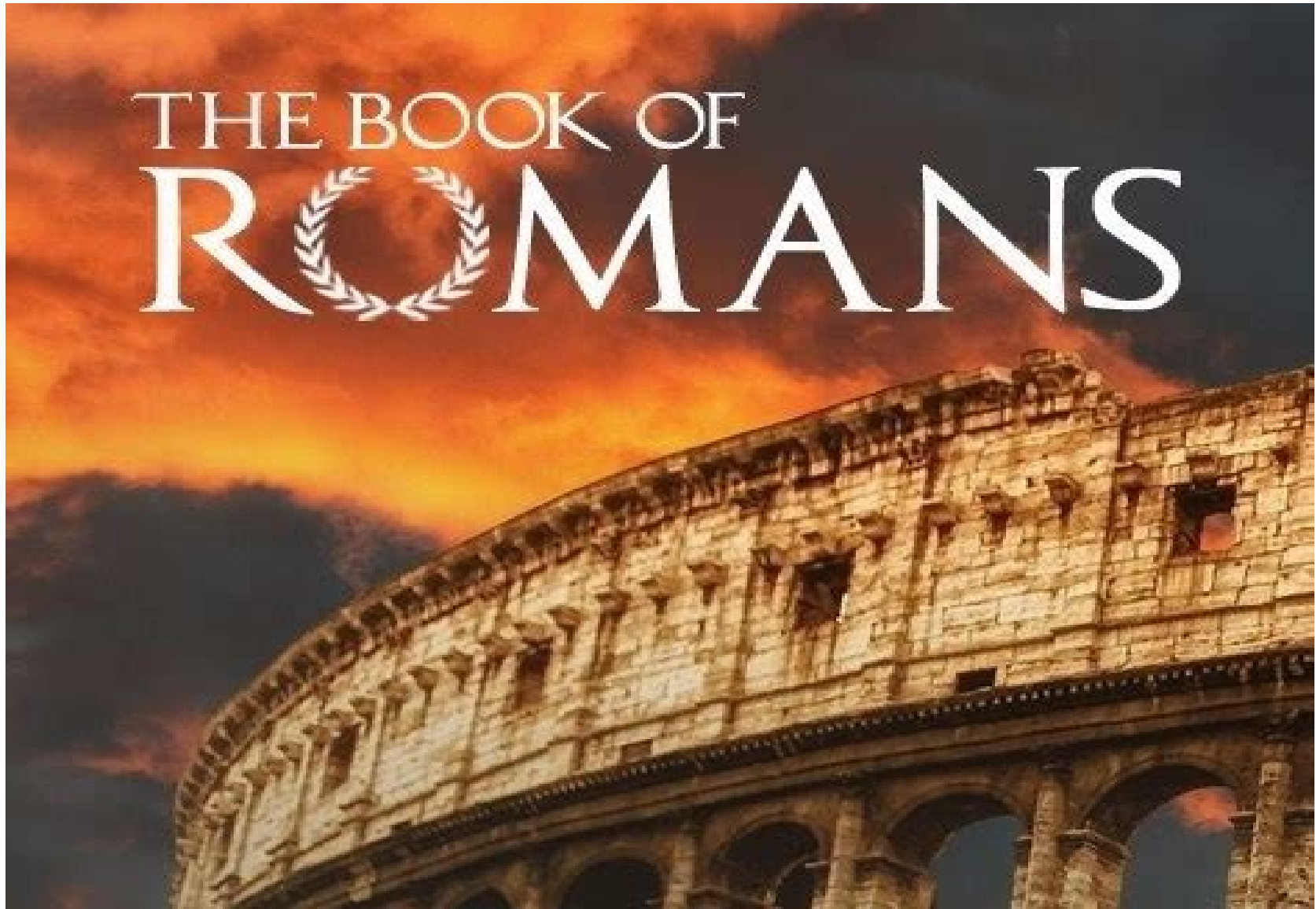


Rom 9:30-33 Why Did Israel Not Attain Righteousness



Overview of Rom 9:25-33*



- Prophecy of Hosea applied to the Gentiles v:25-:26
- Prophecy of Isaiah concerning the remnant of Israel v:27-:29
- Righteous relationship with God only obtained by faith v:30-32a
- Israel stumbled over the stumbling stone v:32b-:33

* McCalley

Today's Verses



- 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, "~~BELI~~**BELI**~~OLD~~**OLD**~~AS~~**AS**~~STONE~~**STONE** OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN ~~HIM~~**HIM** WILL NOT BE DISAPPOINTED



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

This type of verse starts with a question:

“What shall we say then?”

shall we say - *rhéō* - speak, utter definite words

then – a word used as a conclusion

- What shall we say as a conclusion McCalley
- What shall we conclude Amplified

The conclusion is given in the remainder of these verses

This will be an amazing conclusion to Chp. 9



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

that [they of the] **Gentiles**

who did not pursue righteousness

pursue - *diōkō* – to follow hard after, to pursue with diligence in order to obtain, to go after with the desire of obtaining Zodiates

- *dioko* is a present tense (continuous action), active voice participle
- The idea is that Gentiles did not continuously go after righteousness like the Jews did
- The Gentiles were not ones characterized by a steady or continuous pursuit of righteousness H. Molloy

The Gentiles [unbelievers] were steeped in sin*



- Paul describes their sin in Rom Chp.1 and 2
- They did not glorify God
- They were not thankful
- They became futile in their speculation
- They did not see fit to acknowledge God any longer
- They were filled with:
 - Unrighteousness
 - Fornication
 - Wickedness
 - Covetousness
 - Envy
 - Murder
 - Strife
 - Haters of God

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



[the Gentiles] **attained righteousness**

attained - *katalambanō* - to seize, to apprehend, in the sense of make something one's own, appropriating a thing Vine (aorist, indicative, active)

- aorist tense tells us this was an event in a Gentile's life
- Wuest says the Gentiles appropriated righteousness
- The next part of the verse will tell us how the Gentiles attained or appropriated righteousness

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



in fact [the Gentiles have obtained], a righteousness which is out of a source of faith

edited Wuest

Review of Paul's teaching on righteousness by faith:

- Rom 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, "**BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.**"
- Rom 3:22 **even the righteousness of God through faith in Jesus Christ** for all those who believe; for there is no distinction.
- Rom 3:28 For we maintain that a man is **justified** [declared righteous] **by faith** apart from works of the Law.

Review of Paul's teaching on righteousness by faith: part 2



- Rom 3:30 since indeed **God who will justify** [declare righteous] the circumcised **by faith** and the uncircumcised **through faith** is one.
- Rom 4:5 But to the one who does not work, but believes in Him who justifies the ungodly, **his faith is credited as righteousness,**
- Rom 4:13 For the promise to Abraham or to his descendants that he would be heir of the world was not through the Law, **but through the righteousness of faith.**
- Roma 5:1 **Therefore, having been justified by faith,** we have peace with God through our Lord Jesus Christ.

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



But [in contrast] Israel, pursuing a law of righteousness

pursuing - *diōkō* - to pursue with earnestness and diligence in order to obtain, to go after with the desire of obtaining (present tense - continuous action)

- Israel was continually pursuing **a law of righteousness**
- Note: they were not pursuing righteousness*
- But: they were pursuing a law [that would give them] righteousness*
- Matt 19:16 And someone came to Him and said, "Teacher, what **good thing** shall I do that I may obtain eternal life?" also see Luke 11:42
- The pursuit was after **a law** by which through their self effort they hoped to attain righteousness*

* Hal Molloy

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



[but Israel] **did not arrive at *that* law**

arrive - *phthanō* - meaning to come, attain to

- So we have the negative of “attaining to” or “arriving at”
- Two other expanded translations:
- Amplified - actually did not succeed in fulfilling the Law
- Wuest – [They] did not attain to, arrive at, that law – it remained out of their reach
- Israel never reached or arrived at **a law** which through self effort would produce righteousness*
- Reason – there was no such law that could produce righteousness (because of man’s sin nature)*

* Hal Molloy

32a Why? Because *they did not pursue it by faith*, but as though *it were* by works.



Why? – Paul asks a question, then answers it

Because *it was not by faith*

Interlinear

- **by** is *ek* – out of as a source
- **It** is “Israel’s pursuit of righteousness”
- So, Israel’s pursuit of righteousness was not out of faith as a source
- It must be **by faith** per the following verse:
- Roma 5:1 Therefore, having been justified [declared righteous] **by faith**, we have peace with God through our Lord Jesus Christ.

32a Why? Because *they did not pursue it by faith, but as though it were by works.*



but [even] as by works

edited Interlinear

- again **by** is *ek* – out of as a source
- So, Israel did pursue righteousness out of works as a source
- Summary point about **faith** vs. **works**:
- Works is diametrically opposed to grace Hal Molloy
- Rom 3:28 For we maintain that a man is justified [declared righteous] by **faith** apart from **works** of the Law.
- Eph 2:8 For by grace you have been **saved through faith**; and that not of yourselves, it is the gift of God; ⁹ **not as a result of works**, so that no one may boast.

32^b They stumbled at the stone of stumbling Interlinear



They [Israel]

stumbled - *proskoptō* - to strike against (aorist, active, indicative)

- the idea is to really hit something by surprise*
- the aorist tells us this was an event in the history of Israel

at the [over] “stone of stumbling”

- The stone of stumbling for Israel seems best described as “the person and work of Jesus Christ on the cross”
- God in His sovereignty has allowed Israel to walk right into the cross and strike against it*

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."



The verse above is a quote from Isaiah 28:16

Behold – lit: lo and behold

I [the Lord God] **lay** - *tithēmi* - to put, to place, to set
(present, indicative, active)

- Since it is present tense it is a continuous action and God is doing it

in Zion - *sión* - Sometimes Zion is used to denote the whole of Jerusalem, but in its literal and restricted sense, it was the southwestern hill of Jerusalem. Thus Zion has come to symbolize the aspirations and hopes of God's children.

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."



- Paul quoting Isaiah uses two statements to describe how Christ and the cross effected Israel

[I place] **a stone of stumbling and a rock of offense**

- So God placed Christ in Israel
- And there was both a stumbling and offense aspect to Christ and the cross
- **Stumbling** again was the idea being tripped up by the person and work of Christ
- The word for **offense** is literally “a snare or a trap”*
- A hindrance to others, or causes them to fall by the way. Sometimes the hindrance is in itself good, and those stumbled by it are the wicked* *Vine

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."



- Paul now ends Chp 9 with these words of encouragement to both Jew and Gentile
- **And the one who places his faith upon Him** Wuest
- This same phrase is used in Isa 28:16 and as follows:
- John 3:18 **He who believes in Him** is not judged.
- John 6:35b Jesus said to them, "I am the bread of life; he who comes to Me will not hunger, and **he who believes in Me** will never thirst.
- John 6:47 "Truly, truly, I say to you, **he who believes** has eternal life.
- John 11:25 Jesus said to her, "I am the resurrection and the life; **he who believes in Me** will live even if he dies.
- Based on these verses **you will not be disappointed!**

Final Thoughts*



- The offence of the Cross, at which they stumbled, is not simply the fact that it is a cross, whereas they expected a Messianic throne.
- The Cross offended them because, as interpreted by Paul, it summoned them to begin their religious life, from the very beginning.
- At the foot of the Crucified, and with the sense upon their hearts of an infinite debt to Him which no “works” could ever repay.

* Denny via Wuest

