

Romans 9:25-29

Paul uses a passage in Hosea (2:1-10) to illustrate how Gentiles can also be a part of the people of G-d.

- The passage in Hosea only speaks of Israel, but Paul applies a midrashic understanding and applies it also to Gentiles becoming a part of the promises of Israel. Those who are not My People can be called by G-d His people, in this case, not only Israel, but also Gentiles who are now to be a part of this calling.
- The salvation of Israel is not all individual Jews, but a remnant. Isaiah is quoted to point out that but for the grace of G-d and His choices, Israel would be completely gone, like Sodom and Gomorrah.
- Not only can G-d not be blamed for the apostasy of individuals within Judaism, but He should be praised that He had the mercy to preserve the remnant who would carry on the mission of Israel in bringing the message of Yeshua.

Romans 9:30-10:21 begins the next theme in this passage.

Romans 9:30-33, chapter 10

Now that Paul has established that Israel has been disobedient, and that a remnant of Israel was left only by G-d's grace and choice, he has pointed out that Gentiles also have access to G-d's grace by the same gracious choice of G-d.

Israel was pursuing Torah, but not in a manner of trust in G-d. It seems they had their own ideas of righteousness that were at variance with G-d's ideas, and missed the main point of Torah, that there is forgiveness of sins and that G-d wants them to trust Him in such a way as to follow Him.

Yeshua is the stone that people stumble over, for to recognize Him is to know that we are inadequate to righteousness ourselves.

Romans 10.

Israel has indeed always had a zeal for G-d, displayed in one way or another. There are many examples of misplaced zeal, for example, When Israel first refused to go up to Canaan due to the fear inspired by the ten grasshoppers and two spies, then, when G-d forbade them to go, they suddenly had a zeal to go.

Trust in G-d, and learning about Yeshua have always been the reason Torah has existed.

Israel was intended to, through the Torah, learn of the Messiah, and by their trust in G-d for His forgiveness, display His righteousness to the nations. Israel did not come to that knowledge as a group, although a core, a remnant did, as we will see in chapter 11

Romans 10:4

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*For Christ is the **end** of the law for righteousness to everyone who believes. (NASB)*

*For the **goal** at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts (Complete Jewish Bible)*

These two translations reveal a vast difference in understanding the role of Torah in our lives.

The one, understands **telos** as something that existed, and came to an end when the Messiah appeared.

- In this understanding, the Torah was designed only for a negative purpose, to put the whole world into bondage, as in we try but cannot make it.
- One Christian theologian described Israel, the Jew, as the best that mankind could offer, and displayed by G-d to show us how rotten, and hopeless we really are.
- A person, in this view, is 'under' the law, bound by it, and finding Himself lacking, then comes to faith in Yeshua.
 - However, this is nonsensical. The Gentiles were never “under” Torah, never even made a pretense of following Torah, did not even know of it.
 - It is not until they come under the influence of the Jewish community that they can even learn of Yeshua. It is this truth that helps guide us to a proper understanding of Torah.

Stern provides a completely different understanding of the role of Torah in a person's life.

- In his translation, the Torah is a guide that will teach us of Messiah. In this view the Torah supports ,and assists us in coming to an understanding of Yeshua, and later, it is a support and guide in our trusting in G-d. Torah then, illuminates Yeshua in an ongoing way.
- Israel was not to be given Torah, realize it was a 'Quixotic” quest to live by, and then abandon it for the Messiah, as if they were two mutually opposing forces. This is the traditional understanding of Torah.
- Rather Israel was given Torah in order to assist them in their existing faith in G-d, to illuminate Yeshua, in order that they build on the proper foundation stone with their faith. In this view, the Torah is a tool to help us grow in our faith, and learn to walk in it.
- If we understand Paul in Rom 10 to be teaching that Israel tried to do Torah, and just could not do enough, then the passage in 9 where he calls us a disobedient people simply makes no sense. Being obedient to Torah, G-d's instructions in righteousness, and being disobedient to G-d, simply contradict one another.
- Paul's concept of Israel establishing her own righteousness has to be understood in another way.
 - Examples to illuminate this establishment of our own righteousness.
 - Numbers, with the spies
 - Korach
 - The end of Judges. Every man doing right in his own eyes
 - The Ark going to Philistia.
 - King Saul. Obedient for his own ends, not G-d's.