

Romans 10:4-8

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4 For Christ is the end of the law for righteousness to every one that believeth.

This is perhaps the most horribly translated verse in the "New Testament," and appears this way in almost every edition of Christian Bibles. The phrase "end of the law" should be translated along the lines of, "goal of the Torah," based on what Paul has been discussing to this point. The word "end" in verse 4, is telos in the Greek. Vine's Expository Dictionary of Old and New Testament Words (which is incidentally, a "Protestant" work), correctly states that telos in Romans 10:4, should be defined as, "the final issue or result of a state or process."

Christian translators have instead inserted the ambiguous phrase, "end of the law," to lend support to the false view that Paul taught that the Torah was done away with by Yeshua's work. Some, such as the New English Bible, go as far as saying, "For Christ ends the law and brings righteousness for everyone who has faith."¹

Faith in Yeshua does not end the "law" (Romans 3:31, Matthew 5:17-21). Paul has already said in his letter that the Torah witnesses to the righteousness of God. The context of the entire Romans letter to this point and forward, is that if a person was/is following Torah in faith, that person will recognize Yeshua as the Messiah as He is the Torah in the flesh -- the goal of the Torah (refer back to verse 3 above).

Verses 5-10

In these verses Paul quotes several times from the Torah to show that the righteousness based in Torah is the same as righteousness based on faith/trust. No one was ever saved through doing works before Yeshua.

Today, followers of Yeshua who keep Torah are often accused of trying to "put people back under the bondage of the law," as if to say they are returning to an "old way" of salvation by works. This is an erroneous argument however, as there was never a works-based way of salvation before Yeshua came. Salvation has always been through faith -- as defined by God -- and God has given only one revelation (Torah) to live out this faith and to learn how to be conformed to His image.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Paul quotes Leviticus 18:5 and makes the point that the Torah points to God's truth and man can thus be saved via Torah, if he follows it in faith. The language in this verse ("shall live") is the same as Paul used in chapter 8 where he described salvation for the believer who by the Ruach haKodesh (Holy Spirit) puts to death the Yetzer Hara (evil inclination). Paul again equates following the Torah with following the Ruach, as he did in chapter 8.

6-8 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

Another translation bias is found here. The first word of verse 6, "but," is *de* in the Greek, which has a variety of possible meanings. Christian texts (Young's Literal Translation being an exception), have used the word "But" in order to teach a contrast between the "way of Torah" and the "way of Messiah." This is absolute falsehood, as they are one and the same.

Following the flow and context of Paul's letter (i.e., not putting an anti-Torah "spin" on the text), a correct translation of *de* in this verse, would be "furthermore" or "moreover."

In verse 7, Paul further equates (faith in) Yeshua with following God's Torah (Romans 10:4), by quoting a passage from the Torah (Deuteronomy 30:11-14), that speaks of obeying the Torah in faith (i.e., you don't have to work it, as it is in your heart), and directly applying it to "believing in Yeshua."

Deuteronomy 30:11-15 "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil"

Again, Paul shows that faith/trust via proper understanding of Torah (Romans 10:2-3), and faith/trust via proper understanding of Yeshua (Matthew 5:17-21), are the same thing. You cannot follow Torah "in faith" and deny Yeshua, and you cannot "have faith" in Yeshua while maintaining that you are not subject to the Torah of God (Romans 8:6-7, 1 John 2:3-5).