

Descending, Ascending Mediator

Romans 10:1-17

v1) Israel after the flesh (1 Cor. 10:18), national Israel, those people born only physically to Abraham, those circumcised outwardly only, they were not saved! Why?! Did God's word fail? No! He always accomplishes what He intends by His word! Not all are saved in that nation because not all (national) Israel are of (heavenly, spiritual) Israel. “**6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed**” (Rom 9:6-8). “**Now we, brethren, as Isaac was, are the children of promise**” (Gal. 4:28).

Paul prayed that his countrymen would be saved, which indicated that they were not. But Paul prayed thus, knowing that Christ would save ALL of His elect in Israel!

v2) Israel “had a zeal of God.” But zeal is neither the cause nor the evidence of salvation! What is? The sovereign will of God, Christ's blood and righteousness are the cause. Faith in Christ is the evidence that the Spirit of God has given that salvation to us, that Christ is in us.

It is not my attitude, but Christ's work that saves. And that faith that God gives holds Christ alone as its sole object. Hence, no amount of zeal, but God-given knowledge with that God-given persuasion that Christ is all, enabling me to lay hold, to cling to Him, to abide in Him by the glad embrace of trust for eternal salvation and all (Heb. 11:13; John 15; 1 John 2:24, 27, 28).

v3) The natural man refuses to believe. His pride will not let him lay aside his inbred belief that he can come to God and find acceptance with God, or that he can avert God's wrath and judgment by something found in him, something he does. It is a view of ignorance of God's holiness and ignorance of Christ. It is a stubborn, willful refusal to submit. We must be turned. We must repent. We must lay aside all of our own defense. We must be laid bare. We must have no plea but the one plea God gives sinners: Christ and Him crucified (Rom. 8:34).

Israel knew only of the righteousness of the law (Deut. 6:25; Lev. 18:5). The only righteousness they could imagine was the vain and empty righteousness of their own personal obedience to the law! They were ignorant of the righteousness that God required! They were ignorant of the righteousness that God ordained, that He provided, that He accepted, that He imputes to all who are in Christ by eternal election (1 Cor. 1:30; Rom. 5:9, 15-21; 2 Cor. 5:21). They were ignorant of that righteousness by which God justifies sinners! They knew nothing of Gospel righteousness.

v4) But!!! That righteousness revealed in the Gospel of God's grace (Rom. 3:21, 24-25; 4:25; 1 Cor. 1:30), is a righteousness of which my own personal obedience has no part. In fact, that righteousness excludes all that is my own, because in myself (Rom. 3:9-19), I am all unrighteousness, not good, without understanding, without faith and without life! Until God gives me all that Christ worked out for His people, until He gives me all blessings of justification and His Spirit and eternal life and sonship on account of Christ's righteousness, I will remain nothing but sin in the sight of God!

This righteousness of which all men are ignorant, by nature, is God's own righteousness. Not His essential righteousness as God, but the righteousness which is the fulfillment of His will and law! **"I have seen an end of all perfection: but thy commandment is exceeding broad"** (Psalm 119:96). It is God's righteousness because He ordained it. His nature and will required it in His law. And it is His because He provided and established it. He takes delight in it. The incarnate Son of God — God in flesh — worked it out by Himself alone and established it forever by His own blood and the obedience of His love and will to the will of God the Father (Rom. 5:9, 19; Heb. 10:4-14; Psalm 40:6-8; Php. 2:6-8). It is because God the Father gives us this righteousness that is Christ's own (Jer. 23:5-6), that we are given life and faith, even the Spirit of Christ to live in us (Gal. 2:20)!

Isaiah 50:5-7

The righteousness of God is the obedience of the Lord Jesus Christ, the Son of God, in His nature as Son of Man, in life and death — submitting in all things to His Father with glad delight that sprang from His heart (Ex. 21:2-6; Psalm 40:7-8; Luke 2:49; Matt. 3:15; 5:17-20; John 4:34; 5:36; 6:38; 10:17-18; 14:31; 17:4; 19:30). Christ set His face like a flint to do the will of God. He finished the work (John 19:28-30). **“5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. 7 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed”** (Isaiah 50:5-7).

Psalm 115; Ezek. 20; Hosea 14:1-4, 8

Throughout Israel’s history, they were repeatedly corrected, times without number, for trusting the works of men’s hands — the idols of their own making — that could not save! They were held in bondage to God’s law and were all the while guilty before God and were the servants of sin (John 8:34-36)! Only when by God’s grace, they faced insurmountable enemies and were cornered up and helpless, did the LORD teach them by that that they had no power, that they did not know what to do, that they must stand still and see the salvation of the LORD (2 Chr. 20:12, 17; Ex. 14:13)! They failed to remember that because

God saw the blood of that Passover lamb, He passed over them (Ex. 12:13)! And thus, the “righteousness which is of faith” has to do with the obedience and blood of Another, even Christ’s!

Isaiah 45:8

“Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it” (Isaiah 45:8). It is God’s creation, by His design, will and His work by Christ that it is called “the righteousness of God.”

Isaiah 46:16-17

“16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. 17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end” (Isaiah 46:16-17). All man creates is but an idol, “the works of men’s hands.” But what God creates is everlasting. His righteousness is everlasting (Dan. 9:24), and His salvation is everlasting.

Isaiah 45:21-25

“21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is no God else beside me; a just God and a Saviour; there is none*”

beside me. **22 Look unto me¹, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.** **23** I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. **24 Surely, shall *one* say, in the LORD have I righteousness and strength:** *even* to him shall *men* come; and all that are incensed against him shall be ashamed. **25 In the LORD shall all the seed of Israel be justified, and shall glory**” (Isaiah 45:21-25).

Isaiah 46:11-12

“**12 Hearken unto me, ye stouthearted, that *are* far from righteousness:** **13 I bring near my righteousness;** it shall not be far off, and my salvation shall not tarry: and **I will place salvation in Zion for Israel my glory**” (Isaiah 46:12-13). The Church (Israel, my glory) is given God’s righteousness by imputation because they are joined to Christ their covenant Head in eternal election (Eph. 1:3-4; Rom. 5:12-21; 1 Cor. 15:20-22). Natural man (characterized by their stout heart) are far from righteousness (Rom. 10:1-3)! But God brings near and gives His righteousness and salvation by that righteousness for all who are chosen in Christ (Rom. 9:6-8; Gal. 4:28; 1 Cor. 1:30; 2 Cor. 5:21).

¹ For what? For righteousness, salvation, for all!

Isaiah 51:5-8

The LORD is speaking... “**5 My righteousness** *is* near; my salvation is gone forth, and mine arms shall judge the people; the isles [~Gentiles] shall wait upon me, and **on mine arm shall they trust**. **6** Lift up your eyes to the heavens, and look upon the earth beneath: for **the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished**. **7** **Hearken unto me, ye that know righteousness, the people in whose heart *is* my law** [doctrine of Gospel, righteousness which is of faith — Deut. 30:11-14; Rom. 10:4-8]; **fear ye not the reproach of men, neither be ye afraid of their revilings** [all accusers who trust themselves and their own obedience shall be silenced, John 8:11; Rom. 8:34]. **8** **For the moth shall eat them up like a garment, and the worm shall eat them like wool** [in contrast!]: **but my righteousness shall be for ever, and my salvation from generation to generation**” (Isaiah 51:5-8). Hence, do not trust the idols of men’s righteousness in man’s religion, for you Christ and His righteousness is all that is declared as God’s righteousness, to which nothing can or need be added (Col. 2:10)!

Isaiah 54:15-17

“**15** Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. **16** Behold, **I have created the smith that bloweth the coals**

in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. **17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.**”

Zechariah 3:3-4

“**3 Now Joshua was clothed with filthy garments, and stood before the angel [Christ the Messenger of the covenant]. 4 And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.**”

Isaiah 61:10-11

“**10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.**” The righteousness of Christ is the object of our trust and the cause of our praise (2 Pet. 1:1)!

Psalm 71:16

“I will go in the strength of the Lord GOD: I will make mention of thy righteousness, *even of thine only*” (Psalm 71:16). There is no other righteousness that is God’s, for which God justifies sinners, in which sinners are clothed and made to appear before God in the presence of His glory, without fault, with exceeding joy (Luke 15:22-24).

Jeremiah 23:5-6

“5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and *this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.*”

Now, for our consideration, while we are in this room, I have flooded the room with prophecies of God’s righteousness together with the blessed Gospel revelation of God’s righteousness as it is ours in Christ, made known to us in the Gospel, and enjoy by us in peace and joy in believing Christ and His testimony (Rom. 15:13; John 3:13-15).

Romans 10:17 is talking about the ascending and descending of the Son of Man. Therefore, we are certain that the message of that scripture is the message Christ spoke to Nicodemus.

Romans 10 and Ephesians 4 expand on what Jesus said, bringing

clarity to His words by His apostles under the inspiration of scripture. The righteousness of God is the entire book of Romans and is the theme of the Gospel (2 Pet. 1:1; Rom. 1:16-17; 3:21; 5:9, 19, 21; 6:23; 8:34; 10:4; 14:17).

In Romans 10, there is contrast between several things that bring what is said there into focus:

- “The righteousness which is of the law” (v5) is contrasted with “the righteousness which is of faith.” The righteousness which is of the law is a man’s own by his personal obedience. But the righteousness which is of faith necessarily is not of a man’s doing, because faith is taking God at His word concerning the work of Christ (John 3:15-16, 33, 36; 5:24). Therefore, the righteousness which is of faith is seen by faith, brings to the believer the persuasion of it, and cause the believer to rest in it as His on the testimony of God, on the obedience and blood of Christ. Thus, “Being now justified by His blood” (Rom. 5:9). And, “By the obedience of One shall many be made righteous” (Rom. 5:19). Moreover, “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord” (Rom. 5:21). “Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God” (Rom. 3:24). God

justifies chosen sinners freely, without cause in them or works from them, but considering only Christ's works in shedding His blood in fulfillment of the eternal will and holy law of God (Heb. 10:4-14; 13:20), thus putting the law to an end, having fulfilled it, brought its purpose to consummation in His own obedience under its precepts and by enduring its curse against chosen sinners (Rom. 10:4; Heb. 9:12; Rom. 3:24). The "righteousness which is of faith" ascribes as all of its own righteousness, and comes to God by faith in Christ and His righteousness, and rests in Christ and His righteousness, and is given by God, worked out and established by Christ, and is that alone by which God justifies chosen sinners, it being the fulfillment of God's law, the release of all charges and curse against them (Rom. 3:24; 4:25; 5:9, 19; 1 Cor. 1:30; 2 Cor. 5:21; Jer. 23:5-6).

- In Romans 10:5-8, this righteousness is described by how it was worked out by our Mediator in opposition to what natural man thinks and says in his wicked, proud, stubborn (Rom. 10:3), vainly conceited and self-righteous heart!
- In Romans 10:5-8, it is not a mere man that is able to attain to righteousness before God. Moses ascended Sinai to bring to sinful men God's law of precept and penalty. The heart of sinful man can go no further in his imagination, but that a mere man could ascend to heaven in acceptance with God, and bring from God to men a law that would enable them to inherit eternal life (Matt. 19:16-26). But as the

shocked, rich, young ruler was told by Christ, the righteousness of the law is impossible for men, yet it is possible with God! Furthermore, it is only possible for God to persuade a sinner of the filth and barrenness of his own righteousness and of the purity and singular, unique righteousness of Christ in which God accepts sinners and gives to them eternal life!

- “Say not in thine heart”, says Moses. The law knows that men can think no further than their own righteousness. Don’t say this, don’t think it, it is false and damning! Don’t think of Moses ascending Sinai, or perhaps some other prophet, such as Elijah or Enoch who did not see death. Don’t think a mere man can mediate, can make intercession to God that He might accept sinners and bless sinners with everlasting life. Why? Because God is righteous in all His ways, and holy in all His works (Psalm 145:17)! God will not justify a sinner without that sinner being found in the righteousness of God! Don’t say or think this in your heart! God must ordain and provide and accept His own work for sinners by which He makes their acceptance and eternal life uncompromisingly consistent with His own righteous works and holy nature and ways!
- In contrast to Moses, a mere man, yes, chosen of God, yes, given to intercede and mediate between God and Israel, in contrast to him who ascended Sinai, Christ, no mere man, but the Son of God, CAME DOWN from HEAVEN to do all God required for righteousness (Rom. 10:4; Gal. 4:4-5).

And then, He answered in satisfaction all God demanded in judicial penalty (Gal. 3:13; John 3:14-15). This He did in His own death. His submission to the will of God in all of His life and in His humiliation and sin-bearing shame and substitutionary sufferings in satisfaction to God, established the glorious everlasting righteousness of God (Dan. 9:24; Isaiah 53:10-12)!

Isaiah 53:10-12

“**10** Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. **11** He shall see of the travail of his soul, and shall be satisfied: **by his knowledge² shall my righteous servant justify many; for he shall bear their iniquities**. **12** Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

- Do not say this: “Who shall ascend into heaven?” To say so amounts to bringing Christ down from above, because only the all-glorious incarnate Son of God, the chosen and anointed Christ of God, can come down from heaven to do

² The wisdom of the knowledge of the eternal will of God (John 5:17-29; Rev. 5) and the love and holiness and strength and faithfulness to perform it!

the will of God! Only the One Mediator between God and men, “the Son of Man which is in heaven” (John 3:13) could descend from His glory in humility and humiliation to accomplish and finish the eternal will of God (Heb. 10:4-12)! God did not want a sacrifice, except the one sacrifice Christ pledged to make of Himself to God for His people, and which He actually made for their eternal sanctification and perfection (Heb. 10:10, 14)!

- And do not say this, “Who shall descend into the deep?” Why? Because that is as much as asking in your heart to do what only Christ could do, as if you or a mere man could do it! And what is that which Christ alone could and did do?! He first descended as their Surety to Substitute Himself in their place under the law of God, by the will of God. Then, having established everlasting righteousness in His obedience to the precept and judicial penalty of God’s law, and when He obtained their eternal redemption from sin and the law of God (Heb. 9:12), because in this His work, He obtained the eternal salvation of His people to the glory of God (John 17:4-5)! Therefore, He ascended again to take His place on the right hand of God as their Forerunner, Captain and Mediator, and to make intercession for them to save them to the uttermost (Heb. 7:25; Rom. 5:9-10)! Having reconciled us by His death, He rose to save us by His life, even with an eternal salvation to the uttermost, nothing lacking, all recovered, nothing lost!

- Thus, in contrast to Moses ascending and descending Sinai to get the law by which a man by his own personal obedience could attain to righteousness before God, Christ, by Himself, the Son of God, first descended in incarnation, was made under the law, and fulfilled its precept and penalty for our everlasting righteousness by His offering of Himself in life and death to God under our sins for our everlasting righteousness and salvation!
- In contrast to the righteousness which is of the law, a righteousness that consists in a man's own personal obedience, Christ, the Son of God incarnate, chosen and anointed of God as our covenant Head, did all for us in fulfillment of God's everlasting covenant, and obtained all eternal blessings rewarded to Him for His Church — rewarded to Jesus Christ the Righteous (1 John 2:1-2)!
- In contrast to Israel after the flesh, which refused to submit to the righteousness of God, the Church of God is made up of those only who submit with gladness of heart to the righteousness of God by the obedience of faith (1 Pet. 1:22; Rom. 1:5; 16:26; 1 John 3:23; John 6:29).
- In contrast to the works of the flesh by personal obedience — dead works that cannot produce righteousness and that cannot obtain life — Faith sees the knowledge of salvation (Rom. 10:4) and believes in the heart (in contrast to saying in the heart, 'Who shall ascend into heaven...descend into the deep') that Christ is the end of the law for righteousness — the fulfillment and consummation and therefore the

termination of it for His people! Faith says in its heart that Jesus is the Lord, as He descended in humility and lived and died in humiliation in fulfillment of the will of God, and by this established everlasting righteousness in which His people are justified by God (Rom. 8:34)! Faith says this in the heart of a believer, not to get righteousness, not to establish righteousness, not as an exchange for it, as if faith were all that God required! No! Real obedience, real satisfaction to God for sins is required, and that only Christ could do and did (Rev. 5:9-13)! Therefore, faith gives thanks and praise to God for Christ, and worships God by Him!

- In contrast to legal righteousness, and life by what I do, by keeping the law myself, by suffering for my sins in my own person, neither of which I can do to satisfaction of fulfillment of God's law, which to think makes Christ and His death unnecessary and vain (Gal. 2:21)! But in contrast, faith — given by God — comes by hearing the message of God's word, of God's eternal will in Jesus Christ (Eph. 3:11), that He gives eternal life because He established that righteousness on which life is given (Gal. 3:21; Rom. 5:15-18, 21)!
- Only God's righteousness will not fade or fail the test of judgment for all eternity (Isaiah 51:6, 8)!
- Only in God's righteousness — the righteousness by Christ's blood and obedience — will justify all of God's elect (Isaiah 45:24-25; Rom. 8:33)!

- In the LORD have I righteousness and strength (Isaiah 45:24)!
- Christ's righteousness is complete, perfect and everlasting. It is as pure and holy as God, for it is God's own righteousness! All clothed in Christ's righteousness are as pure in God's eyes as Christ, for it is His righteousness (Rom. 10:4)!
- Jesus is the Son of Man who descended first to do, and ascended again because He did all the will of God.
- The words of Christ in John 3:13 describe the Son of Man in the eye of God, an eternal view. He who from everlasting was glorious, in humility, stooped to obey in humiliation and suffering and death. Because He fulfilled the will of God as our Mediator, He ascended again to give that salvation He obtained to all for whom He obtained it.
- It was substitutionary sin-bearing, wrath-bearing, curse-bearing (Num. 21:4-9; John 3:14-15)!
- All who look to Him who was crucified to fulfill and establish the only righteousness there is (Psalm 71:16) as all of their own righteousness, and come to God by Him alone, they have everlasting life, the reward of Christ's obedience for them.
- In their heart, they believe He is Lord and that He rose from the dead because He fulfilled all righteousness, and His resurrection is my eternal life (John 11:25-26)!

Ephesians 4:7-11

“7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive³, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things⁴.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and

³ The captors who held us captive were led captive by Christ. Satan, sin, our flesh, the world, all enemies of God’s people were subjected to Christ. He put them to silence. He turned their accusations and hatred to our justification and the outpouring of His eternal love (1 Pet. 1:20; Jer. 31:3; Rom. 5:6-10).

⁴ Christ ascended and was exalted according to ancient prophecy (Psalm 110:1-7; Dan. 7:13-14), His own words (Matt. 28:18-20; Luke 24:25-27, 44-47) and the words He gave to His apostles (John 17:2-5, 8; 1 Pet. 1:11; 3:22; Php. 2:6-11; Heb. 7:2). In His enthronement as Christ, the Son of God and Son of Man, He is given all things (Dan. 7:13-14; John 3:35; 13:3; 16:13-15; Heb. 1:1-2; Rev. 4:11-5:13). “**13** I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. **14** And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed” (Dan. 7:13-14). “**61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? **62** *What* and if ye shall see the Son of man ascend up where he was before? **63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life” (John 6:61-62; 13:1-5). See in Christ’s answer to those that were offended by Him, because He said He saves sovereignly (John 6:37-40, 44-45) and that they must believe Him whose broken body and shed blood was the life of His people (John 6:35-56)! He replied (John 6:62) that if they were offended at this, the Gospel of His saving, sovereign grace by His own blood and righteousness, how much more then would they be offended when He resumed His place on heaven’s throne, only not as Son of God only, but as the incarnate Son of Man, the one Mediator through whom and in whom alone God blesses sinners with life at His word! His authority and power is so great, that at His word preached — the Gospel of His substitution to save His people — sinners dead in sins live and are given eternal life, all by His word because of His obedience and death!

cunning craftiness, whereby they lie in wait to deceive; **15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love**” (Eph. 4:7-16).

- Christ gives salvation (Acts 5:31). He gives eternal life (John 17:2-3). Life and salvation are by His sovereign will of grace and by His command of grace and life (Matt. 11:27; John 5:21, 24-25; 6:63; 11:25-26). The gift of eternal life and our sonship are by Him (Eph. 1:5), by His resurrection (1 Pet. 1:3), by His life-giving word — the Gospel of our salvation (John 5:21, 24-25; 6:63; Eph. 1:13; Col. 1:3-6), by the operations of His Spirit (John 3:3-8; Col. 2:9-16), by Himself coming to us and living in us (Gal. 2:20; John 14:18-19). Life and salvation are the result of His resurrection (John 11:25-26) and exaltation, by His sovereign authority, by His rights and authority as Mediator-King on His exalted throne (Psalm 110:1-4; Heb. 7:2). **“The Father loveth the Son, and hath given all things into his hand”** (John 3:35). **“The Father had given all things into his hands”** (John 13:3). **“All things that the Father hath are mine”** (John 16:15). **“9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them”**

(John 17:9-10). “**Whom He hath appointed Heir of all things**” (Heb. 1:2). It is all on account of the will of the Father. It is all because Christ fulfilled the eternal covenant in His blood, fulfilled the eternal will of God His Father (Heb. 13:20; Matt. 26:28; Luke 22:20). Christ as Mediator is the One by whom we live (John 6:57; Gal. 2:20). He is the One by whom we believe (Heb. 12:2; Acts 3:36; 5:31; 26:18). He is the One by whom we are saved (Acts 4:12). And He is the One by whom God has given to us all blessings, spiritual, heavenly, eternal and even this present life and death and the world to come (John 14:6-9; 1 Cor. 3:21-23; Eph. 1:1-23; Col. 2:9-10; Heb. 11:8-13-18)!

- The success of the Gospel is certain. It is because all authority in heaven and earth is His. “**18** Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth.** **19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matt. 28:18-20). “**10** as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **11** So shall **my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing**

whereto I sent it” (Isaiah 55:10-11; 46:9-11). On account of which promissory command we pray to our Lord Jesus Christ, “**O LORD GOD...do as you have said**” (2 Sam. 7:25; Matt. 16:13-18; 6:9-13)!

- “**30** The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. **31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins**” (Acts 5:30-31).
- God our Father ordained our salvation by Christ before the foundation of the world (1 Pet. 1:20).
- Christ obtained our eternal salvation when He offered Himself, His own blood, in the holiest of all (Heb. 9:12; Lev. 16:21-22, 30).
- Christ, as Son of God and Son of Man — the one Mediator between God and men — gives that salvation to His elect, redeemed people when He sends His Spirit to birth us spiritually, not as the first, but again; when God creates us in Christ (Eph. 2:10), when He raises us from the dead (Eph. 2:4) by Christ’s will and authority (John 5:24), by that cleansing, that washing of regeneration (created us a new man, new in spirit, in heart), by the renewal of spiritual life and conscience by the Holy Spirit, which gift to us is eternal life with faith that is in Him (Acts 3:15-16; Eph. 2:8-9; Heb. 12:2 — Author and Finisher; 1 Pet. 1:21 — who by Him [Christ] do believe in God). Thus, Christ obtained and gives salvation to us. He does so by His

Spirit, because of His authority as Mediator (John 5:17-29, Son of God — vv. 17ff, the Son of Man — v27)

Psalm 68:18-20

“**18** Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*. **19** Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah. **20** *He that is* our God *is* the God of salvation; and unto GOD the Lord *belong* the issues from death” (Psalm 68:18-20)

Deuteronomy 30:11-14

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

- The inspired interpretation of these words is given to us in Romans 10:1-17 by Christ through His apostle, Paul.
- The explanation given by Paul is that Moses prophesied by the Spirit of God concerning the righteousness of Christ, which is called by Paul, “the righteousness which is of faith” (Rom. 10:6), because God-given faith looks to, relies

on and rests in Christ and His righteousness (2 Pet. 1:1; Rom. 3:25; 5:9, 19; Php. 3:3; Rom. 10:4; 1 Pet. 1:22).

- Moses described the righteousness which is of faith as that which is in opposition to the thought of man's heart. Men "say in their heart" (Rom. 10:6) only what they know by nature — a righteousness that consists in their own, personal obedience to the law.
- The natural heart of man cannot conceive, cannot understand (Rom. 10:3; 3:10-12), cannot believe in the righteousness of God, but persistently, in vain self-conceit, self-righteously stubbornly holds to his own obedience, and never considers that God Himself must provide and has provided what He requires of me! The natural heart of man will never consider, nor will he allow, that God must provide and find and accept the obedience and blood of Another, even of Christ, as my own righteousness before God!
- Thus, Paul first quotes Moses as saying what "the righteousness of the law" consists. It consists in this: "do and live!" But as Peter noted, neither the fathers under the law, nor their children throughout time, the Jews by nature, were able to bear that yoke (Acts 15:10)! Peter and all believers embrace the righteousness of God with the greatest glad embrace of trust and rejoicing, knowing God ordained it (Rom. 4:25; 1 Pet. 1:20). He has provided it (1 Cor. 1:30-31; Psalm 40:7-8; Heb. 10:5-14). He has accepted it (Ex. 12:13; Rom. 3:24-25; 4:25; 5:9, 19, 21;

6:23; 10:4). He has declared it as His own and all-sufficient (Isaiah 45:21-25; Rom. 3:21; Isaiah 53:1-12; Col. 2:9-10; 1 Cor. 15:3-4). And He has given it to us (Rom. 5:17) freely, by grace (Rom. 3:24), on the ground of our eternal union with Christ by divine election (Rom. 5:12-19; 2 Cor. 5:21; Eph. 1:3-6; 1 Pet. 1:2; 2 Pet. 1:1; Acts 15:18; Eph. 1:11; Matt. 25:34; Rev. 13:8; 17:8; 21:27).