

Romans 10:1-3 (NASB)

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

- Brethren indicates that Paul is addressing believers, and he is affirming his deep love of his countryman.
- The seat and center of Paul's human life, desires, affections and emotions for Israel's salvation.
- Paul wants them safe from God's wrath.

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

- Zeal is not the issue presently and continually.
- Not according to knowledge- **they were missing the mark- not a full and complete knowledge.**
- Paul was the most zealous one of all Jews.
- They possessed some knowledge of God and His standards - RM.9:4-5.
- However, as it related to **God's righteousness**, man's sin, the penalty for sin, God's solution for that penalty, and man's response to God's solution, **the Israelites were not putting all of that together in Paul's day especially as it included Jesus Christ.**

**The big piece of knowledge that they lacked is the area of God's righteousness and how to obtain it. It was missing.**

<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.*

Ignorance is not bliss.

3 ways Israelites are described as it relates to righteousness.

**1<sup>st</sup> Description *not knowing about God's righteousness.***

**(ignorance) means just not knowing.**

- A typical Jew had been confused by the works of the law and assumed that righteousness before God consisted of their physical lineage, circumcision, and adequate effort to serve the law.
- They viewed these things as key to obtaining the national promises made to them regards entrance into the kingdom.

- Their ignorance of God's holy standard and the fact that they could never measure up led them to trust in themselves and their own effort.
- They should **not** have been ignorant for even the Old Testament testified of God's method of declaring people righteous. **They chose to remain uninformed.**

## ***2<sup>nd</sup> Description and seeking to establish their own righteousness.***

- Seeking means to strive, to find, to look for intently- What were they seeking after?

- To **establish** their own righteousness- **Establish means to cause to stand or to set in place**
- Because of their ignorance of God's method of declaring man righteous, the Israelites (with good intentions) did what every man on the planet does...tries to be good enough to go to heaven.
- The Jewish version of this standard of good enough was to be a physical descendant of Abraham, to be circumcised and because they possessed the law and had national covenant promise.
- **They did not realize that to possess the righteousness** needed to get into the kingdom, **they needed the righteousness of God** which comes ONLY through faith in Jesus Christ (God's Solution- See RM: 3:21-22).

### 3<sup>rd</sup> Description *they did not subject themselves to the righteousness of God.*

- Have not **submitted** (*hupotasso*) means they have not “placed themselves under in an orderly fashion.”
- Even when presented with God’s method of righteousness, the Israelites would not recognize their need to submit to God’s solution to their righteousness issue.
- The Israelite was not willing to give up the Law, their heritage, and their own efforts and simply trust in the finished work of Jesus Christ.

Clark

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

"End" *telos* is, "the *termination* or *limit* at which a thing ceases to be."

Christ is the *termination* or *limit* at which law ceases to be.

**law as a means of attaining righteousness has ceased**

“The way to righteousness is not the observance of statutes, even if they have been promulgated by God Himself; it is faith, the abandonment of the soul to the redeeming judgment and mercy of God in His Son.”

Wuest

*Romans 7:1-4 (NASB)*

*<sup>1</sup> Or do you not know, brethren (for I am speaking to those **who know the law**), that the law has jurisdiction over a (Jewish)person as long as he lives?*

*<sup>2</sup> For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.*

*<sup>3</sup> So then, if while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.*

*<sup>4</sup> Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.*



## *Galatians 3:24 (NASB)*

*<sup>24</sup> Therefore the Law has become our (Jewish) tutor to lead us to Christ, so that we may be justified by faith.*

*a boy-leader*, i.e. a servant whose office it was to take the children to school; by implication [figurative] *a tutor* [“*pædagogus*”] child-conductor. The word referred to a slave who was responsible for a child between the ages of six and sixteen. One of his major functions was to see that the child got to and from school.

The figure Paul uses here is appropriate **for two reasons**.

**First**, it shows harmony between the promise and the Law. The child-conductor cooperated with the teacher, but did not and could not do the teacher’s job.

**Second**, the child-conductor functioned only for a designated period.

The context, disregarding the intrusion of a chapter division, begins with **Romans 9:30-31 (NASB)**.

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

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

Here are introduced two methods of gaining righteousness.

- Israel, by self-effort, which the law prescribed, and by ignoring faith, has not reached the goal of righteousness. Their law works were, as always, a miserable failure.

**Over against this,**

- Gentiles who focused not on the law, since it was never given to them, but who did exercise faith, reached the goal of perfect righteousness.

**A deep truth respecting the divine purpose in the giving of the law to Israel is here unveiled.**

- **God gave the law as RM. 9:32 "*a stumbling stone and rock of offence*" so He could emphasize this truth, namely, "*Whosoever believeth on him shall not be disappointed.*"**
- **Abraham who *believed* Jehovah and it (his faith) was counted unto him for righteousness (Gen. 15:6) was before Israel, and David had described the blessedness of the man to whom God imputes righteousness without works (Rom. 4:6).**
- **Yet, Israel stumbled over the stumbling stone of human merit, as humanity is ever prone to do—even many who through faith are already in possession of infinite righteousness.**
- **They did not know the truth that faith in God would, as witnessed by Abraham, David, and the prophets, bring about, through divine grace, an adjustment all-satisfying to God—even a righteousness as perfect as Himself.**

# WHAT IS THE RIGHTEOUSNESS OF GOD?

“The character or quality of being right or just”; it was formerly spelled "rightwiseness" Vines

- It is used to denote an attribute of God, e.g., [Rom. 3:5](#), the context of which shows that "*the righteousness of God*" means essentially the same as His faithfulness, or truthfulness, that which is consistent with His own nature and promises.
- ***Romans 3:25-26 (NASB) <sup>25</sup> whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed; <sup>26</sup> for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.***
- This speaks of His "**righteousness**" as exhibited in the Death of Christ, which is sufficient to show men that God is neither indifferent to sin nor regards it lightly.
- On the contrary, it demonstrates that quality of holiness in Him which must find expression in His condemnation of sin.

Man would be at a loss if asked what "*the righteousness of God*" really means. Men know what it does *not* mean, better than what it does — better than what God intended us to gather from the phrase throughout His word.

Believers in such a condition experience considerable difficulty in explaining divine righteousness to others and have little clarity and evaluation as to its positive, proper character in their own minds.

There is no debate **among believers**, that without Christ, and without a work on His part which vindicates God in showing His infinite mercy, there could be no such thing as the justification of the ungodly.

Now, we have clearly **the righteousness of God contrasted with law.**

He says in *RM. 5:19* that "*what things the law says, it says to them that are under the law, that every mouth may be stopped, and all the world may become guilty before God.*"

- The law, instead of justifying those that are under it, brings them in, if possible, more guilt.
- We can all understand it. Man being a sinner, the law, wherever it operates, cannot improve his case:
- It can only prove his guilt.
- It can only pronounce upon it; for it measures each violation of God's commands.

**The law of God is “holy, just, and good”; and it is impossible that a good law could save or acquit a bad man.**

**The law of God has for its only effect in dealing with the evil to condemn them without hope to death.**

Not, of course, that this is all that God can do, but it is the only conceivable direct effect of God's law upon the guilty.

**A law which an evil man might escape could not be the law of God.** It is to be regretted that a criminal should escape man's law — **God's law he never can. -----**

**That brings in another question of another kind of righteousness altogether.**

1. Man is all wrong; there is no righteousness in him. That has been proved already.

**2. The only righteousness, therefore, is God's.**

3. But the first great truth asserted is, **that man, as a whole, man in every grade and variety, being put down as destitute of righteousness according to God, it becomes a question of God showing His righteousness**, if it pleases Him.

4. This He does, and most worthily of Himself.



**We know that if God were simply to act in His righteousness without Christ, what must be the effect on man?**

**The whole race at once swept into hell!**

**What does He do, then?** He has acted in another way, and most righteously, that He may not send the guiltiest to hell.

**How can this be?** There is no doubt man has deserved judgment.

*RM 3:20* "Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

- The law never pretended to *put away, or pardon* of sin.
- <sup>21</sup> But now **apart from the Law** *the righteousness of God has been manifested*, he says, "**the righteousness of God**" — mark the strength of the language — "**without the law.**"

**That the Savior came down from heaven and accomplished or ended the law is the certain truth of God.**

## Where is there a word about Christ's keeping the law for us, in order that this should be accepted in lieu of man's failure?

- In truth, the Jews only are meant by "*those under law*,"

But, waiving this for a moment, here is the place to explain the importance of

Christ's completing **the law for man**, if that's what God's righteousness really means.

- Why is it that there is no trace of such a thought?
- Are we to believe the Scriptures?
- Directly or indirectly shall we presume to amend them?
- Are we to supplement the written word, as if God did not know the truth better than we?
- Has it not come to a strange authorization, that men now, **instead of seeking to understand what the righteousness of God means, turn aside from the plain truth that the Holy Spirit here insists on, and interpolate a doctrine not found here, and very hard to find anywhere else in the Bible?**

Kelly

The question is, **Has His accomplishment (END) of the law of God the place which a certain school gives it? -**

**For it is not a question of pardon only, but of justification.**

- ***RM.3:21*** Here is God's answer. "*Now,*" it is said, "*the righteousness of God without the law.*" No language can be more absolute and precise.
- What the Holy Spirit employs is an expression which **puts the law entirely aside**, as far as divine righteousness is concerned.
- He had been speaking about the law, and the law condemning man.
- **He had shown that the law required and searched for righteousness but could not get it.**

***This* is another order of righteousness, not man's but God's, and this, too, exclusive of law in any form.**

How suitable a time to say, **had it been the good news of God, that Jesus came to obey the law for us, and that God substitutes this as His righteousness for every man to stand in!**

**Why is it not said, then?**

Because it is not the ground, nor character, nor nature of the righteousness of God. **That righteousness is wholly apart from law.**

Unfortunately, this devastating ignorance respecting imputed righteousness, which so injured Israel, **has characterized the Church of Christ also.** Great multitudes of those who belong to the church as its members have never conceived of any relation to God beyond "**the law of works.**"

Their reprehensibility is far greater than that of Israel;

- ❑ Israel had the witness of Abraham and David,
- ❑ The church has the example of Israel's failure and,
- ❑ The great body of New Testament Scripture.

The notion that people will not live righteous lives unless placed upon a works basis of relationship to God has permeated the church to a large degree.

Chafer

*"For Christ is the end of the law for righteousness to everyone that believeth."*

It will be seen that there is some difference of opinion respect to the sense in which Christ is said to be *the end of the law*.

- **Some see** only that He, by His sufferings and death, **paid the penalty the law imposed and thus discharged the indictment against the sinner, which is comprehended in forgiveness.**
- **Others see** that **Christ fulfills the law by supplying the merit which the holy Creator demands, which is comprehended in justification.**

Both conceptions are in this passage; but it will be observed that whatever is done is done for those who believe—with no other requirement added—**and that belief results in the bestowing of the righteousness of God.**

Although works are wholly excluded from the ground upon which this righteousness is received, this plan secures the most serious concern on the part of the one who receives that righteousness that the daily life may be in harmony with the position and standing which has been attained by faith alone.

Whether this superior incentive for a holy life is valued or not, it remains the unquestionable plan of God for those who are saved by grace through faith.

- **The merit system has no termination,**
- **While the faith system seals its objective the moment the individual believes.**
- **The merit system represents the best that man can do,**
- **While the faith system represents the best that God can do.**
- **The merit system has never been, nor could it ever be, anything but disgraceful failure, ending in eternal perdition,**
- **While the faith system never has been, nor could it ever be, anything but infinite perfection, ending in eternal glory.**