

Romans 9:30 – 10:5



30 What shall we say then? That Gentiles, who **did not pursue** righteousness, **attained righteousness**, even the righteousness **which is by faith**;

31 but Israel, **pursuing** a law of righteousness, **did not arrive at *that* law**.

32 **Why? Because *they did not pursue it by faith, but as though it were by works***. They stumbled over the stumbling stone,

33 just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

1 Brethren, my heart's desire and my prayer to God for them is for *their* salvation.

2 For I testify about them that they have a zeal for God, but not in accordance with knowledge.

3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

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

5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

Romans 10:1 - 5



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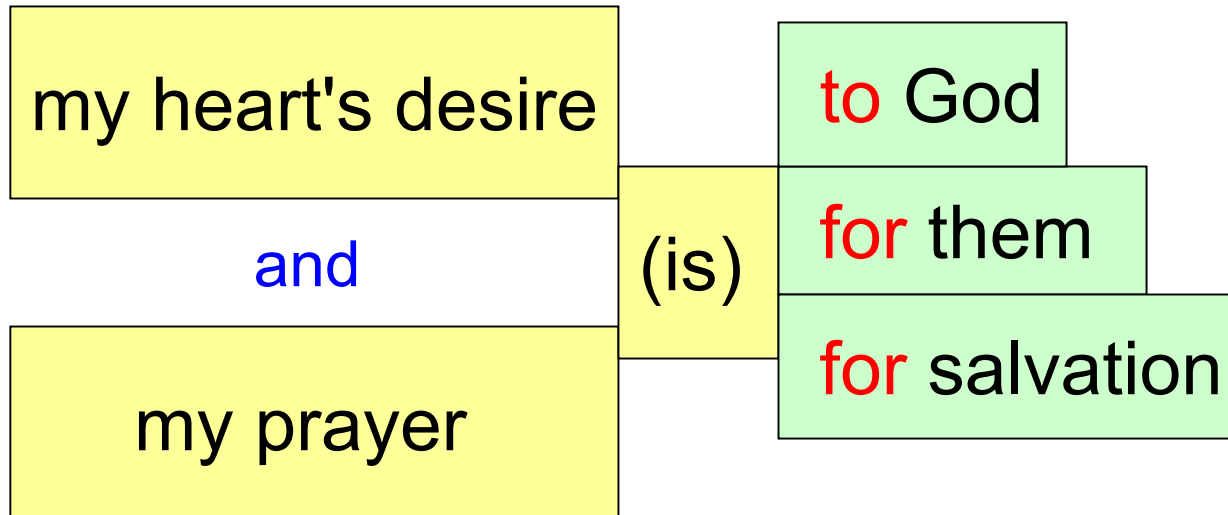
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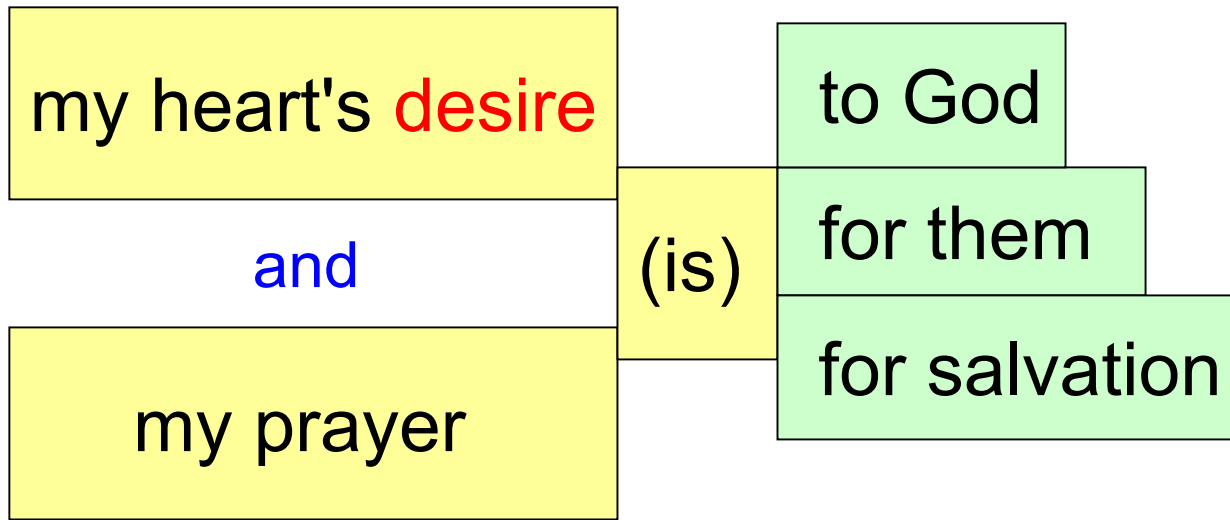
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Brethren - adelphos - denotes "a brother, or near kinsman" in the plural, "a community based on identity of origin or life" Vine

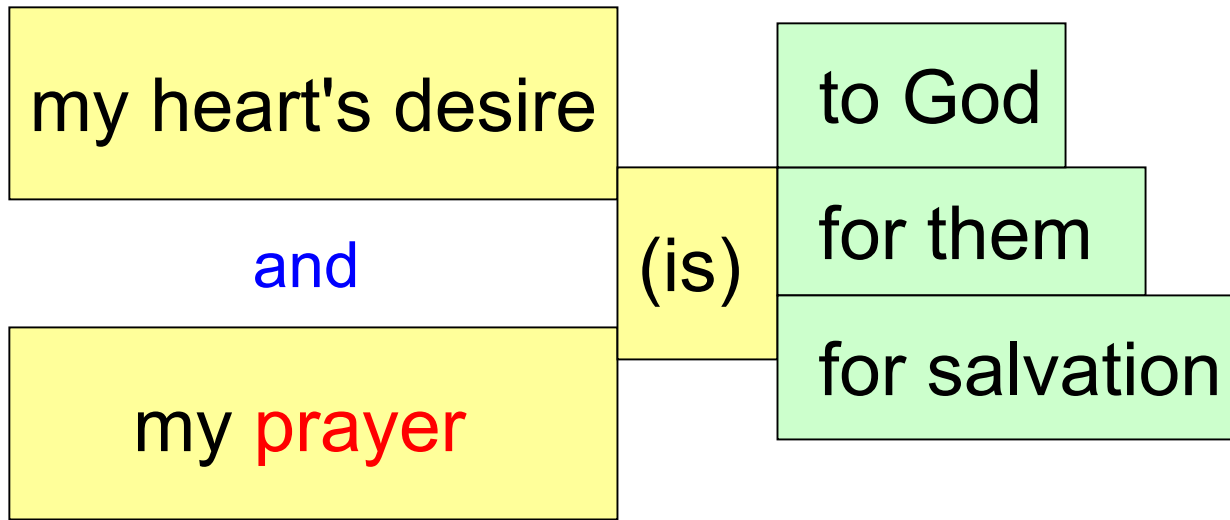


the prepositions **to**, **for** and **for** show the focus of Paul's desire and prayer



desire – eudokia - lit., "good pleasure" (*eu*, "well," *dokeō*, "to seem"), implies a gracious purpose, a good object being in view, with the idea of a resolve, showing the willingness with which the resolve is made Vine

Romans 9:1-3 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that **I have great sorrow and unceasing grief in my heart**. 3 For I could wish that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh,



prayer - deēsis - primarily "a wanting, a need" (akin to deomai "to desire," in 2 Cor. 5:20; 2 Cor. 8:4, RV, "beseech"), then, "an asking, entreaty, supplication," in the NT is always addressed to God Vine

Brethren, the consuming desire of my heart and my supplication to God on behalf of them is with a view to their salvation. Wuest

2 For I testify about them that they have a zeal for God, but not in accordance with knowledge.



I testify about them

they have a **zeal** for God

but

not in accordance with knowledge

zeal – *zēlos* - denotes "zeal" in the following passages: John 2:17, with objective genitive, i.e., "zeal for Thine house" so in Rom. 10:2, "a zeal for God"

Vine

Paul is testifying here about the Israelites

But what was Paul's life style like before he became a believer?

I testify about them

they have a zeal for God



but

not in accordance with knowledge

see the following verses that tells about Paul's life style

Acts 22:1-3, Gal 1:13-14, Phil 3:5-6

When is zeal for God proper ?

What is the Israelites error ?

I testify about them

they have a zeal for God

but

not in accordance with **knowledge**



knowledge - epiginōskō - denotes (a) "to observe, fully perceive, notice attentively, discern, recognize" (*epi*, "upon," and *ginōskō*); it suggests generally a directive, a more special recognition of the object "known" than does *ginōskō*; it also may suggest advanced "knowledge" or special appreciation

See the following verses Phil. 1:19, Col. 2:2 and 2 Peter 1:3

For I bear testimony to them that a zeal for God they have,
but not according to a full and accurate knowledge.

Wuest

3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.



they did not **subject** themselves

to the righteousness of God

subject – hypotassō - primarily a military term, "to rank under" (*hypo*, "under," *tassō*, "to arrange"), ... b) in the Middle or Passive Voice, to subject oneself, to obey, be subject to, Rom. 10:3, RV, "did (not) subject themselves"
Vine

See the following verses Luke 2:52 and Rom 8:7

Why did Israel not subject itself to God's righteousness?

they did not subject themselves

to the righteousness of God



not knowing about God's righteousness

and

seeking to establish their own

not knowing - agnoeō - signifies (a) "to be ignorant, not to know," --- also rendered by the verb "to be ignorant that," or "to be ignorant of," Rom. 1:13; Rom. 10:3; Rom. 11:25;

establish - histēmi - "to cause to stand," is translated "establish" in Rom. 3:31; Rom. 10:3; Heb. 10:9.

For, being ignorant of the righteousness of God, and seeking to set up their own peculiar, private righteousness, to the righteousness of God they have not subjected themselves.

Wuest

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



Christ is the **end** of the law

for righteousness

to everyone who believes

end - telos - usage notes: "an end, termination," whether of time or purpose

“resulting in” righteousness

Galatians 3:23 But before faith came, **we were kept in custody under the law**, being shut up to the faith which was later to be revealed. 24 Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. 25 But now that faith has come, **we are no longer under a tutor**.

Christ is the end of the law

for righteousness

to everyone who believes



So now what is the relationship between righteousness and the law ?

For the termination of the law is Christ for righteousness to everyone who believes

Wuest

When Christ came the Law was “terminated” in terms of obtaining righteousness

5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.



Moses writes

that the man who **practices** the righteousness which is based on law

out of

shall live by that righteousness

that the man who **practices**
the righteousness which is based on law



shall live by that righteousness

The Law which came by Moses said the following:

Leviticus 18:4-5

'You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God. ⁵ 'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD

Deuteronomy 27:26

'Cursed is he who does not confirm the words of this law by doing them.'
And all the people shall say, 'Amen.'

Israel sought a righteous standing by law obedience. Paul says it can be only appropriated by faith. Wuest