

Righteousness that Delivers

The Book of Proverbs

By Ken Wimer

sermonaudio.com

Bible Text: Proverbs 11
Preached On: Sunday, November 11, 2018

Shreveport Grace Church
2970 Baird Road
Shreveport, LA 71118

Website: www.shrevegrace.org
Online Sermons: www.sermonaudio.com/shreveportgracech

Let's take our Bibles and look together in Proverbs 11 as we make our way through this Book of Wisdom, Wisdom being Christ, and in every portion and every verse that's our prayer, that the Spirit of God teach us of Christ and today this study is entitled "The Righteousness that Delivers." In reality if it is righteousness and God looks upon any sinner as being declared righteous in the LORD Jesus Christ, then it is a righteousness that delivers because it's a righteousness approved of God. So here's a lesson on true righteousness because God declares it in His Word.

Proverbs 11, beginning with verse 1,

1 A false balance is abomination to the LORD: but a just weight is his delight. 2 When pride cometh, then cometh shame: but with the lowly is wisdom. 3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. 4 Riches profit not in the day of wrath: but [here it is] righteousness delivereth from death.

That's what we need. We need a righteousness that answers to God's righteousness because in so doing, we're delivered from death as opposed to all others that follow the perverseness of their ways and their works and in the end, it is nothing but destruction. We're looking at the difference between God's righteousness and man's way of righteousness.

Verse 5 it says,

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. 6 The righteousness of the upright [here's the second time it's stated] shall deliver them: but transgressors shall be taken in their own naughtiness. 7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. [Then by way of contrast] 8 The righteous is delivered out of trouble [third time it's mentioned there] The righteous is delivered out of trouble and the wicked cometh in his stead. 9 An hypocrite with his mouth destroyeth his

neighbour: but through knowledge [here's the fourth time it's mentioned]
shall the just [that's the same word there, the righteous one] be delivered.

Let's have a word of prayer.

Precious Father, as we take up Your Word again in this hour, we're mindful of how we need Your Spirit to be our Teacher to open our eyes, that as we read we might behold Your glory and Your Son, the LORD Jesus Christ. So as we contemplate Your Word, may our hearts see Christ, the Word, and that that Seed of Christ be sown in these sinful hearts of ours that being regenerated by Your Spirit, that You would cause to bring forth Fruit unto Christ and His glory and honor that He would be All. Help us by Your Grace not to look anywhere else but to Him alone as that righteousness that He came and earned and You approved, and on completion of His work, those for whom He died stand complete, as we sang, complete in Thee, no work of mine. It's what His blood has purchased, His blood has bought, pardon. Oh, to have eyes to see Christ alone and so even as we spend this time in worship, that our thoughts and our minds might be on Him alone, not any other distractions that may even now be in our hearts that would steal away the Seed but for Your Grace, Your mercy alone. So we wait upon You as needy sinners, just like little birds in a nest with our mouths open waiting for the mother to come and feed them, unable to feed themselves, such is our case and we're mindful to give You all the praise, honor and glory in our Dear Savior's name; Jesus. Amen.

Now as I read down through here, obviously, we're prayerful, you've seen the contrast here between what God declares is righteous and how men perceive themselves in their fallen depraved nature and state, and it begins here in verse 1 with a Truth that the Spirit of God must teach us, and that is; that none will be delivered who do not answer to the absolute righteousness of God. Let me repeat that because we live in a day where people go about talking about God is love, and their view of God is like a grandfather just rocking on the front porch, he's been around a while and the kids are misbehaving but, oh well, in the end he loves them and everybody's gonna be okay. That's how most people perceive God. They preach up a general love of God without ever pondering or stopping to think how it is that God, to be just and justified, how is it that God can remain just and righteous in all that He is and yet still deliver sinners. That's the question that was asked back in Job 9, one of the oldest books of Scripture. It's not a new question, and I'll tell you, if the LORD by His Spirit ever begins a work in your heart, that is going to be the primary question that your heart is going to desire to have answered, and I will tell you, when you, by God's Spirit, are brought to see just how holy and just He is, the next question that you're going to ask yourself is, "Well, how on earth could He ever save a sinner like me, then? How could He ever love a sinner such as I am?"

But we see here just how strict God's justice is and His righteousness and why we need a righteousness that delivers because in verse 1 it says, "A false balance is abomination to the LORD." You know what a false balance is, back in the day when they used to weigh things. I know in Africa that the farmers would, they'd harvest their coffee and they'd put it in sacks and put it by the road and the government trucks would come along and they'd bring these scales, they'd drop it off the truck and they would put the sacks of coffee on

these scales and they would measure and then the government would give the farmer a certain amount of money for the weight of that coffee and then off they'd go. Well, come to find out, because the farmers found out that the government scales were being tricked, they weren't being set properly, they were set in favor of the government so that they wouldn't have to pay, it would weight actually the poundage of the coffee less, and so their goal, the government, was to pay the farmer less because the weight was less. Well, guess what the farmers did, they started filling their sacks with rocks to counterbalance what they were giving to the government.

So in both cases you have a false balance, you had a false weight, each one serving their own interest, and that's really why a person would use a false balance. Back in the day, the coinage used to be real silver and real gold, that's why when someone would get a piece of gold, they would bite on it to make sure it was true gold and not mixed with any kind of alloy or anything. Nowadays they print money without any backup on it, but the reality here is this is what we are by nature. We don't know what it is to deal with the Holy God and there are many people today in their places of worship that assume that God is like they are and so they're, in essence, presenting a false balance before the LORD pretending to have a righteousness that answers to His holiness and yet all God sees in that is a false balance.

Notice what it says, it "is abomination to the LORD." You don't want to get God mad. He's a consuming fire, is the way the Scriptures deal with it, and I'll tell you, that's the reality even as I stand here preaching for you. God's balance is perfect. God's balance will seek out and find out anything that is false. Such is God's righteousness and holiness. So the question is; in Light of that, who can stand? And this is why over in Matthew 5:20, if you look there with me, Matthew 5:20, these are Scriptures we've read before because here are the Pharisees who thought themselves to be righteous before God, and here they are in front of Righteousness Himself. Think of the LORD Jesus Christ as being that just balance. He is that measure of righteousness and holiness by which God will either save or condemn sinners. He thanked the Father that the Father had given Him authority over all flesh to give eternal life unto as many as the Father had given Him and He said also that the Father judges no man. We're talking about a right balance. The Father judges no man but has given all judgment in the hands of His Son.

So here are these self-righteous Pharisees with Righteousness Himself before them, thinking themselves to be right with God, because that's what righteousness means, righteousness, but look what He said here in verse 20 of Matthew 5. He didn't mince any words. This is the just balance. He said, "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 [God]." I'll tell you, the scribes and the Pharisees were the legalists of the day. They were the purists. They saw themselves as the upholders of the law of God and they were zealous for that righteousness, believing that they had to provide this before God in order for acceptance, and that's how they taught others. And yet Christ in saying here, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees," He's not saying you've got to do better than that, He's saying there's got to be

another righteousness other than what the Pharisees and the scribes are pursuing, otherwise, in no case will you enter the Kingdom of Heaven.

Well, what is that Righteousness, then? Well, the Scriptures declare it to be the LORD Jesus Christ Himself, and when we come back here to Proverbs 11, re-read these verses thinking of and seeing Christ as that Righteousness, Christ as that Standard. It's not me providing this as opposed to all others. You take all of men's righteousness together and what did Isaiah the prophet say by the Spirit of God there in Isaiah 64:6? He said all of our righteousnesses are nothing more than filthy rags. Actually, when you go back and look at that in the original, it means menstrual rags. That's how all of our righteousnesses, it doesn't even say our sinfulnesses, any act of righteousness that man thinks to present before God is nothing more than a false balance in that, and you've heard people say it, "Well, I hope when I get to Heaven, that my good deeds are gonna outweigh my bad." Well, guess what? There are no good deeds. If that's the balance on which you think God is going to now receive you, then you've got a false balance.

When it says here in verse 1 of Proverbs 11, this is where, by God's Grace, we need to have Him give us a view of Christ because that's what all of Scripture's about, when it says, "a just weight is his delight," when you hear that word "delight," what does it bring to mind? It brings to mind what the Father said of His Son while He was here on this earth, "This is My Beloved Son in Whom I am well-pleased. Hear Him."

So where are we to find this just weight? It's not digging around our closet, finding the best coat that you can and put on and somehow present yourself before God because verse 2 tells us it's just the opposite. You see, Christ is that Just Weight. Christ is that One Who answered every law and justice of God, every jot and tittle, not just in word and deed but thought, so that when He lay down His life as that Just Weight, that Perfect Lamb without spot and without blemish, there was nothing but righteousness then to impute to the account of those for whom He paid the debt.

That's why it was all settled there at the cross. People today run around acting like it hadn't been settled and they're thinking that it's based on my believing or my doing or a combination of both; that somehow I'm gonna answer to God's righteousness. There's no greater fool than that and that's where verse 2 tells us that, "When pride cometh," what pride? That's when man stands up against it and says, "I don't care what God says, I'm still going to endeavor to come to Him through my works and my will and my way." Well, that's foolish. Pride comes before a fall.

It says, "When pride cometh, then cometh," what? "Shame." This is the answer to those that even in Christ's day when He said to them, "Many shall say to Me in that day, 'Lord, Lord, have we not done many,' " what they call, "righteous works in thy name? Prophetised in thy name?" We're not even talking about just general everyday preachers, these are ones who came in the name of Christ. Think about how worldwide the number of preachers that use the name of Christ actually to promote their own wares and they do it without the authority of Christ. It would be like someone writing a book and then taking some other famous author and putting their name to it and say they approved this

book without that person ever approving it. That would be a crime to do so, but there are many criminals out there preaching in the name of Christ, telling people that they've been sent by Christ and they haven't, that they're preaching His Word and they don't, and their end is shame. That's why Christ said, "Many shall say to me in that day, 'Lord, Lord.'" These are people that have had the assurance of their salvation, they're just as sure of Heaven as their own name, and yet what will Christ say to them? "Depart from Me, you workers of iniquity, I never knew you."

That's the shame, "then cometh shame." This is like that uninvited guest that walked into the wedding party that the king had prepared in honor of his son there in Matthew, and as the custom was, the invited guests, the ones that were summoned, they had a wedding garment already prepared by the father that was given to them. This is the way the custom was, so when you came, there wasn't, it might be somebody didn't have very many good clothes, it didn't matter, when they got there, they put on that wedding garment and everybody there that the father had invited in honor of the son, looked the same. That's a picture of the Righteousness of God imputed and put to the account of sinners.

They say today some schools have uniforms for the children and people go back and forth but one of the arguments is to why they have uniforms is because you've got some from poor neighborhoods that may not be able to look as well-dressed perhaps as some of these over here. So to avoid all that looking down their noses, everybody wears the same thing and it's required for entrance into that school. This is the beauty of the Gospel of God in Jesus Christ, that any that are His, that have been summoned, they have that garment which is the righteousness that Christ earned and established to God's satisfaction.

Remember the story there in Matthew about the one man that entered in that didn't have the wedding garment on, that's pretty obvious, isn't it, because I'm sure he dressed up just like Cain brought the best works, fruits of his hands, but it wasn't the garment that was required that was given in honor of the son. And what do we read about that one? He was cast out into utter darkness. Christ was there denouncing those of His day that thought themselves someone, dressed up in their own garb, and yet in the end it was shame. You see, the pride, pride of the heart would keep any one of us from submitting to or bowing to the righteousness of God, but I'll tell you, there is no other righteousness that He will accept and approve than what He already has and that is in His Son.

Look at the contrast, "with the lowly is Wisdom." You see pride versus lowly. In pride, we think that some part of this salvation we've contributed. That's pride. Lowliness is saying, "I've got nothing, that unless God receives me based upon that righteousness of His Son, the LORD Jesus Christ, that He earned and established, then I've got nothing."

And that's Wisdom. Do you see that? "But with the lowly is Wisdom." With the lowly, again where you see Wisdom it means his Christ. There's an evidence that the Spirit of Christ is in a sinner when they're brought low and they own that apart from this righteousness or as verse 1 says, the just weight, how am I gonna have a just weight

before a Holy God? Well, it's gonna be in the LORD Jesus Christ alone, and in that is the Father's Delight, "a Just Weight is His Delight." I love the tense there of the verb, it is always. There's never a time when Christ will not be that satisfaction to the Father, as that Just Weight before Him.

So none will be delivered who don't answer to this Righteousness of God but, secondly, all who, in pride, don't bow to God and His righteousness will only know shame. Now if you go over to Acts 17, this is the One Standard by which God will either save or condemn sinners. The standard is the Righteousness of God that the LORD Jesus Christ came, earned, established and God approved and imputed there at the cross. That's the Only Standard.

People tend to think that when they stand before God one day, that somehow, they're gonna have an opportunity to speak. I'll tell you, in a court of law attorneys generally don't want their party or their person they're defending to speak because as the mouth opens, so comes the evidence. So they always try to find witnesses and testimonies of people that make the client look good. That's what they're trying to do, look good.

But I'll tell you, there's nothing that God ever judges by appearance and that's what we see here in Acts 17 as Paul was preaching there on Mars Hill and described the difference between the One True God and all of these other gods that they had by devotion, their gods being worshiped with men's hands but Him declaring in verse 25, the God of Righteousness is not worshiped with men's hands.

It says there in verse 25, "as though he needed any thing." You see, people today still come and think, "God needs what I'm bringing." No, everything to God's satisfaction that He needed by way of satisfaction was in His Son, the LORD Jesus Christ, and that's why it says here in verse 30, "And the times of this ignorance God winked at," when it says winked at, it doesn't mean He looked the other way, but it's a way of speaking in which before Christ came and actually fulfilled this law and righteousness and lay down His life, God was forbearing with those that lived before Christ came and died. It was in His forbearance that He dealt with those that He had chosen in His Grace and Mercy from eternity. "But now," when it says "now," that's a time word and it means since the cross, now that Christ has come and fulfilled all righteousness and established it, He earned and established it and God has put it to the account of those for whom He paid the debt, "now [He] commandeth all men every where to repent." When it says "all men," it means whatever tribe, nation and tongue, all men ethnically wherever they might be found, the command is to repent. Repent has to do with Faith in the LORD Jesus Christ. Paul described it there in Acts 20, repentance toward God, even Faith toward the LORD Jesus Christ.

So the command, it's not an invitation. I don't know where these are for whom Christ paid the debt but as I go forth and declare Him just like I'm doing right now, preaching Him as God's righteousness and satisfaction, the way we find out those for who He is that Righteousness is that the Spirit of God grants them repentance. This isn't some invitation whereby, "Alright, Christ did what He could but now it's up to you now." The command

of the Gospel to all men everywhere, wherever they might be found in the world even now, is to repent.

Now don't think of repentance as penitence. A lot of people when they see that, they think, "Alright, I gotta get down on my knees and I gotta start thinking about everything I've ever done wrong and, LORD, please forgive me, and I know from here forth I promise to do better." That's how most people consider repentance. That's not what this is. Repentance means a change of heart whereby at one time I thought that what I had was somewhat before God and now that change of heart, I see by God's Grace that it's not in me but it's in Christ and that work that He accomplished. Repentance toward God. Seeing God as that holy and just God Who cannot forgive the guilty, He cannot cut them loose. Their guilt has to be answered. How is it answered? In the love of the LORD Jesus Christ and His death.

So verse 31 tells us. So you wonder what the judgment is like, it's not gonna be God opening up all these books and bringing you forward and saying, "Okay now, I want you to answer for all these works." I'll tell you this, when you read the book of Revelation, if your name is one of those books because there are books of works, the end is condemnation. The fact that your name is there means that you've got no standing. Only those whose names have been written in the Lamb's Book of Life, the Lamb slain, it took Him shedding His blood, for those whose names God put there from eternity. That's what Revelation 13:8 is about, their names were put there from eternity but it took Christ coming and laying down His life, the Lamb slain from the foundation of the world. He was slain in type and picture and prophesy and promise in the Old Testament sacrifices but in the fullness of the time, God sent forth His Son, made of a woman, made under the law, to redeem. That tells you right there that there were none redeemed until Christ redeemed them.

Everything before that was forbearance described here, "And the times of this ignorance God winked at; but now," verse 31, "he hath appointed a day, in the which he will judge the world," how? "In righteousness." So here we see that any who, in pride, don't bow to God and His righteousness, that is, the LORD Jesus Christ, will know only shame because it says here what this righteousness is or Who this Righteousness is. It says, "by that Man." Righteousness is not in me working it out, righteousness is in the Righteous One and that's why, as we've been studying Proverbs, just like everywhere we see the word "Wisdom" and we see Christ, so where we see "Righteousness" or the "Righteous One," we see the LORD Jesus Christ.

That's the One Standard by which God will judge, it says in verse 31, the world. You're either in Christ or you're not. Either He paid your sin debt or you have no ransom. It says, "whereof he hath given assurance unto all men," all from these different nations, tribes and tongues, "in that he hath raised him from the dead." Why was it necessary that God raise His Son from the dead? Well, that was the proof that He had accepted the righteous life of the LORD Jesus Christ on behalf of those sinners for whom He paid the debt, but He had also accepted His death because the law had two parts, there's the precept that had to be obeyed which Christ did, and then there was the penalty. Even though He had no

sin, yet He lay down His life as that Sacrificial Lamb because just as the type and picture in the Old Testament, He had to be without blemish and without spot. And the fact that God raised Him from the dead was proof positive that God has accepted that Sacrifice on behalf of those for whom He died.

That's why any that say, "Well, He died for everybody." Well, then there's no judgment but that's not what the Scriptures say. He died for all in the sense of sinners from every tribe, nation and tongue. It's understood in the sense of ethnicity. It wasn't reserved just for the Jewish nation but God had chosen a people out of every tribe, nation and tongue for whom Christ came and paid the debt.

And you can see this pride that's described, "When pride cometh, then cometh shame," because there were those to whom Paul was preaching of that Jewish religion, the Sadducees by name, that didn't believe in resurrection. They just believed that you live and die and that's it, so if you want a quality life, then try to be good, but if you want to get in trouble during a lifetime, then be bad, but your good deeds and your bad deeds all are judged here in this life and when you die that's it. That's not what the Scriptures say.

You can see this, people mock at what God has declared to be the just bouts. Even among those who believe in a resurrection because the Pharisees didn't, they believe in resurrection day but they believed that, just like so many today, you'd better be careful because you're gonna still have to give account for your sins before God. Well, I'll tell you what, if there's one sin, not even word or deed but one sin in thought, the Scriptures say the thought of foolishness is sin before the LORD. Just a thought, then there's nothing but condemnation.

Well, that's not how Christ paid the debt. He doesn't alter the balance in order to make sinners acceptable who really tried. You see, that's an unjust balance to have such a God. "Oh well, I know you tried your best, so I'm gonna accept you anyway." No, God would be an unjust judge unless there is that Righteousness that answered to His justice and satisfaction.

You can see the pride that's described here, it says in verse 32, "when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter." I'll tell you what, if you're one of the LORD's for whom He paid the debt, you're not gonna be able to leave it alone and it may be like the thief on the cross, that for a while you mocked, you mocked by not believing clearly what was written here in the Scriptures, you mocked by not seeing. Isn't that an amazing thing, those of us that have been made to see, now when we read, we wonder, "Why didn't I see this so plainly before?" The Word hasn't changed. The Word hasn't altered. It's there but we were reading blindly but, thank God that when His Spirit began that work in our heart, we couldn't leave it alone. There are others that continue to mock, just like the thief on the cross, they both mocked our LORD and yet suddenly there was a change, that repentance that we read about where the one said to the other on the other side of Christ, "We do wrong in condemning this One. He has done nothing." And then he looked at Christ and

said, "Remember me when you come in Your Kingdom." His eyes had been opened. That's the difference, the eyes being opened.

So coming back here to Proverbs 11, it's clear that all who, in pride, don't bow to God in His Righteousness will only know shame. I'm thankful that God was pleased by His Spirit to open my heart and mind to see that there is no righteousness other than that which Christ has earned and established. But thirdly here in this portion of Scripture, those who are Righteous before God are led by that Righteousness. Do you see what it says down there in verse 3, "The integrity of the upright shall guide them." Again, I like to read this in terms of Christ being the Integrity and Christ being the Upright One that shall guide them, guide those for whom He came to work out this righteousness. That's how you find out that you're one of the LORD's for whom He paid the debt because by His Spirit He guides us according to, not our righteousness, but that righteousness that He earned and established.

But all others, you can see in verse 3, the contrast, "the perverseness of transgressors shall destroy them." The word "transgressor" means "to violate the clearly designated lines that God has established." To be a transgressor is to be a trespasser. You see those signs, "No trespassing," why is that up there? Because someone's letting you know, "This is my property and these are the lines and you may not enter in and go out as you wish, only by authorized personnel." Well, the perverseness of transgressors is those that think that somehow they can still get away with coming to God in their own way or in their own righteousness. Those are transgressors. I'll tell you, if God leaves you there, it says here that'll destroy you. Destruction means to perish, be forever cast off from His presence.

So how vital is it, then, for the work of Christ, the One Who is the Upright One by Whose integrity this righteousness has been earned and established and God imputed it? It says there this shall guide, this is what shall guide those that are His. Another way of seeing that over in Matthew 5 is the way Christ declared it here in His message, they call it the Sermon on the Mount, but what He's describing here is who are those who are truly blessed of God. Who are the blessed ones. Who are those that like when Christ said to Peter, "Who do you say that I am?" He said, "Thou art the Christ, the Son of the Living God." And He said, "Peter, son of Bar-jonah, flesh and blood have not revealed this unto you but My Father which is in Heaven. Blessed art thou."

Who are the blessed ones but the ones that are made to see that they're nothing, they're poor in Spirit and they mourn over their sin and who they are. They're meek. They're brought low by the Grace of God. But look at verse 6, Matthew 5:6, "Blessed are they which do hunger and thirst after Righteousness." Do you know what the sign of life is? It's hunger and thirst. If someone is truly ill and has no appetite, they're at death's door. Now suddenly they begin to hunger and thirst but not just after anything, when it says "after Righteousness," that's the same as what it says over here in verse 3, the Integrity of the Upright shall guide them." Who is the Righteousness of the Upright? Who is our Integrity? It's Christ and this is what drives us. We hunger and thirst after Him and His righteousness alone for our acceptance before God.

I love that end of the verse there, verse 6, "for they shall be filled." In other words, the satisfaction that the Spirit of God gives in looking to that work of the LORD Jesus Christ that He accomplished on their behalf, oh, what a filling, what a satisfaction.

But the hunger and thirst never stops. You see, we can hear about it here in this message and rejoice but I'll tell you, within an hour we're gonna hear it again. We're gonna be hungry again. We're gonna be thirsty again. That's a good thing, not to hear of what man must do to satisfy God's righteousness but what Christ has done to the satisfaction of God the Father.

So that's what we see here, those who are Righteous before God, they're led by that Righteousness, our eyes are on Him Who is our Righteousness. Then the final point here in this text that I read in Proverbs 11 is that the Only Righteousness that delivers is this Righteousness of God in Christ. You know, throughout the Scriptures it's never called Christ's righteousness because everything He did, He did for His Father. You look it up in your concordance, it's always God's Righteousness. God's Righteousness.

But it is that Righteousness that delivers and as I was reading down through it, I mentioned four different times that's expressed, that this is a Righteousness that we need not doubt. This is a righteousness that Christ has earned and established and by it sinners are declared righteous. By it they are delivered as it says there in verse 8, "out of trouble." By it we die with a Good Hope. Verse 6 says that, "The Righteousness of the Upright shall deliver them." Well, Who's that but Christ? It would sooner be thought that Christ would cease to be the Son of God than that one for whom He satisfied His Father should perish.

So this means, then, that I can go to bed at night and rest because my Hope is built on nothing less than what? Jesus' blood and righteousness. I dare not trust the sweetest frame. That's not how I feel. I get people telling me all the time, "I just don't feel saved." Well, guess what? Salvation is not a feeling. That's trusting in the flesh. Salvation is in the person of the LORD Jesus Christ and on that Rock I stand.

One final Scripture because we have to stop there. In Romans 10 we see that this is that righteousness that delivers. It's not in us. Do you know what? Our deliverance isn't even in a look. A lot of people say, "Well, it's in the look." No, it isn't. It's in the One to Whom we look because you'll agree with me there's times when I can't see clearly, there's times when this flesh is overwhelmed and that, too, is the work of God's Spirit lest we should ever put any confidence in this flesh, where you have nothing. But guess what? It's not you holding Christ, it's Him holding you, and that's why Paul writes here in Romans 10, he says, "my heart's desire and prayer to God for Israel," he's talking about natural Israel, those who were of like descent as Paul, "my desire is that they might be saved." What he's saying is that by their works of righteousness, they're not saved. The fact that they continue in that way shows that they've never been saved.

He said, "I bear them record that they have a zeal of God, but not according to knowledge." Not according to the Truth. Now here it is, "For they being ignorant of God's righteousness," there it is, God's Righteousness, "and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." That's that pride of those that don't bow. But here it is, verse 4, "For Christ is the end of the law for righteousness to every one that believeth." Another way of reading that is everyone that's been given this Faith by the Spirit of God, Christ is the end of the law. They stop striving themselves. They stop trying to figure it out themselves, work it out themselves, work it in, whatever preachers are telling people. How about starting to rest seeing that Christ has accomplished and finished it? And you can never go wrong in resting in His work of righteousness that He accomplished for sinners because apart from that the Scriptures are clear, there is no salvation, there is no hope.

BI pray the LORD will bless that to your heart hearing, I love it, a Righteousness that actually delivers. It's not just an offer in this work of the LORD Jesus it is salvation.