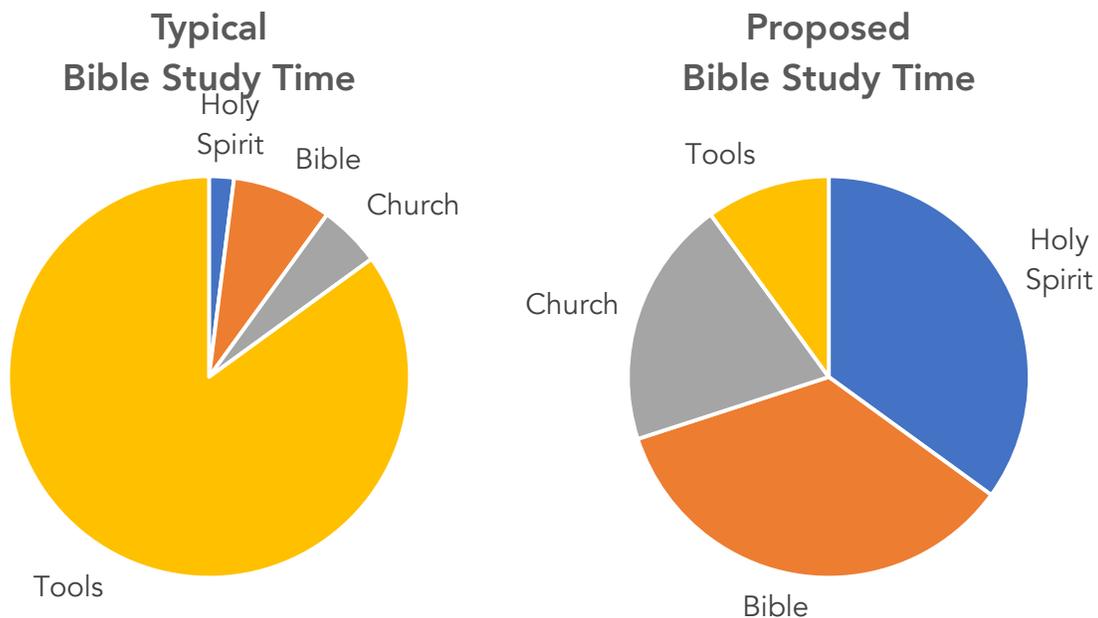


Romans

Israel's Unbelief ([Romans 9:30-10:4](#))

Introduction

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of [Romans](#) (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced ([1:1-17](#)) (three weeks)
- ✓ Righteous Wrath ([1:18-3:20](#)) (six weeks)
- ✓ Saving Righteousness ([3:21-4:25](#)) (three weeks)
- ✓ Righteous Freedom ([5:1-8:39](#)) (11 weeks)
- 5. Righteousness → Jews ([9:1-11:36](#)) (post July 4 to Labor Day) (eight weeks)
- 6. Righteous Living ([12:1-15:13](#)) (post Labor Day to October) (nine weeks)
- 7. Paul's Closing ([15:14-16:23](#)) (November to early December) (five weeks)
- 8. Righteousness Summarized ([16:25-27](#)) (December & wrap up) (two weeks)

Today's text ([Romans 9:30-10:4](#)) is the second part of this major section.

God's Sovereign Choice

1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2 that I have great sorrow and unceasing anguish in my heart. 3 For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4 They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5 To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

6 But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named." 8 This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9 For this is what the promise said: "About this time next year I will return, and Sarah shall have a son." 10 And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11 though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— 12 she was told, "The older will serve the younger." 13 As it is written, "Jacob I loved, but Esau I hated."

14 What shall we say then? Is there injustice on God's part? By no means! 15 For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 So then it depends not on human will or exertion, but on God, who has mercy. 17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." 18 So then he has mercy on whomever he wills, and he hardens whomever he wills.

19 You will say to me then, "Why does he still find fault? For who can resist his will?" 20 But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" 21 Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22 What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24 even us whom he has called, not from the Jews only but also from the Gentiles? 25 As indeed he says in Hosea,

"Those who were not my people I will call 'my people,'
and her who was not beloved I will call 'beloved.'"

26 "And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

27 And Isaiah cries out concerning Israel: "Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28 for the Lord will carry out his sentence upon the earth fully and without delay." 29 And as Isaiah predicted, "If the Lord of hosts had not left us offspring, we would have been like Sodom and become like Gomorrah."

Read: Israel's Unbelief (9:30-10:4)

30 What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33 as it is written,

"Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."

1 Brothers, my heart's desire and prayer to God for them is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes.

Explain: Israel's Unbelief (9:30-10:4)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

The first thing you may notice is the split between the chapter divisions. This split should underscore an important point about our modern chapters and verses: they don't always get the sentences in a single verse and they don't always get the thoughts in a single chapter.

For a nicely summarized history of chapters and verses in the Bible, see the Wikipedia article on [Chapters and verses of the Bible](#).

What do the words mean?

30 **What shall we say** [future active indicative], **then? That Gentiles** [*ethnos*; race, tribe, foreigner, Gentile, heathen, nation, people] **who did not pursue** [present active

participle; pursue, persecute, ensue after, given to, press toward] **righteousness** [equity, justification, righteousness; same word used in [Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11](#) (twice), [13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10](#)] **have attained it** [second aorist active indicative], **that is, a righteousness** [equity, justification, righteousness; same word used in [Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11](#) (twice), [13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10](#); earlier in [9:30](#)] **that is by faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; used around two dozen times in [Romans](#) so far]; **31 but that Israel who pursued** [present active participle; pursue, persecute, ensue after, given to, press toward; same word used in [Romans 9:30](#)] **a law** [*nomos*] **that would lead to righteousness** [equity, justification, righteousness; same word used in [Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11](#) (twice), [13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30](#) (twice)] **did not succeed** [aorist active indicative] **in reaching** [already attain, come, prevent] **that law** [*nomos*]. **32 Why? Because they did not pursue** [*did not pursue* is not present in the Greek] **it by faith** [persuasion, credence, moral conviction, reliance upon, constancy in profession, truth itself, assurance, belief, believe, faith, fidelity; used around two dozen times in [Romans](#) so far], **but as if it were based on works** [works, toils, effort, occupation, act, doing, labor; same word used in [Romans 2:6, 7, 15; 3:20, 27, 28; 4:2, 6; 9:11](#)]. [Paul is about to quote from [Isaiah 8:14](#)] **They have stumbled over** [aorist active indicative; strike at, surge against (as water), stub on, trip up, beat upon, dash, stumble at] **the stumbling** [stub, occasion of apostasy, offence, stumbling block, stumbling stone] **stone, 33 as it is written** [perfect middle indicative], [the quote is from [Isaiah 28:16](#)]

“Behold [second aorist active imperative; behold, lo, see], **I am laying** [present active indicative; same word used in [Romans 4:17](#)] **in Zion** [a hill of Jerusalem (figuratively the church)] **a stone of stumbling** [stub, occasion of apostasy, offence, stumbling block, stumbling stone; same word used in [Romans 9:32](#)], **and a rock** [*petra*; rock] **of offense** [*skandalon*; snare, occasion to fall, offence, thing that offends, stumbling-block]; **and whoever believes** [present active participle; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in [Romans](#)] **in him will not be put to shame** [future middle indicative; shame down, disgrace, put to the blush, confound, dishonor; same word used in [Romans 5:5](#)].”

1 Brothers [*adelphos*; brothers], **my heart's desire** [satisfaction, delight, kindness, wish, purpose, desire, good pleasure] **and prayer** [petition, prayer, request, supplication] **to God for them is that they may be saved** [*soteria*; rescue, safety; deliver, health, salvation, save, saving; same word used in [Romans 1:16](#)]. **2 For I bear them witness** [present active indicative; *martyreo*; originally it meant to be a witness, to testify, to charge, to give evidence, to bear record, to give a good/honest report, to give

testimony, to witness; over time, however, the meaning changed to martyr as many who testified of Jesus ended up dying because of their testimony; same word used in **Romans 3:21**] **that they have a zeal** [present active indicative; *zelos*; heat, emulation, envy, fervent mind, indignation, jealousy, zeal] **for God, but not according to knowledge** [recognition, full discernment, acknowledgement, knowledge; same word used in **Romans 1:28; 3:20**]. **3 For, being ignorant** [present active participle; not to know, ignore, be ignorant, not understand, unknown; same word used in **Romans 1:13; 2:4; 6:3; 7:1**] **of the righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30** (twice), **31**] **of God, and seeking** [present active participle; seek, worship, plot, desire, endeavor, enquire, require, seek after; same word used in **Romans 2:7**] **to establish** [aorist active infinitive; stand, abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set up, stanch; same word used in **Romans 3:31; 5:2**] **their own, they did not submit** [*hypotasso*; second aorist passive (Robertson) indicative; subordinate, obey, be under obedience, put under, subdue under, make subject, put in subjection to, submit self to; same word used in **Romans 8:7; 8:20** (twice)] **to God's righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30** (twice), **31**; earlier in **10:3**]. **4 For Christ is the end** [limit, conclusion, result; same word used in **Romans 6:21, 22**] **of the law** [*nomos*] **for righteousness** [equity, justification, righteousness; same word used in **Romans 1:17; 3:5, 21, 22, 25, 26; 4:3, 5, 6, 9, 11** (twice), **13, 22; 5:17, 21; 6:13, 16, 18, 19, 20; 8:10; 9:30** (twice), **31; 10:3** (twice)] **to everyone who believes** [present active participle; have faith in, credit, entrust, believe, commit to, put in trust with; used over a dozen times in **Romans**].

Are there any repeated words?

Righteousness, law, stumbling stone,

What are some observations of the text?

30 **What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31 but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law** [Robertson's New Testament Word Pictures: Legal righteousness Israel failed to reach, because to do that one had to keep perfectly all the law]. **32 Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone** [Norris: The Jews seriously could not see the forest for the trees], **33 as it is written,**
**"Behold, I am laying in Zion a stone of stumbling, and a rock of offense;
 and whoever believes in him will not be put to shame."**

1 Brothers, my heart's desire and prayer to God for them is that they may be saved [Robertson's New Testament Word Pictures: It is noteworthy that, immediately after the discussion of the rejection of Christ by the Jews, Paul prays so earnestly for the Jews. . . . Clearly Paul did not feel that the case was hopeless for them in spite of their conduct.]. **2** For I bear them witness that they have a zeal for God, but not according to knowledge [Robertson's New Testament Word Pictures: They became zealous for the letter and the form instead of for God himself]. **3** For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. **4** For Christ is the end of the law for righteousness to everyone who believes. [Mounce: The approach that says righteousness can be earned fails to grasp the enormity of sin]

So . . . what do we conclude? Hughes: The answer is: It is all faith.

Apply (What is the point?)

1. It's easy to **stumble**
2. Law that doesn't **end** at Jesus is lethal
3. **Hope** is alive while man is alive

Personalize (What do we do with that?)

1. Fix our eyes on **Jesus**
2. Filter the Law through salvation by faith **alone**
3. Never stop **praying** for the unsaved

Next week: The Message of Salvation to All (10:5-21) (1/2)

5 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. **6** But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) **7** "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). **8** But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); **9** because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. **10** For with the heart one believes and is justified, and with the mouth one confesses and is saved. **11** For the Scripture says, "Everyone who believes in him will not be put to shame." **12** For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. **13** For "everyone who calls on the name of the Lord will be saved."

14 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15 And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17 So faith comes from hearing, and hearing through the word of Christ.

18 But I ask, have they not heard? Indeed they have, for

"Their voice has gone out to all the earth,
and their words to the ends of the world."

19 But I ask, did Israel not understand? First Moses says,

"I will make you jealous of those who are not a nation;
with a foolish nation I will make you angry."

20 Then Isaiah is so bold as to say,

"I have been found by those who did not seek me;
I have shown myself to those who did not ask for me."

21 But of Israel he says, "All day long I have held out my hands to a disobedient and contrary people."

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

The answer is: It is all faith.

I trust that we are each resting on the Rock today.

About the rock, "but others come and rest on it in faith and thus find salvation."

Darla Skinner (Mounce)

God does not allow himself to be put in debt to people and their best efforts. The approach that says righteousness can be earned fails to grasp the enormity of sin.

Jessica Norris (Kroll)

The Jews seriously could not see the forest for the trees. Unfortunately for the Jews they were blind but their partial blindness opened the door for God's grace to His unchosen people.