

## Romans Chapter Ten

Israel Failure to Attain +R (vv. 1-4)

**VERSE 1 Brethren, my heart's desire and my prayer to God for them is for *their***

**salvation** (Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν [*noun voc.m.p. adelphos + part. men continuation of topic + d.a.w/noun nom.f.s. eudokia desire + d.a.w/noun gen.f.s. kardia heart + poss.adj. emos my + conj. kai and + d.a.w/noun nom.f.s. deesis prayer/petition + prep pros before + d.a.w/noun acc.m.s. theos + prep huper on behalf of + pro.gen.m.p. autos "them" + prep eis for + noun acc.f.s. soteria salvation*]).

**VERSE 2 For I testify about them that they have a zeal for God, but not in**

**accordance with knowledge** (μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ' οὐ κατ' ἐπίγνωσιν [*pres.act.ind.1s. martureo bear witness + conj. gar for + pro.dat.m.p. autos "them" + conj. hoti that + noun acc.m.s. zelos zeal + noun gen.m.s. theos + pres.act.ind.3p. echo have + conj. alla but + neg. ou + prep kata + noun acc.f.s. epignosis*]).

**VERSE 3 For not knowing about God's righteousness and seeking to establish**

**their own, they did not subject themselves to the righteousness of God** (ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν [δικαιοσύνην] ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν [*pres.act.part.nom.m.p. agnoeo be ignorant + conj. gar for + d.a.w/noun acc.f.s. dikaiosune + d.a.w/noun gen.m.s. theos + conj. kai + d.a.w/pres.act.part.nom.m.p. zeteo seek + d.a.w/adj.acc.f.s. idios one's own + aor.act.infin. histemi establish + neg. ouk + aor.pass.ind.3p. hupotasso be subject + d.a.w/dat.f.s. dikaiosune + d.a.w/noun gen.m.s. theos*]) .

**VERSE 4 For Christ is the end of the law for righteousness to everyone who**

**believes** (τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι [*conj. gar for + noun nom.nt.s. telos end + noun gen.m.s. nomos law + noun nom.m.s. Christos + prep eis for + noun acc.f.s. dikaiosune + adj.dat.m.s. pas all; “everyone” + d.a.w/pres.act.part.dat.m.s. pisteuo believe*]).

**ANALYSIS: VERSES 1-4**

1. There is no change of subject matter at 10:1ff.
2. Paul was deeply concerned with the spiritual plight of his people the Jews.
3. This concern is here expressed in terms of his personal desire and intercessory prayer for them.
4. This concern reflects chapter nine verses 1-3.
5. He informs believers in Rome (“Brethren”) of his desire for the salvation of Israel (v. 1).
6. Paul’s criticism of Jewish unbelief and ignorance does not mean he was absent good-will toward them.
7. In other words, he harbored not ill-will for his brethren according to the flesh.
8. He desired God’s best for them.
9. This is God’s posture towards humanity as seen in the announcement to the shepherds at Christ’s birth (Lk. 2:14).
10. We should maintain such a desire for others who are in unbelief.
11. So Paul offered up intercessory prayer for his people according to the flesh.
12. Paul bore witness to the zeal of the Jews for God, but he makes it clear that their religious zeal fell short of the true knowledge of God and His plan of salvation (v. 2).
13. Paul prior to his conversion was the epitome of a religious zealot (cf. Phil. 3:6).
14. A genuine knowledge of God and His plan should be accompanied with zeal.
15. True knowledge sanctifies zeal.
16. Zeal minus knowledge is worthless.
17. Zeal for truth should characterize all who make a claim of positive volition.
18. Israel lost track of the means to arrive at divine righteousness in the matter of salvation (v. 4).
19. Instead, the Jews were engaged in establishing their own righteousness.
20. They fell into the notion that salvation was based on human behavior and the works of the Law.
21. They sought “to establish their own righteousness” which is the approach many vainly follow.
22. “They did not subject themselves to the righteousness” that comes by faith in their true Messiah.
23. The righteousness that results in salvation was revealed to the Jews “by the Law and the Prophets” (Rom. 3:21-22).
24. It comes by faith to anyone who believes in Jesus Christ without exception.
25. From these verses we learn that the unbelieving religious types who base salvation on some code of behavior is characterized by:

- a. Zeal
  - b. Ignorance
  - c. Insubordination
26. In verse 4 Paul gives the reason why imputed righteousness is the only way to eternal salvation.
  27. “Christ is the end of the law for righteousness” means that Christ is the termination of the law of righteousness.
  28. What the Law could not do Christ accomplished on the cross (cf. Rom. 8:3).
  29. With the Person and Work of Christ the requirement of the Law (e.g. sinless perfection) is set aside.
  30. But this is exclusively for the one who believes in Jesus Christ.
  31. We possess by faith what others strive for and fail to achieve.
  32. So at the moment of saving faith the Law’s requirement for perfection is set aside.
  33. Noted in chapter 8 verse 4 the believer who is in fellowship fulfills the Law’s requirement experientially.
  34. Here the concept is positional sanctification which is based on the imputation of +R to all who receive Christ as Savior.
  35. Again, “the end of law” refers to the termination of the vain quest for salvation via the commandments.