

So Close, Yet So Far Away!
How Israel Missed Salvation in Christ.
Romans 10:1-3

Romans 10:1–4 (NKJV)

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

Introduction:

One of the chief means the devil uses to blind people to the gospel is religion.

Religion with all its ceremonies and rituals and false god's where men are told to conform to some outward standard of righteousness deceives heart into believing it is right with God.

Some estimate that there are as many as 4200 different religions in the world and that 85 % of the world's population participate in some form of it.

Much of the world is in darkness believing all the while that they are in the light.

The self-righteousness that is part of all of these religions is exceptionally powerful in blinding the mind and heart.

“There is nothing more irreligious than self-absorbed religion.”

— **J.I. Packer, Knowing God**

But what is equally tragic is the how the devil blinds people within the context of the protestant faiths.

He blinds by tempting men to lower the Biblical view of God and elevating the view of Man. If we can the God of evangelicalism to look more like man and get man to look more like god, we have destroyed the effectiveness and the clarity of the gospel.

As a result large portions of the the population of men were evangelicalism is prominent now think God is just a loving god that tolerates and winks at sin.

The populace is largely ignorant of the character of God and at the same time wrongly elevates man.

The devil has blinded large populations of men and women and children to the real gospel and the need of the real gospel.

They are inherently self righteous and their God is a man.

Psalm 50:21 (NKJV)

²¹ You thought that I was altogether like you;

Isaiah 40:18–25 (NKJV)

¹⁸ To whom then will you liken God?

Or what likeness will you compare to Him?

¹⁹ The workman molds an image,

The goldsmith overspreads it with gold,

And the silversmith casts silver chains.

²⁰

He seeks for himself a skillful workman

To prepare a carved image *that* will not totter.

²¹ Have you not known?

Have you not heard?

Has it not been told you from the beginning?

Have you not understood from the foundations of the earth?

- ²² *It is* He who sits above the circle of the earth,
And its inhabitants *are* like grasshoppers,
Who stretches out the heavens like a curtain,
And spreads them out like a tent to dwell in.
- ²³ He brings the princes to nothing;
He makes the judges of the earth useless.....
- ²⁵ “To whom then will you liken Me,
Or *to whom* shall I be equal?” says the Holy One.

“What comes into our minds when we think about God is the most important thing about us.”

— A.W. Tozer

Lesson

I. Israel’s Lost Condition

Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.

(Paul does not mention them specifically; he says “them”, but the context makes it clear to whom he is referring; NIV reads *the Israelites*, but this is not in the

Greek). Morris, L. (1988). [The Epistle to the Romans](#) (p. 377). W.B. Eerdmans; Inter-Varsity Press.

This is not the first time we have seen Paul express his longing for the salvation of Israel.

Romans 9:1–4 (NKJV)

I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh, ⁴ who are Israelites, to whom *pertain* the adoption, the glory, the covenants, the giving of the law, the service *of God*, and the promises;

desire

εὐδοκία, ας, ἡ ① state or condition of being kindly disposed, *good will* of ② state or condition of being favored, *favor, good pleasure* ③ desire, usually directed toward someth. that causes satisfaction or favor, *wish, desire*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., pp. 404–405). University of Chicago Press.

Goodspeed seems to have the sense of it with “my heart is full of good will toward them” (cf. its use in Phil. 1:15; 2

Thess. 1:11

Morris, L. (1988). [The Epistle to the Romans](#) (p. 378). W.B. Eerdmans; Inter-Varsity Press.

Ephesians 1:5 (NKJV)

⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the **good pleasure** of His will,

Philippians 1:15 (NKJV)

¹⁵ Some indeed preach Christ even from envy and strife, and some also from **goodwill**:

prayer — — **δέησις**, urgent request to meet a need, exclusively addressed to God, *prayer*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., p. 213). University of Chicago Press.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν.

Romans 10:1 (NASB95)

1 Brethren, my heart's desire and my prayer to God for them is for their salvation.

Paul not only prayed for them, but he put legs on his prayers and gave himself to the means of the prayers being answered.

1 Corinthians 9:20 (NKJV)

²⁰ and to the Jews I became as a Jew, that I might win Jews; to those *who are* under the law, as under the law, that I might win those *who are* under the law;

1 Corinthians 9:22 (NKJV)

²²..... I have become all things to all *men*, that I might by all means save some.

Acts 17:1–3 (NKJV)

17 Now when ... they came to Thessalonica, where there was a synagogue of the Jews. ² Then Paul, ***as his custom was***, went in to them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and demonstrating that the Christ had to suffer and rise again from the dead, and *saying*, “This Jesus whom I preach to you is the Christ.”

He was deeply concerned for his people. He was moved with passion and compassion on a people that knew so much and had so much yet

rejected the fulfillment of the Old Testament Prophets, who was Christ.

It is noteworthy that, immediately after the discussion of the rejection of Christ by the Jews, Paul prays so earnestly for the Jews “that they may be saved” (εἰς σωτηριαν [*eis sōtērian*]), literally “unto salvation.” Clearly Paul did not feel that the case was hopeless for them in spite of their conduct

Robertson, A. T. (1933). [*Word Pictures in the New Testament*](#) (Ro 10:1). Broadman Press.

[Jesus had the same passion](#)

Luke 13:34 (NKJV)

³⁴ “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen *gathers* her brood under *her* wings, but you were not willing!

What intensified this with Paul, I’m sure, was the ever pressing reality of Hell for the Jew who rejected the Messiah. And the fact the severity of punishment was that much worse for those who had so much given to them as fare as revelation.

Hebrews 2:1–4 (NKJV)

Therefore we must give the more earnest heed to the things we have heard, lest we drift away. ² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*, ⁴ God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?

Hebrews 3:12–13 (NKJV)

¹² Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; ¹³ but exhort one another daily, while it is called “*Today*,” lest any of you be hardened through the deceitfulness of sin.

Hebrews 3:16–4:2 (NKJV)

¹⁶ For who, having heard, rebelled? Indeed, *was it* not all who came out of Egypt, *led* by Moses? ¹⁷ Now

with whom was He angry forty years? *Was it* not with those who sinned, whose corpses fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who did not obey? ¹⁹ So we see that they could not enter in because of unbelief.

4 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard *it*.

Hebrews 6:1–6 (NKJV)

6 Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, ² of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. ³ And this we will do if God permits.

⁴ For *it is* impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, ⁵ and have tasted the good word of God and the powers of the age to come, ⁶ if they fall away, to renew them again

to repentance, since they crucify again for themselves the Son of God, and put *Him* to an open shame.

Hebrews 10:26–31 (NKJV)

received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. ²⁸ Anyone who has rejected Moses' law dies without mercy on *the testimony of two or three witnesses*. ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? ³⁰ For we know Him who said, "*Vengeance is Mine, I will repay,*" says the Lord. And again, "*The Lord will judge His people.*" ³¹ It is a fearful thing to fall into the hands of the living God.

This was expressed in its fullest measure when Israel concluded the exact opposite about Christ than what was true.

Matthew 12:22–24 (NKJV)

²² Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

²³ And all the multitudes were amazed and said, “Could this be the Son of David?”

²⁴ Now when the Pharisees heard *it* they said, “This *fellow* does not cast out demons except by Beelzebub, the ruler of the demons.”

No apostle better understood or more fully declared God’s sovereignty than did Paul. Yet he knew with certainty that, perfectly consistent with God’s sovereign power and grace, Israel’s salvation was not impossible. The apostle did not try to reconcile rationally the seeming incongruity between God’s sovereign election and man’s willing faith.

The elective decree of God is absolute and certain, but it is a secret choice that He alone knows. It is not our responsibility to try to determine whom God has chosen but to proclaim the saving gospel to every person who will hear it, praying with Paul’s earnestness that they will all receive Christ and be saved. Our responsibility is to diligently preach, teach, testify, and intercede, fully believing with Paul that “God our Savior ... desires all men to be saved” (1 Tim. 2:3–4) and with Peter that “the Lord is not slow about His promise, as some count slowness,

but is patient toward you, not wishing for any to perish but for all to come to repentance” (2 Pet. 3:9). We should be able to say with Paul, “I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory” (2 Tim. 2:10).

Believers are to pray for and witness to all unbelievers, knowing that God will faithfully save those who believe in His Son. God’s redemptive program is not one-dimensional. To isolate God’s sovereign choice from the believer’s personal faith is to foolishly and presumptuously separate what God has inextricably united. A theology that does not reflect genuine, heartfelt compassion for the lost and a deep desire for their salvation is a theology that is unbiblical.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 58). Moody Press.

I. Israel’s Lost Condition

II. Israel’s Zealous Affection

² For I bear them witness that they have a **zeal** for God, but not according to knowledge.

zeal. :Original Word: ζήλος, ου, ὁ

Part of Speech: Noun, Masculine; Noun, Neuter

Transliteration: zelos

Phonetic Spelling: (dzay'-los)

2205 zēlos (an onomatopoeic term that mimics the sound of water bubbling over from heat and perhaps derived from 2204 /zéō, "to boil") – properly, burning emotion (inner feeling boiling over, "boiling from heat," J. Thayer); (figuratively) something very fervent ("red-hot") as with Spirit-fueled zeal to serve the Lord. This root (zē-) is used both negatively ("jealousy") and positively ("zeal") depending on the context.

[The root (zē-, "zeal") literally means "hot enough to boil." It is metaphorically used of "burning anger, love, zeal" (A-S) – i.e. to burn (in spirit). It can refer to "boiling anger, love, zeal, for what is good or bad" (J. Thayer).]

² For I bear them witness that they have a **zeal** for God, but not according to **knowledge**.

ἔχουσιν ,
 they have
V-PIA-3P

Not, that they had, past tense, but rather they have currently and continue to have.

“No nation had given itself to God with such devoted and courageous zeal as Israel” (Barrett Morris, L. (1988). [The Epistle to the Romans](#) (p. 378). W.B. Eerdmans; Inter-Varsity Press.

Paul remembers his zeal

Galatians 1:14 (NKJV)

¹⁴ And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

Philippians 3:6 (NKJV)

⁶ concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

John 16:2 (NKJV)

2 They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service.

Enthusiasm is good, but enthusiasm run riot can lead to disastrous results. Calvin reminds us that “It is better, as Augustine says, to limp in the right way than to run with all our might out of the way.”

Morris, L. (1988). [*The Epistle to the Romans*](#) (p. 379). W.B. Eerdmans; Inter-Varsity Press.

I have seen this kind of zeal a number of times in my ministry. Men and women who are clearly saved and have a love for Christ but not according to truth. They will and can believe that they are representing God and His Word and believe they are fully serving Him, when, in fact, they are miss led and following error.

2 For I bear them witness that they have a **zeal** for God, but not according to knowledge.

epignósis: Original Word: **ἘΠΙΓΝΩΣΙΣ**, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: epignósis

Phonetic Spelling: (ep-ig'-no-sis)

particular object); perception, discernment, recognition, intuition.

Cognate: 1922 epígnōsis (from 1909 /epí, "on, fitting" which intensifies 1108 /gnṓsis, "knowledge gained through first-hand relationship") – properly, "contact-knowledge" that is appropriate ("apt, fitting") to first-hand, experiential knowing. This is defined by the individual context. See 1921 (epignōskō)

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Enthusiasm is good, but enthusiasm run riot can lead to disastrous results. Calvin reminds us that “It is better, as Augustine says, to limp in the right way than to run with all our might out of the way.”

Morris, L. (1988). [The Epistle to the Romans](#) (p. 379). W.B. Eerdmans; Inter-Varsity Press.

No group of people in history has been more concerned about religious truth than the Jews (see Rom. 2:17–20). From ancient times, centuries before the time of Christ, Jewish children, especially boys, were meticulously instructed in the Old Testament. But they were also carefully instructed in Jewish tradition, which often wrongly interpreted and even contradicted the Old Testament. Those traditions taught by the rabbis, along with their commentaries on Scripture, were considered by most Jews to be essential for comprehending God's truth.

Leading rabbis, who often were scribes, were thought to be the possessors and the purveyors of religious truth, and consequently they had great power and influence over the Jewish people. Paul relates that he had studied at the feet of the famed rabbi Gamaliel (Acts 22:3). Young boys who aspired to be teachers themselves would travel great distances to study under noted rabbis, the most renowned of which were usually found in Jerusalem. That holy city of the Jews had become a citadel of learning, and its rabbis and scribes were honored and venerated. Those teachers were held in such esteem that their interpretations of Scripture and their religious instructions were seldom questioned, regardless of how much their ideas may have contradicted the clear message of God's own Word.

Because those teachers were thought to have esoteric powers of spiritual discernment that most Jews did not possess, their word became virtual law.

A simple story in the Talmud illustrates the extreme admiration most Jews had for the scribes. The Day of Atonement was the most sacred day of the Jewish year, when the high priest went alone into the Holy of Holies and sprinkled blood on the mercy seat as atonement for his own sins and those of all the people. It is told that, on the eve of one Day of Atonement, the high priest was going to his home, followed by a large and admiring crowd. But when two beloved scribes passed by, the crowd left the high priest and followed the scribes.

The scribes were given the prestigious titles of *rabbi*, which means teacher, and even of *master* and *father* (cf. Matt. 23:1–12). So great was their influence that some historians believe that it was a group of zealous scribes that incited the Jewish riots against Rome in a.d. 66, a rebellion that led to the destruction of Jerusalem and its temple four years later.

The scribes always sat in the places of highest honor at banquets and religious feasts. In the synagogue they would sit with their backs to the cupboards that contained the scrolls of the Torah, the sacred law of Moses, indicating their unique

position as its sole interpreters. Even the tombs of famous rabbis were venerated with a superstitious awe, and their memories were embellished with fictitious legends about their wisdom and works.

Because the Old Testament was written in Hebrew whereas most Jews of New Testament times spoke only Aramaic, the scribes had an additional advantage in their interpretation of Scripture. Part of their responsibility was translating the Scriptures into Aramaic, making the people almost completely reliant on those leaders for any knowledge of God's Word.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 54–55). Moody Press.

They had a lot of zeal and a lot of knowledge but often their knowledge was misinterpretation and ignorance of the true meaning.

Matthew 22:29 (NKJV)

²⁹ Jesus answered and said to them, “You are mistaken, not knowing the Scriptures nor the power of God.

Acts 3:13–17 (NKJV)

¹³ The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you

delivered up and denied in the presence of Pilate, when he was determined to let *Him* go. ¹⁴ But you denied the Holy One and the Just, and asked for a murderer to be granted to you, ¹⁵ and killed the Prince of life, whom God raised from the dead, of which we are witnesses. ¹⁶ And His name, through faith in His name, has made this man strong, whom you see and know. Yes, the faith which *comes* through Him has given him this perfect soundness in the presence of you all.

¹⁷ “Yet now, brethren, I know that you did *it* in ignorance, as *did* also your rulers.

Countless other passages in both testaments speak of Israel’s spiritual ignorance and its terrible consequences.

Through Isaiah the Lord declared, “Therefore My people go into exile for their lack of knowledge; and their honorable men are famished, and their multitude is parched with thirst” (Isa. 5:13),

and through Hosea, “My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children” (Hos. 4:6).

Throughout their history, the Jews thought they knew God's truth.

But Isaiah declared to his people, "Listen, O heavens, and hear, O earth; for the Lord speaks, 'Sons I have reared and brought up, but they have revolted against Me. An ox knows its owner, and a donkey its master's manger, but Israel does not know, My people do not understand.' Alas, sinful nation, people weighed down with iniquity, offspring of evildoers, sons who act corruptly! They have abandoned the Lord, they have despised the Holy One of Israel, they have turned away from Him" (Isa. 1:2–4). And through the psalmist He declared, "For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways" (Ps. 95:10).

Centuries later, Jesus said to unbelieving descendants of those Jews, "[You invalidate] the word of God by your tradition which you have handed down; and you do many things such as that" (Mark 7:13). On another occasion, He said, "These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men" (Matt. 15:8–9 NIV) Their leaders had so modified and explained away God's revelation that the resulting religious traditions frequently nullified His truth. Consequently,

Israel has walked a path of pain and turmoil, sorrow, and suffering—dispossessed, hated, and maligned. Because they believe they already know God and are favored by Him, such suffering and persecution have always been hard for Jews to understand.

Sanford C. Mills, himself a Hebrew Christian, has commented, “Israel wants to be the captain of her own soul, the master of her own ship. But Israel lost both her rudder and her compass, and now, with her vessel of state careening about in a maelstrom of sin, what is to save her from being drawn into the vortex of hell?”

Yet this is the condition of Israel today, even as it was in Paul’s day” (A Hebrew Christian Looks at Romans [Grand Rapids: Dunham, 1968], p. 333).

Paul confessed to Timothy his own rejection and spiritual ignorance before coming to salvation: “I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service; even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief” (1 Tim. 1:12–13). Paul makes clear that his own spiritual ignorance, like that of all other Jews, was due to unbelief. In other words, ignorance of God does not bring rejection of Him, but rather rejection of God brings spiritual ignorance of Him. MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 56–57). Moody Press.

I. Israel's Lost Condition

II. Israel's Zealous Affection

III. Israel's Tragic Omission

³ For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.

3 For they being ignorant of God's righteousness,

This is an amazing statement. Paul does not say they are ignorant of the God's Love or that they are ignorant of gospel Gospel or who Jesus is. He doesn't say they are ignorant the 4 spiritual laws or the Romans Road of evangelism.

He says they are ignorant of the character of God.

ἀγνοέω — — ① to be uninformed about, not to know, be ignorant (of)

② to pay little or no attention to, not to recognize, disregard, ignore.

③ to fail to understand, w. implication of lack of capacity or ability, *not to understand*.

④ to be unaware about one's wrongdoing, *lapse/do wrong/sin unintentional*

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). In [A Greek-English lexicon of the New Testament and other early Christian literature](#) (3rd ed., pp. 12–13). University of Chicago Press.

not to perceive or recognize

Liddell, H. G., Scott, R., Jones, H. S., & McKenzie, R. (1996). In [A Greek-English lexicon](#) (p. 12). Clarendon Press.

The most important over arching all effecting attribute of God, they missed. The only attribute of God stated 3 times in a row. Isa 6 Holy Holy Holy.

The one repeated to Israel over and over again
Leviticus 19:2 (NKJV)

² “Speak to all the congregation of the children of Israel, and say to them: ‘You shall be holy, for I the Lord your God *am* holy.
Leviticus 20:3 (NKJV)

³ I will set My face against that man, and will cut him off from his people, because he has given *some* of his descendants to Molech, to defile My sanctuary and profane My holy name.

This is a Huge problem.... If you don't get the righteousness of God right, then you won't see your need right either.

If your view of God is lower than what the Bible says he is, then your view of your own sin will not be as severe.

If you think God is not that Holy then just maybe he will let you slip by.

This is what Israel had done, by not knowing the true nature of God's righteousness, they inadvertently lowered the standard, thereby allowing themselves to think they could attain to that standard of righteousness.

Paul makes clear that Israel's most serious ignorance was about **God's righteousness**, the central nature of His personhood. In light of having received the full revelation of the Old Testament, it is shocking to think that the Jews would underestimate God's holiness and righteous perfection. But they had brought God's holiness and purity down to their own sinful level, and their basic spiritual and moral flaw was in thinking that God was less holy and more tolerant of sin than He had clearly revealed Himself to be.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, pp. 60–61). Moody Press.

Consequently, they felt no need for a Messiah to save them from sin but rather a Messiah to deliver them from their earthly oppressors, namely Rome. That heinous misjudgment and ignorance about God's righteousness and their own unrighteousness was the basis for their whole system of legalistic self-righteousness. Through their rabbinical traditions they had brought the infinitely holy standards of God, which no man can achieve by his own efforts, down to a manmade level which they could achieve without divine grace.

MacArthur, J. F., Jr. (1991). [Romans](#) (Vol. 2, p. 61). Moody Press.

The godly Presbyterian preacher, Robert Murray McCheyne, was passing out tracts one day and handed one to a well-dressed lady. She gave him a haughty look and said, "Sir, you must not know who I am!"

In his kind way, McCheyne replied, "Madam, there is coming a day of judgment, and on that day it will not make any difference who you are!"

Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 1, p. 547). Victor Books.

This is so true. It does not matter who we are or what we have done, it only matters who God is. God is absolute righteousness. And if we believe that we can be good enough to get to God or be pleasing to him or not to offend His holiness, then we do not know who God is.

This is our culture and our modern mindset in the church. We have so lowered the view of God and so elevated the view of man that we miss God altogether.

We end up corrupting the gospel, which is the message of how a man can be saved from this Righteous God.

This is in fact what the gospel is all about.

How a Righteous God is able to fully pardon an evil sinner and make him righteous so he can go to heaven, without God compromising His Righteousness.

Romans 1:16–17 (NKJV)

¹⁶ For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.

¹⁷ For in it the righteousness of God is revealed from

faith to faith; as it is written, “*The just shall live by faith.*”

Romans 3:19–26 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those 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 law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

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

Because they are ignorant of God's character, they rejected the only way to come to God.

Romans 9:31–32 (NKJV)

³¹ but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. ³² 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.

Philippians 3:7–9 (NKJV)

⁷ But what things were gain to me, these I have counted loss for Christ. ⁸ 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 ⁹ 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;

