

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

Having touched on this subject, Paul, who deeply loved his nation as the people of God, pours out his heart with respect of the doctrine which was a stumbling-stone to them.

**His desire, the aim of his heart's affection, was their salvation.**

- **Being ignorant of God's righteousness**, they sought in their zeal to establish their own righteousness, and did not submit themselves to that of God.
- *For Christ is the end of law for righteousness to every believer. Vv.4*
- God's righteousness in Christ was the stumbling block.

*Romans 3:20-21 (NASB)*

*<sup>20</sup> because by the works of the Law **no** flesh will be justified in His sight; for through the Law comes the knowledge of sin.*

*<sup>21</sup> **But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets.***

Every religion in the world is focused on righteousness or right standing with who they consider to be god. Every other religion demands works for righteousness.

The Gospel of the glory of Jesus Christ is **not one gospel among many**. It is the only option that **provides God's righteousness**.

- The Jewish mind on salvation was entrance into the Kingdom; **salvation to the kingdom, not heaven**.
- In order for Jews to be saved or physically delivered from their enemies and gain entrance into their promised Kingdom **they must individually possess a righteousness equal to God's righteousness**.

They knew they needed God's righteousness, but they were pursuing it in the wrong way.

**Romans 10:3 (NASB)**

***<sup>3</sup> For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.***

Ignorance is not bliss.

**Romans 10:4 (NASB)**

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

Same way for Us as for Jews, we must trust in Jesus Christ's work and person.

# Righteousness

The Greek word for *righteousness* is *dikaionun*. It becomes an absolute term when applied to God.

**Four general aspects of righteousness are to be noted:**

**1. God's.** With respect to character, **God is transparently holy and righteous in all His acts.**

a) **When combined with love, His righteousness results in grace.**

b) **God's righteousness is ever absolute and perfect to infinity:**  
***"In him is no darkness at all."***

c) **God's righteousness is seen in two ways:**

i. He is a righteous Person (James 1:17; 1 John 1:5) and

ii. He is **righteous in all His ways** (Rom. 3:25-26).

**2. Man's.** This kind of righteousness is recognized **only to show its inadequacy and ripeness for condemnation** (Isa. 64:6; Rom. 3:10; 10:3; 2 Cor. 10:12). **4 kinds among the human race.**

**Merryman**

**3. Imputed.** The imputed type of righteousness **is not God's attribute as if that were bestowed on man, nor human goodness in any form.**

- a. It is that which **the believer becomes** in virtue of his being in Christ.
- b. Jesus Christ represents the righteousness of God, and the believer becomes what Christ is at the moment of believing (2 Cor. 5:21).
- c. Righteousness was imputed likewise to Old Testament saints (cf. Abraham, Gen. 15:6; Rom. 4:3; Gal. 3:6).

**4. Imparted.** Romans 8:4 presents a righteous conduct as being possible on the part of each believer which is not the result of his own effort, but on the contrary that of the Spirit. This righteousness is produced **not by** the believer, then, but "**in**" him. Chafer

Remember, Paul is contrasting law-righteousness with faith-righteousness for his Jewish countrymen to show them the futility of law-righteousness.

Man could never achieve a righteousness to be qualified for salvation.

God supplied a Savior. The Great news of the Gospel.

*Christ is the “END”* or termination or completion in respect to time to any type of law-righteousness:

- There should no longer be any confusion about God’s solution.
- Christ’s incarnation and death on the cross is the FINAL proof of mankind’s failure at law-keeping for righteousness.
- Because Christ had to come and because Christ had to die and rise again, it clearly shows that mankind needed a Savior and a solution outside of himself for his righteousness.

*"Christ is [the] end of law for righteousness to everyone that believes."*

The Christ of God is made unto us righteousness.

*"By law is knowledge of sin."*

God’s Righteousness cannot be had through law; the believer is justified. It belongs to every believer.

*<sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.*

Paul then contrasts the two systems and this by quotes from the law itself.

First then is quoted *Leviticus 18:5 (NASB)* <sup>5</sup> *'So you shall keep My statutes and My judgments, by which a man may live if he does them; I am the LORD.*

This is a **general recognized principle of the law.**

**The requirements?** A continual doing, a continual performance of the law's demands. If one does not perform, one would not be able to obtain the necessary righteousness for eternal life.

Can't make one mistake.



***<sup>5</sup> For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness.***

As simple as it can be said, the righteousness which comes from law-keeping is unforgiving and has stringent requirements- you must do it- no exceptions!

Designed to bring about self-despair.

Once broken the law asks for immediate condemnation, not a future opportunity to make it right.

In order to live eternally, one needs a righteousness **equal to God's righteousness** which comes through perfect obedience (i.e. doing of) to the law (see Rom. 2:6-11) man's righteousness.

*DEUT. 29:29 "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.*

*"Secret things," the lawgiver had said, "belong to our God; but those that are revealed" are for the people.*

- The law was given as a condition for the enjoyment of the blessing, plainly and positively.
- What God might do in grace, when Israel should be under the consequences of the broken law, remained in the secrecy of His supreme will.

*This principle is distinctly revealed, namely, that when the fulfilment of the law was impossible, and when Israel had been driven out of their land for having broken it, if then their heart turned to God in that far country, He would accept them.*

- It was all over with the law as a condition of a relationship with God. Israel was driven out according to ([Deut. 30](#)) —
- no longer the people of God.

**The testimony of God was nevertheless addressed to them: they might turn to Him in spirit, and by faith.**

*Deuteronomy 30:1-5 (NASB)*

- It was no longer the law, but it was faith.
- If it is of faith, it is Christ who is its object.
- No Jew would have denied that the testimony of God was the hope of every true Israelite when all was ruined.

**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), Deut. 30*

**Remember, Paul is contrasting law-righteousness with faith-righteousness for his Jewish countrymen to show them the futility of law-righteousness.**

### **Why Deut. 30?**

- It is the final reminder for the generation of Israelites going into the Promised Land.
- Moses' death meant that "who is now going to give us the law."
- Moses is giving some final instructions and exhortations for the Israelites to respond to and obey God's law before he dies and as they go into the Promised Land.

***<sup>6</sup> 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),***

**Moses speaks as follows: Duet. 30**

***<sup>11</sup> “For this commandment which I command you today is  
not too difficult for you, nor is it out of reach.***

***<sup>12</sup> “It is not in heaven, that you should say, 'Who will go up  
to heaven for us to get it (law) for us and make us hear it,  
that we may observe it?’***

## **Main Points**

- 1. Not too hard to understand (beyond comprehension)**
- 2. The instructions should not surprise them**
- 3. They have access to it**

In other words,

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Moses tells them in Deuteronomy 30:15-16 (NASB) ě

*<sup>15</sup> "See, I have set before you today life and prosperity, and death and adversity;*

*<sup>16</sup> in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it."*

They have a choice before them of “life or death” and this specifically relates to their enjoyment of and possession of the Promised Land.

***7 or 'WHO WILL DESCEND INTO THE ABYSS?'  
(that is, to bring Christ up from the dead).'***

**It is not in heaven (at an inaccessible height) nor is 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?'***

**beyond the sea (at an unattainable distance, at the end of the world)**

Notice the emphasis in Deut. 30:12-14 on **both hearing the law and doing the law.**

**So, if this is his emphasis, then why does Paul quote this passage to show “faith-righteousness”?**

Romans 10:4 told us that Christ was the ***“end of the law for righteousness’s sake to everyone who believes.”***

**Christ Himself is the righteousness contained and required by the law perfectly...He was the only one who heard and did the law perfectly-He never sinned.**

The whole sacrificial system was designed to show **Christ Himself is the righteousness contained and required by the law perfectly.**

In Deut. 30: 12-14 The word “**it**” refers to the commandments (law) which requires you do it.

Paul’s adjustment in Romans 10- **It is no longer something for you to do but something to believe in.**

Just like **the law was near them**, not too hard to understand, and easy to access, **God’s Righteousness by faith** is near them, easy to understand and access via faith in Jesus Christ because of what He has done.



**Notice the shift- not what they could do but what He had done.  
Changes.**

1. Drops the phrase *that we may hear it and do it*. **Why?** God's righteousness does not require us to do anything, Christ has already done everything- death.
2. Paul changes it to "*Who will go over the sea for us to who will descend into the abyss?*" **Why?** Faith-righteousness is dependent upon the resurrection of Christ. which is not something that needs to be done, but is something that has already been accomplished in Resurrection.
3. Paul had to show the Jews that the Messiah had to suffer and die and rise from the dead- Jesus is the one. Vv.6 (*that is, to bring Christ down*).
4. Jews were waiting for Him to fix everything.

Paul adds 2 phrases of commentary to the two repeated questions from Deut. 30:12-13:

1. That is to bring Christ down from up above referring to His incarnation and God making faith-righteousness available to all.
2. “that is to bring Christ up from the dead” referring to Christ’s resurrection which secured righteousness for those trusting in Him and His finished work-

**Romans 4:25 (NASB) <sup>25</sup> *He who was delivered over because of our transgressions and was raised because of our justification.***

## *Romans 7:10 (NASB)*

*<sup>10</sup> and this commandment, which was to result in life, proved to result in death for me;*

- For the Jew, salvation meant being physically delivered from their enemies during a time called “**Jacob’s trouble**” (i.e. the seven-year tribulation period) and being delivered INTO their promised kingdom.
- What we learned from Paul is that the Jew must possess a righteousness equal to God’s righteousness to experience salvation into their kingdom.
- They must obtain this righteousness from God through the gospel. or they will not enter or be “saved” into their kingdom.

Man can only obtain a righteousness equal to God’s righteousness IF they put their faith in Jesus Christ and His cross for them.

## ***Romans 10:6-7 (NASB)***

***<sup>6</sup> 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),***

***<sup>7</sup> or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)."***

- **Man could not do either one.**
- **Had it been possible, neither still would have suited the glory of God.**

## **God in grace meets man where he is. John 3:16**

- **It was the Father who sent His Son into the world.**
- **It was by the glory of the Father that He was raised from the dead.**

## Observations:

1. It is Christ's death on the cross that alone satisfies all the demands of the law of Moses.
2. God's purpose in giving the law at MT Sinai was to convict individuals of sin and accept God's remedy for forgiveness.

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3. Righteousness by faith does not ask the impossible. Rather it is near you, it is easily accessible.
4. Not too hard to understand (beyond comprehension)
5. The instructions should not surprise them (anybody)
6. They (we) have access to it



