



Jewish Believers and Christians working together for Israel's salvation since 1963



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Shalom my friend! This month we continue our look at Romans 9, 10 and 11, now beginning in chapter 10. At the conclusion of chapter 9, we observed Paul making his strongest point yet concerning the heart of stubborn Israel, and drawing a sharp contrast between Gentile believers and Jewish unbelievers. In making this comparison, Paul

demonstrates that if a Jew's pursuit of righteousness is not by faith—that is, by faith in the Messiah Yeshua—he will never attain that righteousness, no matter how hard he tries. Yeshua, then, becomes “a stone of stumbling and a rock of offense” to unbelieving Jews because He violently interrupts a legalistic belief system that relies on the act of Torah-keeping as the means of achieving righteousness. This is why Paul points out how the Gentile believer in Yeshua attains righteousness *without* Torah-keeping—to show that righteousness is totally reliant upon Yeshua, not upon our own actions.

The Pleasure of My Heart

Now that Paul has completed this berating of his Jewish people, he begins to unpack his motivation for such an intense critique of the Jewish heart and mind. Romans 10:1-4 begins with the appeal of Paul's heart.

Brothers, the pleasure of my heart, indeed, and my request for help to God for יִשְׂרָאֵל, Yis'rael, is—for salvation. For I bear them testimony that they have a zeal for God, but not according to knowledge. For not knowing the righteousness of God, and looking to establish their own righteousness, they did not submit to the righteousness of

God. For a goal of תּוֹרָה, Torah is Messiah, for righteousness to everyone who is believing. (MJLT)

Chapter 10 begins with Paul revealing his desire for Israel's salvation as the impetus for the harsh critique of his people. The salvation of the Jewish people, Paul says, is “the pleasure of [his] heart” and “[his] request for help to God.” In his sentiment, we hear a certain singularity—the pleasure of his heart—implying that nothing else moves him as deeply as the hope for the salvation of Israel. Upon the plight of his people Paul is laser-focused—it is consuming. Their salvation is the beat of his heart, and the cry of his prayers.

Their Own Righteousness

Then in verses 2 and 3, despite all the strong words he's already had for his Jewish brothers and sisters, he testifies “that they have a zeal for God.” While up to this point he has had every opportunity to be utterly condemning of their behavior and misled beliefs, instead, he recognizes—perhaps even defends—their zealousness. The

Jewish unbelievers to whom Paul is referring are not heathens, nor devoid of any concept of or hope for God; rather, they are, in fact, zealous for God. The problem, however, as Paul sees it, is that their zeal is “not according to knowledge [of...] the righteousness of God.” Their zeal for God has been turned into a zeal “to establish their own righteousness.” Therefore, because they do not know the righteousness of God, and they have been looking to establish their own righteousness, “they did not submit to the righteous-

ness of God.” This lack of submission to God's righteousness, then, is both the cause and the result of not knowing the righteousness of Messiah.

Paul then brings this point home in Romans 10:4, “For a goal of תּוֹרָה, Torah is Messiah, for righteousness to every-



The Jewish People are indeed zealous for righteousness. But their zeal is misplaced when they are attempting to “establish their own righteousness.” Only through Messiah can they come fully into the righteousness of God!



one who is believing.” While most English translations of this verse say that “Christ is the end of the Law,” implying that the Torah is altogether useless and done away with, the MJLT (and other Messianic translations) reveal this verse as the main point of Paul’s present argument: the goal of Torah-keeping is not the Jewish people’s establishing of “their own righteousness,” but rather for the Jew to submit to Messiah and *His* righteousness—and it comes not by legalistic obedience, but by “believing”... by faith. In one simple statement, Paul both legitimizes and delegitimizes Torah-keeping: illegitimate Torah-keeping establishes one’s own righteousness; but legitimate Torah-keeping submits to God’s righteousness *through* the Messiah Yeshua. The most Jewish thing a Jew can do—aside from believing in Yeshua as Messiah—is to keep the Torah with belief in Messiah as its goal.

Jewishness through Messiah

This concept of how one attains righteousness, or righteous standing before God, is still at the core of Jewish life today, and every Jew—from the most religious to the most agnostic—zealously pursues the establishment of that self-asserted righteousness. Paul, here, is showing us the distinctly Jewish path that not only fills that void in every Jewish heart, but guarantees a righteous outcome—Messiah.

My friend, this is the point all Jewish people need to perceive: that Jewishness, including Torah-keeping, is 100% compatible with following the Messiah—and even more than that, that Jewishness is legitimized only when it is submitted to the righteousness of God in Messiah! Can you imagine the impact such a revelation would have on the hearts and minds of Jewish people if they were to hear and comprehend such a powerful message? This is why MJMI exists: to tirelessly proclaim the Good News of Yeshua to the Jewish people. We greatly need not only your prayers, but also your financial assistance, so that we can do our part to participate in the salvation of all Israel. Your donation of **\$10, \$25, \$100 or more** will help us accomplish our mission and vision to



Update from Israel

Recently, Aviel, one of our ministry friends who spends a great deal of time evangelizing in Israel (see photos below), wrote to me about how God miraculously saved a young Jewish man named Din (pictured left). Din is a native-born Israeli from a Jewish family, but not long ago, a rabbi at his synagogue started causing trouble, challenging his family’s Jewishness and arbitrarily demanding that some members of the family, including Din, go through a conversion process. Angry and confused, Din decided to travel to India for a break from the situation.

Aviel wrote, “In India, Din went up on a mountain to pray and speak to God, and suddenly he was covered by a cloud of glory. He did not know what to do, he could not speak, but in his heart, he heard one question: ‘Will you open the door of you heart to me?’ In that cloud, he answered, ‘Yes.’ He felt an incredible peace in his heart, and after the cloud passed, he realized he could not speak. He returned to the hotel and wrote just one word in his notebook: ‘Yeshua’ [Jesus].

After returning from India, Din ordered a New Testament online. He read it, and began to understand to whom he said ‘yes.’ I received his phone number and began to meet with him. He told me everything, I helped him find a congregation, and now he is a full member of a local congregation.” Praise God for His miraculous work in Din’s life, and for using Aviel to begin discipling him in his new faith!

see all Israel come to know their Messiah. You can use the enclosed card and envelope, or visit www.mjmi.org to send your much-needed donation today. And if you aren’t already, please consider becoming a ministry partner, so that I will know we can count on your support each month.

As we begin this new year, let us join together in praying for the Jewish people, that their eyes may be opened to see their Messiah, and their hearts may be softened to receive His righteousness. May this be a year of great salvation for Israel!

For the sake of the Messiah,

Kevin Geoffrey, President, MJMI