

Romans chapter 10

1. Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

- A. **desire**- Gr. **eudokia**- *good pleasure*
- B. **prayer**- Gr. **deesis**- *specific requests*
- C. We saw in the last chapter how this heavy burden for the Jews got Paul to go to Jerusalem out of the will of God. He was in his proper boundary with his desire that led him to pray for the Jews. However, he got out of line though when he went to minister to them. Paul's call was to minister the Gentiles at Rome.

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

- A. **zeal**- Gr. **zelos**
- B. **knowledge**- Gr. **epignosis**- *revelation knowledge*
- C. You can have zeal, but without revelation from God you will be dangerous! That is why immature believers are not to be put into leadership over people.
- D. It takes revelation to be born again by grace through faith. It also takes revelation to continue to grow in Christ.
- E. One sure way to cut yourself off from revelation from God is to trust in your own self righteousness and works.
- F. The more you look to the grace of God the more revelation will be given to you!

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

A. For they being ignorant of God's righteousness

- 1. **being ignorant**- Gr. **agnoeo**- *present tense- not knowing; often by ignoring*
 - a. The Jews were ignorant because they chose to ignore God's righteousness in order to establish their own.
 - b. Christians can ignore God's righteousness in order to establish their own. They will become most frustrated!

B. and seeking to establish their own righteousness

- 1. **seeking**- Gr. **zeteo**
- 2. **establish**- Gr. **histemi**- *cause to stand*
- 3. When we do things in the hopes God will favorably respond to or bless us because we deserve it, then we are trying to establish our own righteousness.

4. A grace oriented Christian does good works not because they are trying to deserve things from God. They do them because it is their nature in Christ to do them!

C. have not submitted to the righteousness of God

1. **not submitted**- Gr. *ou hupotasso*- *not arranging themselves under; insubordinate*

2. When someone trusts in their own works and righteousness they are insubordinate to God. Legalists will preach how you must submit to God's holy standards all the while they are the greatest offenders of God's perfect standard and are insubordinate to Him!

3. We submit to God's righteousness by faith. Faith towards God is submission to Him.

4. Every part of our lives will be made right by faith in God's Word.

4. For Christ *is* the end of the law for righteousness to everyone who believes.

A. Christ is the end of the law for righteousness

1. **end**- Gr. *telos*- *end goal*

a. Christ is the end goal of the law. The law was a shadow that was cast by Christ. The law was a teacher for the need of and of the person of Christ.

B. to everyone who believes

1. **everyone**- This goes against the teaching of ultra sovereignty where only a few chosen get to be saved and all others have no choice in being damned.

2. **believes**

a. Often chapter nine of Romans is taken out of context of the flow of the book. Chapter nine deals with God sovereign choice of the way of salvation-through Christ. God is free to accept or reject any that meet or fails to meet His prearranged stipulation for salvation.

b. Chapter nine focuses on God's choice of grace, but chapter ten focuses on man's response of faith.

c. Everyone who believes in Christ will obtain righteousness. This is not just for a chosen few.

5. For Moses writes about the righteousness which is of the law, "THE MAN WHO DOES THOSE THINGS SHALL LIVE BY THEM."

A. For Moses writes about the righteousness which is of the law,

1. This is a quote from [[Lev. 18:5](#)]

B. The man who does those things shall live by them.

1. The law could only keep you alive if you could keep it flawlessly and consistently. However, it could not impart life. [Gal. 3:21] The problem with men though under the law was that they were spiritually dead! The law could not give them life. Only the living Christ can give life to people. On the creator can create new life! [Rom. 4:17]

6. **But the righteousness of faith speaks in this way, "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' " (that is, to bring Christ down *from above*)**

A. **But the righteousness of faith speaks in this way**

1. **righteousness of faith**- this is God's righteousness
2. **speaks**- notice that righteousness speaks; Christ is our righteousness and He speaks. Man's righteousness is dead and lifeless. God's righteousness is alive and life giving!

B. **Do not say in your heart**

1. Faith functions from speaking from the heart. Before we are told what we should speak from our heart in [Romans 10:9-10] we are first told what not to speak from our heart.

C. **Who will ascend into heaven (that is, to bring Christ down from above)**

1. **ascend**- Gr. **anabaino**- *to step up*

- a. This is much like Jacob's ladder in the OT. [Gen. 28:12] This ladder did not represent man's need to climb to God. Jesus said that He Himself is the ladder to God. To simply receive Christ means you are connected to God!
- b. It is ludicrous to think that mere man could ascend into heaven itself by themselves. This shows the utter folly of man trying to be justified and saved by their own works.

2. **that is to bring Christ down from above**

- a. There is no need to do this because Jesus came willingly Himself by way of the incarnation. We don't have to try to get God more interested in our daily lives than He already is! We don't have to inform the Lord and get Him to come down to earth and do something about our problem. He already knows your problem and already got involved! Jesus already came down to earth and took your problem onto Himself on the cross and removed it and has given you all the assets of God. They are received by faith!
- b. On Jacob's ladder angels were ascending and descending. When Jesus likened this ladder to Himself He also said the angels are ascending and descending on Him. [John 1:51] You would think that they would first descend and then ascend back. However, it is the other way around in

both cases in OT and NT. Here we see the same thing in Romans. First it is asked who shall ascend and then who shall descend.

- c. Christ first descended from God and by His finished work He joined Himself to us. When He rose from the dead He took us with Him into the very presence of God! That is where we are now! We do not need to climb up to heaven. We are there now. We pray from that place and receive from that place! We often think we are praying from earth. No, we are praying at the right hand of God Himself in the Heavens!
- d. The point is that God Himself did this work. That is called grace. We do not have to do what God has already done! Our only response should be is faith.

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

A. or, who will descend into the abyss?

1. descend- Gr. *katabaino*- *to step down*

- a. Again this is a picture of a ladder. The previous verse the ladder is climbed, but this verse the ladder is descended.

2. **abyss**- Gr. *abussos*- *the abyss*. KJV translates this as the deep. NKJV Abyss is a transliteration of the actual Greek word.

- a. There were three compartments under the earth before Jesus died and rose again. There was Hades- hell [Luke 16:23] , Paradise [Abraham's bosom]- believers were there [Luke 16:22], and lastly the abyss- where fallen angels are chained until the last day.[Rev. 9:11, 2 Pet. 2:4, Jude 6]
- b. Jesus visited all three compartments after He died. He descended into the lower **PARTS** of the earth. [Eph. 4:9] Jesus suffered in Hades but was quickened. [Acts 2:27, 24, 1 Pet. 3:18- Gr. made alive IN spirit] He then went to the Abyss and proclaimed the doom [1 Peter 3:19- Gr. **kerusso**- *herald a message*, not **euanglizo** *to preach the good news!*] upon the angels there, and then went to Paradise and took captivity captive and took paradise into the third heaven. [Eph. 4:8, 2 Cor. 12:4] There is now only two compartments under the earth- Hades and the Abyss. Paul said that paradise is now in the third heaven.

B. that is, to bring Christ up from the dead

1. We do not have to bring Christ up from the dead because the Father has already done that for us. Grace is what God has already done for us! Often we try to do by our works what has already been done by grace. This frustrates grace and end up frustrating us as well!
2. This chapter shows that our faith rests upon what has already been done for

us. Religious Israel tried to accomplish by works what was already been done by grace. This is why God has rejected religious Israel and has accepted the believing Gentiles.

8. 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):

A. But what does it say?

1. Again the righteousness of God speaks. To walk in faith we must speak. We cannot operate in faith and righteousness and keep silent!

B. the Word is near you, in your mouth and in your heart

1. **Word-** Gr. **rhema-** *the spoken word* [logos]

2. Here we see both grace and faith.

a. **the Word is near you-** God's grace

b. **in your mouth and in your heart-** this is our response of faith

3. God has come near to us in Christ. We receive of Christ by faith. The principle of faith is governed by believing the Word in our heart and by speaking the Word out of our mouth.

C. that is, the word of faith which we preach

1. **word-** Gr. **rhema-** *the spoken word* [logos]

2. **preach-** Gr. **kerusso-** *to herald a message*

3. The message of faith is that God has already performed all for us and we need to believe it in our heart and speak it out of our mouth. Jesus said it is finished but have we said that? We need to speak from our heart the finished work of Christ!

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

A. that if you confess with your mouth the Lord Jesus

1. **confess-** Gr. **homologeō-** *from homo-same; logeo- to speak- speak the same thing.*

a. All of heaven confesses the Lord Jesus. Each person on earth must choose to say the same thing from their heart.

2. **Lord Jesus-** Gr. **kurios iesous-** *Lord Jesus NOT Jesus as Lord!!*

a. Much damage has been made by mistranslating or even misquoting this verse. Many read or quote this verse to say that we need to confess with our mouth Jesus **AS Lord**. This is error. What is implied in this reading is that we must make Jesus the Lord of our life before we can get saved. What is implied is that to be saved you must declare Jesus Lord over every area of your life. This is not what this verse is saying.

Salvation is a gift, not something God promises in response to the your promise of total surrender of every area of your life. This is called “Lordship salvation” and it takes the free gift out of grace and takes the focus off the person of Christ and what He has done onto to you and your surrender or what you promise to do for the Lord.

- b. Now receiving the gift of salvation leads to discipleship which is where Jesus becomes Lord of more and more of your life as you receive revelation knowledge. However, initial salvation has nothing to do with performance or a promise of performance. It is about believing in who Jesus is and what He has done. When we do this we are born again and the life of Jesus is deposited within our spirit. This new life will begin to make in roads in our desires and behavior as we renew our mind to the New Covenant Word.
- c. This verse is really about confessing **WHO JESUS IS AND WHAT HE HAS DONE**, rather than a promise of what you will do for Him in surrender.
- d. We are to confess the **LORD JESUS, not Jesus AS LORD**. What is significant about the title the **LORD JESUS**? Jesus is both God and man. He is the Lord from heaven, but He became flesh and was born of a virgin and given the earthly name of Jesus. The Lord Jesus are the titles of His Deity and humanity. You cannot confess the Lord Jesus and deny His full Deity or His full humanity.

B. and believe in your heart that God raised Him from the dead.

- 1. The previous sentence deals with who Jesus is- the God man, and this sentence deals with what He did for us. He died on the cross, was buried, and rose bodily from the dead. He was resurrected, not merely raised from the dead. Some had been raised from the dead in the OT and in Jesus' ministry, but Jesus is the only human to ever be resurrected from the dead never to die again!

C. You will be saved- Gr. *sozo*- *wholeness and deliverance for the whole man*. These are the conditions of salvation. **ANYONE** who meets them will be saved. If so they are chosen by God. If so they are a vessel of mercy. God does not choose people and then makes them believe. God has sovereignly chosen the way of salvation- through the Lord Jesus, and the mode of salvation which is faith and confession in Him. It is up to every man to decide to abide by God's conditions of salvation or not. It is man who ultimately seals his fate, not God.

10. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

A. For with the heart one believes unto righteousness

1. **unto-** Gr. **eis-** *into-* Man believes into righteousness. Calvinists teach that God first makes a man righteous and causes them to be born again in order that they would believe upon Christ. Here we see that one believes into righteousness. Some teach that God will regenerate a chosen person and then causes them to believe upon Christ. This is error. Scripture says that one is sealed with the Holy Spirit AFTER believing in Christ. [Eph. 1:13]
2. **righteousness-** Gr. **diakaiosune-** *the state of being as you ought to be*
 - a. This is both a legal standing before God and an imparted state in our reborn spirit. Imparted righteousness in our spirit will begin to work itself into our soul and body when we renew our mind and operate in faith.

B. and with the mouth confession is made unto salvation

1. **confession-** Gr. **homologeō**
2. **unto salvation-** Gr. **eis soteria-** *into a condition of wholeness, safety, health, prosperity, and deliverance.*
 - a. Confession brings us into salvation- healing, deliverance, wholeness, prosperity.
 - b. Believing in our heart makes us right with God vertically, but confession of our faith out of our mouth releases salvation into our horizontal natural lives. It is important that we confess the Word with our mouths to see the salvation of the Lord in our natural lives!

11. For the Scripture says, "WHOEVER BELIEVES ON HIM WILL NOT BE PUT TO SHAME."

- A. Whoever-** Again we have a term for the all inclusive invitation to God for salvation. Four times in this chapter we have the inclusivity of the gospel to all people who will believe.
1. vs. 4- "**everyone** who believes"
 2. vs. 11- "**Whoever** believes"
 3. vs 12- "rich unto **all** who call upon His name"
 4. vs. 13- "**whoever** calls upon Him"
 5. If God only makes certain people believe on Him and others cannot believe, these terms "everyone, whoever, and all" are useless and fraudulent!
- B. put to shame-** Gr. **kataischuno-** *utter shame*
1. This is a quote from [Isa. 28:16]- which says those that believe upon him will not make haste- *as running away in fear.*
 2. Shame makes us run and hide. Faith in Jesus will never make us be ashamed or afraid of the punishment of God. Legalism always leads to shame, hiding, and fear of punishment. Put your faith in the perfect performance of Jesus in your

behalf and you will be filled with a calm confidence, peace with joy!

12. For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

A. For there is no distinction between Jew and Greek

1. **distinction-** Gr. **diastole-** *what is set apart*

2. Some would teach that God treats the Jews differently than other races when it comes to salvation. This verse says that is not true. There is no distinction between the two in God's eyes. Both are sinners but both have equal opportunity to God's riches if they meet the requirement of faith in His grace.

B. for the same Lord over all is rich

1. This is the stipulation of grace. God is rich to all, not based upon our goodness, but His goodness!

2. **rich-** Gr. **plouto-** *is affluent in resources so that he can give blessings of salvation to all.*

3. God is affluent in resources and freely gives them to those who call upon Him in faith. [Rom. 8:32] These riches are not given to those who beg in unbelief.

C. to all who call upon Him

1. Here is the stipulation of faith. We must call upon Him.

13. For "WHOEVER CALLS ON THE NAME OF THE LORD SHALL BE SAVED."

A. Whoever- Again this is a word of inclusiveness not selectivity!

1. This speaks of who can be saved. Everyone, not a select few! This word speaks of God's grace which is open to all.

B. calls on the name of the Lord- Jesus!

1. This speaks of how we can be saved. It is by faith in the Lord Jesus!

C. shall be saved

1. This is the sure results of faith in God's grace which is salvation!

14. 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?

A. How then shall they call on Him in whom they have not believed?

1. Here we see that calling on the name of Jesus is an exercise of faith.

B. And how shall they believe in Him of whom they have not heard?

1. Here we see that faith comes from the exercise of hearing.

C. And how shall they hear without a preacher

1. Here we see that hearing is a result of the exercise of preaching.

2. **Preacher-** Gr. **kerusso-** *this is a verb in Greek, not a noun- translate heralding*

or preaching.

3. Notice the progression- preaching, hearing, believing, calling upon the Lord, shall be saved. Calvinist doctrine gets it backwards. They say that God saves someone, and then causes them to believe and call upon Him.

15. And how shall they preach unless they are sent? As it is written: "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO PREACH THE GOSPEL OF PEACE, WHO BRING GLAD TIDINGS OF GOOD THINGS!"

A. And how shall they preach unless they are sent?

1. He we see that preaching is a result of sending. Universalism takes the need for sending preachers out of the equation. Universalism teaches that everyone is already saved. Why send? Why preach? Why hear? Why believe? Why call upon the Lord if everyone is already saved?

B. As it is written: "How beautiful are the feet of those who preach"

1. **beautiful-** Gr. *horaiois-* *belonging* to the right *hour* or *season* (*timely*). Grace preaching is right for this season and dispensation of grace.
2. This is a quote from [Isaiah 52:7]. In Isaiah the feet spoken of belongs to the Messiah. Here we see it refers to Christian ministers. In the New Covenant we are His body. We are His feet! We are His hands!
3. Often we pray and ask the Lord to do this and to do that. How is He to do it without a body in the earth? The Lord must act through His body on the earth. His feet are beautiful! You might be a foot in the body of Christ, but your are beautiful and you are called to carry the everlasting gospel of peace to the ends of the earth!

C. the gospel of peace

1. Many feet of those who preach are not beautiful. Why? It is because they preach the wrong message! Instead of preaching the gospel of peace, they preach a gospel of hostility.
2. The good news is that through the blood of the cross all our sins, debts, and offenses against God have been paid in full! All wrath has been exacted in the body of Jesus. Everything contrary between man and God was nailed to the cross and removed. Now we have reconciliation made through Christ! Our message should be that God is not mad at you. He is not even in a bad mood! He loves you and made a way of perfect harmony if you will just believe and receive!
3. Unfortunately what is being taught by many is, "God is mad at you. He is angry at your many sins. If you will straighten up and repent of all your evil doings and get your act together He might receive you. I said might..."

D. who bring glad tidings of good things.

1. **bring glad tidings-** Gr. **euaggelizo-** *to preach the good news*
2. **good things-** Gr. **agathos-** *divine good*
3. We should be preaching the good news of good things! God is a good God! He only has good plans for you! He only has good things to give you! He is good and wants to be good to you right now!! This is what needs to be preached to sinner and saint.
4. We often will preach good news of good things to sinners, but when they get saved they only hear bad news! They hear about all the things they need to stop doing so God will bless them. They hear about all the things they need to start doing to receive good things from God. NO! A thousand times NO! The gospel is the good news of good things offered by grace and received by faith! This needs to be preached to sinner and saint. As you have received Christ the Lord, **SO CONTINUE TO WALK IN HIM- by grace through faith!!** [Col. 2:6]

16. But they have not all obeyed the gospel. For Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?"

A. But they have not all obeyed the gospel

1. **obeyed-** Gr. **hupakouo-** *to submit to what you hear*
 - a. In the NT obedience is connected to believing. Obedience in the NT is submitting and acting on what you hear. NT faith is a reliance upon what you hear that leads to action.
 - b. In the NT the terms believe and obey are interchangeable. [Rom. 1:5, Rom. 2:8, Rom. 16:26, Gal. 3:1, Gal. 5:7, 2 Th. 1:8, Heb. 5:9, 1 Pet. 4:17]
2. **gospel-** Gr. **euagglion-** *the good news*
3. God offers salvation to all because Christ died for all. However, not all obey or believe the gospel. Not all accept God's terms for salvation.

B. For Isaiah says, "Lord, who has believed our report?"

1. Here we see the term "obey" and "believed" interchangeable in the same verse! Paul says not all obeyed, for who has believed...
2. **report-** Gr. **akoe-** *a thing heard, oral instruction, report*
3. Again we see the balance between Romans chapter 9 and Romans chapter 10. If you take chapter 9 and divorce it from chapter 10 you are left with false doctrine. Chapter 9 deals with God's sovereign choice of the way of salvation-through Christ. Chapter 10 deals with God's sovereign choice of the mode of salvation which is man's response to grace, which is faith. God accepts or rejects anyone by these terms.

17. So then faith *comes* by hearing, and hearing by the word of God.

A. faith comes by hearing

1. **hearing**- Gr. **akoe**- *same word translated as report in the last verse*. Faith comes by hearing God's report.
2. This hearing is not just physical hearing. It is the hearing of the heart. You could sign language the gospel to a deaf person and they could hear it with their heart and be saved!

B. and hearing by the word of God

1. **word**- Gr. **rhema**- *spoken or communicated word*. This is not logos which is the whole counsel of the Word- the Bible, but the part of it that is spoken and communicated to the heart of man.
2. **of God**- the best and earliest manuscripts say the "**word of Christ**". This means that faith does not come generally from all the Word of God [logos] but by the spoken, communicated message about Christ and His finished work.
3. Faith does not come from all the Word of God. For instance, the Law is part of the Word of God, but it is stated in the NT that the Law is **not of faith**. [Gal. 3:12] The Law does not produce faith, because the Law is a ministry that demands performance not trust. The Scriptures that lead us to trust God and His Son Jesus minister faith. This includes the manifold promises of God in the Bible.

18. But I say, have they not heard? Yes indeed: "THEIR SOUND HAS GONE OUT TO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."

A. But I say, have they not heard?

1. Now the question arises, "If it takes hearing the gospel to be saved, what happens to those who never hear about God or salvation?" This verse is speaking of the gentile heathen around the world.
2. Paul here says there will never be a case in which anyone will stand before God and say he had not heard any communication from God whatsoever. All have heard, at least a rudimentary communication about God.

B. Their sound has gone out to all the earth, and their words to the ends of the world.

1. This is a quote from [Ps. 19:4]. In this Psalm it speaks of God's creation preaching to man every day and night. The gospel is written in the stars. You can see it in the zodiac constellations. The sun, moon, and stars testify of God eternal power and Godhead.
2. From observing nature you come to the conclusion that there is a God. All that we see could not have just materialized from nowhere. You can realize that God eternally exists and has great power to make all that we see. [Rom. 1:20] There is order and great design to creation. So you you can learn that God is very intelligent. You can see that all that man needs is on the earth. That

shows the care of God for man. These are enough for man to call out for God. Within man is a conscience that witnesses that he is sinful and worthy of death. [Rom. 1:32] So from outside of man and inside of man is enough for man to call upon God to save him and be merciful to him.

19. But I say, did Israel not know? First Moses says: "I WILL PROVOKE YOU TO JEALOUSY BY THOSE WHO ARE NOT A NATION, I WILL MOVE YOU TO ANGER BY A FOOLISH NATION."

A. But I say, did Israel not know?

1. Know what? That God would reject unbelieving Israel and turn to the Gentiles. Moses told Israel this in [Deut. 32:21]

B. First Moses says: I will provoke you to jealousy by those who are not a nation,

1. **provoke to jealousy-** Gr. **parazeloo-** *to incite to rivalry due to jealousy*
 - a. How can we incite Israel to rivalry if we are poor and defeated people? Israel knows about the covenant blessing of God both spiritually and naturally, including financially. We will not provoke Israel to jealousy by being broke and pathetic! We have the blessing of Abraham on us to prosper in every way. [Gal. 3:14] This is to incite to rivalry the nation of Israel.
2. **by those who are not a nation**
 - a. **not a nation-** Gr. **epi ouk ethnos-** *upon a no-people; no ethnicity*
 - b. the gentiles are a mixture of races. There is no one natural ethnic people that comprise the Gentiles. By God's blessing upon this no-people it would cause Israel to be jealous!
 - c. Spiritually however the church is called a nation! We are a holy nation! [1 Pet. 2:9]

C. I will move you to anger by a foolish nation

1. **anger-** Gr. **parorgizo-** *to be angered by those beside you*
2. **foolish nation-** Gr. **asunetos ethnos-** *not understanding people*

20. But Isaiah 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."

A. But Isaiah is very bold and says

1. **very bold-** Gr. **apotolmao-** *to dare.*
 - a. Isaiah dared to prophesy about the Gentiles being saved before Christ came. He was very bold to make this public announcement! It may have cost him his life! Tradition has it that he was sawed in two and not by a magician!

B. I was found by those who did not seek me

1. **found**- Gr. **heurisko**

2. **seek**- Gr. **zeteo**

3. This means God sought them out! God sought you out my friend. You did not choose Him, but He chose you! [John 15:16]

C. I was made manifest to those who did not ask for me

1. **manifest**- Gr. **emphanes**- *in open display*

2. **ask**- Gr. **eperatao**- *to accost one with an inquiry*

3. Again, God's grace is extended in that God sought us out, not the other way around.

21. But to Israel he says: "ALL DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND CONTRARY PEOPLE."

A. All day long

1. One day to the Lord is as a thousand years. [2 Peter 3:8] Here God is saying for a thousand years I have stretched out my hand to you! All the days Israel was in Israel until Isaiah prophesied was about one thousand years!

B. stretched out- Gr. **ekpetannumi**- *to fling out*

1. This is a strong word that depicts someone stretching out their hands desperately to save someone from perishing.

C. disobedient- Gr. **apeitho**- *unbelieving, unpersuaded*

1. Again, unbelief is seen in the NT has disobedience.

D. contrary- Gr. **antilego**- *to speak against; contradict, deny*

1. When God says something and we say the opposite we are disobedient and contrary to God. He says we are righteous, blessed, holy, healed, and prosperous. If we say the opposite we are being disobedient and contrary to God!