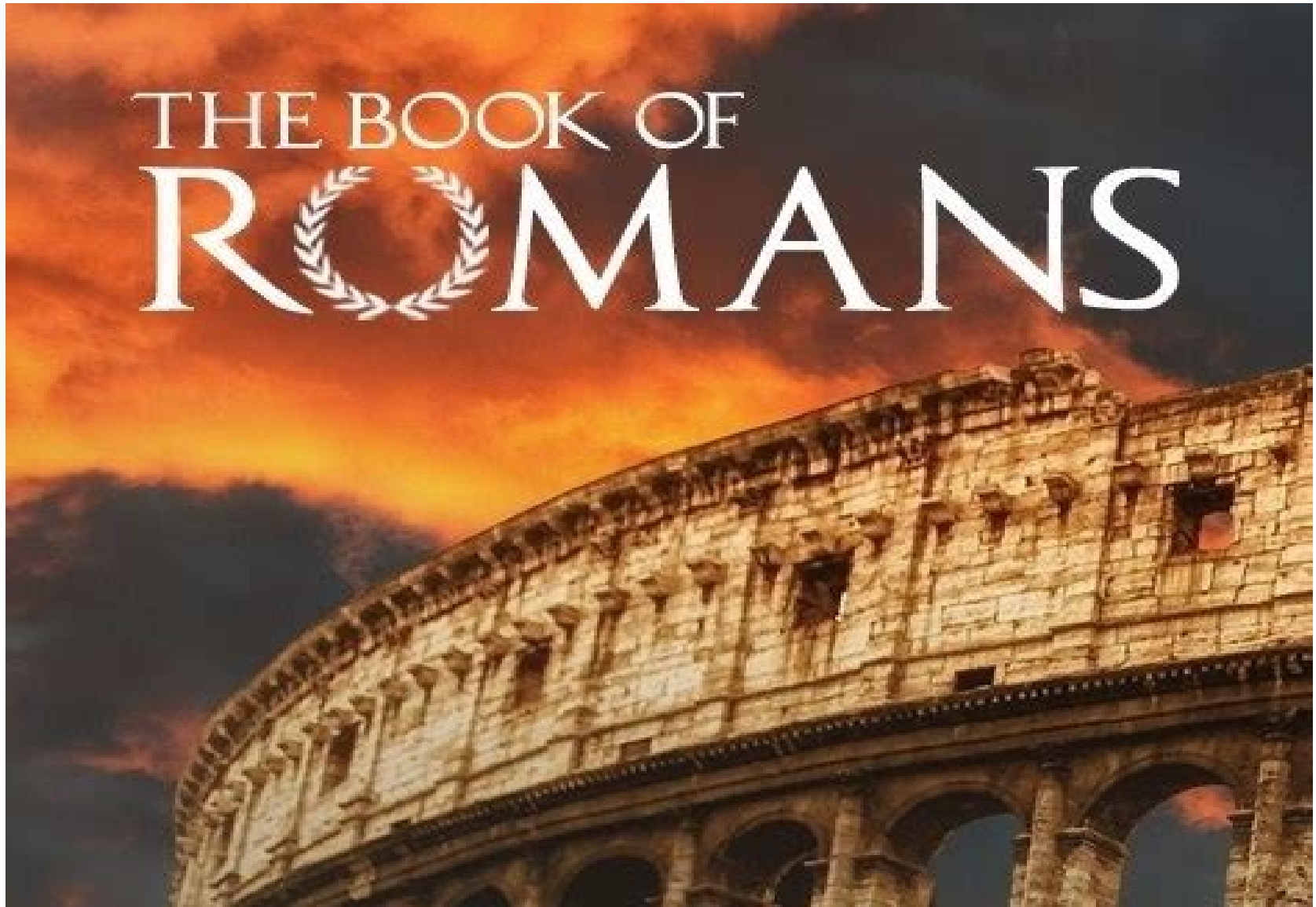


# Rom 10:1-3 Israel Sought Salvation Through the Wrong Means



## The Amazing Conclusion to Chapter 9\*



- Israel stumbles while the Gentiles are declared righteous
- The Gentiles did not actively pursue righteousness [but attained righteousness out of a source of faith]
- The Israelites actively pursued after **a law**
  - But they were not pursuing after righteousness
  - They were pursuing **a law** that would give them righteousness

\* edited Merryman/Molloy

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



that [the] **Gentiles**

who did not [continuously] **pursue righteousness**

**pursue** - *diōkō* – to follow hard after

Zodhiates

- 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
- [but they] **attained righteousness**
- **in fact** [the Gentiles have obtained], **a righteousness which is out of a source of faith** edited Wuest
- Rom 3:28 For we maintain that a man is **justified** [declared righteous] **by faith** apart from works of the Law.



<sup>31</sup> 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, (present tense – cont. 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



<sup>31</sup> 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:
- Romans 5:1 Therefore, *having been justified* [declared righteous] *by faith*, we have peace with God through our Lord Jesus Christ.



32b They stumbled at the stone of stumbling, Interlinear  
33 just as it is written, "Behold, I lay in Zion a stone of  
stumbling and a rock of offense."

**stumbled** - *proskoptō* - to strike against - the idea is to really hit something by surprise\*

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\*

**Behold** – lit: lo and behold

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

<sup>33</sup> 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."



**in Zion** - *sión* - Thus Zion has come to symbolize the aspirations and hopes of God's children Zodhiates  
[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 of 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
- **No disappointment!**

\*Vine



# Today's Verses



- 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.

Now, in expanding what happened to Israel, Paul reaffirms *the true and only way of salvation* for anyone at any time\*

Chp.10 expands on the last paragraph in Chp. 9:30-33. Righteousness is by faith for both Jew and Gentile\*

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



**brethren** - *adelphos* - a brother, or near kinsman; in the plural, a community based on identity of origin or life – used 18 times in Romans

- It's a term used by Paul here to indicate his affection for the saints in the local church at Rome Wuest
- Paul now tells us again as he did in Rom 9:2. “that I have great sorrow and unceasing grief in my heart” – for **my Israelite kinsmen**
- Paul's emphasis now shifts from God's dealings with Israel in the past [and future], namely, before Christ's death, to His dealings with them in the present Constable



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

- Next we see we have a compound subject: **my heart's desire and my prayer**

**my heart's desire**

**desire** - *eudokia* - good will, good pleasure, good intent, a gracious purpose

- the consuming desire of my heart Wuest
- [with all] my heart's desire and goodwill Amplified

Rom 9:3 For **I could wish [pray]** that I myself were accursed, *separated* from Christ for the sake of my brethren, my kinsmen according to the flesh.

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



## my prayer to God

- “my prayer” is used 18 times in the book of Psalms
- Ps 66:19 But certainly God has heard; He has given heed to the voice of my prayer. <sup>20</sup> Blessed be God, who has not turned away my prayer nor His lovingkindness from me.
- Paul puts his wish [desire] for them into prayer to God: in which all spiritual longings should end! Newell

## is for *their* [Israel] salvation

for – *huper* - on behalf of

- 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.



For I testify about them [Israel]

- I know what their trouble is! Merryman

I testify – *martyreō* - is frequently rendered to bear witness, to witness

- Paul could witness accurately about Israel because he was one of them
- Acts 26:4b --- from my youth up, was spent among my own nation [Israel] and at Jerusalem.

they have a zeal for God

they have – *echo* - to have, to hold, i.e., to have and hold, implying continued possession

- Its present tense tell us they continually have a zeal for God

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



they [Isreal] have a zeal for God

zeal - *zelos* – an [extremely] eager desire or seeking -  
maybe good or bad Hal Molloy

- notice that this **zeal** has an object
- the object is God
- Paul had a zeal for God before he was converted:
  - Phil 3:6 as to **zeal**, a persecutor of the church
  - Gal 1:14 being more **extremely zealous** for my ancestral traditions
- But in the following verses Paul says:
  - Phil 3:7 But whatever things were gain to me, those things **I have counted as loss** for the sake of Christ.
- but the next part of verse 2 will tell us why Isreal's zeal was in error

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



but [a zeal] **not in accordance with knowledge**

**knowledge** – *epignōsis* - expressing a fuller or a full knowledge, a greater participation by the "knower" in the object "known,"

This knowledge is characterized by the following:

- Phil 1:9 And this I pray, that your love may abound still more and more in **real knowledge** and all discernment,
- Phil 3:10 that I may **know** Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.
- This knowledge is appropriated by faith

Hal Molloy

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



Israel was not zealous about truly knowing God

From what we have learned from Chp 9:

- Israel, pursuing **a law** of righteousness Rom 9:31
- Their pursuit was after **a law** by which through their self effort they hoped to attain righteousness\*
- The Jews' zeal was not in accordance with knowledge
  - They were ignorant of God's plan for righteousness\*
  - They were ignorant of God's purpose in Jesus Christ\*
- Next, Paul will expand on Israel's failure to appropriate a true relationship with God

\* Hal Molloy



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



**not knowing about** – *agnoeō* - to be ignorant of,  
unacquainted with – present participle

- So, Israel was in a state of continuous ignorance of God's righteousness
- How could Israel be ignorant of God's righteousness?
- Rom 1:16a For I am not ashamed of the gospel ----- 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." (Paul preached this message!)
- Israel forgot about Abraham
- Rom 4:3 For what does the Scripture say? "ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS."

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



seeking to establish their own [righteousness]

seeking - *zēteō* - to seek, in the sense of to endeavor, to try to gain, to strive after, with the idea of earnestness and anxiety      Zodhiates

- In our case it is seeking “to establish”
- This is a present tense participle i.e. cont. action
- This action is in conjunction with the cont. action of **not knowing** about God’s righteousness      McCalley
- So, the ignorance of God’s righteousness has resulted in the Israelites seeking to establish their own
- They sought to earn righteousness by keeping the Law

Constable



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

they [Israelites] did not subject themselves to the righteousness of God

subject - *hypotassō* - primarily a military term, “to rank under” - aorist passive

- The idea is that of subordination:
  - as soldiers in a battalion under a commanding officer - to put one's self under orders Vine
- They did not **line up under** God's righteousness
- Phil 2:10 so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth.

# Final Thoughts\*



Israel missed salvation because of self-righteousness

- Their zeal for God was improper
- They were ignorant of God's way for righteousness
- They strived to establish their own righteousness
- They would not line up under God's righteousness
- They failed to recognize the ultimate goal of the Law was to bring them to Christ [next week]

\* Hal Molloy

# God's Righteousness vs. My Own Righteousness

[God's way for righteousness]



Phil 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

<sup>9</sup> and may be found in Him,

- a. not having a righteousness of my own derived from *the Law*, [not even one little bit!]
- b. but that which is through faith in Christ, *the righteousness which comes from God on the basis of faith.*