

Apples to Oranges or Oranges to Oranges

Romans 10:1-10

Salvation is Paul's framework surrounding Romans' 10 via believing **unto** righteousness... "For with the **heart man believeth unto righteousness**; and with the **mouth confession is made unto salvation.**" Rom 10:10

There's no doubt that Paul is making a contrast in Romans' 10 when reflecting back to Deuteronomy 30. A question I'm raising, within this text, is whether Paul is addressing '**salvation**' relating to both '**then**', as to '**now**'. In other words, is Paul actually talking about the means & method of '**salvation**' implemented for an OT saint under law when bringing Deuteronomy 30 into this Romans' 10 narrative?

It'll be shown that there is a '**obedience**' element associated with the imputation of righteousness under law. What correlation does this means/method of imputation of righteousness have to do with salvation (justification) under law? Is Paul comparing apples to oranges, or oranges to oranges? There are those who vehemently argue that '**works**' had absolutely nothing to do with salvation under law. If the comparison isn't to justification under the law, then Paul is comparing **apples** to **oranges**. If the assessment is to justification under law, then Paul is comparing **oranges** to **oranges**. The **theme** is either justification **under each** or **it isn't**?

Apples or Oranges

Righteousness Which is of Observance

Deut 6:25 And **it** shall be **our righteousness**, **if we observe to do all these commandments** before the LORD our God, as **he hath commanded us**.

Deut 30:12-16 **It is** not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? ¹³ Neither **is** it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? ¹⁴ But the **word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.** ¹⁵ See, I have set before thee this day life and good, and death and evil; ¹⁶ In that I command thee

Oranges

Righteousness which is of Faith

Rom 10:4 For **Christ is the end of the law for righteousness to every one that believeth.**

Rom 10:6-10 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*;) ⁷ Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) ⁸ But what saith it? **The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;** ⁹ That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou

this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

Lev 18:4-5 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. ⁵ Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Matt 5:19-20 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Justification Under Law
the **just** shall live by **his faith**

Hab 2:4 Behold, his soul *which* is lifted up is not upright in him: but the **just** shall live by **his** faith.

Ezek 18:8-9 **He** *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn **his** hand from iniquity, hath executed true judgment between man and man, ⁹ Hath walked in my statutes, and hath kept my judgments, to deal truly; **he is just, he** shall surely live, saith the Lord GOD.

shalt be saved. ¹⁰ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

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

Rom 10:1-3 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ² For I bear them record that they have a zeal of God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Justification Under Grace
justified by the **faith of Christ**

Gal 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Rom 3:19-22 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰ Therefore by the deeds of the

2Chron 6:23 Then hear thou from heaven, and do, and judge thy servants, by requiring the wicked, by recompensing his way upon his own head; and **by justifying the righteous**, by giving **him** according to **his righteousness**.

law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

²¹ But **now the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; ²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Justification 'by' faith or 'through' faith:

Many denominations and/or theologians & preachers deny that obedience under law had anything to do with one's justification. Reason being because of the inability in discerning between justification 'by' faith from justification 'through' faith.

Rom 3:29-30 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: ³⁰ Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Justification of the Circumcision

Romans 3:29-30

Is he the God of the **Jews** only?

Seeing *it is* one God
which shall justify the **circumcision**
by faith

Justification of the Uncircumcision

Romans 3:29-30

is he not also of the **Gentiles**? Yes, of the **Gentiles** also:

Seeing *it is* one God
which shall justify the **uncircumcision**
through faith.

Rom 3:26 To declare, *I say*, at **this time** his **righteousness**: that **he** might be **just**, and the **justifier of him which believeth in Jesus**.

Under the Old Testament, a just man was one who was righteous before the LORD. Imputed righteousness was based on faithful obedience.

While Paul is making a contrast between **then** & **now**, the theme is exactly the same; justification & the imputation of righteousness! Paul is comparing **oranges** with **oranges**. When referencing Habakkuk 2:4, **Paul simply drops the 'his'!**

Oranges

Gal 3:10-11 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that

Oranges

continueth not in all things which are written in the book of the law to do them.

Hab 2:4 Behold, his soul *which* is lifted up is not upright in him: but **the just shall live by his faith.**

...but the **just** shall live **by his faith.**

¹¹ But that no man is justified by the law in the sight of God, *it is evident: for*, The **just** shall live **by faith.**

The Root of Most Doctrinal Blunders... is a misconception of Old Testament justification in either denying such or heretically blending it with justification within this dispensation of the grace of God.

Rom 4:16-25 Therefore *it is* **of faith**, that *it might be* **by grace**; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, ¹⁷ (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. ¹⁸ Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. ¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: ²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹ And being fully persuaded that, what he had promised, he was able also to perform. ²² And **therefore it was imputed to him for righteousness.** ²³ Now it was not written for his sake alone, that it was imputed to him; ²⁴ But **for us also**, to **whom it shall be imputed**, if we believe on him that raised up Jesus our Lord from the dead; ²⁵ **Who was delivered for our offences, and was raised again for our justification.**