



Portion:

Title:

## SCRIPTURES

- Romans 10:1-13
- Leviticus 18:1-5
- Deuteronomy 30:1-14

## COGNITIVE DISSONANCE

- Misplaced Righteousness
- The Writings of Moses
- What did you Confess?

## SEED:

“Therefore **keep the words of this covenant**, and do them, that you may prosper in all that you do. {14} I make this covenant and this oath, **not with you alone**, but with him who stands here with us today before the Lord our God, **as well as with him who is not here with us today.**” Deuteronomy 29:9, 14-15 NKJV

“I do not pray for these alone, **but also for those who will believe in Me through their word;**” John 17:20 NKJV

## FRUIT:

“**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 preach**): that if you **confess with your mouth** the Lord Jesus and **believe in your heart** that God has raised Him from the dead, **you will be saved.**”

For **with the heart one believes** unto righteousness, and **with the mouth confession is made** unto salvation.” Romans 10:8-10 NKJV

## **NARRATIVE FOR TODAY’S SCRIPTURES: ROMANS**

Knowing their legalistic tendencies so well, because he used to be one of them, Paul reflects on his heartfelt desire that they all come to the same conclusion as he. Y’shua is the long awaited Messiah and the only path to true righteousness is by faith in Him.

Who are they? As we explored in detail in the previous chapter, Paul did a masterful job showing us the fate of two Israels. One earned its inheritance by bloodline, the other by faith. He begins this section of his teaching by addressing those of the physical bloodline, his genetic brethren. The Gentiles were not pursuing God or His righteous standards in any way, but by grace through faith they encountered the living God through Christ, and thus have been made righteous. Conversely, his genetic brothers, Israel, had erroneously pursued God’s righteousness by a legalistic attempt to obey each of God’s commands in their own strength, and that always ends in disaster. We learned that the two approaches might best be categorized as such: the righteousness of faith and works of the law respectively.

Again, Paul was one of them. He knows what it is like to be fervent for God and to be wrong at the same time. He had

encountered Christ on the Road to Damascus and realized that all the knowledge in the world was getting him nowhere. Paul was the leading Torah expert of his day and yet he was the chief blind man among them. His belief, before Christ, was that he was in perfect standing with God because he was so good at understanding and applying biblical law. That all ended when he was knocked off his feet and blasted into a new reality by God's light. That is why he is compelled to teach his fellow Israelites that they have it all wrong. Tune in, what he is about to reveal to his brothers is profound beyond anything you can imagine. And yes, for you the Christian, what will be uncovered here will be equally as life-altering.

He begins with the contrast between what God sees as righteous and what natural Israel sees as righteous. He is bold in how he labels their approach; he says they are ignorant. Just sit with that for a moment because it is more destabilizing for them than you might imagine. This will shake Israel to the core. They are being rebuked for their brand of righteousness, but let us not forget to what they are being compared—former pagans and how they are now considered righteous by God! Israel's attempt at righteousness is unacceptable to God, but the brand of righteousness the former pagans are sporting is perfect? Yes, their own righteousness was one dependent on their own abilities, and the pagans had encountered

God by pure faith, which placed them into the category of those fully submitted to the righteousness of God.

If there is anyone with the pedigree and testimony worthy of bringing this rebuke to Israel it is Paul. He was a Hebrew of the Hebrews; a quintessential Pharisee when it came to their perspective on the law; and he was more zealous than any of them, such that he arrested and persecuted Christians. He did all that and thought himself righteous and blameless according to the standards of the law. Then he had his conversion and saw it all as rubbish when compared with the righteousness which comes from faith in Christ. True righteousness was no longer based on legalism, his own righteousness gained by a self-determined adherence to the law. Now it was that which is through faith in Christ, the righteousness which is from God by faith.

It is from that perspective that the first massive truth bomb in this section of scripture emerges. "Christ is the end of the law for righteousness to everyone who believes." And herein lies the propagation of two millennia of bad doctrine. Read it again, "Christ is the end of the law..." You read it as such and have been taught as has all of Christianity for two thousand years that this means Christ terminated the law, did away with it by replacing it with Himself. Christians don't need the law; that is bondage and Christ has set us free. This is believable until you peak under the covers and learn

that 'end' means goal, not termination. It's the same word Peter used when he said, "Rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of your souls." Is salvation reached by terminating your faith, or is it the goal of your faith? "Christ is the goal of the law," and that sets the stage for one of the greatest theological lessons in history. And what better way to learn than to go directly to the source, the law and the words of Moses.

Let's prepare so this revelation goes smoothly. It is Moses who will be referenced in the next four verses. Here we learn that Moses introduced the righteousness which is of the law, which will, in the readers' mind, equate to the rebuke at the end of the last chapter; the mistake made by Israel to pursue legalism, the law of righteousness, which is the polar opposite of obedience by faith—in other words, legalism is works of the law. But here Paul reveals Moses' original intent when he says, "The man who does those things shall live by them." Again, all of Christendom teaches this as a bad thing. If you want the law to be that by which your righteousness is measured, then you will have to live by that standard, and that is not a good thing. However, if you go to the source material in Leviticus 18, you find that Moses' words are instead quite affirmative, "If you live by God's commands and not by the standards of the pagan nations all around you, you "shall live

by them.” You will have life, and that is a good thing! The righteousness which is of the law is a good thing, if approached correctly. This naturally progresses to Paul’s next reference to Moses.

What Paul does here is extremely telling. Of course, in the original text there are no chapters and verses in the Bible. Nevertheless, what we notice is that He connects three consecutive verses from Deuteronomy 30 with three verses in Romans 10. And he does so in a curious manner. He refers directly to the first half of each verse in Deuteronomy and then, instead of a direct quote of the remaining half, he inserts his revelation about what it means relative to Christ. The subject matter from Moses is the law and Paul reveals to the world that Christ is the equivalent of the law. When you open your eyes and see it, it shocks the senses, but why? Y’shua Himself taught us, as He rebuked the blindness of some of the religious leaders, “If you believed Moses, you’d believe Me, because Moses wrote about Me! If you don’t believe Moses, how can you believe My words?” And this is the perfect example of how Moses was writing about Christ. Let’s call this revelation that Christ equates to the law our second truth bomb.

And yet, there is a more subtle truth bomb in this passage that lingers just below detection in the English translations. It is right there staring you in the face, but you cannot see it. You will only notice it if you had already acknowledged three things: One, Christ

is the goal of the law, not the end of it. Two, the previous reference about the righteousness of the law, “The man who does those things shall live by them,” are also the words of Moses. And Three, when you trace the origin of Moses’ words to Leviticus 18, you recognize that the righteousness which is of the law is a good thing. Only then will you notice the very first word used in the translation of this passage; and only then will your curiosity be peaked; and only then if you look under the surface at the Greek word from where it is translated, will you see it.

Read the following words slowly and carefully; *“I like your smile, and it shows how authentic you are.”* Do you feel those words? Pause! Don’t read beyond this sentence until you acknowledge what it feels like; *“I like your smile, and it shows how authentic you are.”* Now read these next words slowly and carefully; *“I like your smile, but it shows how authentic you are.”* How does that feel? There is only one different word; the conjunction ‘but’ was substituted for the conjunction ‘and’. Yet, it changes everything.

Now let’s go back to the scriptures: “Moses writes about the righteousness which is of the law, but the righteousness of faith speaks in this way...” ‘But’ is a contrasting conjunction used to show that two contiguous themes are opposed to one another. ‘And’ is a continuous conjunction used to show that two contiguous

themes are in alignment with one another. The English language makes it easy to determine, however in Greek they are the same word; the only thing that determines if you use 'but' or 'and' is the context. If you translate this piece of scripture through a biased theology that promotes that Christ ended the law, as opposed to one that teaches Christ is the goal of the law, then you will use 'but' every time. And that is what every English translator does; and that, with all due respect, is wrong! "Moses writes about the righteousness which is of the law, and the righteousness of faith speaks in this way..." How can we know for sure that 'and' is the proper choice? Let's go back and break down each of the three verses separately and then you can decide for yourself.

This first verse is where the culprit lives as you can see, and at the same time is also our first hint that both the righteousness of the law and the righteousness of faith are good. Some scholars believe even those first words "Do not say in your heart" come from Deuteronomy 9, a passage that warns God's people against believing He favors them because they have achieved some level of righteousness on their own. And what I think is even more revealing is how Paul matches Deuteronomy 30 and Romans 10, theme for theme. Initially in Deuteronomy 30, Moses refers to all of God's commandments, as that is precisely what Deuteronomy is, a second telling of God's laws. Moreover, the entire theme of this chapter is



that with a circumcised heart you will return to the Lord and keep all of His commandments, and they will not be too difficult to obey.

Then Moses writes, "Who will ascend into heaven for us and bring it [the law] to us, that we may hear it and do it?" Paul writes, "Who will ascend into heaven? (that is, to bring Christ down from above)" Christ is the law!

And again Moses writes, "Who will go over the sea for us and bring it [the law] to us, that we may hear it and do it?" Paul writes, "Who will descend into the abyss? (that is, to bring Christ up from the dead)." Christ is the law!

And finally Moses writes, "But the word [the law] is very near you, in your mouth and in your heart, that you may do it." Paul writes, "The word is near you, in your mouth and in your heart (that is, the word of faith which we preach)." Christ is the law and with Him, with a circumcised heart, it is not too difficult to do it, a message completely consistent with the New Testament. "For this is the love of God, that we keep His commandments. And His commandments are not burdensome. For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith." In Christ, the righteousness of the law and the righteousness of faith are the same, because it is only by faith that you can obey God's law. And that sets the stage for the final truth bomb of this passage!

In Christ, the righteousness of the law and the righteousness of faith are equivalent. In other words, with Christ, to obey God's commands is not too difficult. Let's call it radical grace-empowered faith-based obedience. "To do it" is the word of faith Paul was preaching!

Then what follows immediately is what has come to be known in Christianity as "The Sinner's Prayer." It is the most often referenced model prayer used by every pastor and evangelist worldwide to lead people to Christ. So, don't you think it's important that we now recognize in what context Paul was preaching? Without Christ, obedience to the law is impossible. And with Him... it is unnecessary? Of course not! It is necessary, but now it is not too difficult! That is the word Paul is preaching. You simply cannot begin at the Sinner's Prayer and understand completely; you must go back to extract the full context. When you accept Christ, obedience to God's laws is no longer too difficult! So, you confess with your mouth and believe in your heart, and you will be saved. With the circumcised heart one believes, and with the mouth one confesses. What did you confess and believe when you got born-again? Without Christ it is impossible to obey Yahweh's commandments and live; but with Him it is not too difficult. Yes, if you believe Moses you will believe Y'shua, because He is about whom Moses was writing.

Paul then completes his carpet bombing of your theology by returning to Isaiah and then referring to Joel. Previously he emphasized, from Isaiah, the connection between Christ, as the chief cornerstone of our faith, and the stumbling stone. Christ is a trip hazard to those who wish to remain dependent on their own legalistic religious behaviors for their 'righteous' designation. Here he emphasizes those of faith; it is for them that there is no condemnation!

The final touch places the punctuation on this ongoing controversy. Bloodline does not determine your heavenly inheritance. Faith does that, no matter what blood is flowing in your veins. Call on His name in faith, Y'shua, Yahweh saves, and you will be redeemed. Paul has returned one more time to the prophets, this time Joel, the very same passage Peter referred to when the Holy Spirit invaded man's heart at Pentecost. Why? Because the only way to muster up the faith to believe is because God has circumcised your heart with His grace, opening the door for the Holy Spirit to come in when you confess with your mouth and believe in your heart—Y'shua is Lord! Then and only then can you have radical grace-empowered faith-based obedience to God.

*"Think in Bible." DJH*

## **INTRODUCTION TO TODAY'S MESSAGE:**

*When your behavior does not align with your values or beliefs, that discomfort you feel in your inner being is known as cognitive dissonance. Cognitive dissonance is a psychological phenomenon experienced as an unpleasant emotion or mental conflict. It is the result from simultaneously contemplating two contradictory beliefs, attitudes, values, or behaviors. It also occurs when persistent ingrained beliefs or assumptions are contradicted by new information. People tend to seek consistency in their attitudes and perceptions, so this type of conflict causes uncomfortable feelings and unease.*

*When you are exposed to new information that is inconsistent with what you think, know and believe, and yet you remain unwilling to change your behaviors and beliefs, even when you know it is true, you are forced to do something that will allow you to maintain your position. This motivates a response that will help minimize feelings of discomfort. People attempt to relieve the tension from exposure to new threatening information with various reactions: rejection, rationalization, dismissal, or total avoidance. Or, you might just be humble enough to adopt the new way of thinking and change because of it. Everyone experiences cognitive dissonance to some degree, but it's not always easy to recognize. Cows are my favorite animal and I enjoy eating meat, and meat*

*comes from cows—so, I just can't think about it. It's a silly little example that you might find easy to recognize.*

*One potential source of cognitive dissonance that is poignant to today's lesson sounds something like this. I was saved by grace through faith from the death caused by my sin. Sin is defined by God's law and I am no longer in bondage to sin, which means I am empowered by Christ to obey God's law. And, yet I am also taught that God's laws are not applicable to Christians because Jesus abolished them and now all I need is faith. But, Jesus actually said He did not abolish the law; instead He empowered me with a new perspective and new abilities. God's laws are not anymore too difficult to obey. And Paul said that faith does not nullify the law, but to the contrary establishes it. Christian history tells me that all I must do to be saved is to confess with my mouth and believe in my heart that Jesus is Lord and that God raised Him from the dead. But, the Bible teaches that the very confession that saves me concludes that with Christ, I am now empowered to obey God. So what exactly am I to obey if sin is lawlessness and I am no longer a slave to sin, but simultaneously obeying God's laws is no longer required of me?*

*Can you feel the cognitive pressure building in your brain? When persistent ingrained beliefs or assumptions are contradicted by new information, it creates unpleasant emotions and mental*

*conflict. This is cognitive dissonance. This type of conflict makes people uncomfortable, and as such they seek to realign their attitudes and perceptions. You've just been exposed to new threatening information. What will you do to resolve the conflict? Choose one: rejection, rationalization, dismissal, total avoidance, or perhaps change.*

*What can remove the conflict between your old beliefs and this new information? What can inspire new behaviors in the face of old habits? What can dismantle your desire to reject, rationalize, explain away, invent loopholes, or downright ignore novel ideas that demand a verdict? The love of truth will! Jesus said, "If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free."*

## MISPLACED RIGHTEOUSNESS

### 1. Paul's Genetic Brethren

#### A. Legalistic Tendencies

- (1) Paul knows so well because he was one of them.
  - (a) Paul reflects on his heartfelt desire that they all come to the same conclusion as he.
    1. "Brethren, my heart's desire and **prayer to God for Israel** is that **they may be saved.**" Romans 10:1 NKJV

2. Y'shua is the long awaited Messiah and the only path to true righteousness is by faith in Him.
  - a) Who are they?
    - 1) As explored in detail in the previous chapter, Paul did a masterful job showing the fate of two Israels.
    - 2) One earned its inheritance by bloodline, the other by faith.
    - 3) See [Let's Get Historical](#) & [Pavlov's Humans](#)
  - b) He begins this section of his teaching by addressing those of the physical bloodline, his genetic brethren.
    - 1) The Gentiles were not pursuing God or His righteous standards in any way, but by grace through faith they encountered the living God through Christ, and thus have been made righteous.
    - 2) Conversely, his genetic brothers, Israel, had erroneously pursued God's righteousness by a legalistic attempt to obey each of God's commands in their own strength, and that always ends in disaster.

- 3) We learned that the two approaches might best be categorized as such: the righteousness of faith and works of the law respectively.

## (2) The Perfect Witness

### (a) Zeal without Knowledge

1. "For I bear them witness that they have **a zeal for God, but not according to knowledge.**" Romans 10:2 NKJV
2. Paul knows what it is like to be fervent for God and to be wrong at the same time.
  - a) He was just like them until he encountered Christ on the Road to Damascus (See Acts 9) and realized that all the knowledge in the world was getting him nowhere.
    - 1) Paul was the leading Torah expert of his day and yet he was the chief blind man among them.
    - 2) His belief, before Christ, was that he was in perfect standing with God because he was so good at understanding and applying biblical law. (See Philippians 3:3-9 below)
      - a. He was most confident in the flesh...
      - b. He was from the premium stock of Israel...
      - c. He was Hebrew of the Hebrews...



- d. Concerning the law—he was a Pharisee...
  - e. Concerning zeal— he was chief persecutor...
  - f. Concerning righteousness—according to his view of the the law... he was blameless!
- 3) That all ended when he was knocked off his feet and blasted into a new reality by God’s light.
- 1) *“As he journeyed he came near Damascus, and suddenly **a light shone** around him from heaven. Then he fell to the ground, and heard a voice saying to him, **“Saul, Saul, why are you persecuting Me?”** And he said, **“Who are You, Lord?”** Then the Lord said, **“I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.”**”* Acts 9:3-5 NKJV
  - 2) This is why he is compelled to teach his fellow Israelites that they have it all wrong.
- b) Tune in...
- 1) What he is about to reveal to his genetic brothers is profound, for them it was beyond anything they could ever imagine.
  - 2) And for you, the Christian, what is about to be uncovered will be equally as life-altering, a revelation beyond anything you could imagine.

## **B. Righteousness Issues**

### (1) Righteousness vs. Righteousness (Israel vs. Israel)

(a) Paul begins with the contrast between what God sees as righteous and what natural Israel sees as righteous.

1. "For they being **ignorant of God's righteousness**, and **seeking to establish their own righteousness**, have **not submitted to the righteousness of God**. For

**Christ is the end of the law** for righteousness to everyone who believes." Romans 10:3-4 NKJV

2. He is bold in his indictment against how his brethren approach righteousness—he says they are ignorant!

a) We already learned from Paul that not all of Israel is Israel (Romans 9:6) Again refer to [Let's Get Historical](#). And now He accuses his natural brethren of being ignorant of God's righteousness.

b) Just sit with that for a moment because it is more destabilizing for them than you might imagine.

c) This will shake Israel to the core.

d) They are being rebuked for their brand of righteousness, but let us not forget to what they are being compared—former pagans and how they are now considered righteous by God!

- e) Israel's attempt at righteousness is unacceptable to God, but the brand of righteousness the former pagans are sporting is perfect?
  - f) Yes, their own righteousness was one dependent on their own abilities, and the pagans had encountered God by pure faith, which placed them into the category of those fully submitted to the righteousness of God.
  - g) If there is anyone with the pedigree and testimony worthy of bringing this rebuke to Israel it is Paul.
  - h) He was a Hebrew of the Hebrews; a quintessential Pharisee when it came to their perspective on the law; and he was more zealous than any of them, such that he arrested and persecuted Christians.
- 1) *"For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh, though I also might have confidence in the flesh. **If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church;***

concerning the **righteousness** which is in the **law, blameless.**“ Philippians 3:3-6 NKJV

- 2) He did all that and thought himself righteous and blameless according to the standards of the law—In other words He was the leader of leaders when it came to the WRONG understanding of God’s righteousness.
- i) But, he was converted and realized his previous understanding and application of the law was all rubbish, when compared with the righteousness that comes from faith in Christ.
- 1) *“But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as **rubbish**, that I may gain Christ **and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;**”*  
Philippians 3:7-9 NKJV

- 2) Paul's understanding of the true righteousness was no longer based on legalism, his own righteousness gained by a self-determined adherence to the law.
  - 3) Now it was that which is through faith in Christ, the righteousness which is from God by faith.
- j) This ties together perfectly with Paul's transition from the previous chapter...
- 1) *"What shall we say then? That Gentiles, **who did not pursue righteousness, have attained to righteousness, even the righteousness of faith; but Israel, pursuing the law of righteousness, has not attained to the law of righteousness.** Why? Because they **did not seek it by faith, but as it were, by the works of the law.** For they stumbled at that stumbling stone."* Romans 9:30-32 NKJV
  - 2) The pursuit of righteousness by adherence to a rigid step-by-step faithless process is **works of the law**—a brand of legalism. *"Therefore by the **works of the law no flesh will be justified** in His sight, for by the law is the knowledge of sin."* (Romans 3:20)

- 3) Legalism: anything, good, bad, or indifferent added to “by grace through faith you are saved.”
  - 4) See [Vernacular](#) & [Wrongthink & Thoughtcrimes](#) to study works of law, legalism, and what it means to be under the law.
  - 5) There is no other path to redemption than faith in Christ; *“and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”*  
(Philippians 3:9)
- k) This ties together perfectly with how Paul earlier contrasted works of the law with the father of our faith!
- 1) *“What then shall we say that Abraham our father has found according to the flesh? **For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness {Gen. 15:6}.”**”* Romans 4:1-3  
NKJV

- 2) See [Belief is an Act of Faith](#) to study the faith of Abraham.
3. It is from that faith perspective that the first massive truth bomb in this section of scripture emerges.
  - a) “Christ is the end of the law for righteousness to everyone who believes.” (Romans 10:4)
  - b) And herein lies the propagation of two millennia of bad doctrine.
  - c) Read it again, “Christ is the end of the law...”
  - d) You read it as such and have been taught as has all of Christianity for two thousand years that this means Christ terminated the law, did away with it by replacing it with Himself.
  - e) Christians don’t need the law; that is bondage and Christ has set us free.
    - 1) *“Stand fast therefore in the liberty by which **Christ has made us free**, and do not be entangled again with a **yoke of bondage**.”*  
Galatians 5:1 NKJV
    - 2) *“Then Jesus said to those Jews who believed Him, **“If you abide in My word**, you are My disciples indeed. And **you shall know the truth**,*

***and the truth shall make you free.***”” John  
8:31-32 NKJV

- 3) However, you must know the word or you will misapply its meaning!
- f) It is believable that “Christ ended the law” until you peak under the covers and learn that ‘end’ means goal, not termination. It’s the same word Peter used when he said...
  - 1) *“In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, that **the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ, whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the **the salvation of your souls.**”*** I Peter 1:6-9 NKJV
  - 2) Is salvation reached by terminating your faith, or is it the goal of your faith?
- g) “Christ is the goal of the law, not the end for the law.”



- 1) Y'shua made a course correction for all those who had incorrect perceptions and applications of the Law and the Prophets. He teaches that we are to stay the course until everything is complete! Look around; we are not finished yet!
- 2) *“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to **fulfill** [Strong's 4137. pléroó]. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is **fulfilled** [Comes into being— Strong's 1096. ginomai].”* Matthew 5:17-18 NKJV
- 3) [Strong's 4137 pléroó] **Ratified:** Confirmed, Approved, Accepted, Upheld. Or in Y'shua's words “Fulfilled”. It literally means “to make full, to complete”.
  - h) “Christ is the goal of the law,” and that sets the stage for one of the greatest theological lessons in history.

### C. Source Material

- (1) What better way to learn than to go directly to the source, the law and the words of Moses.

(a) If you don't believe Moses, you won't believe Christ!

1. *"Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For **if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?**"* John 5:45-47 NKJV

(b) Christ preached the doctrine of Moses (from the Father). The problem was not Moses, but their disobedience to (or ignorance of) what Moses taught.

1. *"Jesus answered them and said, **My doctrine is not Mine, but His who sent Me.** If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority. He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him. **Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?**"* John 7:16-19 NKJV

a) **[Truth]** "Christ is the goal of the law, not the end of the law" and that sets the stage for one of the greatest theological lessons in history.

1) *“Then Jesus said to those Jews who believed Him, **“If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free.”**”* John 8:31-32 NKJV

b) Let’s find out the truth of what Moses had to say about faith and the law! Faith establishes law!

1) *“since there is one God who will justify the circumcised by faith and the uncircumcised through faith. **Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.**”* Romans 3:30-31 NKJV

## THE WRITINGS OF MOSES

### 2. Establish the Law

#### A. Leviticus

(1) Paul says, “Pay attention to Moses.” And Y’shua agreed!

(a) “For if you believed Moses, you would believe Me; for he wrote about Me.” John 5:46 NKJV

1. “For **Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”**” Romans 10:5 NKJV

2. Let’s prepare so this revelation goes smoothly.

- a) It is Moses who will be referenced in the next four verses.
- b) Here we learn that Moses introduced the righteousness which is of the law.
- c) This will, in the readers' mind, equate to the rebuke over the wrong perspective on righteousness at the end of the last chapter.

(Romans 9:30-32)

- 1) *The Gentiles did not pursue righteousness, but have attained righteousness by faith.*
- 2) *Israel pursued righteousness by works of law, but have not attained righteousness.*
- 3) *Why? Because they did not seek it by faith!*

- d) The mistake made by Israel was to pursue the law of righteousness (AKA: legalism, works of the law), which is the opposite of obedience by faith.

3. However, here Paul reveals Moses' **original intent** when he says, "The man who does those things shall live by them."

- a) All of Christendom teaches this as a bad thing.
- b) If you want the law to be that by which your righteousness is measured, then you will have to live by that standard, and that is not a good thing.

c) However, if you go to the source material in Leviticus, you find that Moses' words, about adherence to the law, are instead quite affirmative (read them carefully):

1) *"Then the Lord spoke to Moses, saying, "Speak to the children of Israel, and say to them: 'I am the Lord your God. **According to the doings of the land of Egypt, where you dwelt, you shall not do; and according to the doings of the land of Canaan, where I am bringing you, you shall not do; nor shall you walk in their ordinances. You shall observe My judgments and keep My ordinances, to walk in them: I am the Lord your God. You shall therefore keep My statutes and My judgments, which if a man does, he shall live by them: I am the Lord.**"* Leviticus 18:1-5 NKJV

2) If you live by God's commands and not by the standards of the pagan nations all around you, you "shall live by them."

3) You will have life, and that is a good thing!

4) The righteousness which is of the law is a good thing, if approached correctly.

5) This naturally progresses to Paul's next reference to Moses, but this time in the Book of Deuteronomy.

## **B. The Deuteronomy On-ramp**

(1) Not with You Alone!

(a) We will begin a bit earlier in Deuteronomy to better understand the context of Moses' words.

1. "I make this covenant and this oath, **not with you alone**, but with him who stands here with us today before the LORD our God, **as well as with him who is not here with us today**" Deuteronomy 29:14-15

NKJV

2. The covenant is for you and all those who come after you who God will call His people; *Enter into this covenant...that He may establish you today as a **people for Himself**...* (Deuteronomy 29:12-13)

a) **Note:** the book of Deuteronomy contains the final words of Moses that he preached to the people of Israel just before his death, and just prior to them crossing into the promised land. It contains a second telling of all of God's commands.

b) We know who was standing there that day. But, who was not standing there that day?

- c) That would be you! You are included with the people He called that day, with whom He made that covenant.
- d) You are a participant in that covenant and it was not erased in Y'shua, but instead ratified in Y'shua.

(2) Y'shua and Paul knew!

(a) Y'shua was looking ahead into our future as He sat with His disciples at the Last Supper (on the day of [Preparation for the Passover](#)) in the Upper Room.

1. "I do **not pray for these alone, but also for those who will believe in Me through their word**; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me." John 17:20-21 NKJV

(3) Paul was looking back and knew that the covenant was not with Israel alone, but with all who are part of the lineage of those whom Yahweh would establish as a people for Himself.

(a) *Enter into this covenant...that He may establish you today as a people for Himself... Deuteronomy 29:12-13*

1. "Moreover, brethren, I do not want you to be unaware that **all our fathers** were under the cloud, all passed through the sea, all were baptized into Moses

in the cloud and in the sea, **all ate the same spiritual food, and all drank the same spiritual drink.** For they drank of that spiritual Rock that followed them, **and that Rock was Christ.**" I Corinthians 10:1-4 NKJV

2. Do you see it?

- a) Y'shua was extending His work through His disciples to all who would come after.
- b) Paul was connecting these Greek converts to "their Hebrew fathers," who were those in the Exodus.
- c) He wants them to connect to their Hebrew roots!  
*"We all ate the same spiritual food and drank the same spiritual drink from the spiritual Rock, and that Rock was Christ."*
- d) Shortly we will see how this perfectly aligns with Paul's words a few verses later in Romans 10: ***"For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For "whoever calls on the name of the Lord shall be saved."***" Romans 10:12-13 NKJV

(4) Let's set the stage by continuing with our on-ramp in Deuteronomy.

- (a) You will rebel, be scattered, and God then will bring you back!



1. ““Now it shall come to pass, when all these thing come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations **where the LORD your God drives you,** and you **return to the LORD your God and obey His voice,** according to **all that I command you today,** you and your children, with all your heart and with all your soul, that the LORD your **God will bring you back from captivity,** and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. If any of you are driven out to the farthest parts under heaven, from there the LORD your **God will gather you, and from there He will bring you.** Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. **He will prosper you and multiply you more than your fathers.**” Deuteronomy 30:1-5 NKJV

2. Step One!

- a) They have not yet crossed into the promised land, and Moses already knows from Yahweh...
  - 1) ...these people will rebel and disobey God’s commands.

- 2) ...That day (the preaching of the book of Deuteronomy) was a reiteration of ALL of God's commands.
  - 3) ...God will drive them into captivity again.
  - 4) ...God will bring them back into freedom and they will eventually be super-prosperous!
- (b) What is going to change? (This is where it gets MOST relevant for us who were not there that day.)
1. "And the LORD your God **will circumcise your heart** and **the heart of your descendants**, to love the LORD your God with all your heart and with all your soul, that you may live." Deuteronomy 30:6 NKJV
  2. The Circumcised Heart
    - a) Let's pause for a moment and recap.
    - b) Moses knows they will cross into the land, stray off the path, and Yahweh must bring them back.
    - c) He will circumcise their hearts and they will be empowered with a new perspective.
    - d) What will that circumcised heart yield?
      - a) "***obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law...***"  
*Deuteronomy 30:10*

3. Paul's take on this from earlier in Romans:

- a) *“(for not the hearers of the law are just in the sight of God, **but the doers of the law will be justified;** for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, **who show the work of the law written in their hearts** [the Circumcised Heart], their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)... {25} **For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision. Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision? And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law? For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; **but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not*****

*in the letter; whose praise is not from men but from God.” Romans 2:13-15, 25-29 NKJV*

- b) See [Circumcision Reimagined](#)
- c) **Bonus:** The circumcised heart is the one that is prepared to uncover the Mysteries of God as taught in the Parable of the Sower. (Matthew 13:1-9; 18-23)
  - 1) **[Soil #3]** *“And **some fell among thorns**, and the thorns sprang up and **choked them**.”* Matthew 13:7 NKJV
  - 2) **[Reference]** *“...“Break up your fallow ground, And **do not sow among thorns**. **Circumcise yourselves to the Lord**, And **take away the foreskins of your hearts**...””* Jeremiah 4:3-4 NKJV
  - 3) **[Soil #4]** *“But **others fell on good ground** [the circumcised heart] and yielded a crop: some a hundredfold, some sixty, some thirty. **He who has ears to hear, let him hear!**””* Matthew 13:8-9 NKJV
- d) The soil or ground in the parable is the Heart
  - 1) *“For **the hearts of this people have grown dull**. ...Lest they should **understand with their hearts***

*and turn, So that I should heal them.”* Matthew  
13:15 NKJV

- e) “Do not sow among thorns” (*a thorny heart inundated with the cares of the world*) was what Y’shua was referencing.
- f) Instead, sow into a circumcised heart
  - 1) *“But he who received seed on the **good ground** is he who **hears the word and understands it, who indeed bears fruit** and produces: some a hundredfold, some sixty, some thirty.”* Matthew 13:23 NKJV
- g) The Fruit (according to Christ!)
  - 1) *“And the disciples came and said to Him, “**Why do You speak to them in parables?**” He answered and said to them, “**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.**”* Matthew 13:10-11 NKJV
- h) This is what you must keep in mind when you read Moses’ words! *“For if you believed Moses, you would believe Me; **for he wrote about Me.**”* John 5:46

1) *“And the LORD your God **will circumcise your heart and the heart of your descendants**, to love the LORD your God with all your heart and with all your soul, that you may live.”*

Deuteronomy 30:6 NKJV

(c) The Fruit (according to Moses)! If/Then

1. **“And you will again obey the voice of the Lord and do all His commandments** which I command you today. The Lord your **God will make you abound** in all the work of your hand, in **the fruit** of your body, in the increase of your livestock, and in the produce of your land for good. For **the Lord will again rejoice** over you for good as He rejoiced over your fathers, **if you obey the voice of the Lord your God, to keep His commandments and His statutes which are written in this Book of the Law**, and if you **turn to the Lord** your God with all your heart and with all your soul.” Deuteronomy 30:8-10 NKJV

2. **If...** you turn and obey His commandments and His statutes which are written in this Book of the Law...

a) **Then...**Yahweh will rejoice and you will abound!

(d) What exactly will that look like and how does it relate to Romans 10?

1. “For this commandment which I command you today is not too mysterious **[too difficult]** for you, nor is it far off **[beyond reach]**. It is not in heaven, that you should say, ‘Who will ascend into heaven for us and **bring it [the law]** to us, that we may **hear it [the law]** and **do it [the law]**?’ Nor is it **[the law]** beyond the sea, that you should say, ‘Who will go over the sea for us and **bring it [the law]** to us, that we may **hear it [the law]** and **do it [the law]**?’ But the word is very near you, in your mouth and in your heart, that you may **do it [the law]**.” Deuteronomy 30:11-14 NKJV

2. You will ultimately recognize and agree that with a circumcised heart God’s commands are not too difficult for you to obey!

(5) This is consistent with Y’shua’s and Paul’s teaching throughout the New Testament.

(a) His burden is light, so don’t get hung up believing that obedience (doing it) is too difficult!

1. “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. **For My**

**yoke is easy and My burden is light.””** Matthew  
11:28-30 NKJV

(b) Obedience to what?

1. If you love Me, **keep My commandments.**” John  
14:15 NKJV
2. **”He who has My commandments and keeps them, it is he who loves Me.** And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.”” John 14:21 NKJV

(c) Why is obedience the hallmark of Christian living?

1. **”Whoever commits sin also commits lawlessness, and sin is lawlessness.”** I John 3:4 NKJV

(d) Is obedience even possible?

1. **”And you know that He was manifested to take away our sins,** and in Him there is no sin. **Whoever abides in Him does not sin.** Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you. He who practices righteousness is righteous, just as **He is righteous. He who sins is of the devil,** for the devil has sinned from the beginning. **For this purpose the Son of God was manifested, that He might destroy the works of the devil.**

Whoever has been born of God **does not sin,** for His



seed remains in him; and he cannot sin, because he has been born of God." I John 3:5-9 NKJV

2. "knowing this, that our old man was crucified with Him, **that the body of sin might be done away with, that we should no longer be slaves of sin.** For he who has died has been freed from sin." Romans 6:6-7 NKJV

(e) Is Obedience too difficult?

1. "By this we know that we love the children of God, when we love God and keep His commandments. For this is the love of God, that we keep His commandments. **And His commandments are not burdensome.** For whatever is born of God overcomes the world. And this is the victory that has overcome the world—**our faith.**" I John 5:2-4 NKJV

### C. Back to Romans

(1) What Paul does here is extremely telling.

- (a) He connects three consecutive verses from Deuteronomy 30 with these three verses in Romans 10.

1. "**But the righteousness of faith speaks in this way,** "Do not say in your heart, '**Who will ascend into heaven?**' " (that is, to bring Christ down from above) or, " '**Who will descend into the abyss?**' " (that is, to

bring Christ up from the dead). 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 preach):”

Romans 10:6-8 NKJV

2. Paul makes the connection in a curious manner.
  - a) He refers directly to the first half of each verse in Deuteronomy and then, instead of a direct quote of the remaining half, he inserts his revelation about what it means relative to Christ.
  - b) The subject matter from Moses is the law and Paul reveals to the world that Christ is the equivalent of the law.
3. When you open your eyes and see it, it shocks the senses, but why?
  - a) Again, Y’shua Himself taught us as He rebuked the blindness of some of the religious leaders...
    - 1) *“If you believed Moses, you’d believe Me, because **Moses wrote about Me!** If you don’t believe Moses, how can you believe My words?”* John 5:45-47
    - 2) And this is the perfect example of how Moses was writing about Christ.

- 3) Let's call this revelation that Christ equates to the law our second truth bomb.
4. And yet, there is a more subtle truth bomb in this passage that lingers just below detection in the English translations.
  - a) It is right there staring you in the face, but you cannot see it.
  - b) You will only notice it if you have already acknowledged three things:
    - 1) Christ is the goal of the law, not the end of it.
    - 2) The previous reference about the righteousness of the law, "The man who does those things shall live by them," are also the words of Moses.
    - 3) When you trace the origin of Moses' words to Leviticus 18, you recognize that the righteousness which is of the law is good.
  - c) Only then...
    - 1) ...will you notice the very first word used in the translation of this passage (Romans 10:6).
    - 2) ...will your curiosity be peaked.
    - 3) ...if you look under the surface at the Greek word from where it is translated, will you see it.

5. **[Object Lesson]** Read the following words slowly and carefully!
- a) *“I like your smile, **and** it shows how authentic you are.”* Do you feel those words?
  - b) Pause! Don't read beyond this sentence until you acknowledge what this feels like; *“I like your smile, **and** it shows how authentic you are.”*
  - c) Now read these next words slowly and carefully; *“I like your smile, **but** it shows how authentic you are.”* How does that feel?
  - d) There is only one different word; the conjunction **'but'** was substituted for the conjunction **'and'**. Yet, it changes the meaning entirely.
6. Now let's go back to the scriptures:
- a) “Moses writes about the righteousness which is of the law, {6} **but** the righteousness of faith speaks in this way...” (Romans 10:6)
  - b) **'But'** is a contrasting conjunction used to show that two contiguous themes are opposed to one another.
  - c) **'And'** is a continuous conjunction used to show that two contiguous themes are in alignment with one another.

- d) The English language makes it easy to determine because they are different words, however in Greek they are the same word; the only thing that determines if you translate it as **'but'** or **'and'** is the context.
- e) If you translate this piece of scripture through a biased theology that promotes that Christ ended the law, as opposed to one that teaches Christ is the goal of the law, then you will use **'but'** in your translation.
- f) And that is what every English translator does; and that, with all due respect, is wrong!
- g) "Moses writes about the righteousness which is of the law, **and** the righteousness of faith speaks in this way..."
- h) How can we know for sure that **'and'** is the proper choice?

#### **D. Rewind Romans 10:6-8**

- (1) Let's go back and break down each of the three verses separately and then you can decide for yourself.
  - (a) This first verse is where the culprit lives as you just witnessed...

1. "**But the righteousness of faith** speaks in this way, **“Do not say in your heart, ‘Who will ascend into heaven?’ ”** (that is, **to bring Christ down from above**)” Romans 10:6 NKJV
2. And at the same time is also our first hint that both the righteousness of the law and the righteousness of faith are good.
  - a) Some scholars believe even the words *“Do not say in your heart”* come from Deuteronomy 9, a passage that warns God’s people against believing He favors them because they have achieved some level of righteousness on their own.
  - b) Three times they are reminded that God’s favor is not about their own righteousness. And again, it is all about the heart!
    - a) *““Do not think in your heart, after the Lord your God has cast them out before you, saying, [#1] ‘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 driving them out from before you. [#2] It is not because of your righteousness or the uprightness of your heart that you go in to*

*possess their land, but because of the wickedness of these nations that the Lord your God drives them out from before you, and that He may fulfill the word which the Lord swore to your fathers, to Abraham, Isaac, and Jacob. Therefore understand that the Lord your God is not giving you this good land to possess [#3] **because of your righteousness**, for you are a stiff-necked people.” Deuteronomy 9:4-6 NKJV*

3. And what is even more revealing is how Paul matches Deuteronomy 30 and Romans 10, theme for theme.
  - a) Initially in Deuteronomy 30, Moses refers to all of God’s commandments, as that is precisely what Deuteronomy is, a second telling of God’s laws.
  - b) Moreover, the entire theme of this chapter is that with a circumcised heart you will return to the Lord and keep all of His commandments, and they will not be too difficult to obey.
    - 1) **[Reminder]** *”and you **return to the Lord** your God and obey His voice, according to **all that I command you today**, you and your children, **with all your heart and with all your soul**, that*

*the Lord your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the Lord your God has scattered you. {6} And the Lord your God **will circumcise your heart and the heart of your descendants**, to love the Lord your God with all your heart and with all your soul, that you may live.” Deuteronomy 30:2-3, 6 NKJV*

2) *““For this commandment which I command you today is **not too mysterious** for you, nor is it far off.” Deuteronomy 30:11 NKJV*

c) Then Moses writes, “Who will ascend into heaven for us **and bring it [the law] to us, that we may hear it and do it?”** (Deuteronomy 30:12) Paul writes, “Who will ascend into heaven? **(that is, to bring Christ down from above)**” (Romans 10:6)

d) Christ is the law!

1) *“It is not in heaven, that you should say, ‘Who will ascend into heaven for us and **bring it to us, that we may hear it and do it?’**” Deuteronomy 30:12 NKJV*

(b) Second Verse



1. "or, " **'Who will descend into the abyss?'** " (that is, **to bring Christ up from the dead**).“ Romans 10:7 NKJV
2. And again Moses writes...
  - a) "Who will go over the sea for us and bring it [the law] to us, **that we may hear it and do it?**" (Deuteronomy 30:13) Paul writes, "Who will descend into the abyss? (**that is, to bring Christ up from the dead**).“ (Romans 10:7)
  - b) Christ is the law!
    - 1) *"Nor is it beyond the sea, that you should say, 'Who will go over the sea for us **and bring it to us, that we may hear it and do it?**'"* Deuteronomy 30:13 NKJV
- (c) Third Verse
  1. **"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 preach**):" Romans 10:8 NKJV
  2. And finally Moses writes...
    - a) "But the word [the law] is very near you, in your mouth and in your heart, **that you may do it.**" (Deuteronomy 30:14) Paul writes, "The word is near you, in your mouth and in your heart (**that is,**

**the word of faith which we preach).**" (Romans 10:8)

b) This may be the biggest TRUTH BOMB of them all! That you may do it; **that is the word of faith which we preach.** And what Paul is preaching about this comes next in Romans 10:9 (below).

1) *"But the word is very near you, in your mouth and in your heart, **that you may do it.**"*

Deuteronomy 30:14 NKJV

c) Christ is the law and with Him, with a circumcised heart, it is not too difficult to do it, again, completely consistent with the New Testament.

a) *"For this is the love of God, **that we keep His commandments. And His commandments are not burdensome.** For whatever is born of God overcomes the world. And this is the victory that has overcome the world—**our faith.**"* 1 John 5:3-4 NKJV

b) In Christ, the righteousness of the law and the righteousness of faith are the same, because it is only by faith that you can obey God's law.

E. **Bonus: Line-by-line Comparison (Romans 10 and Deuteronomy 30)**

(1) **The Righteousness of Faith** (Look at the numerical cross references between Romans 10:6-8 and Deuteronomy 30:11-14, which is where Moses writes about the righteousness of faith!)

- (a) **[Deuteronomy 30:11-14] [1] “For this commandment which I command you today is not too mysterious for you, nor is it far off. [2] It [the law] is not in heaven, that you should say, [3] ‘Who will ascend into heaven for us [4] and bring it [the law] to us, that we may hear it and do it?’ [5] Nor is it [the law] beyond the sea, that you should say, ‘Who will go over the sea for us [6] and bring it to us, that we may hear it and do it?’ [7] But the word [the law] is very near you, in your mouth and in your heart, [8] that you may do it.**
- (b) **[Romans 10:6-8] [1] “But [And] the righteousness of faith speaks in this way, [2] “Do not say in your heart, [3] ‘Who will ascend into heaven?’ ” [4] (that is, to bring Christ down from above) or, “ [5] ‘Who will descend into the abyss?’ ” [6] (that is, to bring Christ up from the dead). But what does it say? [7] “The word is near you, in your mouth and in your heart” [8] (that is, the word of faith which we preach):”**

1. And this sets the stage for the final truth bomb of this passage!
  - a) In Christ, the righteousness of the law and the righteousness of faith are equivalent.
  - b) In other words, with Christ, to obey God's commands is not too difficult.
  - c) Let's call it radical grace-empowered faith-based obedience.
  - d) And THAT is what Paul was preaching when he taught...

WHAT DID YOU CONFESS?

### 3. True Confessions

#### A. "To do it" is the word of faith Paul was preaching!

##### (1) The Sinner's Prayer

(a) What follows immediately is what has come to be known in Christianity as "The Sinner's Prayer."

1. "that if you **confess with your mouth** the Lord Jesus and **believe in your heart** that God has raised Him from the dead, **you will be saved**. For **with the heart one believes** unto righteousness, and **with the mouth confession is made** unto salvation." Romans 10:9-10 NKJV

2. This is the most often referenced model prayer used by every pastor and evangelist world-wide to lead people to Christ.
  - a) Don't you think it's important that we now recognize in what context Paul was preaching?
    - 1) Without Christ, obedience to the law is impossible. And with Him... it is unnecessary? Of course not!
    - 2) It is necessary, but now it is not too difficult!
    - 3) That is the word Paul is preaching.
  - b) You simply cannot begin reading Romans 10 at the Sinner's Prayer and understand correctly; you must go back and extract the full context.
    - 1) When you accept Christ, obedience to God's laws is no longer too difficult!
    - 2) You confess with your mouth and believe in your heart, and you will be saved.
    - 3) With the new circumcised heart one believes, and with the mouth one confesses.
  - c) What did you confess and believe when you got born-again?

1) Without Christ it is impossible to obey Yahweh's commandments and live; but with Him it is not too difficult.

**2) If you believe Moses you will believe Y'shua, because He is about whom Moses was writing.**

(2) What is the word of faith Paul is preaching?

(a) You are confessing that obeying the law is not too difficult when you confess with your mouth and believe in your circumcised heart that Y'shua is Lord.

1. The argument that Yahweh's Commands are too difficult and, as a Christian, you cannot possibly keep them all, has been dismantled by Moses, Paul and Y'shua Himself.
2. Israel was ignorant of God's righteousness because they were too busy establishing their own version of righteousness.
3. True righteousness is found only when Christ is your goal.
4. When Paul quoted Leviticus 18:5 in Romans 10:5, he was clearly teaching that the Law brings life!
5. Finally, Paul does a masterful job teaching that the beauty of a circumcised heart yields a desire to obey God's commandments as he brilliantly weaves

together the words of Romans 10:6-8 with Deuteronomy 30 11-14.

6. Paul ultimately makes the quintessential argument that your confession of faith, as a born-again Christian, includes the declaration that “Yahweh’s Laws are in my heart to do them!”

(3) Paul then completes his carpet bombing of your theology by returning to Isaiah and then referring to Joel.

(a) From Isaiah

1. “For the Scripture says, “**Whoever believes on Him will not be put to shame.**”” Romans 10:11 NKJV
2. Previously Paul emphasized, from Isaiah, the connection between Christ, as the chief cornerstone of our faith, and the stumbling stone. (See [Pavlov’s Humans](#))

a) Christ is a trip hazard to those who wish to remain dependent on their own legalistic religious behaviors for their ‘righteous’ designation.

- 1) “*Therefore thus says the Lord God: “Behold, I lay in Zion a stone for a foundation, A tried stone, a **precious cornerstone**, a sure foundation; **Whoever believes will not act hastily.**”* Isaiah 28:16 NKJV

b) Here again, he emphasizes those of faith; it is for them that there is no condemnation, no shame! (Just as he proved with Abraham's testimony earlier in Romans.)

1) *"What then shall we say that Abraham our father has found according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "**Abraham believed God, and it was accounted to him for righteousness** {From Gen. 15:6}." "*Romans 4:1-3 NKJV (See: [Belief is an Act of Faith](#))

(4) The final touch places the punctuation on this ongoing controversy.

(a) Bloodline does not determine your heavenly inheritance.

1. "For there is no **distinction between Jew and Greek**, for the same **Lord over all** is rich to all **who call upon Him**. For "**whoever calls on the name of the Lord shall be saved.**" " Romans 10:12-13 NKJV

2. Faith determines inheritance, no matter what blood is flowing in your veins.



a) This was introduced earlier in this study and now we see Paul's emphasis, tracing his thoughts way back to Deuteronomy: *"I make this covenant and this oath, **not with you** [Israel/Jews] **alone**, but with him who stands here with us today before the LORD our God, **as well as with him** [Greeks/Gentiles] **who is not here with us today**"*

Deuteronomy 29:14-15

b) Call on His name in faith, Y'shua, Yahweh saves, and you will be redeemed.

c) Paul has returned one more time to the prophets when this time he quotes Joel, *"whoever calls on the name of the Lord shall be saved."*

d) This the very same passage Peter referred to when the Holy Spirit invaded man's heart at Pentecost.

1) *"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of*

*smoke. The sun shall be turned into darkness,  
And the moon into blood, Before the coming of  
the great and awesome day of the Lord. {32}  
**And it shall come to pass That whoever calls on  
the name of the Lord Shall be saved.** For in  
Mount Zion and in Jerusalem there shall be  
deliverance, As the Lord has said, Among the  
remnant whom the Lord calls.” Joel 2:28-32  
NKJV*

- e) Why is this an important emphasis to close this teaching?
  - 1) Because the only way to muster up the faith to believe is because God has circumcised your heart with His grace.
  - 2) This opens the door for the Holy Spirit to come in when you confess with your mouth and believe in your heart—Y’shua is Lord!
  - 3) Then and only then can you have radical grace-empowered faith-based obedience to God.

## **Summary: MISPLACED RIGHTEOUSNESS**

### **1. Paul’s Genetic Brethren**

#### **A. Legalistic Tendencies**

- (1) Paul knows so well because he was one of them.
  - (a) Paul reflects on his heartfelt desire that they all come to the same conclusion as he.
    1. Y'shua is the long awaited Messiah and the only path to true righteousness is by faith in Him.
      - a) Who are they?
        - 1) As explored in detail in the previous chapter, Paul did a masterful job showing the fate of two Israels.
        - 2) One earned its inheritance by bloodline, the other by faith.
        - 3) See [Let's Get Historical](#) & [Pavlov's Humans](#)
      - b) He begins this section of his teaching by addressing those of the physical bloodline, his genetic brethren.
        - 1) The Gentiles were not pursuing God or His righteous standards in any way, but by grace through faith they encountered the living God through Christ, and thus have been made righteous.
        - 2) Conversely, his genetic brothers, Israel, had erroneously pursued God's righteousness by a legalistic attempt to obey each of God's

commands in their own strength, and that always ends in disaster.

- 3) We learned that the two approaches might best be categorized as such: the righteousness of faith and works of the law respectively.

## (2) The Perfect Witness

### (a) Zeal without Knowledge

1. Paul knows what it is like to be fervent for God and to be wrong at the same time.

- a) He was just like them until he encountered Christ on the Road to Damascus (See Acts 9) and realized that all the knowledge in the world was getting him nowhere.

- 1) Paul was the leading Torah expert of his day and yet he was the chief blind man among them.

- 2) His belief, before Christ, was that he was in perfect standing with God because he was so good at understanding and applying biblical law. (See Philippians 3:3-9 below)

- a. He was most confident in the flesh...
- b. He was from the premium stock of Israel...
- c. He was Hebrew of the Hebrews...
- d. Concerning the law—he was a Pharisee...

- e. Concerning zeal—he was chief persecutor...
  - f. Concerning righteousness—according to his view of the the law... he was blameless!
- 3) That all ended when he was knocked off his feet and blasted into a new reality by God's light.
    - 1) This is why he is compelled to teach his fellow Israelites that they have it all wrong.
  - b) Tune in...
    - 1) What he is about to reveal to his genetic brothers is profound, for them it was beyond anything they could ever imagine.
    - 2) And for you, the Christian, what is about to be uncovered will be equally as life-altering, a revelation beyond anything you could imagine.

## **B. Righteousness Issues**

- (1) Righteousness vs. Righteousness (Israel vs. Israel)
  - (a) Paul begins with the contrast between what God sees as righteous and what natural Israel sees as righteous.
    1. He is bold in his indictment against how his brethren approach righteousness—he says they are ignorant!
      - a) We already learned from Paul that not all of Israel is Israel (Romans 9:6) Again refer to [Let's Get](#)

- [Historical](#). And now He accuses his natural brethren of being ignorant of God's righteousness.
- b) Just sit with that for a moment because it is more destabilizing for them than you might imagine.
  - c) This will shake Israel to the core.
  - d) They are being rebuked for their brand of righteousness, but let us not forget to what they are being compared—former pagans and how they are now considered righteous by God!
  - e) Israel's attempt at righteousness is unacceptable to God, but the brand of righteousness the former pagans are sporting is perfect?
  - f) Yes, their own righteousness was one dependent on their own abilities, and the pagans had encountered God by pure faith, which placed them into the category of those fully submitted to the righteousness of God.
  - g) If there is anyone with the pedigree and testimony worthy of bringing this rebuke to Israel it is Paul.
  - h) He was a Hebrew of the Hebrews; a quintessential Pharisee when it came to their perspective on the law; and he was more zealous than any of them, such that he arrested and persecuted Christians.

- 1) He did all that and thought himself righteous and blameless according to the standards of the law—In other words He was the leader of leaders when it came to the WRONG understanding of God's righteousness.
- i) But, he was converted and realized his previous understanding and application of the law was all rubbish, when compared with the righteousness that comes from faith in Christ.
  - 1) Paul's understanding of the true righteousness was no longer based on legalism, his own righteousness gained by a self-determined adherence to the law.
  - 2) Now it was that which is through faith in Christ, the righteousness which is from God by faith.
- j) This ties together perfectly with Paul's transition from the previous chapter...
  - 1) The pursuit of righteousness by adherence to a rigid step-by-step faithless process is **works of the law**—a brand of legalism. *"Therefore by the works of the law no flesh will be justified in His sight, for by the law is the knowledge of sin."* (Romans 3:20)

- 2) Legalism: anything, good, bad, or indifferent added to “by grace through faith you are saved.”
- 3) See [Vernacular](#) & [Wrongthink & Thoughtcrimes](#) to study works of law, legalism, and what it means to be under the law.
- 4) There is no other path to redemption than faith in Christ; *“and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;”*  
(Philippians 3:9)
- k) This ties together perfectly with how Paul earlier contrasted works of the law with the father of our faith!
  - 1) See [Belief is an Act of Faith](#) to study the faith of Abraham.
2. It is from that faith perspective that the first massive truth bomb in this section of scripture emerges.
  - a) “Christ is the end of the law for righteousness to everyone who believes.” (Romans 10:4)
  - b) And herein lies the propagation of two millennia of bad doctrine.
  - c) Read it again, “Christ is the end of the law...”



- d) You read it as such and have been taught as has all of Christianity for two thousand years that this means Christ terminated the law, did away with it by replacing it with Himself.
- e) Christians don't need the law; that is bondage and Christ has set us free.
  - 1) However, you must know the word or you will misapply its meaning!
- f) It is believable that "Christ ended the law" until you peak under the covers and learn that 'end' means goal, not termination. It's the same word Peter used when he said...
  - 1) Is salvation reached by terminating your faith, or is it the goal of your faith?
- g) "Christ is the goal of the law, not the end for the law."
  - 1) Y'shua made a course correction for all those who had incorrect perceptions and applications of the Law and the Prophets. He teaches that we are to stay the course until everything is complete! Look around; we are not finished yet!
  - 2) [Strong's 4137 pléroó] **Ratified:** Confirmed, Approved, Accepted, Upheld. Or in Y'shua's

words “Fulfilled”. It literally means “to make full, to complete”.

- h) “Christ is the goal of the law,” and that sets the stage for one of the greatest theological lessons in history.

### **C. Source Material**

(1) What better way to learn than to go directly to the source, the law and the words of Moses.

(a) If you don’t believe Moses, you won’t believe Christ!

(b) Christ preached the doctrine of Moses (from the Father).

The problem was not Moses, but their disobedience to (or ignorance of) what Moses taught.

1. **[Truth]** “Christ is the goal of the law, not the end of the law” and that sets the stage for one of the greatest theological lessons in history.

a) Let’s find out the truth of what Moses had to say about faith and the law! Faith establishes law!

## **Summary: THE WRITINGS OF MOSES**

### **2. Establish the Law**

#### **A. Leviticus**

(1) Paul says, “Pay attention to Moses.” And Y’shua agreed!

(a) "For if you believed Moses, you would believe Me; for he wrote about Me." John 5:46 NKJV

1. Let's prepare so this revelation goes smoothly.

a) It is Moses who will be referenced in the next four verses.

b) Here we learn that Moses introduced the righteousness which is of the law.

c) This will, in the readers' mind, equate to the rebuke over the wrong perspective on righteousness at the end of the last chapter.

(Romans 9:30-32)

1) *The Gentiles did not pursue righteousness, but have attained righteousness by faith.*

2) *Israel pursued righteousness by works of law, but have not attained righteousness.*

3) *Why? Because they did not seek it by faith!*

d) The mistake made by Israel was to pursue the law of righteousness (AKA: legalism, works of the law), which is the opposite of obedience by faith.

2. However, here Paul reveals Moses' **original intent** when he says, "The man who does those things shall live by them."

a) All of Christendom teaches this as a bad thing.

- b) If you want the law to be that by which your righteousness is measured, then you will have to live by that standard, and that is not a good thing.
- c) However, if you go to the source material in Leviticus, you find that Moses' words, about adherence to the law, are instead quite affirmative (read them carefully):
  - 1) If you live by God's commands and not by the standards of the pagan nations all around you, you "shall live by them."
  - 2) You will have life, and that is a good thing!
  - 3) The righteousness which is of the law is a good thing, if approached correctly.
  - 4) This naturally progresses to Paul's next reference to Moses, but this time in the Book of Deuteronomy.

## **B. The Deuteronomy On-ramp**

(1) Not with You Alone!

(a) We will begin a bit earlier in Deuteronomy to better understand the context of Moses' words.

1. The covenant is for you and all those who come after you who God will call His people; *Enter into this*

*covenant...that He may establish you today as a **people for Himself**...* (Deuteronomy 29:12-13)

- a) **Note:** the book of Deuteronomy contains the final words of Moses that he preached to the people of Israel just before his death, and just prior to them crossing into the promised land. It contains a second telling of all of God's commands.
- b) We know who was standing there that day. But, who was not standing there that day?
- c) That would be you! You are included with the people He called that day, with whom He made that covenant.
- d) You are a participant in that covenant and it was not erased in Y'shua, but instead ratified in Y'shua.

(2) Y'shua and Paul knew!

- (a) Y'shua was looking ahead into our future as He sat with His disciples at the Last Supper (on the day of [Preparation for the Passover](#)) in the Upper Room.

(3) Paul was looking back and knew that the covenant was not with Israel alone, but with all who are part of the lineage of those whom Yahweh would establish as a people for Himself.

(a) *Enter into this covenant...that He may establish you today as a people for Himself... Deuteronomy 29:12-13*

1. Do you see it?

- a) Y'shua was extending His work through His disciples to all who would come after.
- b) Paul was connecting these Greek converts to "their Hebrew fathers," who were those in the Exodus.
- c) He wants them to connect to their Hebrew roots!  
*"We all ate the same spiritual food and drank the same spiritual drink from the spiritual Rock, and that Rock was Christ."*
- d) Shortly we will see how this perfectly aligns with Paul's words a few verses later in Romans 10: ***"For there is no distinction between Jew and Greek..."***

(4) Let's set the stage by continuing with our on-ramp in Deuteronomy.

(a) You will rebel, be scattered, and God then will bring you back!

1. Step One!

- a) They have not yet crossed into the promised land, and Moses already knows from Yahweh...
  - 1) ...these people will rebel and disobey God's commands.

- 2) ...That day (the preaching of the book of Deuteronomy) was a reiteration of ALL of God's commands.
  - 3) ...God will drive them into captivity again.
  - 4) ...God will bring them back into freedom and they will eventually be super-prosperous!
- (b) What is going to change? (This is where it gets MOST relevant for us who were not there that day.)
1. The Circumcised Heart
    - a) Let's pause for a moment and recap.
    - b) Moses knows they will cross into the land, stray off the path, and Yahweh must bring them back.
    - c) He will circumcise their hearts and they will be empowered with a new perspective.
    - d) What will that circumcised heart yield?
  2. Paul's take on this from earlier in Romans:
    - a) See [Circumcision Reimagined](#)
    - b) **Bonus:** The circumcised heart is the one that is prepared to uncover the Mysteries of God as taught in the Parable of the Sower. (Matthew 13:1-9; 18-23)
    - c) The soil or ground in the parable is the Heart

- d) “Do not sow among thorns” (*a thorny heart inundated with the cares of the world*) was what Y’shua was referencing.
  - e) Instead, sow into a circumcised heart
  - f) The Fruit (according to Christ)!
  - g) This is what you must keep in mind when you read Moses’ words! *“For if you believed Moses, you would believe Me; **for he wrote about Me.**”* John 5:46
- (c) The Fruit (according to Moses)! If/Then
- 1. **If...** you turn and obey His commandments and His statutes which are written in this Book of the Law...
    - a) **Then...**Yahweh will rejoice and you will abound!
- (d) What exactly will that look like and how does it relate to Romans 10?
- 1. You will ultimately recognize and agree that with a circumcised heart God’s commands are not too difficult for you to obey!
- (5) This is consistent with Y’shua’s and Paul’s teaching throughout the New Testament.
- (a) His burden is light, so don’t get hung up believing that obedience (doing it) is too difficult!
  - (b) Obedience to what?



1. If you love Me, keep My commandments.
- (c) Why is obedience the hallmark of Christian living?
  1. Sin is lawlessness.
- (d) Is obedience even possible?
  1. Whoever abides in Him does not sin.
  2. We should no longer be slaves of sin.
- (e) Is Obedience too difficult?
  1. His commandments are not burdensome.

### **C. Back to Romans**

- (1) What Paul does here is extremely telling.
  - (a) He connects three consecutive verses from Deuteronomy 30 with these three verses in Romans 10.
    1. Paul makes the connection in a curious manner.
      - a) He refers directly to the first half of each verse in Deuteronomy and then, instead of a direct quote of the remaining half, he inserts his revelation about what it means relative to Christ.
      - b) The subject matter from Moses is the law and Paul reveals to the world that Christ is the equivalent of the law.
    2. When you open your eyes and see it, it shocks the senses, but why?

- a) Again, Y'shua Himself taught us as He rebuked the blindness of some of the religious leaders...
  - 1) And this is the perfect example of how Moses was writing about Christ.
  - 2) Let's call this revelation that Christ equates to the law our second truth bomb.
- 3. And yet, there is a more subtle truth bomb in this passage that lingers just below detection in the English translations.
  - a) It is right there staring you in the face, but you cannot see it.
  - b) You will only notice it if you have already acknowledged three things:
    - 1) Christ is the goal of the law, not the end of it.
    - 2) The previous reference about the righteousness of the law, "The man who does those things shall live by them," are also the words of Moses.
    - 3) When you trace the origin of Moses' words to Leviticus 18, you recognize that the righteousness which is of the law is good.
  - c) Only then...
    - 1) ...will you notice the very first word used in the translation of this passage (Romans 10:6).

- 2) ...will your curiosity be peaked.
  - 3) ...if you look under the surface at the Greek word from where it is translated, will you see it.
4. **[Object Lesson]** Read the following words slowly and carefully!
- a) *“I like your smile, **and** it shows how authentic you are.”* Do you feel those words?
  - b) Pause! Don't read beyond this sentence until you acknowledge what this feels like; *“I like your smile, **and** it shows how authentic you are.”*
  - c) Now read these next words slowly and carefully; *“I like your smile, **but** it shows how authentic you are.”* How does that feel?
  - d) There is only one different word; the conjunction **'but'** was substituted for the conjunction **'and'**. Yet, it changes the meaning entirely.
5. Now let's go back to the scriptures:
- a) “Moses writes about the righteousness which is of the law, {6} **but** the righteousness of faith speaks in this way...” (Romans 10:6)
  - b) **'But'** is a contrasting conjunction used to show that two contiguous themes are opposed to one another.

- c) **'And'** is a continuous conjunction used to show that two contiguous themes are in alignment with one another.
- d) The English language makes it easy to determine because they are different words, however in Greek they are the same word; the only thing that determines if you translate it as **'but'** or **'and'** is the context.
- e) If you translate this piece of scripture through a biased theology that promotes that Christ ended the law, as opposed to one that teaches Christ is the goal of the law, then you will use **'but'** in your translation.
- f) And that is what every English translator does; and that, with all due respect, is wrong!
- g) "Moses writes about the righteousness which is of the law, **and** the righteousness of faith speaks in this way..."
- h) How can we know for sure that **'and'** is the proper choice?

#### **D. Rewind Romans 10:6-8**

- (1) Let's go back and break down each of the three verses separately and then you can decide for yourself.

- (a) This first verse is where the culprit lives as you just witnessed...
  - 1. And at the same time is also our first hint that both the righteousness of the law and the righteousness of faith are good.
    - a) Some scholars believe even the words “*Do not say in your heart*” come from Deuteronomy 9, a passage that warns God’s people against believing He favors them because they have achieved some level of righteousness on their own.
    - b) Three times they are reminded that God’s favor is not about their own righteousness. And again, it is all about the heart!
  - 2. And what is even more revealing is how Paul matches Deuteronomy 30 and Romans 10, theme for theme.
    - a) Initially in Deuteronomy 30, Moses refers to all of God’s commandments, as that is precisely what Deuteronomy is, a second telling of God’s laws.
    - b) Moreover, the entire theme of this chapter is that with a circumcised heart you will return to the Lord and keep all of His commandments, and they will not be too difficult to obey.

- c) Then Moses writes, "Who will ascend into heaven for us **and bring it [the law] to us, that we may hear it and do it?"** (Deuteronomy 30:12) Paul writes, "Who will ascend into heaven? **(that is, to bring Christ down from above)**" (Romans 10:6)
- d) Christ is the law!

(b) Second Verse

1. And again Moses writes...

- a) "Who will go over the sea for us and bring it [the law] to us, **that we may hear it and do it?"** (Deuteronomy 30:13) Paul writes, "Who will descend into the abyss? **(that is, to bring Christ up from the dead).**" (Romans 10:7)
- b) Christ is the law!

(c) Third Verse

1. And finally Moses writes...

- a) "But the word [the law] is very near you, in your mouth and in your heart, **that you may do it.**" (Deuteronomy 30:14) Paul writes, "The word is near you, in your mouth and in your heart **(that is, the word of faith which we preach).**" (Romans 10:8)

- b) This may be the biggest TRUTH BOMB of them all! That you may do it; **that is the word of faith which we preach.** And what Paul is preaching about this comes next in Romans 10:9 (below).
- c) Christ is the law and with Him, with a circumcised heart, it is not too difficult to do it, again, completely consistent with the New Testament.
  - a) In Christ, the righteousness of the law and the righteousness of faith are the same, because it is only by faith that you can obey God's law.

**E. Bonus: Line-by-line Comparison (Romans 10 and Deuteronomy 30)**

**(1) The Righteousness of Faith** (Look at the numerical cross references between Romans 10:6-8 and Deuteronomy 30:11-14, which is where Moses writes about the righteousness of faith!)

- 1. And this sets the stage for the final truth bomb of this passage!
  - a) In Christ, the righteousness of the law and the righteousness of faith are equivalent.
  - b) In other words, with Christ, to obey God's commands is not too difficult.

- c) Let's call it radical grace-empowered faith-based obedience.
- d) And THAT is what Paul was preaching when he taught...

## Summary: WHAT DID YOU CONFESS?

### 3. True Confessions

#### A. "To do it" is the word of faith Paul was preaching!

##### (1) The Sinner's Prayer

(a) What follows immediately is what has come to be known in Christianity as "The Sinner's Prayer."

1. This is the most often referenced model prayer used by every pastor and evangelist world-wide to lead people to Christ.

a) Don't you think it's important that we now recognize in what context Paul was preaching?

1) Without Christ, obedience to the law is impossible. And with Him... it is unnecessary?  
Of course not!

2) It is necessary, but now it is not too difficult!

3) That is the word Paul is preaching.



b) You simply cannot begin reading Romans 10 at the Sinner's Prayer and understand correctly; you must go back and extract the full context.

1) When you accept Christ, obedience to God's laws is no longer too difficult!

2) You confess with your mouth and believe in your heart, and you will be saved.

3) With the new circumcised heart one believes, and with the mouth one confesses.

c) What did you confess and believe when you got born-again?

1) Without Christ it is impossible to obey Yahweh's commandments and live; but with Him it is not too difficult.

**2) If you believe Moses you will believe Y'shua, because He is about whom Moses was writing.**

(2) What is the word of faith Paul is preaching?

(a) You are confessing that obeying the law is not too difficult when you confess with your mouth and believe in your circumcised heart that Y'shua is Lord.

1. The argument that Yahweh's Commands are too difficult and, as a Christian, you cannot possibly keep

them all, has been dismantled by Moses, Paul and Y'shua Himself.

2. Israel was ignorant of God's righteousness because they were too busy establishing their own version of righteousness.
  3. True righteousness is found only when Christ is your goal.
  4. When Paul quoted Leviticus 18:5 in Romans 10:5, he was clearly teaching that the Law brings life!
  5. Finally, Paul does a masterful job teaching that the beauty of a circumcised heart yields a desire to obey God's commandments as he brilliantly weaves together the words of Romans 10:6-8 with Deuteronomy 30 11-14.
  6. Paul ultimately makes the quintessential argument that your confession of faith, as a born-again Christian, includes the declaration that "Yahweh's Laws are in my heart to do them!"
- (3) Paul then completes his carpet bombing of your theology by returning to Isaiah and then referring to Joel.
- (a) From Isaiah
1. Previously Paul emphasized, from Isaiah, the connection between Christ, as the chief cornerstone

of our faith, and the stumbling stone. (See [Pavlov's Humans](#))

- a) Christ is a trip hazard to those who wish to remain dependent on their own legalistic religious behaviors for their 'righteous' designation.
- b) Here again, he emphasizes those of faith; it is for them that there is no condemnation, no shame! (Just as he proved with Abraham's testimony earlier in Romans.)
  - 1) (See: [Belief is an Act of Faith](#))

(4) The final touch places the punctuation on this ongoing controversy.

(a) Bloodline does not determine your heavenly inheritance.

1. Faith determines inheritance, no matter what blood is flowing in your veins.

- a) This was introduced earlier in this study and now we see Paul's emphasis, tracing his thoughts way back to Deuteronomy: *"I make this covenant and this oath, **not with you** [Israel/Jews] **alone**, but with him who stands here with us today before the LORD our God, **as well as with him** [Greeks/Gentiles] **who is not here with us today**"*

- b) Call on His name in faith, Y'shua, Yahweh saves, and you will be redeemed.
- c) Paul has returned one more time to the prophets when this time he quotes Joel, *"whoever calls on the name of the Lord shall be saved."*
- d) This the very same passage Peter referred to when the Holy Spirit invaded man's heart at Pentecost.
- e) Why is this an important emphasis to close this teaching?
  - 1) Because the only way to muster up the faith to believe is because God has circumcised your heart with His grace.
  - 2) This opens the door for the Holy Spirit to come in when you confess with your mouth and believe in your heart—Y'shua is Lord!
  - 3) Then and only then can you have radical grace-empowered faith-based obedience to God.

## QUESTIONS & DISCUSSION

1. **What does Paul mean when he says that his fellow Israelites (genetic brethren) have a zeal for God, but not according to knowledge? (Romans 10:2)**

- A. Explain their wrong perspective on righteousness from Romans 10:3-4. (Use Romans 9:30-32; 3:20; & 4:1-3 to help.)
  - B. Why is Paul an expert on this topic? (See Philippians 3:3-9)
- 2. Explain what is meant by “Christ is the end of the law for everyone who believes.” (Romans 10:4).**
- A. How can I Peter 1:6-9 help you better understand what Paul means by the “end.”
- 3. Paul quotes Moses in Romans 10:5 (see Leviticus 18:1-5).**
- A. Prove from Moses’ words that Paul is speaking in the affirmative about God’s commands and that is the perspective we too should use when reading Romans 10:5.
- 4. Use the Deuteronomy on-ramp to understand Paul’s perspective when he writes Romans 10:6-8.**
- A. Read Deuteronomy 29:12-15 and 30:1-10 to help.
  - B. Explain Paul’s perspective on obedience to the law as per his understanding of Moses’ writings.
  - C. Explain the attributes of a circumcised heart and how it relates to Paul’s words in Romans 2:13-15, 25-29.
- 5. In the Greek language, the conjunction used for the English words ‘but’ and ‘and’ is the same Greek word. Only context determines which translation to use.**

- A. Remedy the controversy over translators' choice of conjunction in Romans 10:6: "But the righteousness of faith speaks in this way..."
- B. Use the following object lesson to prove that one small word can change the meaning of a sentence entirely.
  - 1) *"I like your smile, **and** it shows how authentic you are."*
  - 2) *"I like your smile, **but** it shows how authentic you are."*
- C. How would the use of the proper English word '**and**' instead of '**but**' change the meaning of Romans 10:6?

**6. Explain how Paul equates Christ to the Law in Romans 10:6-8**

- A. Why is it important to understand what Moses wrote for you to better understand Y'shua? (See John 5:45-47; 7:16-19; 8:31-32)
- B. Do a side-by-side comparison of Romans 10:6-8 with Deuteronomy 30:12-14. What does Paul substitute in Romans for the second half of each verse in Deuteronomy?
- C. How does Paul equate Y'shua to the law?

**7. Explain what it means that the word is near you in your heart and in your mouth from Romans 10:8.**

- A. How does it related to Deuteronomy 30:14
- B. How does Christ relate to the phrase "to do it"?

**8. Relate what Paul declares is the message he is preaching to the following:**

- A. Obeying God's commands according to Deuteronomy 30:14.
- B. The Sinners Prayer in Romans 10:9-11.
- C. What is the "word of faith" Paul is preaching?
- D. Why are so many Christians looking for loopholes instead of desiring to be radically obedient to God?