

Romans 9.26-10.8 Israel Remnant, Stumbling Stone, Ignorance,
Failure 141-145
Ray Mondragon

[Romans 9.23-29, Isaiah 10, Israel as Remnant of God 141]

Let's talk about what it means to be a remnant and what God does with a remnant. Paul focuses on it in Romans 9.27-29. You could look at world history from the beginning to our day and even in the future; God has *always* maintained a remnant. The nature of man is when he receives God's revelation and God works a great work of grace amongst mankind, our tendency is always to depart from it. The concept of remnant means that God throughout history has kept faithful believers close to Him in the midst of a constant degeneration that has gone in these cycles that we looked at.

So we see two themes in Scripture, man's depravity, falling away or apostasy among God's people, but in the midst of that God always maintains a faithful remnant. And it is through that faithful remnant that God will work throughout these time frames. So I consider you who are studying this exposition a part of that faithful remnant desiring to know what God says, to know how to implement what God says into our lives so that we may in fact continue being that faithful remnant and have an impact in the lost world in which we live.

Paul, then, saw a faithful remnant in the city of Rome, whom he is addressing, and he is addressing two ethnic groups that include the whole world, but within that He has called out that remnant amongst the Jewish people and amongst the gentiles. At this time I'd like to complete this major section in Romans. Paul has been vindicating God in the choices He has made concerning this new dispensation. And He made choices in the past as well concerning a particular people, the children of Israel, by God's sovereign choice. We get the word *election* from the Greek word that has that idea.

We will study 9.1-29, where God is laying out what He has done in the past as a pattern or as kind of a guide to understand what He is doing in this new dispensation that we live in. In the NT we learn about the Church Age. He is going to explain why His people in the present time frame are under rejection and in God's discipline. Then, 9.30-10.21, we learn that God has not abandoned His people forever; they are only set aside under discipline.

Meanwhile *we* get the impression that we are *it*, we are the end of what God has in mind, but that is not the case at all. God will remove the church and begin to fulfill all of the promises, all the covenants in the OT, and in fact *restore* the nation of Israel, chapter 11, when all of Israel will be saved. Not every individual will believe, but corporately

the nation will believe on the Lord Jesus Christ—rather than, as in the 1st Century, reject their Messiah.



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d. Sovereignty Gentile & Jew	9.25-29

We are at the end of that little paragraph, the Sovereignty of God Vindicated, 9.19-29. In verse 24 Paul mentions gentiles for the first time and in that verse we see what God is doing in the present time which we might describe as the church age—we could even call it the age of Jew and gentile because that is what makes up the church.

The details of Paul's explanation of God's work are shown in this list with the verses:

Election Details

1. Israel corporately chosen (6-24)
2. Israel corporately set aside
3. Beforehand - in eternity? (23)

4. Church age believers - us (24)
5. Church age calling - (8.28-30)
6. Individual Jews - (24-29)
7. Individual Gentiles - (24-29)

He uses quotations from Hosea for a pattern of the way God was going to allow the Assyrian captivity, but would also call some of the Jews back and restore their nation in the future. And this pattern of rejecting and disciplining His people but bringing them back is what God was doing in the 1st Century. And God, in a similar way, was calling the gentiles who were not His people but now are becoming His beloved.

And now he is working out God's sovereignty amongst the Jews. He is going to explain the concept of what a remnant involves. Out of the broader picture of Israel, God has always preserved a faithful remnant, a faithful group that not only have regeneration, but align themselves along with the plan of God. Paul takes another OT passage:

9.27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

He talks about Israel in this context in 27-28. Isaiah ‘cries out’. He is begging his people which is what Paul was doing in the beginning of chapter 9. He was yearning that his people would respond—more than the few that had responded. We look at the context of what Isaiah is saying:

Isaiah Context

1. Isaiah 10.22-23 *For though your people, O Israel, may be like the sand of the sea, Only a remnant within them will return; A destruction is determined, overflowing with righteousness. 23 For a complete destruction, one that is decreed, the Lord GOD of hosts will execute in the midst of the whole land.*

Paul is going to apply this to his people in the 1st Century.

Clearly Isaiah is referring to Genesis 22 and Abrahamic Covenant...

9.27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

The number of the sons of Israel would, essentially, be innumerable. He had already used the imagery of the stars of the the heavens, billions and billions of Jewish people. And even though God is going to multiply them, always it is the remnant that will be saved.

Isaiah Context

1. Isaiah 10.22-23
2. Abrahamic Covenant The Covenant is in view...

9.27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED;

...but only a remnant will be saved. Isaiah was toward the end of Israel's history when the nation was in decline. There was a remnant in that time frame; Isaiah was calling people out to be a part of that remnant—that will be saved. In Isaiah and many contexts ‘will be saved’ does not necessarily mean *regeneration*, although it may include that. Oftentimes it's a temporal salvation, a physical one. Isaiah, Hosea and other minor prophets are predicting the destruction and end of the nation.

And as you get closer to it, it becomes more specific in terms of the destruction aspect of it where Israel is going to be removed from the land. And I think the remnant will survive and be preserved. I think what makes up the remnant is regeneration but I think that's not the primary focus of the passage; it's a physical preservation that includes regeneration but also the physical preservation that God will utilize to continue the plan He has, not only for His people, but into the church age and even beyond that where God will again re-gather the nation of Israel.

Isaiah Context

1. Isaiah 10.22-23
2. Abrahamic Covenant
3. Fulfillment in captivity
4. Choice of only remnant

In Romans, I think most Bible teachers miss this little observation, but remember it: In Romans, when he is talking about what we normally think of as salvation Paul uses the word justification. He is very consistent in the book. There are 2 aspects of justification. He is talking about what we commonly refer to as salvation: forgiveness of sin, the negative aspect, the cleansing—and the positive aspect of declaring us righteous, with life, regeneration and/or a right standing before God. That is what *we* commonly think of as ‘salvation’.

That was not necessarily the immediate thing that was thought of, particularly in the OT, but even in the time of Paul. When Paul used the word σόζω (sód-zo), and the noun form σωτηρία (so-tay-rée-a), it was sometimes thought of with a temporal, physical aspect.

The point is that, in Romans, when Paul uses the word ‘salvation’ I think almost every time he is using it more in the sense of temporal salvation, maybe also with the spiritual aspect. Spiritual salvation was secondary in Isaiah’s thinking. Trace all the uses of the Greek word in Romans and see if you can find an example where he was talking specifically about regeneration.

So Isaiah was talking about a remnant that would be preserved through the Babylonian Captivity and would be re-gathered in the nation in preparation for Messiah.

Remnant Theme

1. Isaac not Ishmael
2. Jacob not Esau
3. Babylonian Exile
4. 1st Century Jews

Paul had not yet been using the word ‘remnant’, but he was already developing this remnant theme. He had gone all the way back to Isaac, the line, and the promises are through Isaac who could be considered like a remnant, not through Ishmael. This is the idea of selection. Then he talks about Jacob and it’s not through Esau. It is through Jacob that we have the 12 tribes of Israel and God will fulfill that promise of it being through Jacob, not Esau.

This whole idea of remnant, I think in Paul’s thinking, goes to Isaac and Jacob. You can trace it through the Babylonian exile; they were preserved and brought back to the land in preparation for the coming of the Messiah, and in the days of Messiah you can think of a remnant—Who would make up this remnant among 1st Century Jews, responding to the Messiah? Early disciples, but even before that, when He was born there were people seeking God, Jews like Elizabeth and Zachariah, godly people, non-pharisaic, non-legalists. And gentiles like the magi responded as well. Then after the crucifixion of Christ God continued to gather together that remnant in the 1st Century.

And Jewish people would be the basis of the church on the day of Pentecost. And in the book of Acts there was an introduction of the gospel to Judea and Samaria and then to the ends of the earth. The gentiles would not be a remnant of Israel but a new remnant that would, in this case, be the basis for the NT church. The Jewish people were the remnant in the 1st Century and would be part of the eventual church. And the church today with most of it having abandoned Scripture has its remnant also.

God’s Election - Romans 9

...

8. Does not violate or remove man’s responsibility (19-22)

9. Is absolutely free and sovereign (20-21)
10. Is dependent on God’s will, not man (22)
11. Provides for display of His glory through unbelievers (17,22)
12. Includes some Gentiles (24-26)
13. Included only a remnant of Israel (27)

This completes the list that we have been developing about God’s election in Romans 9.

9.27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; 28 FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY.”

‘For the Lord will execute...’ Here there is kind of a gap. He had gone all the way back to Genesis talking about the Abrahamic Covenant and talked about the promise of innumerable descendants. Then, in verse 28, he is rather jumping into the future and I think it is the future, looking even beyond the church age. The church is a mystery in that God has not put it between the semi-colon of 27 and verse 28. I think many many years go between that semi-colon and verse 28.

‘For the Lord will execute His word on the earth.’ He is going to complete *everything* he has promised. Isaiah is announcing a future executing of justice. Remember this is also in the context of vindicating God’s justice/righteousness. ... ‘His Word’: this would be the prophets, the revelation concerning judgment on the nation—there had been some judgments, some disciplines like the Babylonia Captivity, which might be a partial fulfillment of it, but I think it is an ultimate justice for the next phrase is:

9.27 Isaiah cries out concerning Israel, “THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; 28 FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY.”

‘thoroughly and quickly’. This is kind of like a pregnant prophecy in that it unfolds historically. It was probably also partially fulfilled by the Romans in AD 70, but it was never ‘thoroughly and completely’ in that it was not what we would describe the final discipline or judgment of Israel—on which the Bible has lots of passage and the book of Revelation will describe it for the future yet.

Isaiah Context

1. Isaiah 10.22-23
2. Abrahamic Covenant
3. Fulfillment in captivity
4. Choice of only remnant
5. Fulfillment in Tribulation

The final fulfillment of what Paul is quoting here, Isaiah 10.22-23, is in what Jesus calls the Great Tribulation. And in the Olivet Discourse, which is even future from the church age and our time frame, will be in the Great Tribulation—at least the thoroughly and quickly aspect.

9.29 And just as Isaiah foretold, “UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”

In verse 29 Paul goes back to Isaiah again, quoting an earlier passage, ‘And just as Isaiah foretold’, I think he is still dealing with Israel, going to another context, Isaiah 1.9. This is the beginning, and summary, almost an outline of what God is going to do or reveal throughout the book of Isaiah.

9.29 And just as Isaiah foretold, “UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”

And in that Isaiah very early is predicting: ‘UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY...’ is a reference not only to the seed, but the remnant, alluding to the concept he just gave us in verse 28, ‘unless God had left us a *remnant*.’

What does that involve? First the Lord of armies, Sabaoth = the Lord of Hosts, armies. Again, I think this alludes to the ultimate gathering, war, battles that look ahead even to the Great Tribulation.

Isaiah Context

1. Isaiah 10.22-23
2. Abrahamic Covenant
3. Fulfillment in captivity
4. Choice of only remnant
5. Fulfillment in Tribulation
6. Isaiah 1.9 *Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah.*

Isaiah is giving assurance. Obviously eschatology in Isaiah’s time is very fuzzy and not easily understood, but from our perspective and from Paul’s he is anticipating in the future, using it

as a basis. In the 1st Century, the early disciples, I think, they anticipated and thought the 2nd coming would be soon, certainly imminent, at any time; and there is indication in several verses that they seem to be thinking that Christ could come within their lifetime.

Isaiah Context

1. Isaiah 10.22-23
2. Abrahamic Covenant
3. Fulfillment in captivity
4. Choice of only remnant
5. Fulfillment in Tribulation
6. Isaiah 1.9 *Unless the LORD of hosts Had left us a few survivors, We would be like Sodom, We would be like Gomorrah.*
7. Lord of armies

Remnant Theme

1. Isaac not Ishmael
2. Jacob not Esau - Israel
3. Babylonian Exile - return
4. 1st Century Jews - believers
5. Tribulation Jews - ultimate

And I think he is looking at Tribulation Jews, the ultimate remnant. Not every Jew in the Tribulation will receive Messiah. The nation, as a corporate group will, the leadership will respond, the majority of the Jews will. And I think they will be considered the ones that will be saved.

9.29 And just as Isaiah foretold, “UNLESS THE LORD OF SABAOth HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.”

‘Unless the Lord had left us descendants, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH.’ He is going back again to Genesis, in this case, 18-19, where we have that destruction. He is saying that they would have been *utterly destroyed* in a cataclysm, still alluding to Babylon and 70 AD, but had God not preserved a posterity, a remnant, all of Judaism would have been destroyed, lost from physical existence. Obviously a very well-known judgment in the OT is what would have been the result of Israel. But the point is that God *has* and will continue to preserve a remnant.

A good ending to this point is to view the excavation of the city of Sodom in Jordan by Steve Collins of Albuquerque, New Mexico. His work can be seen online. Some of the things uncovered go back to the

days of Abraham—which is when Sodom was burned. The very interesting *trinitite* is exactly what was formed by the high heat of the first atomic bomb explosion at Trinity site in New Mexico.

<http://www.newscientificevidenceforgod.com/2013/06/human-remains-found-at-sodom.html>

God always preserves a remnant. Today we want to be His remnant—and grow in Christ, in wisdom, knowledge, spiritually, remain faithful in terms of our everyday moment by moment walk so that we can accomplish His goal and purposes.

[Romans 9.30-33, Isaiah 28.16 Israel Stumbling over the Stone 142]

Paul writes to believers. Now we are in 9-11 which is directed to the Jews who have objections to the gentiles being Christians. He is vindicating God's Righteousness being available to the hated gentiles. God has chosen Israel which at this time is disciplined and set aside—although in the future Israel will be restored and all OT promises completed.

There is a growing antisemitism in Europe and the U.S. and there is a strong movement that believes that the church has *replaced* Israel, but this is not consistent with OT prophecies that are still to be fulfilled for the Jews. Romans 9-11, especially 11, tell us that Replacement Theology is not Biblical.

We have studied the Sovereign election that explains that Israel is God's chosen people. God has always been selective starting with Abraham and continuing to make elections or selections throughout the history of the children of Israel. So, Paul is also saying that God is free to choose others as well, ie, even gentiles.

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B. Present National Rejection	9.30-10.21
1. Failure to Attain Righteousness	9.30-10.13
a. Pursuit and Stumbling	9.30-33
1) Failure in Pursuit	9.30-31
a) The Pursuit of Gentiles	9.30

The discipline that the Jews are experiencing just now means they have been rejected. There are two reasons for this: First, they failed to attain righteousness. Secondly they have rejected the gospel message.

So, beginning in verses 30-33, we see the *pursuit* of righteousness, then there is a stumbling. First, they have failed in this pursuit of righteousness. Then, something very very strange, new in history, has happened, and Paul speaks of it in verse 30.

9.30 What shall we say then?

That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

He begins, 'What shall we say then'? If God still has a plan for Israel and He has been selective in His sovereign plan regarding Israel, what shall we say then? Now He lays the foundation for *why* God has set Israel aside.

Balance

1. God's Sovereign Election - 9.1-29
 God and His purposes - 9.6, 14, 16, 19-24, 28-29
2. Human Responsibility - 9.30-10.21
 Israel - 9.31-32, 10.1-3, 16, 18-21
 belief/faith - 13x (+11.20)
 noun - 9.30, 32, 10.6, 8, 17
 verb - 9.33, 10.4, 9-11, 14 (2x), 16

To introduce this whole passage I want to add a little balance. We have been focusing on God's sovereign election, 9.1-29 (which raises a lot of issue that we have discussed), God's purposes for Israel, verse 6: the word of God has not failed, and he quoted OT passages supporting this. Then he vindicated God's choosing and the justice of God in relation to that. In 14-18 he concludes with 2 more quotations, saying that the sovereign election depends on the *mercy* of God, not on man. Then in verse 19 he continues to explain God's sovereign plan—again using OT quotations. But the focus is God and different aspects of His plan.

Now beginning with verse 30 I see somewhat of a change, and the reason I entitle this slide 'Balance' is that I think the focus here is *human responsibility*. But keep in mind the broader concept or topic is Israel. So he is going to focus on Israel's being set aside—from the human aspect. He already looked at it from the sovereign choice aspect which is that this is part of a plan that has been *revealed*, even in the OT.

But now this other aspect: They are set aside because of their *own* volition, their *own* choices, their *own* sin, so we have the aspect of human responsibility. You will see this focus, eg, in verse 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'. So Israel is responsible for a response.

Beginning in chapter 10.1, Paul says:

10.1 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'.

This is the human responsibility for Israel.

10.16, 'However, they [Israel] did not all heed the good news; for Isaiah says,...' 18 But I say, surely they have never heard, have they? Indeed they have;...19 But I say, surely Israel did not know, did they?'

And then another quotation to explain that concept.

10.21 But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE."

Can you see the shift in emphasis? 9.1-29: what God has done sovereignly in the past, and now verse 30 through chapter 10: Israel's response. And it is because of Israel's response, not *solely* because of what God has set forth in eternity past. So he has put together these difficult concepts that are hard for us to put together: the sovereign plan/election of God and the human responsibility to respond to it.

And if that is not enough, in an interesting characteristic, particularly in this section, we have mention of 'belief' and 'faith' 13 times, so in chapters 9-11, the word in both noun and verb form 13 times within this passage 9.30-the end of chapter 10, and only one other time outside of this passage, in 11.20.

So we have the noun form πιστις (pees-tees) in 9.30: righteousness by *faith*. And if that is enough, a verb form πιστεύω (pees-tyú-o)—what *man* is to do, how man is to respond, occurs 16 times. Notice that it is apart from works, is trusting and on the basis of *believing*. So this emphasizes, throughout this passage, the concept of *man's* response, or more broadly, human responsibility.

We have tried to answer questions in relation to election and God's choosing. All of those passages are true, we can believe all of those passages, and we can be encouraged by them, that God has a plan and we can praise Him and understand that in His grace He has chosen us. And, as for those He has passed over we can trust that He is also wise,

just and good. We may not understand the details of that plan but we know that it is all working to ultimately glorify Him.

Now, an area that we are more familiar with and comes easier to us is human responsibility. So that is going to be the focus.

9.30 What shall we say then?

That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith;

So we ask the question, 'What shall we say then? That Gentiles...?' If you were Jewish in the 1st Century and even a Jewish believer, this would be difficult. Gentiles were hated. In fact when Paul was going through Romans 1, the Jews are in the background praising God and yelling 'Hallelujah', excited that Paul is condemning the Gentiles, as Romans 1 very clearly does. But Gentiles who did not pursue righteousness? They did *nothing*. In fact they were far off, were going in the opposite direction; they did not pursue righteousness. But 'lo and behold', what happened? They attained righteousness! In fact Charles Hodge, in his commentary says:

Gentiles

1. Did not pursue - 'what to all human probability was most unlikely to occur actually took place' (C Hodge)
2. Shows God initiated salvation (SL Johnson)
3. Depravity - none seeks God

From the most improbable of events, especially from a Jewish perspective, Gentiles came into a saving relation with the one true God, the God of the OT.

SL Johnson, in his teaching, kind of emphasizes the same thing but he adds another aspect, ie, from the divine perspective, it shows us what we have been talking about all along, that salvation is initiated from start to finish by God Himself.

In fact, we looked at passages from the book of Romans: there is that none that seeks after God. And the Jews would say: certainly not the Gentiles—they would not pursue God; they have no interest in spiritual things, and certainly not in the God of the Bible. They may pursue their idols in their idolatry, but Gentiles are not going to pursue God.

9.30 What shall we say then?

That Gentiles, who did not pursue righteousness, attained

righteousness, even the
righteousness which is by faith;

And yet Paul is saying, those who did not pursue righteousness in their depravity, none seeking after God. And the most unusual thing happened: the Gentiles *attained* righteousness! That is the latter part of Romans 1-8, particularly beginning in chapter 3 where both Jew and Gentile are locked into, not only depravity but have no way of attaining righteousness apart from the finished work of Christ which is what he explains. And righteousness comes by faith and faith alone. But the Gentiles who did not seek it *somehow* attained it. Very puzzling if you are a Jew.

Let's take a look at this concept of righteousness, by way of reminder: We talked about the word righteousness and the other forms like the verbal forms that are translated a little bit differently in English, but they all have this idea of righteousness. And notice the stress in this passage, from 9.30 through 10.10, where it occurs 11 times. And it does not occur anywhere else in 9-11, so the focus is on righteousness here, and particularly how Israel did not attain it, and immediately in the same verse how the *Gentiles attained* it. It occurs 3 times in verse 30.

Righteousness

1. δικαιοσύνη (dee-kah-ee-o-sú-nay) 11x en 9.30-10.10
2. Usage
 - Perfection of God
 - Right standing before God

The primary usage of this word in Romans, in terms of God, is one of His perfections. And, in terms of man, there is none righteous, so none of us have this attribute or this standing, but righteousness in terms of man is right standing before God. In relation to God, He *is* the standard, that perfection; He is perfectly righteous. Man does not have righteousness; anything we do to try to attain righteousness is as filthy menstrual rags (Isaiah). The only way to attain it before God is by faith and faith alone. So the Gentiles who although they did not pursue a right standing before God, they *attained* it. And lest you have forgotten, Paul says, for the third time:

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

'even the righteousness which is by faith'. In other words, the way that you receive righteousness is by faith and faith alone. So we have the first occurrence in this section of the idea of *response*, which is the exercise of faith.

Righteousness

1. δικαιοσύνη - 11x in 9.30-10.10
2. Usage
 - Perfection of God
 - Right standing before God
3. Imputed on basis of faith - 3.20f

And, we are *imputed* righteousness. We talked about the concept of justification, the imputation—the granting—of righteousness, not the *becoming* righteous which is a *process*. We saw that process in chapters 6-8, the sanctification aspect which is where we *grow* to become more and more Christ-like and/or reflect more and more of that righteousness having been declared righteous.

So the gentiles did not pursue it, but they attained it. You could say that God chose them, I would say individually, (even though there is debate in that area, even in our conservative circles), God pursued gentiles, some of us among them, and went through the entire process of God's saving work (Romans 8: predestining, calling, justifying on the basis of faith and faith alone) and even looking ahead to glorification.

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| a) Pursuit of Gentiles | 9.30 |
| b) Pursuit of Israel | 9.31 |

But Israel *pursued* it, and what happened to them?

9.30 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.

Israel pursued a law of righteousness. That is an interesting little phrase, even the commentators debate it, but basically they tried to fulfill the law to attain righteousness, instead of faith...

9.30 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.

...but they did not arrive at righteousness in spite of all their self-righteousness.

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1) Failure in Pursuit	9.30-31
2) Failure by Stumbling	9.32-33
a) Stumbling over Stone	9.32

So Israel not only failed by 'pursuing', but also by 'stumbling'.

9.32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

Why did they not attain it?

9.32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

...Because they did not pursue it by faith. Essentially what he is encapsulating here is everything he wrote in Romans 1-8.

9.32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

So they have missed out on everything that God has provided, trying to do it as though it were by works. As James tells us there is no

way we can reach it. It would be like trying to swim from Los Angeles to Tokyo—it's beyond human capability.

9.32 Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,

Then he introduces this OT concept that adds to this idea: They stumbled over the stumbling stone. There is an Isaiah passage that is quoted, not only in verse 33 here but in several passages. Even Christ quotes one of these passages in Matthew, and parallel passages, when He talks about the setting aside of Israel. So it is very natural that Paul talk about this stumbling stone. There are a lot of large stones of limestone in Israel which date back to the 1st Century. That gives you an idea of the imagery present in the time of Christ and certainly in the time of Paul as well.

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a) Stumbling over Stone	9.32
b) Stumbling Over Messiah	9.33

9.32 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, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

And verse 33 identifies the stone as the Messiah Himself. He quotes a messianic passage: 'just as it is written' is an Isaiah passage.

Isaiah Context

1. Isaiah 8.14 *"Then He shall become a sanctuary; But to both the houses of Israel, a stone to strike and a rock to stumble over, And a snare and a trap for the inhabitants of Jerusalem.*

28.16 Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.

Probably he is quoting a combination of two passages: 8.14, the rock of offense and stumbling stone, and 28.16 which is also alluding to the stumbling stone and, in that context, it's a cornerstone. And has the concluding part quoted as well.

Recent excavations in the City of David and specifically the Pool of Siloam show the very common limestone had been used in the construction and it was also used in Temple Mount. Upper cornerstones can be seen also—Christ was called a cornerstone as well—and these are what are called Herodian stones, so they date back to the days of Herod, 1st Century and before.

2. Assyrian threat

We have talked about the context of Isaiah, in an earlier quotation. The northern kingdom, in some of the passages Isaiah is addressing, was being threatened by the growing powerful Assyrian Empire. Assyria was going to invade and the northern kingdom desired to align itself with Egypt.

3. Alliance with Egypt

When you have a military threat you align yourself with your allies or you try to find allies. So as Isaiah was confronting the nation for their idolatry, and giving the reasons for the Assyrian threat—God was raising up a people to bring judgment essentially. And any alliance with another nation was not going to be helpful.

4. Messianic hope

What they need to align themselves with is the Messiah or God Himself. So he gives a Messianic hope that is their only hope, to align themselves with the things of the Messiah. So he gives them this Messianic passage:

9.32 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, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

This is to Jewish people. Messiah is going to be a stumbling stone; He is going to be as stone of offense. They are going to be offended by a man who comes and dies on a cross. How can He be the Messiah? They are going to stumble over Him.

9.32 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, “BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.”

Isaiah is predicting I think the coming of a Messiah and looking down the way and applying the concept at least to the 10 tribes to the north encouraging them to abandon their idolatry.

Verse 33 ends with a hopeful thought: he who believes in Messiah, in Him will not be disappointed. Almost an understatement, a concept that will be expanded not only by Isaiah but obviously everything in the NT in the coming of the Messiah. And those who ‘believe’—that is the verbal form of ‘faith’—will not be disappointed. So Paul was taking a passage that Jews would be familiar with to explain what happened to the nation of Israel.

Corporately they stumbled, they were offended by Messiah. Now all of this, by the time Paul writes, has already happened; they have rejected their Messiah. And when Paul was writing he was anticipating, which we will see in chapter 10, a *judgment*, much like what the 10 tribes experienced in the destruction of the northern kingdom by the Assyrians.

So also I think Paul was anticipating a short future judgment in 70 AD. But there is this hope: fellow Jews, reach out to your unbelieving Jews, for he who believes in Him will not be disappointed. He will not be a stumbling block; He will not offend. Trust in Him, there is hope only in Messiah.

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b. Failure of Israel	10.1-4

So Paul is beginning this portion with a little warning as well as a little bit of hope concerning Israel, but he is laying the foundation to explain why Israel is set aside. And he will add to that in 10.1-4 and expand upon Israel's failure.

One of the things we can think about as an application for us: Israel tried to attain righteousness by its own self-righteous works, ignoring the means which God provided. And for us it is so important to try to do things God's way, not our own way.

[Romans 10.1-3 Paul's Prayer and Israel's Ignorance 143]

Paul has spoken directly to the Jews at times even though he was primarily writing to Jew and gentile believers. In 3.9 he mentions that all are condemned, *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin;*

In chapters 9-11 he is detailing the status of the Jews so that all believers can understand and be prepared to testify to non-believing Jews of their Savior whom they have rejected. This is helpful for us today as it was for 1st Century believers.

Main Issue

1. Israel as God's chosen people
2. Only few within Israel
3. Gospel going to Gentiles
4. Gentiles coming to God apart from the Law
5. Responsibility - 9.30-32

Israel, of course, was sovereignly chosen by God, but only a few believed. And now they are shocked that the gospel should be for the gentiles as well since they had not even tried to reach God through the Law as the Jews had. But Paul is also making a point of the responsibility of man accepting the Messiah, Jesus Christ. We can't minimize either God's sovereignty nor man's responsibility. We have to keep both in mind.

There are two responses to the Messiah: stumbling (using their own efforts to try to attain righteousness) and being offended, and those who believe will not be disappointed. The Jews corporately, ethnically, rejected the Messiah; they failed to pursue righteousness by faith in Him.

Human Responsibility - Romans 9-10

1. Failure in Pursuit of Righteousness (9.30-33)

- | | |
|---|------------|
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| b. Problem in Perceiving Righteousness | 10.1-4 |
| 1) Prayer of Paul for Israel | 10.1 |

We can see why the next section, 10.1, was chosen for the beginning of the chapter by the people who added chapters and verses to make it

easier to find things in the Bible. Chapter 9 begins with Paul's agony and sorrow because his people have rejected the Messiah:

9.1 I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, 2 that I have great sorrow and unceasing grief in my heart. 3 For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh.

In Romans 10 we have a similar idea at the beginning of the chapter with another intense prayer.

10.1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

He addresses believers—he is praying for 'them', the unbelievers among his fellow Jews. He has done this also in chapter 9: not every Jewish person is the chosen or elect, not every single person responded to the gospel message, even in the 1st Century. This is a broad statement to the audience *and* he is going to identify who he is praying for.

10.1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

'My heart's desire': 'desire' is a strong word. It is of God's desire, counsel, will, a word often associated with the plan of God and what God has set forth, so this is a strong or heart-felt desire. And not only that but 'my prayer to God for them'. The immediate context is what we have seen when 'they stumbled over the stumbling block', Israel rejecting the Messiah. So the prayer for his fellow unbelieving Jews, much like the beginning of chapter 9, a great heart-felt *desire*, even *prayer* for those that have not responded.

The interesting thing here is that he doesn't use the usual, general word for prayer that includes all categories like petition, supplication, praise, etc. This is a particular prayer of 'supplication' or even, in the context, of *begging*, begging to God. It is used in Luke 2 when it speaks of Anna who is serving the Lord day and night with fasting and petition/supplication. This is requesting and pleading with God.

A couple of things that we could apply: one, in our culture we should not forget the Jewish people and have a heart desire, but also it has to be followed by prayer, the human aspect, the human responsibility. Yes, God has chosen, sovereignly elected, and I believe even on an individual basis, but the Bible also cautions us not to just rest because 'God is choosing some and passing over others, so my prayers are not going to matter'. That was not Paul's attitude.

God uses not only the gospel message but the prayers of those that are believers that have a heart for those that are lost. We don't know who those are that God has chosen, but we can pray because that is what Paul did—and in the whole Bible, it is what we are encouraged to do. This is the human responsibility: to pray and then share the gospel. Paul is a classic example. And I think he prayed because He knew God would answer. I think that God anticipated that Paul's prayer would be answered. That was the whole purpose of chapters 9-11—to encourage the believer to share with the Jewish people because there is a remnant amongst them. We saw that concept in 9.30-33; there is a remnant that will respond. Then in chapter 11 there will be a response in an ultimate sense, even after the church age in the Tribulation when *all* of Israel will be saved.

10.1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

The prayer is 'for their salvation σωτηρία (so-tay-rée-a)'. We have noted that in Romans there are 2 different words. *Justification*, being declared righteous is what we call 'salvation'. This may be the meaning here, but Paul is consistent in the book, and he is praying for the totality of salvation, which would include a *temporal even physical sense*. There are examples of this in Romans, and I think Paul was anticipating a physical deliverance from AD 70.

Remember, when Paul is talking about the 'salvation' relating to heaven and earth, relating to entering into a relationship with Jesus Christ, he uses the word 'justification'. In this context I think he is using it its broadest sense, not only that initial belief and trust in Jesus Christ, but that ongoing aspect as well, especially in the case of Israel, physical deliverance from 70 AD and even beyond in terms of physical deliverance in the future Tribulation period.

At least half of the uses of the word 'salvation' refer to *present* salvation from the power, even daily deliverance, from the power of sin. For example, Philippians 2: work out your salvation. Justification is not on the basis of works, but there is a sense where you work out your salvation in a moment by moment, day by day sense.

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- 1) Prayer of Paul for Israel 10.1
- 2) Perfection of God Unknown 10.2-3

The Perfection of God is unknown by the Jews.

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

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

He is complimentary: it's good to have zeal for God; we should all have a zeal for God, a zealousness for what we believe and for the Lord. There is a lot of apathy in the believers. So this is commendable, something that Paul is emphasizing in the most positive aspect. But unfortunately the zeal is misdirected and one of the first things he mentions here is that Jewish response. Paul testifies of his own life and fellow Jews around him with misdirected zeal:

Jewish Response

1. Zeal - can be good or bad

Paul - Galatians 1.13 *For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions.*

Philippians 3.4 *although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.*

Paul was zealous to the extent that he murdered believers.

Acts 26.5 *since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion. 6 "And now I am standing trial for the hope of the promise made by God to our fathers; 7 the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. 8 "Why is it considered incredible among you people if God does raise the dead? 9 "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. 10 "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I*

cast my vote against them. 11 “And as I punished them often in all the synagogues, I tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.

Current - athletes, cults

Zeal can be good, as in athletes, but you can also see some of the cults such as the Jehovah’s Witnesses—they are zealous but if it is a cult, it is a misdirected zeal.

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

And this is what Paul is speaking of in chapter 10 concerning the nation of Israel—they are zealous, but it is misdirected because it is not in accordance with knowledge. The acquiring and seeking of knowledge and reading of the Scriptures was very common. In fact, young Jewish boys were encouraged to memorize Scriptures; they were taught the word. In fact many Jewish people in history, for example, memorized the entire Pentateuch in the Hebrew text, and there are people alive today that have done that.

At the Wailing Wall in Jerusalem, you can enter through an opening to rooms where Jews are sitting down, reading the Hebrew text. They bring out scrolls from big cabinets. So the emphasis is the reading, the studying and acquiring of understanding and knowledge. But unfortunately it is not in accordance with ἐπιγνώσις (eh-pee-gnó-sees), full knowledge. It is superficial head knowledge, intellectual knowledge but it’s not the deeper, more comprehensive, the spiritual understanding.

Jewish Response

1. Zeal - can be good or bad
Paul - Galatians 1.13-14, Philippians 3.4-6, Acts 26.5-11
Current - athletes, cults
2. No knowledge - Matthew 22.29 *But Jesus answered and said to them, “You are mistaken, not understanding the Scriptures nor the power of God.*

Luke 19.44 *and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”*

John 8.19 *So they were saying to Him, “Where is Your Father?” Jesus answered, “You know neither Me nor My Father; if you knew Me, you would know My Father also.”*

54 *Jesus answered, “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, ‘He is our God’; 55 and you have not come to know Him, but I*

know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

9.24 *So a second time they called the man who had been blind, and said to him, “Give glory to God; we know that this man is a sinner.” ...29 “We know that God has spoken to Moses, but as for this man, we do not know where He is from.”*

Acts 3.17 *“And now, brethren, I know that you acted in ignorance, just as your rulers did also.*

Jesus is basically exposing the leaders, in each of these passages, in terms of their *misunderstanding* or *lack of* understanding in terms of the full implications or full teaching of many passages of the OT. That is the failure that Paul was bringing out amongst his fellow Jews. This is devastating:

10.3 For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

‘For not knowing about God’s *righteousness*’. They missed it in all of the learning, studying and thought processes that the Jewish people went through. And you see religious people today who don’t have insight into the gospel, they don’t have an understanding. They are darkened, they don’t see the truth behind the words, not knowing about God’s righteousness and seeking to establish their own.

Human Responsibility - Romans 9-10

1. Failure in Pursuit of Righteousness (9.30-33)
2. ...to know Perfections of God (10.2-3)

Not only did Israel fail in their pursuit of righteousness, but in terms of their response in their human responsibility, they failed to *know* the Perfections of God. The one that is in view in this passage is the righteousness of God.

Knowing God’s principles determines eternal realities. And in this context, in terms of the nation of Israel, has effects.

[Romans 10.1-5 and Leviticus 18.1-5 Christ as End of Law and Israel’s Failure 144]

10.3 For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

This word for righteousness, δικαιοσύνη (dee-kah-ee-o-sú-nay), is stressed in chapter 10.10. The word appears 11 times. He is reminding us of this major theme in the book but he hasn't talked much about it up to this point. It is the main theme of chapters 1-8, the concept of righteousness.

Righteousness

1. δικαιοσύνη (dee-kah-ee-o-sú-nay) 11x in 9.30-10.10
2. Usage

Perfection of God

Many of the usages both in the NT and corresponding OT word refer to a Perfection of God. I prefer the word 'perfection' as opposed to 'attribute' because all of God's attributes are *perfect*, so it is a better description of God's attributes. That disguises them from those attributes that God has communicated (communicable attributes), that He has communicated to us being created in His image. We have attributes that reflect the image of God, but in God they are perfect.

So δικαιοσύνη in the NT and the corresponding word in the OT, the Hebrew word, is used in reference to God, the righteousness of God. This is the heart or essence or the beginning of the problem that Israel had not only in the 1st Century but in much of NT history.

Righteousness

1. Terms -
 - δικαίος (dé-e-kah-ee-os) - righteous, just
An adjective. A relationship to a standard; as a moral standard it deals with justice, a right relationship to a legal standard. (Adverb of it is δικαίως dee-kahée-ως.)
 - δικαιοσύνη (dee-kah-ee-o-sú-nay) - righteousness
The noun form. A state or condition.
 - δικαίω (dee-kah-ee-áh-o) - to declare righteous, to justify
The verb: to make something or to declare something righteous, or to put something in a right relationship with a standard. chapters 1-8
 - δικαίωσις (dee-kah-ée-o-sees) - justification
Another noun from the same root. The idea of righteousness and justice are closely related. With reference to the Law in this context.

This is the word group. The English translators, in order to come up with a good word sometimes have to use different words, but these words reflect a word group. 'Righteous' and 'just' are the same. And 'to declare righteous' is 'to justify'.

Righteousness

1. Terms -
2. Usage - nouns and adjective in Greek word group
 - a. God's perfection - 3.5 *But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He?*
 - b. Righteousness of Jesus - 2Peter 1.1 *Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:*
 - c. Of Law - 10.5 *For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.*
 - d. Of man - 3.10 *as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;" Galatians 2.21 "I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly."*
3. Theologically - 3.21-26

Righteousness

1. δικαιοσύνη (dee-kah-ee-o-sú-nay) 11x in 9.30-10.10
2. Usage
 - Perfection of God
 - Right standing before God
3. Imputed on basis of faith - 3.20f

In Romans 3.21-26 we studied how we can enter into a relationship with Christ through 'justification'. The accounting word, 'to impute', is used for the putting into our account, ie, depositing in our account, a spiritual deposit of righteousness which we access on the basis of faith.

Human Responsibility - Romans 9-10

1. Failure in Pursuit of Righteousness (9.30-33)
2. ...to know Perfections of God (10.2-3)

God is the standard. He is set apart in *holiness*. And when we speak of righteousness it is in the sense that there is nothing else like Him. He is a perfect standard, the ultimate in rightness and nothing approaches Him apart from Him driving or granting it in terms of mankind. So, God in His *perfection* is probably best exemplified by a righteous aspect of His being. He is perfectly righteous and all of us fall short of that glory of righteousness and in fact 'there is none righteous, not even one', Romans 3.10. Israel's failure was to understand the

Perfection of God, and if you don't understand it, then everything else is distorted, including man.

10.3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

When we think of the Perfection of God we bring God down to *our* level and we think of God 'grading on the curve' or God accepting anything less than Perfection—'well, we can't be perfect. How could God accept us?' Actually God does *not* accept us because He is perfectly righteous and we stand condemned. The only means by which we can gain a right standing before Him is not to lower God to our level but, according to what He has revealed, let God do what He will do and that He will bring us up to *His* level by declaring us righteous. And then He begins a process in us to conform us more and more to that image.

10.3 For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.

Israel failed, but this is not just Israel; this is common every day, in fact that one of the major problems that we will face in reaching people for the Lord, I think is summarized in verse 3. And it starts with people not understanding the righteousness of God. They have lowered God to make Him like us.

And that is our tendency—all of us—even as believers. We lower Him to fit into what our conception of what God should be. But the Bible speaks of this Perfection, this absolute separateness, this differentness from us. God is transcendent. We are sinners and we are utterly helpless to make any changes. The only way to enter into righteousness is by the finished work of Jesus Christ. Israel, particularly in the 1st Century, not only lowered God in terms of His nature, but now, because they have lowered the standard are seeking to establish their own, ie, in their own efforts, trying to obey the Law. And even that is perverted.

And if you look at when Jesus addressed the Jewish leaders, one of the main things He addressed is the way they had fallen short, in terms of even their obedience of the Law. And He drives that point home, in parables, in teaching, in confrontation, in fact what they were doing was seeking to establish their own righteousness before God and they stumbled over the stumbling block that made the provision to enter into that righteousness.

And when you witness to a religious unbeliever, you need to remember that they are trying to get to God on their own, not realizing

that it is *sin* that is separating us from God. They have stumbled over it, omitted it, focused on their own efforts. This is why Israel is set aside—because they have stumbled over their Messiah.

So that is the end of verse 3. And in verse 4 Paul is going to summarize why that is a problem in a rather simple way.

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a. Pursuit and Stumbling	9.30-33
b. Problems in Perceiving Righteousness	10.1-4
1) Prayer of Paul for Israel	10.1
2) Perfection of God Unknown	10.2-3
3) Purpose of Law in Christ	10.4

One of the things that Israel failed was to see the purpose of the Law. Note that I am using an alteration here: Past sovereign Election, Present National Rejection, Perversion in attaining Righteousness, Pursuit and Stumbling, Problems in Perceiving that Righteousness, then in verse 1 the Prayer of Paul for Israel and then Perfection of God Unknown, and now the Purpose of the Law.

10.4 For Christ is the end of the law for righteousness to everyone who believes.

'For Christ is the end of the law.' Of all of the verses this is probably the one most debated by the commentators. It is not very clear in this context, but if you do a word study on the word 'law' in this context, the difficulty is the word that is translated 'end'.

The statement 'For Christ is the end of the law.' is put at the beginning of the sentence, and you will remember that in Greek, the word order is not as important as in, eg, English, and in this case the author would have done it for emphasis. But there is not a verb here in Greek, so it adds a little ambiguity. The commentators have come up with different ideas of Christ being the end of the law.

End

1. τέλος (táy-los) -40x in the NT.
2. Usage - end (time), completion, outcome 6.21 *Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. 22 But now having*

been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

Most of the usages are translated with idea of the 'end' of something. Many of them refer to *time*. Some take this as the end of an event, ie, Christ, in His coming historically brought an end of the law. I think that is true, but not necessarily in this context. Christ did end some aspects of the law, but He did not end it in terms of its totality nor even in its usefulness. He said He did not come to abolish the law, but to fulfill which might be involved in this passage in some sense.

It is also used to 'complete' something and, even in the close proximity of the book of Romans, 6.21-22, speaking of the outcome or outworking of sin, of grace.

Those are the general ideas of the word itself.

End of Law

1. Termination - Matthew 5.17 *“Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 “For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished.*

When it comes to this passage, some translators take it in this temporal sense, the termination, but I think because of Matthew 5.17, He did not come to abolish the law.

2. Fulfillment - temple, Aaron, sacrifices, ceremonies

It also has the idea of fulfillment which is true, also Matthew 5.17. Christ came to fulfill it in that everything that the temple represented, ie, the entire approach to God, the presence of God, everything that the temple represented, Jesus Christ, the *incarnation*, Christ fulfilled. That's why there is no temple anymore. That's why God judged, I think, and the Roman Empire destroyed the temple. All that Aaron represents, which would include the sacrifices and the sacrificial system, Christ fulfilled all of that on the cross. In that sense Christ fulfilled the law, the ceremonies in the nation of Israel, the passover, eg, we are not obligated to observe the passover—in fact Christ *is* the passover lamb.

3. Goal - to show need for Messiah

The question is, Is that the sense we have here in Romans? I think there might be some aspects to it, but I think more precisely it has this idea of the goal. That is, everything in the law was directed to the Messiah, and one of the main things that the law was to show, one of the goals, was not to give life, give eternal life or not to regenerate, because the law cannot, but it shows, and it should drive us to our knees to show that no matter how hard we try, we cannot fulfill the perfect requirements of the law.

Jesus pointed this out. He says, 'as your heavenly father is perfect, you be perfect'. That is the standard, perfect righteousness. The law shows that I can't keep it; it shows that we have a need for God Himself to provide a need for the messiah. So I think it has this idea of a *goal* and it may have a secondary idea of fulfillment or the purpose of the law is to redirect us and to show us that we are inadequate in ourselves. So it ultimately points to the Messiah.

End

1. τέλος (táy-los) -40x
2. Usage - end (time), completion, outcome 6.21-22
3. 10.4 - goal, fulfillment, purpose

10.4 For Christ is the end of the law for [εἰς (ays)] righteousness to everyone who believes.

And I think we have qualification here that gives us a little bit of an explanation concerning what Paul is talking about. Remember, context is very important and I think the little phrase explains what he is talking when he talks about Christ being the end of the law. And verse 3 talked about trying to establish one's own righteousness on the basis of the law, and that fails, but Christ is the *end* of that whole pursuit. So we have to pursue the way that God has provided access to righteousness. And the word 'for' here is εἰς (ays), ie, *toward* righteousness, ie, the end of the law as you approach it, towards it or *to* righteousness with the idea of pursuing righteousness, Christ is the end. I think that is the thrust here and that the following passages support this idea.

End

1. τέλος (táy-los) -40x
2. Usage - end (time), completion, outcome 6.21-22
3. 10.4 - goal, fulfillment, purpose
end for pursuit of righteousness

The goal of the law is to bring us to a realization that it is in Christ that we have access to righteousness and in the sense of when we trust in Christ, that puts an end of a *law* pursuit of righteousness, or a pursuit on our own basis, or by doing. *Christ is the end in terms of attaining or arriving to righteousness*, and notice specifically he qualifies it further to everyone who is a 'believer'. And in this context, what is he addressing? Why are gentiles coming in to this? Because it is to everyone who believes, so it includes gentiles. And certainly it includes Jewish people.

So Christ is the end of the law in terms of a relationship to God, in terms of righteousness, to those who believe. So I think you have

to take the whole verse and not separate that. So, specifically in verse 4, when we come to Christ the pursuit of righteousness in terms of a standing before God has ended, our eternal destiny is secure. We are forever secure in the work and finished work of the Lord Jesus Christ and thus Christ is *the end*. And He is the goal, the one we direct people to, that Christ is the only way. *And if a man wants to become righteous, Christ is the end, the means, the way, the goal, the purpose and the fulfillment of everything in the OT that directed man to Messiah.*

So a third failure of the nation of Israel was not to realize the purpose of the law, verse 4, and to realize that the Messiah was not only the fulfillment but the *end* in terms of the pursuit of righteousness.

I. Introduction	1.1-17
II. Provision of God's Righteousness	1.18-8.39
III. Vindication of God's Righteousness	9-11
A. Past Sovereign Election of Israel	9.1-29
B. Present National Rejection	9.30-10.21
1. Failure to Attain Righteousness	9.30-10.13
a. Pursuit and Stumbling	9.30-33
b. Problem in Perceiving Righteousness	10.1-4
c. Problem in Accessing Righteousness	10.5-13
1) Availability of Righteousness	10.5-8
a) Righteousness of Law	10.5

The next part, in verse 5, I think he is going to expand the idea in verse 4, basically in the rest of chapter 10. So now he is going to back to the accessing of Righteousness. Christ is the end of the law, but Israel has missed it. I have broken it down, first of all, 5-8, the emphasis of the *availability* of this righteousness. God has made it available and he is going to contrast it, first of all in verse 5, with this pursuit via the law, going to Moses and telling us what Moses spelled out in terms of reaching righteousness:

10.5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

He refers to a man *practicing*, ie, living righteousness. He quotes a passage in Leviticus, and in order to understand what Paul is saying, we remember that his audience was familiar with the OT, certainly with Leviticus, and he takes part of verse 18.5, so we need to look at that context.

Leviticus Context

1. Leviticus 18.5 *'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.*
2. Mosaic Law at Sinai
3. Leviticus 18.1-5 - living in land, blessing ...4 *'You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God....*

The context of the book of Leviticus is basically Mount Sinai and the Mosaic Law. Historically, what is the historical event that we would say is Israel's salvation? An actual deliverance that is Israel's salvation. The Exodus and specifically, believing the passover and the blood on the doorposts, shed blood in place of *them*, ie, a substitutionary death. That is their salvation experience.

What does Sinai represent? And what does the *law* represent? Their experience in the land: How do I maintain a relationship with God? How do I walk, how do I live? How do I enter into God's blessing? What is the *lifestyle* associated with that? So Leviticus 18 is just one small part of the overall law that would include all the other aspects of the Mosaic Law and the Covenant which regulated the nation, particularly when they entered the land. So, how do you live in the land and how do you access blessing? So, don't confuse the law and the obeying of the law as the means of righteousness. Israel stumbled over that and the unbeliever stumbles over that today.

10.5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.

So that's the thrust of Leviticus 18. He reminds them who God is, that he is their God, and in verse 13 prepares them to live in the land: not as they did in Egypt where they had a different lifestyle, a different world view. Don't live in Egypt; you are out of Egypt, I am doing something different in you. You are entering another land that is just as corrupt, just as depraved as the Egyptians, an even more depraved culture, the Canaanites.

Don't live like them. So he is talking about living in the land, and Paul pulls out this part: 'keep My statutes and My judgments, by which a man may live if he does them; I am the LORD'. You have a different standard, different covenant, different pattern; that's living by law. It was extremely detailed how you pleased God in terms of a lifestyle, in terms of receiving God's blessing. But if you read on, there are passages like what James talks about: in order to please God, perfection is required. If you violate one aspect of the law you have violated it all. You stand condemned and you are out of fellowship of God. But that is

what he is getting at: if you want to live that way, be prepared to *live* by that standard, the standard of *perfection*.

What he is saying is that if you want to establish your own righteousness, and you want to do it on the basis of law, you are going to lose. It's a losing battle. And then he will contrast that with the righteousness by faith. That road only leads to frustration and failure, a pursuit of righteousness by law. There is another alternative; he will expand on that and the idea that it is accessible, near you, not far off. It's right in your mouth, something that has been revealed to you, the righteousness by faith.

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1) Availability of Righteousness	10.5-8
a) Righteousness of Law	10.5
b) Righteousness by Faith	10.6-8

In verse 6, the right standing before God that begins with an initial faith and trust in the finished work of Jesus Christ, that also leads to a lifestyle and a walk. 'So this righteousness that is based on faith speaks as follows:'...and he goes to another passage—out of Deuteronomy 28-30. Most commentators say he is probably not quoting it, but he is using terminology that comes from there. It may be more of an allusion than an exact quote because he changes the wording a little and he is applying it the 1st Century actually, applying it to Christ, 'but the righteousness based on faith speaks as follows':

10.6 But the righteousness based on faith speaks as follows: "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)."

The human tendency is to make God after our image and starts with creating a God that has lowered His standards so that we can meet them and then we try to approach Him on our own terms of coming up with a list of things we do or don't do. So we make God after our image rather than letting the Scriptures teach us that He is absolutely perfection, He

is perfectly righteous, holy, separate and there is no way we can attain that, so we have to come by the means that He has provided.

[Romans 10.5-8 Failure to Access Righteousness of Faith 145]

There are some things that Paul alludes to in chapters 9-11 which we have noted to some extent. Keep in mind that when Paul wrote the book of Romans he was aware, obviously, of the teaching of the Lord Jesus Christ and in Luke 21 we have a very specific prediction concerning the nation of Israel. I'm confident that Paul had not only this passage but the entire Olivet Discourse in mind. This discourse is on eschatology, ie, what is going to take place in the future. I think Luke focuses on one incident that is probably in Paul's mind, and he is thinking ahead. Jesus doesn't give a date, and Paul is not aware, but in 70 AD I think this prediction came about.

Luke 21.20 "*But when you see Jerusalem surrounded by armies, then recognize that her desolation is near.*

21 "*Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city;*

Now the Olivet Discourse in general and particularly Matthew's gospel looks ahead even beyond the church age. But this passage may have a double fulfillment in 70 AD and then beyond. Without going into all the details, if you have 70 AD in mind when you read this passage, I think this is what Jesus is communicating.

22 *because these are days of vengeance, so that all things which are written will be fulfilled.* 23 "*Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people;*

Who is 'this people'? The Jewish people, the nation of Israel. That is the context.

24 *and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled.*

He is talking about the destruction of Jerusalem, destruction of the temple and obviously the destruction of the nation of Israel that did in fact in large measure take place in 70 AD. There was a later revolt that was put down that ended Israel's prominence in the land of Israel and from 70 AD Israel has been spread throughout all the nations. It wasn't until 1948 that they regathered.

I think Paul had some of these eschatological ideas in mind and when he is describing things pertaining to Israel; some of this underlies the teaching he has here. He is speaking obviously to the people in Rome. And Paul is laying out how man can have a relationship with

God, and God has provided His very own righteousness so that men can come into a relationship with Himself.

And in the 1st Century many were responding to that message, in fact mainly they were gentiles responding; there were a few Jews. Actually early on most of the believers that were responding were Jewish, but as time went on and by the time the book of Romans was written, the gospel had spread through most of the Roman Empire already, primarily through the ministry of Paul.

But there is a contingent of Jewish and gentile believers that have to understand the relationship between the nation of Israel and God, now that Jesus Christ has come and died on the cross and satisfied the provisions of the law so that men could come into a relationship. He is going to answer the question: What about the nation of Israel? What is their place? He is going to vindicate God's righteousness. And if you haven't figured it out already, the theme of God's righteousness runs through the entire book of Romans.

So there are 3 parts. We have already looked at part 1 where he traces the beginnings of the nation of Israel and shows that not every person that is a descendant of Abraham is, in fact, true Israel. And he deals with this concept of Israel being an elect or chosen people, and that God has obviously a sovereign plan for them. He is laying the ground work to explain why Israel is going to be set aside and now God has others that are also chosen, outside of the nation of Israel.

We are in the section, beginning in chapter 9.30 through the end of chapter 10 that emphasizes the rejection of Israel though they are not abandoned forever, not replaced by the church, but Israel is under God's discipline for a time frame. And this became *very* evident in 70 AD which was still future from the writing of the book of Romans. But it is not a complete rejection because chapter 11 tells us that Israel will be restored and that all of Israel will in fact experience salvation. We will study that word to set the stage not only for chapter 10, but also for chapter 11.

So he is explaining this to show that we are living in an era when Jew and gentile can come into a relationship to God on the same basis, the finished work of the Lord Jesus Christ. There is not a distinction in terms of access. There is always a distinction in terms details of God's plan, and He still has a plan for the nation of Israel, but regarding this age, the church age, God is bringing together Jew and gentile. That is explained in the passage: Israel is still God's chosen people--there is nothing in the text that says they have been replaced or completely abandoned. Yes, disciplined for a temporary period of time, but they are still God's chosen people and God will fulfill everything that He has promised, ie, all the covenants.

But the question would have been asked in the 1st Century, Why are there so few within Israel? This would have been later after the gospel had gone out to the gentiles with an almost overwhelming response. And it seemed to be fewer and fewer within Israel, and certainly after the dispersion few Jewish people were responding to the gospel message. How do you explain this? We will see, in chapter 11, more of what is happening to Israel today. But the emphasis now is God working sovereignly in Israel through His plan. And for the first time, in the writings of the early church, primarily Paul, eg, Ephesians 3, we have this plan or mystery, never revealed before, but it also involves the other side of the coin as well: man's response, or man's responsibility. So that is the focus of 9.30 - 10.21.

Leviticus Context

1. Leviticus 18.5 *'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.*
2. Mosaic Law at Sinai
3. Leviticus 18.1-5 - living in land, blessing ...4 *'You are to perform My judgments and keep My statutes, to live in accord with them; I am the LORD your God.*
4. Deuteronomy 27.26 *'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'*

If you fail at one point of the law, you are cursed! And it is not until Jesus Christ comes:

Galatians 3.10 *For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM."*

So if you want to live on the basis of the law, you are under the curse, and if you fail at one point you have intensified that curse.

11 Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." 12 However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." 13 Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"—

This goes along with verse 4; Christ is the end of the law in that He bore the curse on our behalf.

Philippians 3.9 *and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,*

And that's the gospel of Paul—that it is apart from the law. The righteousness that comes from God has to come apart from the law because no one can maintain the law; no one can live a perfect life. God is a holy God; His standards are beyond human capability, Jew and gentile. The word 'curse' has the idea of 'condemnation'. So if you violate any aspect of the law, you are under the condemnation of God that calls for judgment.

That's righteousness 'by the law', and unfortunately that is what Israel tried to do. They tried to substitute *their* righteousness by lowering God to their level. So now, in 10.6-8, Paul is going to talk about righteousness by *faith*.

10. 6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'" (that is, to bring Christ down),

This is an interesting passage in that it's not a direct quote. He seems not take a single verse, but to string together phrases or wording from a few passages. He is assuming that you have verse 4 in mind—that Christ is the *end* of this path or pursuit and it is faith in Him taking on that curse.

Usually Paul will say 'The Scripture says', or as in verse 5, 'Moses says...' or 'Isaiah says'. But interestingly here he says 'The righteousness based on faith speaks...' almost personifying this righteousness. It is centered in a person, and this person speaks. I think he is expanding verse 4. You could say, 'the end of the law is speaking here', 'the one who brings this righteousness is speaking here'. In other words, 'Jesus Himself is speaking as follows:' And he takes us to Deuteronomy 9:

Deuteronomy Context

1. 2nd generation preparing to enter
2. Deuteronomy 9.4 "Do not say in your heart when the LORD your God has driven them out before you, ...

Here is the concept of not works, but the concept of grace, of receiving by grace. He gives a little of their history in terms of God bringing them through the Exodus into a redemptive relationship. Notice what he reminds them of: it's not because of anything in *them*. They are not so obedient or so superior over all the Egyptians or the nations in the land of Canaan. *not ... 'Because of my righteousness the LORD has brought me in to possess this land, 'but it is because of the wickedness of these nations that the LORD is dispossessing them before you.*

If you were Jewish, you would have remembered this when reading Romans 9. We continue with Deuteronomy 9:

9.5 "It is not for your righteousness or for the uprightness of your heart that you are going to possess their land, but it is because of the wickedness of these nations that the LORD your God is driving them out before you, in order to confirm the oath which the LORD swore to your fathers, to Abraham, Isaac and Jacob.

So God is fulfilling a plan, an unconditional, gracious plan, the Abrahamic Covenant and it is on the basis of God's own righteousness, faithfulness to His promise to Abraham, not on anything in the nation of Israel. This is theme that underlies all of Deuteronomy: notice the same gracious flavor in 7.6...

7.6 "For you are a holy people to the LORD your God; A 'set apart' people. He is not saying 'you are such a good, pleasant, righteous people'. *the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.* 7 "The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples,

Not because you were an attractive, startling people, not because of you... The 'choosing' is sovereign election...

8 *but because the LORD loved [grace] you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.*

All of that because of grace, not anything in them.

10.15 "Yet on your fathers did the LORD set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day.

14.2 "For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

That's grace. God is the one that has initiated everything for Israel.

This is just a sampling of verses. The book of Deuteronomy, is part of the law, but there is a lot of *grace and love*.

10.6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?'" (that is, to bring Christ down),

Deuteronomy Context

1. 2nd generation preparing to enter
2. Deuteronomy 9.4 - 7.6-8, 10.15, 14.2
3. Deuteronomy 28-30
4. Prediction of all Israel's history

In these passages, 28-30, I see God predicting all of Israel's future history—and this is before they are even a *nation*. And note also Leviticus 26 which parallels everything we have here; it's briefer, but it parallels the same history, summary of what will be the outcome of the nation of Israel. Remember that Leviticus is written to the *1st generation*. So Moses is repeating to the 2nd generation, before they even enter the land, before they are a full-fledged nation—they are just a bunch of motley tribes. They are not a nation until after Joshua. So God predicts their entire history even before they enter the land or are a nation.

Preview

- 1) Blessings - obey 28.1 *“Now it shall be, if you diligently obey the LORD your God, being careful to do all His commandments which I command you today, the LORD your God will set you high above all the nations of the earth. 2 “All these blessings will come upon you and overtake you if you obey the LORD your God:...*

There have been times when they have experienced some of these blessings. But there will be a future time when everyone of these blessings will be experienced.

- 2) Discipline - disobey 15 *“But it shall come about, if you do not obey the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that all these curses will come upon you and overtake you: 16 “Cursed shall you be in the city, and cursed shall you be in the country.*
- 3) Exile - destruction 36 *“The LORD will bring you and your king, whom you set over you, to a nation which neither you nor your fathers have known, and there you shall serve other gods, wood and stone. 37 “You shall become a horror, a proverb, and a taunt among all the people where the LORD drives you.*

Notice: this is Deuteronomy. There were not kings yet, not until 1Samuel when there is the 1st king. Then David, Solomon...and the degeneration of the kings.

This happened with Assyria to the 10 tribes to the north. And then it happened in 586 BC when the Babylonians not only

scattered but took Judah captive. And I think there is an allusion to 1st Century.

- 4) Restoration - land 41 *“You shall have sons and daughters but they will not be yours, for they will go into captivity.*

‘Captivity’—predicted even before they are a nation.

45 *“So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the LORD your God by keeping His commandments and His statutes which He commanded you.... 48, 63-68*

- 5) Judgment - nations
- 6) Ultimate Blessing - kingdom 30.1 *“So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you, 2 and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons,*

That looks ultimately to even future to our time. There was a partial restoration from Babylon, after the 70-year exile, in order to prepare for the coming of the Messiah, but Israel rejected her Messiah and in 70 AD was scattered. And I think this talks about the re-gathering after 70 AD. He continues, giving more details of this restoration, even including a judgment upon the nations, and ultimate blessing of the kingdom.

5. Moses soon to die - leaves Word
Moses is going to die but he is leaving God's word, His revelation, not only the book of Deuteronomy, but what was revealed on Mt. Sinai. Paul was going to take from 30.12-13 the passage he has in Romans.
6. Deuteronomy 30.11 *“For this commandment which I command you today is not too difficult for you, nor is it out of reach. 12 “It is not in heaven, that you should say, ‘Who will go up to heaven for us to get it for us and make us hear it, that we may observe it?’ 13 “Nor is it beyond the sea, that you should say, ‘Who will cross the sea for us to get it for us and make us hear it, that we may observe it?’*

An interesting little phrase in Deuteronomy. Then 30.10: *if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul.*

Notice, this is in a context of being scattered, so they don't have a temple. They can't do all that the law requires. He is calling upon them, even before they initially enter the land, to call upon the name of the Lord. This is what he is talking about in Romans.

10.6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

Paul doesn't quote these verses, but he seems to pull these ideas and apply them to the Romans in the 1st Century. Essentially, when he says, 'Who will ascend into heaven?' it is in the context of Israel calling on the name of the Lord. He is emphasizing that this righteousness that is based on faith is not far away. You don't have to go to the heavens to bring anything down. He may even be alluding to going up Mt Sinai to bring the word down, or go to God to bring these things down.

10.6 But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down),

Then he is going to give an application to the 1st Century: he is not saying that this fulfills Deuteronomy, he is just drawing an application—that He doesn't have to come down because He has already come! Christ has already come down; the incarnation has already taken place. The Messiah has already arrived—this righteousness by faith is *near* you, it was amongst you, it was present; you don't have to go looking for it or do some miraculous work.

Application

1. Ascending -
Deuteronomy - Sinai —> heaven
Application - 'that is to bring Christ down'
for Incarnation

10.6 But the righteousness based on faith speaks as follows: "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)."

Then 'Who will descend into the abyss'? Now there is a little word changed here. In the NT, 'abyss' seems to be a place of confinement for demonic spirits and then in the future of satan himself. So you don't

have to go to the extent of doing the impossible in the upward direction to heaven, or the impossible descending into the lower parts of the earth. This seems to be synonymous language. If you take all the phrases from Deuteronomy and the usages of the Hebrew words and Greek words of the OT and the NT, he is basically talking about the place of the confinement of the dead and perhaps demonic spirits which could be a synonym for Sheol.

10.6 But the righteousness based on faith speaks as follows: "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)."

You don't have to go—you *can't*, for one thing—and now he applies it again: (that is, to bring Christ up from the dead). Why isn't that necessary? The Messiah has already come, the incarnation, you don't have to go searching or do some miraculous work or obey the law to gain the standing before God, nor do you need to go down in the impossible to the abyss (you wouldn't come back and you'd gain nothing anyway). It is that Christ is already raised from the dead!

Application

1. Ascending -
Deuteronomy - Sinai —> heaven
Application - 'that is to bring Christ down'
for Incarnation
2. Descending -
Deuteronomy - abyss —> fallen angels and lost souls
for Resurrection

10.8 But what does it say? "THE WORD IS NEAR YOU, in your mouth and in your heart"--that is, the word of faith which we are preaching,

Again, the word is near you, it is not distant (also in Deuteronomy or the Psalms). It is available to Jew and gentile. He is talking to the Jewish people in the context of captivity, anticipating and waiting for deliverance, waiting for redemption, the ultimate and final redemption that will be detailed in chapter 11. So in the OT it is predicted that they will go into captivity and if they call upon the name of the Lord they will receive salvation. He is going to develop these themes in Romans 10.

We have an adequate and complete canon of Word of Faith!