

Before we open God's Word today, let's take a moment of silence to prepare our hearts to receive it.

MOMENT OF SILENCE/PRAY

Father, may our worship continue through our reading and beholding of your Word. By your Spirit, would

Good morning! My name is Jacob, I'm the Worship Minister here at City Church. We are continuing our series in Romans today and we'll be picking up in chapter 10. If you have your bible, you can open it to Romans 10.

If you don't have a bible, please take one as our gift to you. You can find them at the welcome desk in the lobby. District 46ers, we'll be on pg. 1463 in your bibles.

In the meantime, the words will be on the screen behind me.

Romans 10:1-13 (CSB)

Brothers and sisters, my heart's desire and prayer to God concerning them (the people of Israel) is for their salvation. 2 I can testify about them that they have zeal for God, but not according to knowledge. 3 Since they are ignorant of the righteousness of God and attempted to establish their own righteousness, they have not submitted to God's righteousness. 4 For Christ is the end of the law for righteousness to everyone who believes, 5 since Moses writes about the righteousness that is from the law: The one who does these things will live by them. 6 But the righteousness that comes from faith speaks like this: Do not say in your heart, "Who will go up to heaven?" that is, to bring Christ down 7 or, "Who will go down into the abyss?" that is, to bring Christ up from the dead. 8 On the contrary, what does it say? The message is near you, in your mouth and in your heart. This is the message of faith that we proclaim: 9 If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. 10 One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation. 11 For the Scripture says, Everyone who believes on him will not be put to shame, 12 since there is no distinction between Jew and Greek, because the same Lord of all richly blesses all who call on him. 13 For everyone who calls on the name of the Lord will be saved.

And that is the word of the Lord from Romans 10.

Our DO, His DONE: How Faith Moves Us from Self to Surrender - Romans 10:1-13 (CSB)

Last week, we went through Romans 9 where Paul goes to great lengths to display God's sovereignty and mercy, specifically towards the people of Israel.

In this chapter, Paul zooms out to contrast righteousness found in law-keeping with righteousness found in faith. While the Israelites saw God as **useful** to establish their self-righteousness, Paul wants the Roman church to see God as **beautiful** through Jesus' life, death and resurrection.

The way of the Israelites says "DO". The way of Jesus, on the other hand, says "DONE". And I want to spend the rest of our time exploring these 2 ways so that hopefully we will see the way of Jesus as the most viable path to life.

1) When we rely on our "DO", we serve ourselves (keep this point at the top of every slide until next point, see Romans 9 sermon for reference)

Vs. 1

As a reminder Paul is writing with a tone of heartbreak and longing for Israel's salvation. He is praying for them to be saved not by their own actions but by Jesus' work on the cross.

Though he just spent a chapter detailing God's sovereignty, he still saw his prayers as a means by which God works in the life of others.* (JD)

But why is Paul so heartbroken? Look at verse 2 and 3.

Vs. 2-3

Though he acknowledges their zeal, he critiques what it's attached to. The Israelites had become zealous for their own way of life - a life defined by their good deeds, their righteousness.

In fact, they had 613 written Old Testament laws they strictly adhered to, but they also developed a whole set of traditional customs to help ensure they didn't break any of the 613.* (JD Greear)

They called these the “hedge about the law,” (think a hedge around a pit that keeps you from falling into it). For example: they had 39 different rules about Sabbath-keeping, including the literal number of steps you could take before you were considered to be “working.” *(JD Greear)

Though their zeal may’ve appeared admirable, Paul says it’s detached from accurate knowledge of God. Zeal without knowledge is just fanaticism. This kind of zeal can lead people to violence, bigotry and at the very least make themselves hard to be around.

Now if we look at verse 3, the word “ignorant” might make us wonder if the Jews at the time knew any better. But the truth is, the Jews chose to remain ignorant because it suited their ends - their ends being earning righteousness through the law.* (Tim Keller)

If they conceded to the way of Jesus, their way of life would be undone. So might as well act like it’s not there and carry on.

As I said earlier, the Israelites’ approach to God was “DO” (D-O) through religion. Their external actions and law keeping were the ways they thought they could get favor or get right with God (that’s what the word “righteousness” is referring to here).

But the very law they espouse and proclaim is the one that points to Jesus. Enter verse 4.

Vs 4

When Paul says Christ is the end of the law, he doesn’t mean the law ceases to exist. It means that Christ’s coming is the end of using the law as a means to find favor or rightness with God.

Vs 4-5

To drive his point home, Paul quotes Moses from the book of Leviticus to illustrate 2 different kinds of righteousness: righteousness from the law and righteousness from faith.

What Moses is saying here is that if a person is able to perform all that the law requires, it will lead to life. Though Moses could be read as teaching moralism, here he is saying that law-keeping was not enough to save you. * (Tim Keller)

While the Jewish people aimed to perfectly keep the law, they and everyone else would inevitably fall short of the perfection the law required.

Vs 2-3

“They have zeal for God but not according to knowledge” - Church, this can be a tempting way for us to live. When zeal for God is detached from accurate knowledge of him, we use Him to serve our other zealous interests.

We can use His name to dunk on opposing political parties, to justify unwise choices, to judge others unfairly, to give ourselves status in our churches. And we do it all to prove to God we’re out here doing something for Him, for his favor.

We may say we’re wanting to serve God but we’re just after serving ourselves.

Look at what Jesus had to say about this kind of zeal.

Matthew 7:21-23 (CSB)

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me, ‘Lord, Lord, didn’t we prophesy in your name, drive out demons in your name, and do many miracles in your name?’ Then I will announce to them, ‘I never knew you. Depart from me, you lawbreakers!’”

Look, they had the zeal but Jesus still called them lawbreakers. Ironical, huh?

TRANSITION:

City Church, if our DOING only serves ourselves, we will drive ourselves further and further away from God. No amount of white hot zeal can cancel out our sin, can make God accept us.

But here’s the good news: Jesus lived the perfect life that we couldn’t, died the death that we should’ve, and rose again so that our DO can now be fueled by His DONE. This is the gospel, the good news that God uses to rescue us.

2) When we rely on Jesus’ DONE, our DO is transformed (keep this point at top of every slide)

Vs. 6-8 (end on “heart”)

Now that Paul has exposed the dead end of law-based righteousness, he shows us a better way through placing faith in Jesus.

You may notice these “Who will go up or down?” questions are bolded in your bibles - that’s because Paul is using another Moses quote from Deuteronomy 30.

Essentially, Paul is quoting this passage to show what faith knows. Faith knows that you don’t have to scale the heavens with your zeal or reach down to the depths of your willpower to obey.

Instead, Jesus came down from heaven to give you His righteousness, he went into the abyss for you. We aren’t saved by our zeal for him but his for us.*(JD Greear)

What a relief, church! No longer do our lives have to be measured by how much we do for God but what He’s done for us through Christ. We don’t have to obey Him to be accepted; we are accepted so we can obey and follow Him.

Vs. 8-9

If you get nothing else from what I say today, hear this: if you’re breathing, you are not beyond God’s reach. You have not outrun His grace for you.

You can step away from a life of trying to prove yourself to God and to others by step into a life of faith simply by acknowledging that Jesus has done everything possible for you to do that.

To place faith in Jesus is to transfer the trust we’ve had in our own righteous efforts to Jesus’ righteousness on our behalf.

Vs. 9

This confession of faith is also an act of placing trust in Jesus’ person and His work. We believe Him as Lord, or authority, of our lives and that he was raised from the depths of sin’s penalty, having paid it all in full for us.

It is this belief, this transferring of trust in our hearts that saves us.

Now I want to take a minute on the word “saved” - what does it mean? If you’ve been in church circles for any amount of time, you’ve likely heard things like, “I got saved when I was 7” or “Do you believe you are saved”.

The word “saved” (the Greek word *sode-zo*) here literally means “rescued from danger or destruction”. Essentially, when we place our hope in Christ, he rescues us from a life that’s going to end in our own demise, separated from God.

In 21st century, hyper-individualistic America, the only people we’re looking to rescue us are first responders if we’re in an emergency. Being rescued by Jesus flies in the face of our self-serving pride but I’m so glad it does because I make a terrible ruler for myself.

It also means we’re rescued from a life of trying to prove how good we are to God and into a life that sees Jesus as the One who makes us righteous.

One more important note about verse 9 - it can be easy to see “confess with your mouth” and “believe in your heart” as 2 different steps that we have to complete before being saved. That’s not what’s happening here.

Instead, Paul is using a Hebrew literary device called ‘parallelism,’ where you say the same thing in 2 separate ways. *(JD Greear)

If I say, You’ll be married if you put a ring on her finger, and if you walk down an aisle and say ‘I do’, that’s two ways of pointing to the same moment, not two separate things. These are two ways of confessing faith.

Vs. 10

Paul uses this parallel because he assumes that a genuine belief in the heart will produce a proclamation on the lips. This is reinforced by verse 10.

Ultimately, it’s not magic words or an altar call that saves us - it’s a heart that’s willing to say “I’m a sinner and I need Jesus to take the throne of my life.”

Vs. 11-13

This prayer of faith that repents from sin is not one we’ll regret, that we’ll be ashamed of. Contrast that with our efforts to be righteous on our own - THAT is what brings us shame a lot of times.

The things we value over God, what scripture calls “idols”, will also bring us shame because they can’t give us the life we’re wanting, they hurdle us into destroying ourselves. And even though we know in our minds that they won’t deliver, we still go back for more.

Listen, some of you are being gripped by shame this morning. Whether it’s over a hidden sin or the harsh word you said to your spouse this morning, you’re convinced that you’ve really done it this time, God surely has had enough of your sin.

My brother, my sister - that is a lie. Turn away from your sin and turn toward Jesus this morning - he won’t disappoint or put you to shame.

As we see in these final 2 verses, the invitation to trust Jesus and His gospel is for everyone. Regardless of your background, religious history, or moral blamelessness, everyone who calls on God will be saved (more on that in a moment).

So how does Jesus’ DONE transform our DO? Because He has done everything necessary for us to be right with God, does that mean we don’t have to do anything?

Late theologian and writer Dallas Willard answers succinctly and beautifully: “Grace is not opposed to effort; it’s opposed to earning.”

In other words, the grace that Christ has given us frees us from trying to prove ourselves worthy of God’s love. Now our doing is a response of gratitude to God for His grace.

For example, we read scripture to get to know God better, not to prove how knowledgeable we are. We show up to church to celebrate Jesus’ rescuing us, not to boast in our own merits.

We do these things because we know we are loved by God and we want to know Him

Vs 13

What a promise we have here! Our God hears us and will rescue us if we call on Him.

What would our church be like if we called on Jesus not only once to be saved but everyday? What if we began our days thanking God, saying “Jesus, you are Lord of my life. Thank you for saving me.”

I think it would shake us out of the illusion of control and self-sufficiency we've created for ourselves and into the reality

LORD'S SUPPER SLIDE

That's what I want to call us into this morning as we take the Lord's Supper. As we remember Jesus' broken body and spilled blood, may we respond with DEEP gratitude saying, "Thank you Jesus for saving me!"

We take the Lord's Supper in groups of 4-6 (or however many y'all choose), one of our covenant members will lead the group in a prayer and you'll take the elements together.

Listen, if you haven't called on Jesus to be saved yet, please don't take these elements but instead observe and listen to the prayers of those whose DO has been transformed.

Before we go to the Lord's table, let's pray.

Invite people to confess jesus as lord

Pray