

# ROMANS

Chapter 9:30-10:21

The Responsibility for Exclusion Lies with Israel

# Conclusion Introduced, 9:30-33

- **Rom 9:30** **What shall we say then?** That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:
- **Rom 9:31** but Israel, following after a law of righteousness, did not arrive at *that* law.
- **Rom 9:32** Wherefore? Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling;
- **Rom 9:33** even as it is written, *Behold, I lay in Zion a stone of stumbling and a rock of offence: And he that believeth on him shall not be put to shame.*

# “What shall we say then?”

- If, as has been shown earlier, God is not unfaithful (cf. 9:6-13) unrighteous (cf. 9:14-29), what shall we say about the rejection of Israel?

# The facts of the matter, 9:30-31

- The facts of the matter, 9:30-31
  - The Gentiles “attained to righteousness” without seeking to be righteous
    - The apparent paradox is explained
    - The “righteousness which is of faith” is what they attained
    - This righteousness was preached to them and accepted by them
  - Israel, on the other hand, “sought” righteousness through their works
    - The works involved scrupulously trying to keep law
    - Their failure to keep the law meant that the law condemned them

# Why had Israel done this, 9:32-33

- The reason they sought righteousness in the wrong way

- **“They stumbled at the stone of stumbling” (Jesus)**

- The “law and the prophets had been pointing to Jesus (3:21)
- Jesus is the “end of the law unto righteousness to everyone that believeth”, (10:4)

- Cf. Isaiah 8:14 combined with 28:16 (aqi | Peter 2:6-8)

**Isa 8:14** And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

**Isa 28:16** therefore thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone* of sure foundation: he that believeth shall not be in haste.

# Further Explanation

**Romans 10:1-13**

(Chapter 10 is the argument in support of the summary statement in 9:30-33)

**Rom 10:1** Brethren, my heart's desire and my supplication to God is for them, that they may be saved.

**Rom 10:2** For I bear them witness that they have a zeal for God, but not according to knowledge.

**Rom 10:3** For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

**Rom 10:4** For Christ is the end of the law unto righteousness to every one that believeth.

**Rom 10:5** For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

**Rom 10:6** But the righteousness which is of faith saith thus, *Say not in thy heart, Who shall ascend into heaven?* (that is, to bring Christ down:)

**Rom 10:7** or, *Who shall descend into the abyss?* (that is, to bring Christ up from the dead.)

**Rom 10:8** But what saith it? *The word is nigh thee, in thy mouth, and in thy heart:* that is, the word of faith, which we preach:

**Rom 10:9** because if thou shalt confess with thy mouth Jesus *as* Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved:

**Rom 10:10** **for** with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

**Rom 10:11** For the scripture saith, *Whosoever believeth on him shall not be put to shame.*

**Rom 10:12** For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him:

**Rom 10:13** for, Whosoever shall call upon the name of the Lord shall be saved.

- **Rom 10:14** How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?
- **Rom 10:15** and how shall they preach, except they be sent? even as it is written, *How beautiful are the feet of them that bring glad tidings of good things!*
- **Rom 10:16** But they did not all hearken to the glad tidings. For Isaiah saith, *Lord, who hath believed our report?*
- **Rom 10:17** So belief *cometh* of hearing, and hearing by the word of Christ.

- **Rom 10:18** But I say, Did they not hear? Yea, verily, *Their sound went out into all the earth, And their words unto the ends of the world.*
- **Rom 10:19** But I say, Did Israel not know? First Moses saith, *I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger you.*
- **Rom 10:20** And Isaiah is very bold, and saith, *I was found of them that sought me not; I became manifest unto them that asked not of me.*
- **Rom 10:21** But as to Israel he saith, *All the day long did I spread out my hands unto a disobedient and gainsaying people.*

More Closely

**Rom 10:1** Brethren, my heart's desire and my supplication to God is for them, that they may be saved.

- “Brethren” seems to indicate that this statement is intended for the Jews who had embraced Jesus as Christians
- Paul will elaborate on Israel’s guilt and lost condition, but his personal attitude should not be misunderstood
- The Jews had viciously opposed Paul
  - It could seem warranted for Paul to say “...serves you right...”
  - He derives no pleasure from their lost condition (a lesson for me)
  - I doubt that his opponents would have been moved by the statement

[Rom 10:2](#) **For** I bear them witness that they have a zeal for God, but not according to knowledge.

[Rom 10:3](#) **For** being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.

[Rom 10:4](#) **For** Christ is the end of the law unto righteousness to every one that believeth.

[Rom 10:5](#) **For** Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

- ***Notice how each of these statements begins with “For”***
- “For” indicates that each statement explains something in the preceding statement (v. 2 explains v. 1, v. 3 explains v. 2, etc.)

**Rom 10:1** Brethren, my heart's desire and my supplication to God is for them, that they may be saved.



**Rom 10:2** For I bear them witness that they have a zeal for God, but not according to knowledge.

- Unfortunately, their zeal is “...not according to knowledge”

Rom 10:2 For I bear them witness that they have a zeal for God, but **not according to knowledge.**



Rom 10:3 For **being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.**

- “Ignorant of God’s righteousness”
  - God’s righteousness is not a righteousness man can achieve through his own effort, **independent of God**
  - If independent of God, then He is unnecessary
  - Righteousness that saves is wholly dependent on God – man’s role is faith
- “...seeking to establish their own...”, cf. Philippians 3:9
- “...did not subject themselves to the righteousness of God...”, 1:16; 3:21-26; II Corinthians 5:21

Rom 10:3 For being ignorant of God's righteousness, and seeking to establish their own, they **did not subject themselves to the righteousness of God**



Rom 10:4 For **Christ is the end of the law unto righteousness** to every one that believeth.

- "...Christ is the end of the law unto righteousness..."
  - His sacrificial substitutionary death makes righteousness possible, 3:21-26
  - The importance of his death was what they were ignorant about
  - Jesus did what the law could not do, cf. 8:1-4
  - **Telos** signifies the goal toward which movement is directed, cf. I Timothy 1:5; I Peter 1:9

**Rom 10:4** For Christ is the end of the law unto righteousness **to every one that believeth.**



**Rom 10:5** **For** Moses writeth that the man that doeth the righteousness which is of the law shall live thereby.

**Romans 10:6-10**

- “...Christ is the end of the law unto righteousness to everyone that believeth”
  - Two explanations are offered
  - “Moses writeth...”, 10:5
    - Leviticus 18:5
    - **Even the Law contained grace**
    - Jewish theology had turned this into a demand for righteousness that no human being (except Jesus) could ever attained
    - **Paul addresses what the Jews thought**, not what the Law really included
  - Attained by faith in Jesus, 10:6-10
    - Quoting Deuteronomy 30:11-14
    - **Righteousness is unreachable**

# How is righteousness reachable 10:11-13

- By faith in Jesus, 10:11; cf. Isaiah 28:16
  - Already cited in 9:33
  - Notice that Paul now adds “whoever”
- “Whoever” is now explained, 10:12-13
  - “...the same Lord is *Lord* of all, and is rich unto all that call upon him...”
  - God’s righteousness is for “whosoever shall call upon the name of the Lord...”

# Conditions necessary to calling upon the Lord, 10:14-17

- People cannot "call on him in whom they have not **believed**"
- They cannot "believe in him whom they have not **heard**"
- They cannot "hear without a preacher"
- Preachers cannot preach "except they be sent" [implies that they are **sent by God**]
- **But Israel rejected what they heard, 10:16**
- This argument is summarized in 10:17

# The reason for Israel's unbelief, 10:18-21

- Perhaps the process just described had broken down somewhere
  - Israel had heard, 10:18
    - If Israel had not heard, they could be excused for not responding
    - Paul alludes to a premise in Psalms 19:4
  - Israel had known [understood], 10:19-20
  - The process had not broken down
- The real reason for Israel's unbelief, 10:21
  - They were **“disobedient and gainsaying people”**
    - “...disobedient...” defined “not to allow one’s self to be persuaded, to refuse or withhold belief, to refuse belief and obedience” (Thayer)
    - “...gainsaying...” defined “to speak against, gainsay, contradict, to oppose one’s self to someone, decline to obey him, declare one’s self against him, refuse to have anything to do with him” (Thayer)
  - This is despite God reaching out to them