

The Theoretical Versus the Attainable (vv. 5-11)

VERSE 5 For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness (Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ [τοῦ] νόμου ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς [*noun nom.m.s. Moses + pres.act.ind.3s grapho + d.a.w/noun acc.f.s. dikaiosune + d.a.acc.f.s. "which" + prep ek + noun gen.m.s. nomos + conj. hoti that + d.a.w/pres.act.part.nom.m.s. poieo do "does" + pro.accnt.p. autos "those things" + noun nom.m.s. anthropos + fut.mid.ind.3s zao live + prep en + pro.instr.nt.pl autos*]).

VERSE 6 But the righteousness based on faith speaks as follows (ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει, [*conj. de but + d.a.w/noun nom.f.s. dikaiosune + prep ek + noun gen.f.s. pistis + adv. houto in this way + pres.act.ind.3s. lego say*]): **"DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down)** [Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν Χριστὸν καταγαγεῖν [*neg me + aor.act.imper.2s. lego say + prep en + d.a.w/noun loc.f.s. kardia + pro.gen.s. su + interro.pro. tis who? + fut.dep.ind.3s. anabaino ascend + prep eis + d.a.w/noun acc.m.s. ouranos heaven + pro. houtos that is + pres.act.ind.3s. eimi + noun acc.m.s. Christ + aor.act.infin. katago bring down*]),

VERSE 7 or **'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)** (ἡ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν [*conj. e or + interro.pro.nom.m.s. tis who? + fut.dep.ind.3s. katabaino descend + prep eis + d.a.w/noun acc.f.s. abussos abyss + pro.nom.nt.s. houtos that + pres.act.ind.3s. eimi + noun acc.m.s. Christ + prep ek + noun abl.m.p. nekros dead + aor.act.infin. anago bring up*])."

VERSE 8 But what does it say (ἀλλὰ τί λέγει; [*conj. alla but + interrog.pro. tis what? + pres.act.ind.3s. lego*])?

"THE WORD IS NEAR YOU, in your mouth and in your heart" -- that is, the word of faith which we are preaching (Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν [*adv. engus near + pro.gen.m.s. su + d.a.w/noun nom.nt.s. hrema word + pres.act.ind.3s. eimi + prep. en + noun loc.nt.s. stoma mouth + pro.gen.m.s. su + conj. kai + prep en + d.a.w/noun loc.f.s. kardia + pro.gen.s. su + pro.nom.nt.s. houtos which + pres.act.ind.3s. eimi + d.a.w/noun nom.nt.s. hrema word + d.a.w/noun gen.f.s. pistis faith + pro.acc.nt.s. hos which + pres.act.ind.1p. kerusso proclaim*]),

ANALYSIS: VERSES 5-8

1. Paul continues to bring additional documentation with regards to the attainment of +R apart from works.
2. He begins by referencing Moses' statement in Lev. 18:5 ("So you shall live by My statutes and My judgments, by which a man may live if he does them; I am the LORD.").
3. Moses words to Israel had to do with alignment with the Law with its commandments with special emphasis on temporal blessings.
4. Paul applies this to the ultimate blessing which is justification by faith.
5. In time the Jews ignored the faith approach to salvation and focused on the commandments (e.g. works).
6. It is of interest to note that the salvation adjustment involves a commandment (believe).
7. Paul is not advocating salvation via the law.
8. He is stating that there is a righteousness based on the Law.
9. Of course no one can attain to +R via the law due to the weakness of the flesh (OSN).
10. Theoretically, if a person could live a sin-free life that person could earn salvation (+R factor).
11. Only the Son of God maintained a sin-free life ("He [God the Father] made Him [Christ] who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him." 2 Cor. 5:21).
12. If +R by works was attainable, then salvation would have been via good deeds (cf. Gal. 3:21b).
13. Paul utilizes Lev. 18:5 to show that +R by works exists in theory, but is rendered null and void due to man's inability to achieve perfection.
14. The Jewish believer living under the Law was rewarded with life and Ph 2 blessings.
15. To those who are unsaved the Law pointed them to the Savior (Gal. 3:24).
16. Next, Paul alludes to Deut. 30:12-14 (v. 6) to demonstrate that the faith factor in attaining +R does not require an extreme effort or quest.
17. Moses spoke these words to Israel as a part of his final words just before his death.

18. He told them that they had everything they needed to prosper spiritually and materially as the chosen race.
19. They had the key to achieving the approbation of God, and they did not need to look elsewhere.
20. In other words, the answers to blessings were at their fingertips, so to speak.
21. Everything they needed to make the three adjustments to God was contained in the Mosaic Covenant provided they did not neglect it, or distort it.
22. No one needed to go to heaven to get undisclosed information.
23. Applied to CA believers no one needs to go to heaven and bring Christ back to earth to gain so-called hidden information.
24. The necessary information we have is contained in the canon of Scripture.
25. It is not necessary to have the humanity of Jesus Christ visibly present in order to gain eternal salvation and the blessings associated therewith.
26. In Deut. 30 Moses in reference to the great commandment—the one that says we are to love God with all our heart, mind, and soul—is not concealed in the 3rd heaven.
27. For the Israelite living under the Law this commandment required making the three adjustments to God.
28. So there is no need to bring the physical humanity of Jesus to earth in order to make the adjustments to God.
29. The salvation adjustment, as is the Rebound adjustment, is as easy as it gets in terms of accessibility and human input.
30. In verse 7 Paul changes what we find in Deut. 30:13 about crossing the sea, to going down into the underworld (abyss).
31. Moses mentions crossing the sea to arrive at some distant and remote location to gain the answers to life is an exercise in futility.
32. Christ went into the underworld briefly at his death, and again on the day of His resurrection to make a victorious proclamation to the spirits incarcerated in prison and to transfer all the souls of believers to the 3rd heaven (1Pet. 3:19; Eph. 4:8).
33. So it would be a total waste of time to look for answers in a place that is inaccessible.
34. In the underworld there is only the doomed, and they have no answers regarding the most critical issue of life—the means to eternal salvation.
35. No impossible journey or even arduous task is required to access what is required for deliverance from eternal condemnation (as in various tales like the quest for the Holy Grail—the cup used by Christ at the Last Supper, etc.).
36. The seeker is not mocked by offering impossible immortality (this is what salvation via Law would be).
37. V. 8, quoted in part from Deuteronomy affirms that the “word” is near you and in your heart” via the designated communicator (Moses).
38. Applied to the situation at hand it is “the word of faith which we are proclaiming.”
39. God brings the word of God to those who are seekers through witnesses.
40. What is this word/utterance Paul speaks of?
41. It is “the word of faith” or the Gospel message.
42. Deut. 30:14 is applied to the apostles who began the process of evangelization in the 1st century AD.
43. “In your mouth” is what believers articulate about salvation when they are properly informed.

44. "In your heart" is what is in the soul/mind of those who gain access to the ultimate question(s) of life.