]	<i>each, every, any, anything; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; accusative case	Strong's #1093
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go (out, forth, away), to come out, to retire; to proceed from, to be descended from</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1831
ho (ὁ) [pronounced ho]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
phthóngos (φθόγγος) [pronounced TONG-goss]	<i>tone, voice, utterance; a musical note or sound, whether vocal or instrumental</i>	masculine noun; nominative case	Strong's #5353
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** *Indeed, therefore, "their voice has gone out to all the earth..."*

There is a lot of discussion concerning the first word in this phrase which is found in the Greek tables above.

*Their voice* refers to the evangelists who have gone out into the world to proclaim the gospel message (v. 15). Furthermore, God has spoken to Israel through many prophets and others.

Romans 10:18c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i> ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i> ]	<i>to, toward; in, into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ta (τά) [pronounced <i>taw</i> ]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
péras (πέρας) [pronounced <i>PER-as</i> ]	<i>extremity, bound, end; of a portion of space; boundary; frontier; the ends of the earth; the remotest lands, uttermost land; of a thing extending through a period of time (termination)</i>	neuter plural noun, nominative case	Strong's #4009
tês (τῆς) [pronounced <i>tayc</i> ]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
oikoumenê (οἰκουμένη) [pronounced <i>oy-kou-MEHN-ay</i> ]	<i>earth, world; land; the Roman empire; civilization, people, inhabitants [of the land, earth, world]</i>	feminine singular noun; genitive/ablative case	Strong's #3625
ta (τά) [pronounced <i>taw</i> ]	<i>the (things); this, that; those (things)</i>	neuter plural definite article; nominative case	Strong's #3588
hrēmata (ῥήματα) [pronounced <i>HRAY-maht-ah</i> ]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; nominative case	Strong's #4487
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i> ]	<i>their, theirs; of them; from them; them; same; the (these) things</i>	3 <sup>rd</sup> person masculine plural personal pronoun; ablative/genitive case	Strong's #846

**Translation:** ...and their words to the ends of the world.” (Kukis mostly literal translation)

At this point, the disciples have been going throughout the Roman Empire and even further out, carrying the gospel message.

However, Paul is confirming this from the Old Testament. He is quoting Psalm 19:4.

Romans 10:18 **But I keep on saying, did they not hear? Indeed, therefore, “their voice has gone out to all the earth and their words to the ends of the world.”** (Psalm 19:4) (Kukis mostly literal translation)

Romans 10:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i> ]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
légō (λέγω) [pronounced <i>LEH-goh</i> ]	<i>to speak (of, out), to say; to affirm over, to maintain; to teach; to tell; to exhort, to advise, to command, to direct; to point out with words, intend, mean, mean to say; to call by name, to call, name; mention</i>	1 <sup>st</sup> person singular, present active indicative	Strong's #3004
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
Israēl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i> ]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, indeclinable	Strong's #2474
ouk (οὐκ) [pronounced <i>ook</i> ]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced <i>gih-NOH-skoh</i> ]	<i>to know, to learn to know, to come to know, to gain knowledge of; to feel; to become known; to understand, to perceive, to have knowledge of; a Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 <sup>rd</sup> person singular, aorist active indicative	Strong's #1097

**Translation:** But I keep on saying, [but] not Israel, [Israel] does not know.

However, Israel as a nation has not embraced the Lord Jesus. They do not know Him. However, throughout their history, there were times when Israel did not appear to know God. Paul documents this.

Romans 10:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prōtos (πρῶτος) [pronounced <i>PROT-oss</i> ]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; prominent, principal, foremost; at the first</i>	masculine singular adjective; nominative case	Strong's #4413
Mōseus/Mōsēs/ Mōusēs (Μωσεύς/ Μωσῆς/Μωϋσῆς) [pronounced <i>moce-YOOÇ, moh-SACE, mao-SACE</i> ]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475



Romans 10:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004
egō (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 <sup>st</sup> person singular, personal pronoun; nominative case	Strong's #1473
parazēlóō (παραζηλώω) [pronounced par-ad-zay-LOH-oh]	<i>to provoke to jealousy (or rivalry), to provoke to anger; to cause anger or jealousy</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #3863
humas (ὐμάς) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ethnos (ἔθνος, ους, τό) [pronounced EHth-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1484

**Translation:** First, Moses keeps on saying, "I, [even] I, will provoke you (all) to jealousy by a no-nation,...

Moses himself warned Israel, "I (speaking for God) will provoke you to jealousy by using a nation of no account; a nation you do not even consider a nation."

Romans 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, over; during, at (in) the time of; about; in addition to, besides; against; on the basis of; because; with</i>	preposition of superimposition; a relation of rest and distribution with the dative, locative or instrumental case	Strong's #1909
ethnos (ἔθνος, ους, τό) [pronounced EHth-noss]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1484

Romans 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
asunetos (ἄσύνετος) [pronounced as-OON-ay-toss]	<i>unintelligent, stupid; without understanding; senseless; ungodly thinking</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #801
parorgízō (παροργίζω) [pronounced par-org-IHD-zo]	<i>to provoke to anger; to make angry, to rouse to wrath, to exasperate, anger</i>	1 <sup>st</sup> person singular, future active indicative	Strong's #3949
humas (ὕμας) [pronounced hoo-MOSS]	<i>you [all], all of you; to you, towards you [all]</i>	2 <sup>nd</sup> person plural personal pronoun; accusative case	Strong's #5209, (from Strong's #5210; a form of Strong's #4771)

**Translation:** ...by an unintelligent nation I will provoke you (all) to anger.”

Israel was always filled with brilliant intellects. God warns them, “I will use an unintelligent nation to provoke you to anger.”

For the most part, Israel did not respect Rome. Yet those in the Roman Empire were responding to the call of Jesus Christ. By comparison, the Romans did not strike the Jews as being of high intelligence, but they were responding in greater numbers to the gospel message than the Jews did.

Romans 10:19 First, Moses keeps on saying, “I, [even] I, will provoke you (all) to jealousy by a no-nation, by an unintelligent nation I will provoke you (all) to anger.” (Deuteronomy 32:21) (Kukis mostly literal translation)

Romans 10:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hêsaïas (Ἡσαΐας) [pronounced hay-sah-EE-as]	<i>Jehovah's help; transliterated, Isaiah, Hesaias, Esaias</i>	masculine singular proper noun; genitive/ablative case	Strong's #2268
He is the famous Hebrew prophet who prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah.			
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
apotoimáō (ἀποτολμάω) [pronounced ap-ot-ol-MAH-oh]	<i>to be very bold, to assume boldness, to make bold</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #662 hapax legomenon
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** Now Isaiah was very bold and he keeps on saying,...

Paul is going to take two verses from Isaiah to show that Israel has, throughout its history, shown negative volition toward God and His plan.

Romans 10:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
heuriskô (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i> ]	<i>to find (literally or figuratively); to discover; to come across, to get, to obtain; to perceive, to see</i>	1 <sup>st</sup> person singular, aorist passive indicative	Strong's #2147
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
eme (ἐμέ) [pronounced <i>ehm-EH</i> ]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
mē (μή) [pronounced <i>may</i> ]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
zêteô (ζητέω) [pronounced <i>zay-TEH-oh</i> ]	<i>seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #1905

**Translation:** ..."I have been found by those not seeking [Me];...

Israel should be seeking God, but other nations, when Israel was negative, became positive toward the gospel message.

Romans 10:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
emphanês (ἐμφανής) [pronounced <i>em-fan-ACE</i> ]	<i>visible, apparent, manifest, openly</i>	masculine singular adjective, nominative case	Strong's #1717
gínomai (γίνομαι) [pronounced <i>GHIN-oh-mī</i> ]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	1 <sup>st</sup> person singular, aorist (deponent) middle/passive indicative	Strong's #1096
tois (τοῖς) [pronounced <i>toiç</i> ]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Romans 10:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eme (ἐμέ) [pronounced ehm-EH]	<i>I, me, myself, my</i>	1 <sup>st</sup> person personal pronoun; accusative case	Strong's #1691 (a form of #3165)
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; not even; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
These three words are repeated from v. 20b.			
eperōtaō (ἐπερωτάω) [pronounced ep-er-o-TAH-oh]	<i>questioning, asking for, inquiring, seeking; asking (after, questions), demanding, desiring</i>	masculine plural, present active participle; dative, locative or instrumental case	Strong's #1905

**Translation:** ...I have been made manifest to those not inquiring after Me.”

God became known to the gentiles, when He should have been known to the Jewish people.

Romans 10:20 Now Isaiah was very bold and he keeps on saying, “I have been found by those not seeking [Me]; I have been made manifest to those not inquiring after Me.” (Isaiah 65:1) (Kukis mostly literal translation)

Romans 10:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
dé (δέ) [pronounced deh]	<i>now, then; but, moreover, and, also; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Israêl (Ισραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 <sup>rd</sup> person singular, present active indicative	Strong's #3004

**Translation:** And [Isaiah] keeps on saying directly to Israel,...

Isaiah continues in the next verse.

Romans 10:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; accusative case	Strong's #3650
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun)
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250
ekpetánnymi (ἐκπετάνωμι) [pronounced ek-pet-AN-noo-mee]	<i>to stretch out (forth); to extend; to spread out</i>	1 <sup>st</sup> person singular, aorist active indicative	Strong's #1600 hapax legomenon
tas (τάς) [pronounced tahss]	<i>the, to the, towards them</i>	feminine plural definite article; accusative case	Strong's #3588
cheires (χεῖρες) [pronounced khîr-ehs]	<i>hands; in the figurative sense: by [or from] the powers [might, means, hands] of someone</i>	feminine plural noun; accusative case	Strong's #5495
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 <sup>st</sup> person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992
apeithêō (ἀπειθέω) [pronounced ap-i-THEH-oh]	<i>disobeying, being disobedient; disbelieving (wilfully and perversely), not believing, unbelieving</i>	masculine singular, present active participle, accusative case	Strong's #544
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while, when</i>	conjunction	Strong's #2532

## Romans 10:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
antilegō (ἀντίλεγω) [pronounced an-TIHL-ehg-oh]	<i>disputing, refusing; to answering [back, again], the one contradicting, the one denying; speaking</i>	masculine singular, present active participle; accusative case	Strong's #483

**Translation:** ...“All the day, I have reached out My hands directly to a people [who keep on] being disobedient and [who are] contrary [to Me].” (Isaiah 65:2) (Kukis mostly literal translation)

God continually, throughout Israel's history, reached out to the people of Israel. Nevertheless, they continued to be disobedient and disagreeable.

Paul continues to document Israel's negative volition.

Romans 10:21 And [Isaiah] keeps on saying directly to Israel, “All the day, I have reached out My hands directly to a people [who keep on] being disobedient and [who are] contrary [to Me].” (Isaiah 65:2) (Kukis mostly literal translation)

Romans 10:18–21 But I keep on saying, did they not hear? Indeed, “therefore, their voice has gone out to all the earth and their words to the ends of the world.” But I keep on saying, [but] not Israel, [Israel] does not know. First, Moses keeps on saying, “I, [even] I, will provoke you (all) to jealousy by a no-nation, by an unintelligent nation I will provoke you (all) to anger.” Now Isaiah was very bold and he keeps on saying, “I have been found by those not seeking [Me]; I have been made manifest to those not inquiring after Me.” And [Isaiah] keeps on saying directly to Israel, “All the day, I have reached out My hands directly to a people [who keep on] being disobedient and [who are] contrary [to Me].” (Psalm 19:4 Deuteronomy 32:21 Isaiah 65:1–2) (Kukis mostly literal translation)

Romans 10:18–21 But I keep on saying, how is it that they did not hear My calling to them? Indeed, “the voice of My prophets and leaders have gone out to all the land; in fact, to the ends of the earth.” Yet, much of the time, Israel appears to be unaware. Moses first speaks of this, writing, “I, God, will provoke My people to jealousy with a no-nation; I will provoke My people to anger using unintelligent gentiles.” Even Isaiah clearly points this out, when he said, “I [God] am found by those not even seeking Me out; and I have been made manifest to those not even asking about Me.” Isaiah, conveying the words of God to Israel, said, “All day long, I keep reaching out to a people who are continually disobedient and contrary to Me.” (Kukis paraphrase)

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>	Exegetical Studies in Romans	

## A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

## Why Romans 10 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

## What We Learn from Romans 10

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

## Jesus Christ in Romans 10

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## A Brief Review of Romans 10

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### Addendum

This footnote was referenced in [Romans 10:1](#).

### Footnote for Romans 10:1 (Christian Community Bible)

• **10.1** Paul continues to develop the same theme of Israel's unbelief using the Jewish method of discussion of the time. He distinguishes in the Bible various lines of thought. Apparently a great number of Old Testament texts only speak of fidelity in keeping the commandments but other texts make more of the gratuity of God's gift. This once more makes clear that there is not "one" religion of the Bible: it is not enough to read any text and take it literally (which is called "fundamentalism"). The Bible gives us a series of testimonies where we recognize a path and a pedagogy from God. Throughout the centuries and in different cultures, Jewish and then Greek, he leads his people to the fullness of truth.

We have, perhaps, become used to a "progressive" view of history, rather as if all had to develop or "radiate" from what exists. Yet Jesus has shown that times succeed one another but are not alike. If there is progress, and in a sense that is evident, it happens through upheavals and changes of perspectives.

Even in the Church there have been turning points in the course of last century. We must surely abandon the idea of a Church that, starting from western Christianity would by means of missions gradually extend to the

### Footnote for Romans 10:1 (Christian Community Bible)

rest of the world. Paul points out a different perspective: the current of grace could desert zones it had previously enriched to make other lands fruitful. He affirms that it is not caprice on God's part; for him it is a matter of bringing the whole of humanity to maturity and he alone knows the way. We note at the same time how he defends the privileged role of the Jewish people. The same could be said of our ancient Christian bastions: their role, much less prominent, surely remains decisive, in as much as a remnant still remains faithful.

From [http://kukis.org/Translations/Christian\\_Community\\_Bible/38-Romans-Large.pdf](http://kukis.org/Translations/Christian_Community_Bible/38-Romans-Large.pdf) (Romans 10).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This was cited in [Romans 10:9](#).

### Heritage Bible Footnote for Romans 10:9

10:9 HOW TO BE SAVED and HOW TO KNOW THAT YOU ARE SAVED

To know that you are saved, and to know that you know you are saved, is the most important thing in the world.

The devil does not care how religious you are, as long as you do not get born from above. It pleases the devil greatly when unsaved people think they are saved. As long as they think they are saved, there is no likelihood that they will get saved. The devil does not care how much you attend church, or how much you sing in church, or do other religious things, as long as you do not get born from above. As long as he can take you to hell when you die, he does not care how religious you are.

It makes no difference what church you belong to, as long as you do not personally take Jesus into your heart. When I ask church members, including ministers, "When did you take Jesus as your Savior and Lord?" I often get answers like this: "I was born in a Christian home." "I have always been a Christian." When people say these things I know they do not understand salvation. They do not understand what it means to be born from above. They are like Nicodemus. They have always been religious, and they think being religious is salvation. Many very religious people are not saved. They will die, and go to hell, because in their ignorance, they never took Jesus. They never were born from above.

#### 1. WE ARE SINNERS BY NATURE AND SINNERS BY CHOICE.

Read Romans 7:9. Every child is in a state of innocence when he is born, and until he reaches the age of accountability. Although the child is born with original sin, that is something for which he is not responsible. He did not sin. He inherited it from his parents. Nevertheless, he has sin in him, and that sin nature cannot enter heaven. Jesus made provision at the cross for every child who dies before he or she reaches the age of responsibility or accountability to wash away the nature of sin.

Look at Romans 7:9. Paul says, I was alive separate from the law at one time. What he means is that as an innocent child he was alive to God. Let me give you an illustration. One of the Ten Commandments says, You shall not steal. A very small child does not understand what it means to steal. Let us say that your three year old, Susie, has gone with you to a neighbor's house. That neighbor friend also has a little girl, and her name is Annie. You get ready to go home. Susie starts out the door with Annie's doll. You say to Susie, "No, Susie. You cannot take that doll home with you. That belongs to Annie." She begins to cry and say, "But I want it." You try to explain that she cannot take the doll home with her, because that is stealing. She does not understand stealing. All she knows is that she wants to take the doll home with her. You have to take the doll away from her, and possibly even spank her to stop her from throwing a fit. She is in a state of innocence. She does not know that it is wrong. She is alive to God. She is separate from the law.

We do not know at what age a child reaches the age of accountability or responsibility. It is different in different



## Heritage Bible Footnote for Romans 10:9

children. But we feel assured that all normal children reach the age of accountability by the age of 12. So years have gone by, and now Susie and Annie are 13 years old. Susie goes to Annie's house. Annie has a beautiful new wristwatch. It is on the dresser in the bedroom. Susie now knows what stealing is. She knows if she takes that watch, that is stealing. It is wrong. But she yields to the temptation. Susie looks to be sure no one sees her. She hides the wristwatch in her pocket, and takes it home. She will not let anyone see her take the watch. She knows it is wrong. She hides it. That means that the last part of this verse has come true in Susie's heart: And when the commandment came, sin revived, and I died. She knew the commandment, You shall not steal. But she took it anyway. Sin revived, and she died to God. She is old enough to know right from wrong. She needs to be born from above. She needs to be saved.

Every person has original sin. It is inevitable that a person will become a sinner by choice. God does not make you do wrong when you reach the age of accountability, but the sin nature does. Every human being is enslaved to his sin nature. He does not want to do wrong, but he will. Every child upon reaching the age of accountability is pulled by his sin nature into an act of sin. There is no way to be delivered from this sin nature and these sinful acts except through the death and resurrection of Jesus. You have to be saved - after you are old enough to understand and choose for yourself.

### 2. UNDERSTAND HOW TO BE SAVED (1) INNOCENT CHILDREN ARE SAFE

Each child is born in original sin. God cannot allow sin to enter heaven. How can innocent children infected with original sin who die before they are old enough to choose Jesus, go to heaven? Jesus' death on the cross automatically takes care of all innocent children. Their original sin is cleansed away by the blood of Jesus, and they enter heaven. They did not choose sin. They did not choose Jesus. Jesus takes care of them because they cannot choose for themselves.

Some may say that the parents have to give or dedicate them to God for them to be saved. There is nothing in the Bible that teaches this, and look how unfair that would be to infants who die in the homes of unbelievers.

Always remember this: In the New Covenant baptism is reserved for those who are old enough to choose Jesus for themselves. Once a person has taken Jesus for the forgiveness of his sins and eternal life, then he is to be baptized in water. A child does not need to be baptized, because a child cannot choose Jesus. Baptism means that you have deliberately taken Jesus as your Savior. A child cannot do that. You should dedicate your children to God, but reserve baptism for them when they take Jesus by their own choice.

Read 2 Samuel 12. David committed adultery with Bathsheba. A child was born. David asked God's forgiveness. He was obligated to take Bathsheba as his wife, and provide for the child. A few days after the child was born, the child became seriously ill. David fasted and prayed for God to spare the child's life. For seven days his servants tried to persuade him to eat, but he would not. On the seventh day the child died. His servants were afraid to tell him.

When David saw them whispering he sensed that the child had died. When he knew the child was dead, immediately he rose from prayer, washed his face, changed his clothing, went to the Temple and worshipped God, then went to his own house and ate. His servants did not understand. They said,

2 Samuel 12:21 What word is this that you have done? When the child was alive you fasted and wept, and when the child has died you rise and eat food.

22 And he said, While the child was alive, I fasted and wept, because I said, Who can know by seeing - and Jehovah may stoop down in grace to me, and the child may live?

23 And now he has died; why should I fast? Am I able to bring him back again? I shall walk to him, and he shall not return to me. David went to heaven. We know the baby went to heaven, for they went to the same place.

## Heritage Bible Footnote for Romans 10:9

This is a clear Scripture that states pointedly that babies go to heaven when they die.

### (2) BUT YOU ARE NO LONGER AN INNOCENT CHILD

You are no longer an innocent child. You have passed the age of accountability. You are not innocent any longer. You have sinned, and lack the glory of God, Romans 3:23.

### 3. THE NINE DIFFERENT FUNCTIONS OF THE HUMAN BEING

You have three parts to your being, and each part has three functions. This makes a total of nine functions. The three basic parts of the human being are: Spirit, soul, and body, 2 Thes. 5:23. Each one of these three parts also has three basic functions.

#### A. THE FUNCTIONS OF THE HUMAN SPIRIT

In your spirit the functions are:

- (1) Intuition
- (2) Conscience
- (3) Communion

The function of your intuition is to receive thoughts from God. It is your spiritual radio receiver. Your conscience gives you the basic consciousness of right and wrong. Your communion is your transmitter, your capacity to talk to God.

#### B. THE FUNCTIONS OF YOUR SOUL

- (4) Your Mind to think
- (5) Your Emotions to feel
- (6) Your Will to decide

The three functions of your soul are to think, to feel, and to decide.

#### C. THE FUNCTIONS OF YOUR BODY

Then the three functions of the body are:

- (7) Production of goods and services
- (8) Reproduction of children
- (9) Defense to protect yourself.

You use your body to produce goods and services, which you exchange with others to obtain the goods and services that you need. Reproduction is your ability to reproduce children. Defense is your ability to protect yourself.

In all of these areas we are sinners. Our spirit has died to God. We do not hear the voice of God in our spirit. Our conscience is defiled and overactive. It does not guide us in right and wrong, yet we feel constantly guilty. We do not commune with God. [I am speaking of unbelievers, not the saved].

Our minds are proud and haughty. We think what we want to think, and we pay little attention to God's thoughts. Our feelings are not controlled by the fruit of the Spirit. We feel very little love and a lot of hate. We are depressed, guilty, discouraged, bitter, lustful, out of control. Our emotions are defiled by sin. Our will is enslaved. When we want to do what is right, we find that we cannot. We crave what we do not have, and what we have does not satisfy us.

Our production is not good. We are ignorant, lazy, and unproductive. Our reproduction is immoral. We commit fornication. We marry, and remarry. We bring children into the world that we do not take care of. Our bodies

## Heritage Bible Footnote for Romans 10:9

are filled with disease and bloodshed. Our entire lives are defiled with sin.

### 4. THE POWER TO MAKE A DECISION

God has given you the power and authority to make decisions. God created man to rule. God made man like Himself with the power to think, feel, and to decide.

#### A Decision

Now I want to explain to you how decisions are made. All decisions involve your mind, your emotions, and your will.

If someone came right now to your door, and screamed, "Your house is on fire," here is what would happen inside of you. Your mind will immediately investigate. Your eyes will look for fire and smoke. Your nose will try to smell smoke. If your mind sees evidence that your house is on fire, your mind will immediately alarm your emotions. You will feel a strong feeling to call the fire department and get out of the house. Your feelings will move your will to make a decision. Your will then makes a decision, and you get out of the house.

All decisions are made in the same way. Many decisions are not made that fast, but they are made in the same way.

You mentally receive the information.  
 Your emotions respond with specific feelings.  
 Your will decides to take action.  
 Let us illustrate a decision over a longer period of time.  
 Marriage.

You meet someone. You are mentally acquainted with that lady. You mentally know her. She mentally knows you, but nothing else is involved. After a time of seeing and talking to her, you begin to feel love for one another. You fall in love. Your emotions are involved, but you are not yet married. The decision is not yet complete. Finally your will acts. You stand before the minister, you are married, and you experience one another. The decision is complete, but it was not complete until your will acted.

It is the same with salvation. In your mind you can know that you are a sinner, and that Jesus died to save you, and still you are not saved. Just like you can know the house is on fire, and not do anything about it. You can be mentally acquainted with many ladies and not be married to any of them. Many people know about the Lord, but they are not saved.

Also your emotions can be troubled that you need to be saved, and still you are not saved. Just as you can be frightened that the house is on fire, and sit in the house, and be burned to death. You can be in love with someone, and not married. You are not saved until your will acts. After you know you are a sinner, after you know Jesus died for you, after you feel your need to be saved - then your will has to act. You have to make a decision to deliberately take Him. You have to talk to Him, and say, "Lord, I will. I take You as my Lord, now!" When you make that decision He saves you. At that moment you experience Him. You are not saved until your will acts. When your will acts you are saved.

### 5. EXACTLY HOW TO BE SAVED

Romans 10:9. Read it. It says that you must confess in your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead. Your heart is you on the inside. Your heart includes your mind, your emotions, and your will. You must know something. You must feel something. And you must decide something. First, in order to make a decision to be saved, you must understand something. There are basically just two

## Heritage Bible Footnote for Romans 10:9

things that you must understand:

(1) "I am a sinner."

(2) "Jesus died and rose for me."

If you understand these two things, you know enough to be saved. You probably know more than this, but that is all that is necessary to be saved.

Anything else you know beyond that is good, but this is all you have to know. But, just knowing this is not enough to save you.

Second, you must feel your need to be saved. You must want to be saved. You must desire to be saved. This is Holy Spirit conviction. The Holy Spirit is moving you toward God, and giving you a desire to be saved. You cannot be saved until the Holy Spirit draws you toward the Father. Your heart must be disturbed that you do not have the Lord in your heart. The Holy Spirit makes you conscious that you need Jesus. But again, knowing that you are a sinner, knowing that Jesus died and rose again to save you, and even feeling your need to be saved, is not enough to save you.

Remember, a decision is not complete until you take action, until your will acts. Third, your will must decide to take Jesus as your Savior.

Now read Romans 10:13. It says that if you call upon the name of the Lord, that is, pray, and ask Him to save you, you will be saved. Your will acts when you call upon the Lord. Your will acts when you confess Jesus as Lord with your mouth, and believe God raised Him from the dead in your heart. Right now, if you do not have a time in your past when you know you deliberately and willfully, with understanding, gave your life to Jesus Christ, and took Jesus as your Lord and Savior, do it now by praying this simple prayer:

The Sinner's Prayer

"God forgive me.

I repent of my sins.

I believe Jesus died for me.

I believe He rose for me.

I take Jesus as my Lord and Savior.

I receive His eternal life.

Holy Spirit, give me the new birth, right now.

From this day forward my life is Yours.

Thank You, God, for saving me. In Jesus' name, Amen."

You said that prayer as sincerely as you knew how. Right?

Right!

Now, look at Romans 10:9. It says, "If you will confess in your mouth the Lord Jesus...." "You confessed in your mouth the Lord Jesus in that prayer. Right?"

"Yes."

"It says that you must believe in your heart.

"You believed in your heart. You understood in your mind that you were a sinner and that Jesus died for you. You felt your need for Him, and you deliberately asked Him to come into your heart, and be your Savior. Right?"

"Yes."

"It says that if you do that you shall be what?"

"Saved!"

"Can God lie?"

"No."

"Then what did He do for you when you prayed?"

"He saved me".

## Heritage Bible Footnote for Romans 10:9

“Look at verse 13.

It says that if you call upon the name of the Lord you shall be what?”

“Saved.”

“Can God lie?”

“No.”

“Then what did He do for you?”

“He saved me”.

“Then it is settled. You have made a decision.

God has kept His Word. You are born from above.”

Faith is taking God’s word as true, letting it be a settled conclusion in your heart, and then acting in agreement with that decision. Faith is not feeling. Faith is resting upon the Word of God. You know you are saved because you made a genuine decision to take the Lord Jesus, and God’s Word says you are now saved. Praise God!

From [http://kukis.org/Translations/Heritage\\_Bible/45Romans.pdf](http://kukis.org/Translations/Heritage_Bible/45Romans.pdf) accessed October 14, 2024.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### New Testament Canonicity Chart (Geisler and Nix)

These are the people that we know about. At first, when discussing Jesus Christ and His gospel and the theology for the believer, the writings which were in existence had to be determined to be authoritative or not. That is, Polycarp might be writing back and forth to Didache or they might be meeting in a church and get into a discussion, and they must decide which writings that are in existence are authoritative. Both men agreed that the gospels of Matthew and Luke were written by Matthew and Luke and that they were accurate representations of the things that Jesus did and said. We know from their writings what they accepted as authoritative. Papias does not list, for instance, the book of Matthew. Does this mean that he rejected that book? This simply means that we do not have any writing by Papias which confirms his opinion of the book of Matthew (remember that these men wrote 2000 years ago, so we do not have everything which they wrote; nor do we have transcripts of their oral teaching. We only know what we know, and that is represented by this chart, which Geisler and Nix have in their excellent book, *Introduction to the Bible* (a book every serious student of the Word of God should own).

This chart was referenced in [Romans 10:16](#).

	X=Claim or allusion to O=Named as authoritative ?=Named as disputed																					
	Pseudo-Barnabas (c. 70-130) Clement of Rome (c. 95-97) Ignatius (c. 110) Polycarp (c. 110-130) Hermas (c. 115-140) Didache (c. 120-150) Papias (c. 130-140) Irenaeus (c. 130-180) Dionysius (c. 130-202) Justin Martyr (c. 130) Clement of Alexandria (c. 150-185) Tertullian (c. 150-220) Origen (c. 185-254) Cyrus of Jerusalem (c. 315-386) Eusebius (c. 325-340) Jerome (c. 340-420) Augustine (c. 400) Marin (c. 140) Muratorian (c. 170) Aposok (c. 300) Cherethem (c. 360) Augustine (357)																					
	Individuals												Canons									
Matthew	X	X		X	X	X		O		X	X	X	X	O	O	O	O		O	O	O	O
Mark	X			X	X			O		X	X	X	X	O	O	O	O		O	O	O	O
Luke	X			X		X		O		X	X	X	X	O	O	O	O	O	O	O	O	O
John		X		X			X	O		O	X	X	X	O	O	O	O		O	O	O	O
Acts				X	X			O		X	X	X	X	O	O	O	O		O	O	O	O
Romans		X		X		X		O		X	O	X	X	O	O	O	O	O	O	O	O	O
1Corinthians		O		X	X	X		O		X	O	X	X	O	O	O	O	O	O	O	O	O
2Corinthians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O	O	O
Galatians				X				O	X	X	O	X	X	O	O	O	O	O	O	O	O	O
Ephesians	X	X	X	X	X			O		X	X	X	X	O	O	O	O	O	O	O	O	O
Philippians			X	X	X			O		O	X	X	X	O	O	O	O	O	O	O	O	O
Colossians			X	X			O	X		X	O	X	X	O	O	O	O	O	O	O	O	O
1Thess			X	X	X	X		O		X	X	X	X	O	O	O	O	O	O	O	O	O
2Thess			X	X				O		X	X	X	X	O	O	O	O	O	O	O	O	O
1Timothy		X		X	X	X		X			O	X	X	O	O	O	O		O	O	O	O
2Timothy	X				X			X				X	X	O	O	O	O		O	O	O	O
Titus	X	X						X	X		O	X	X	O	O	O	O		O	O	O	O
Philemon			X											O	O	O	O	O	O	O	O	O
Hebrews	X	X			X			X			O	X	?	O	O	O	O			O		O
James		X			X									O	?	O	O			O		O
1Peter	X			X	X			O		X	O	X	O	O	O	O	O			O	O	O
2Peter	X	X											?	O	?	O	O			O	?	O
1John				X	X			O			O	X		O	O	O	O		O	O	O	O
2John				X				X					?	O	?	O	O		O	O	?	O
3John													?	O	?	O	O		O	O	?	O
Jude							X			O	X			O	?	O	O		O	O		O
Revelation					X	X	O	O		X	O	X	O		O	O	O		O		O	O



## The Doctrine of Heathenism (by R. B. Thieme, Jr.)

### The A B C's of Heathenism

- I. Existence of Human Volition (Independent of God's will)
  - A. See category of volition
  - B. Angelic Conflict:
    1. God created angels with volition.
    2. Satan acted independently of God — Isaiah 14:12-15. Satan said "I will" five times. Elect angels went with God; fallen angels went with Satan.
    3. God sentenced Satan — Matthew 25:41.
    4. Satan impugned the character of God: "How can a loving God cast his creatures into the lake of fire?" This is human viewpoint.
    5. God's answer: God created man with volition.
  - C. Man has volition with positive and negative poles:
    1. Two tests: In the Garden; tree is test; man failed and died spiritually.
    2. Out of the Garden, the tree is the cross. The issue is always left with man: free will.
    3. Choice: God's work or man's work.
  - D. Co-existence of two wills:
    1. Sovereignty of God (Absolute will of God). Psalm 135:6; 2Peter 3:9, "... not willing that any should perish but that all should come to repentance." (Change of mind about the person of the Lord Jesus Christ)
    2. Free will of man: He is able to act independently of God. God (In His sovereignty) gave man free will.
  - E. Origin of sin:
    1. In angels: Satan's will.
    2. In man: Adam's will (he chose). Result: Spiritual death and the old sin nature. Romans 5:12; 1Corinthians 15:22.
- II. World Evangelism:
  - A. The world has been evangelised in every century; in fact, in every generation. Note 1Timothy 3:16; Acts 17:6; Colossians 1:16; Acts 2; Psalm 19:1-3. Romans 10:18, "sound" of a human voice. Gentiles were evangelised, and many believed.
  - B. Secular history records the evangelisation through the centuries. For example: Cambridge-Oxford Ancient History — the standard top-notch historical reference series on history is a good one to see the backdrop of human events in the light of God's dealing with man.
- III. Five points of heathenism:
  - A. Application of divine essence to the situation:
    1. Sovereignty: "... not willing that any should perish."
    2. +R and Immutability + Eternal Life makes it impossible for God to be unfair.
    3. Justice: God cannot render a bad judgement.
    4. Omniscience: God is cognisant of individuals. He knows what everything is thinking.
    5. Omnipresence: God cannot overlook anyone.
    6. Omnipotence: God is able to do anything! God can only, therefore, be fair.
  - B. Application of doctrine to unlimited atonement:
    1. Christ died for all: 1John 2:2; 2Peter 2:1; 1Timothy 2:6; Hebrews 2:9; 2Corinthians 5:19.
    2. Why? Romans 3:23, "All have sinned" ( when Adam sinned); 2Corinthians 5:14,15, "if one died for all, then were all dead."
    3. But all do not accept the work of Christ. Therefore volition of man is still the issue.
      - a. John 3:16 "... whosoever believeth in Him should not perish but have eternal life."
      - b. John 3:36, "He that hath the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."
  - C. Application of divine sovereignty (God's volition) 2Peter 3:9 "... not willing that any should perish ..." Therefore God has a responsibility to act in compatibility with His character.
  - D. God's responsibility:
    1. There are two points in discussing man's awareness of God: God consciousness and gospel









Dr. Daniel Hill	<a href="https://www.gracenotes.info/romans/romans.pdf">https://www.gracenotes.info/romans/romans.pdf</a> (Grace Notes)	Romans 1–16
Pastor John Griffith	<a href="http://www.ironrangebible.com/griffith/Romans/Romans.htm">http://www.ironrangebible.com/griffith/Romans/Romans.htm</a>	Romans 1–16
Mark Newbold	<a href="http://www.tbc-archives.org/notes.htm">http://www.tbc-archives.org/notes.htm</a>	Romans 3–16
Billy J. Puryear	<a href="http://www.amadorbiblestudies.org/Notes/Romans/">http://www.amadorbiblestudies.org/Notes/Romans/</a>	Romans 1–16
Mike Smith	<a href="http://www.countrybiblechurch.us/Romans13/index.html">http://www.countrybiblechurch.us/Romans13/index.html</a>	Romans 13
Ron Snider	<a href="http://www.makarios-bible-church.org/newtest.html">http://www.makarios-bible-church.org/newtest.html</a>	Romans 1–16
Syndein	<a href="http://syndein.com/Romans.html">http://syndein.com/Romans.html</a>	Romans 1–16

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

## Word Cloud from the Kukis Paraphrase of Romans 10

### Word Cloud from Exegesis of Romans 10<sup>25</sup>

These two graphics should be very similar; this means that the exegesis of Romans 10 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Romans

<sup>25</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.