

Session 27: Paul's Burden for Israel, Continued

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 27)

As a result, they thought Paul was crazy and his message was wrong. They continued down the road of utilizing the law to be righteous. In Romans 10, Paul is making the case for the only way to obtain righteousness.

When Paul writes that Christ is “the end of the law...” there are two possibilities for what he means. First, “the end...” could be referring to the termination of the law, and there is some truth in that.

But Christ could also mean, “the end of the law” in the sense that he is the ‘goal’ of the law. And that is certainly true.

Hence, an “end” can be the cessation of something but it can also be the final object or goal of something. Let me show you an example of both of these definitions:

Galatians 3:24 *Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

In verse 24, the “end” or ‘goal’ or ‘purpose’ or ‘object’ of the law was to bring us unto Christ.

Galatians 3:25 *But after that faith is come, we are no longer under a schoolmaster.*

In verse 25, once the law has done its job, then there is no more need for the law; the termination meaning of the word “end.”

Romans 10:5

In Romans 10, Paul sets forth the righteousness of faith which Israel heard about but they were “ignorant” of it because of their unbelief.

Romans 10:5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.⁶ But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)⁷ Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)⁸ But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

Let us take verse 5 and focus on that for a moment.

Romans 10:5 For Moses describeth the righteousness which is of the law, ***That the man which doeth those things shall live by them.***

In verse 5, Paul quoted Moses and therefore they were going to say the same thing about the Jew who was trying to be righteous by following after the law of righteousness. The first thing Paul said was that if they were going to try and establish their own righteousness, then it was going to have to be done the way Moses said it back in Leviticus 18:5.

Leviticus 18:5 Ye shall therefore keep my statutes, and my judgments: which if a man do, ***he shall live in them: I am the LORD.***

What was the issue of Leviticus 18:5? The issue first of all was not just doing some of the law, but if a man was going to justify himself by the law, then he would have to do all of it. The standard was absolute perfection if you were going to be righteous by means of the law. Being sincere was not enough. Being zealous was not enough. It had to be done the way James says it over in his epistle; you cannot offend in even one point.

James 2:10 For whosoever shall keep the whole law, and yet offend in one point, ***he is guilty of all.***

Can you see the ‘perfection’ issue here? Paul will bring up this same issue to the Galatians who had abandoned their grace position and were trying to be perfect by going to the law, (Galatians 5:3) where Paul said they were debtors to do the whole law.

So when Paul was talking to a Jew who was attempting to be righteous by means of following the law, he made sure to inform the man that the issue was not being sincere or trying to do his best; the issue was perfection in doing every single one of them. And if he ever failed once, then he could not have life by the law; he could not possess a righteousness that God would accept. That was the message that Paul gave to any Jew who was trying to produce his own righteousness by the law.

By what Paul writes in Romans 10:6, if a man is honest with himself, he will admit that he cannot do it; that he has not done it.

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)⁷ Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)⁸ But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

There is a lot in that passage so let us take it one verse at a time.

Romans 10:6 But the righteousness which is of faith speaketh on this wise...

First, notice that the verse begins with the word “but.” What does that tell us? It tells us we are about to go in a different direction than the direction we were just headed. And where are we headed?

Romans 10:5 *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶ But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:*

Verse 5 was describing a man who was using the law to be righteous.

The word “but” is now going to take us off in an opposite direction.

Romans 10:6 *But the righteousness which is of faith speaketh on this wise...*

The righteousness that is of the law is the opposite of the righteousness which is of faith.

Romans 10:6 *But the righteousness which is of faith speaketh on this wise...*

“...speaketh on this wise...” in other words, ‘the righteousness which is of faith talks in a manner similar to this...’

What follows is a reference from Deuteronomy 30. Paul was not actually quoting the verse, but he was making a comparison, which is why verse 6 says, “on this wise” which means ‘in a similar manner.’

We therefore understand Paul to be saying: ‘the righteousness which is of faith is similar to something back in Deuteronomy 30.’

Romans 10:6 *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)*

So what was happening over in Deuteronomy 30? The people had wandered for forty years and they were about to enter into the land. Moses had just presented the law to Israel (for the second time). Now let us read the passage from Deuteronomy 30 and notice that it is not an exact quote.

Deuteronomy 30:11 *For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. ¹² It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³ Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴ But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.*

Deuteronomy was the second giving of the law after the 40 years wandering in the wilderness and before the nation was about to enter into the Land of Promise. Before they went in, Moses presented the law to Israel (the second time) and again set before them the blessings and the curses.

Then Moses said to them, ‘You do not have to ask, who is going to go up to heaven and get this law for us so that we can hear and obey it?’ Then, he said in verse 13, ‘And the law is not on the other side of the sea so that you should ask, who shall go over the sea for us and bring the law here so that we can hear and obey it?’

God was not making it hard for them to hear the law; he was not making it hard for them to get their hands on it. It was not sitting up in heaven, or across the sea where it was not readily available to them.

Paul was making the same case for the message of what God was now doing in this dispensational change. Paul’s entire Acts ministry was telling Israel plainly and clearly what God was doing (working with Gentiles) and what God was not doing (working with Israel’s prophetic program) and why (because they stumbled).

Then in verse 14, Moses said, ‘But the word is very near (nigh) to you, in your mouth and in your heart, so that you may do it.’ In other words, Moses said to them: ‘here it is; it is available already! All you have to do is follow it!’

Well, Paul was taking what Moses said to Israel about the law, and he was doing a very similar thing unsaved Israel in his day. The difference being, that instead of talking to them about the law, he was talking about his message of how to obtain righteousness and forgiveness of sins.

Paul is saying that the righteousness of faith speaks the same way Moses spoke (on this wise).

***Romans 10:6** But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)*

The righteousness which is of faith does not say, ‘When is our Christ going to come?’ Why does not faith ask that question? Answer: because Christ has already come!

***Romans 10:7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)*

Faith also does not ask, ‘who is going to bring Christ up from the dead, as though he has not resurrected yet?’

All of this is to say that the righteousness which is of faith says, ‘We have a Redeemer.’

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

The righteousness which is of faith says that the Redeemer has already come. The very message the Israelites had been denying, was true. It was the very message they needed to believe. Furthermore, God was not making it hard for them to know about it.

Unbelieving Israel knew about Jesus of Nazareth, they knew about his crucifixion and burial. They heard about his resurrection three days later. They heard the things that were being said about him. (It was “nigh them, in their mouth and in their heart...”)

The thing they needed all along was right in front of them, but they did not believe it. It was that unbelief that made them “ignorant of God’s righteousness.”

Therefore, they were so busy trying to establish their own righteousness that they did not realize that God’s righteousness was all wrapped up in Jesus. They did not recognize that Christ was the end of the law for everyone that believeth.

By what he wrote in verses 6-8, Paul was saying, when they preached, that was what they told them. Paul showed unbelieving Jews:

- Their misunderstanding of righteousness from the law (the fact that they could not get righteousness that way).
- Their need of the Redeemer (just as the law set forth).

Just as Moses told them what they needed and warned them not to wonder where they were going to get what they needed, Paul said that he told his audience what they needed and they should not go around wondering where they were going to get what they needed.

Back in Deuteronomy, Israel could not act like they did not know the law, because they did. That is why it was said that it was ‘in their mouth and in their heart.’ No doubt many, if not all, of them could quote things out of the law. They were aware of it and for them to feign ignorance of it was disingenuous.

Space for personal reflection and notes

Session 28: Israel's Confession

Romans 10:9-10

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 28)

Just to bring us up to what we were talking about last time, let me review Romans 10:8.

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

In verse 8, Paul was saying about unsaved Israelites, 'Just as Moses told Israel in time past to believe the message he gave to them, they needed to believe the message I gave them.' In addition, they should not act like they have not heard of it and do not know anything about it. They did know.

In fact, they knew it well enough that they could quote things that Paul preached if for no other reason than to refute it.

Paul called it "the word of faith" because his message was what they needed to put their faith in, because it was about faith and not works. Paul told them to believe the message they heard, which is exactly what Moses was doing back in Deuteronomy 30.

In verse 9, Paul tells them what to put their faith in.

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

There are three ways in which this verse is viewed.

- The first one is to see it as part of a 'Roman Road' plan of salvation for Gentiles in the dispensation of Gentile grace.

That is difficult seeing that Paul was talking about unsaved Israelites in Romans 10. Now, you might think that since all of this is taking place in the dispensation of Gentile grace, that this message could be used for Gentiles just as well as for unbelieving Israelites.

It is true that the time is the dispensation of Gentile grace. It is also true that the issue of salvation centers around Jesus Christ no matter if you are a Jew or a Gentile. It is also true that faith is the issue in obtaining the true righteousness.

But the problem with using Romans 10:9-10 as part of the plan of salvation for Gentiles is that it contains language which is crafted particularly for an Israelite. That language means one thing to

an Israelite but would be misconstrued by a Gentile and leads him to an error in properly responding to the salvation message.

We will see this as we study through the verses. A Gentile who is using Romans 10 as his ‘plan of salvation’ may erroneously think that he must do something in addition to believing in order to be saved. But we know that works have no part in salvation. The particular part which is troubling is the “confess with thy mouth the Lord Jesus.”

***Romans 10:10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. ¹¹ For the scripture saith, Whosoever believeth on him shall not be ashamed.*

The first error that comes in using this for Gentiles is thinking that they have to make a public confession or they are not really saved. Usually, verse 11 is used to ‘prove’ that if you do not make a public confession then you are “ashamed” and then verse 11 is used to say that if you are really saved, you will not be ashamed. But verse 11 has a particular shame in mind that pertains to an Israelite, not a Gentile.

The second error – ‘Lordship salvation’ that comes from using these verses, as part of the ‘Roman Road’ plan of salvation for Gentiles is to focus on the “Lord Jesus” issue; “shalt confess with thy mouth the Lord Jesus...”

This implies that if you are not willing to make Jesus the Lord of your life, then you are not really saved. This is referred to as ‘Lordship salvation’ and it confuses the issue of sanctification (living for God) with justification (being saved).

The Error of Lordship Salvation

What follows are quotes from various sources that teach Lordship Salvation. This first quote is to define their doctrine.

What is Lordship Salvation?

The doctrine of lordship salvation teaches that submitting to Christ as Lord goes hand-in-hand with trusting in Christ as Savior. Lordship salvation is the opposite of what is sometimes called easy-believism or the teaching that salvation comes through an acknowledgement of a certain set of facts.

Saving faith is trusting what Jesus did to satisfy God’s justice. Anything else is not saving grace.

One of the best known present day proponents of Lordship Salvation is John MacArthur.

Quotes in the left boxes and Mike's response in the right.

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| John MacArthur | | those |
| <i>Gospel According to Jesus</i> | | |
| <small>Space for personal reflection and notes</small> | | |
| case for lordship salvatio the teaching this way: “T to faith presupposes that repent of their sin and yi authority.” | | |

Session 29: Israel's Confession, Continued
Romans 10:9-10

(Note: Mike refers to this under the old system as Establishment, Part 8, Session 28)

Continuing with the Lordship Salvation is John MacArthur. And his book *The Gospel According to Jesus* (Quotes in the left boxes and Mike's response in the right).

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| John MacArthur, whose | |
| salvation, summarizes the | |
| sinner must repent of the | |

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| In other words, a sinner who | |
| repent is not saved, for he | |
| his sin and the Savior at t | |

And a sinner who rejects

Jesus emphasized the high cost of discipleship: “Whoever d

I want to talk to you a little bit about the Sermon on the Mount

cross and follow me cannot
In the same passage, Jesus
(Luke 14:27), and “Those
counting the cost; else why
give up everything you have
total commitment;
disciples” (verse 32).

*Luke 9:62 No one who
the plow and looks back
in the kingdom of God.*

What Jesus is doing here is informing the members of the remnant that there is going to be a relative few of them that respond properly to the gospel of the kingdom, and further, a remnant of the remnant which will respond properly to the corrective doctrine and stand fast in it all the way to the time of the Lord's return.

He is not contrasting easy-believism and difficult-believism; he is contrasting those who believe that Jesus is the Christ from those who do not. There is no easy or hard issue to it; they either believe that Jesus is the Christ or not. It is that simple. Additionally, for those who believe, they either live out of his corrective doctrine or they do not.

Jesus says, "by their fruit" (verses 10-11)

...to be a tree that bears good fruit. A tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruit.

This is why the Lord warns them not to judge by the "wonders" these guys perform. They are "wolves in sheep's clothing." Through fake prophecies and false doctrine they seek to pull the remnant away from their steadfast stand.

believism says that a tree that does not bear good fruit is cut down and thrown into the fire. Thus you will recognize them by their fruit. In contrast, easy-believism says that many who say, "Lord, Lord" is going to enter the kingdom (verses 12-14). In contrast, easy-believism to saying, "Lord, Lord" is going to enter the kingdom (verses 12-14).

space for personal reflection and notes