

Romans 10:12

Authorized King James Version (KJV)

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

Analysis

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him—Ou gar estin diastolē Ioudaiou te kai Hellēnos (οὐ γὰρ ἔστιν διαστολὴ Ἰουδαίου τε καὶ Ἑλληνος, "for there is no distinction between Jew and Greek"). This echoes Romans 3:22-23's declaration that all have sinned—now Paul announces all may be saved on equal terms: faith alone. The Jew has no soteriological advantage; the Gentile faces no additional barrier. This was revolutionary, overturning millennia of ethnic covenant privilege.

Ho gar autos kyrios pantōn (ὁ γὰρ αὐτὸς κύριος πάντων, "for the same Lord of all") identifies Jesus Christ as universal sovereign. Ploutōn eis pantas tous epikaloumenous auton (πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν, "being rich unto all who call upon Him")—present participle "being rich" emphasizes Christ's inexhaustible spiritual wealth. Epikaleō (ἐπικαλέω, "call upon, invoke") is cultic language for worship—calling on the name of Yahweh. Applied to Jesus, it affirms His deity and accessibility.

Historical Context

Jewish-Gentile equality in Christ was the most controversial issue in the early church (Acts 10-11; 15; Galatians). Jews believed Gentiles must become Jewish proselytes (circumcision, law-observance) to enter covenant. Paul's gospel demolished this: Christ is Lord of all, rich to all, on equal terms. The Jerusalem

Council (Acts 15, c. AD 49) settled this doctrinally, but social and liturgical tensions persisted (Gal 2:11-14). Romans, written later (c. AD 57), reinforces gospel unity: one Lord, one faith, one baptism (Eph 4:4-6).

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. Do you harbor ethnic, cultural, or socioeconomic prejudices that contradict "no difference between Jew and Greek"?
2. How does Christ's inexhaustible richness (ploutōn) comfort you in your spiritual poverty?
3. What does it mean practically that Jesus is "Lord of all"—not just Lord of Christians?

Interlinear Text

οὐ	γὰρ	ἐστιν	διαστολὴ	Ἰουδαίου	τε	καὶ	Ἐλληνος
no	For	there is	difference	the Jew	between	and	the Greek
G3756	G1063	G2076	G1293	G2453	G5037	G2532	G1672
ο	γὰρ	αὐτόν·	κύριος	πάντας	πλουτῶν	εἰς	πάντας
G3588	For	him	Lord	all	is rich	unto	all
	G1063	G846	G2962	G3956	G4147	G1519	G3956
τοὺς	ἐπικαλουμένους	αὐτόν·					
G3588	that call upon	him					
	G1941	G846					

Additional Cross-References

Revelation 17:14 (References Lord): These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Philippians 4:19 (Parallel theme): But my God shall supply all your need according to his riches in glory by Christ Jesus.

Romans 3:22 (Parallel theme): Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Galatians 3:28 (Parallel theme): There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Psalms 86:5 (References Lord): For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Colossians 3:11 (Parallel theme): Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Psalms 145:18 (References Lord): The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

1 Timothy 2:5 (Parallel theme): For there is one God, and one mediator between God and men, the man Christ Jesus;

Ephesians 3:6 (Parallel theme): That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Philippians 2:11 (References Lord): And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.