

Romans

SERMON SERIES

Romans



DID GOD'S
PLAN FAIL?

Romans



CHAPTERS 9-11

This Week's Sermon:
Christ, the completion of the law
Romans 10:1-4

Romans 10:1-4

Brothers, my heart's desire and prayer to God for them 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, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

Context

Romans 9:30-33

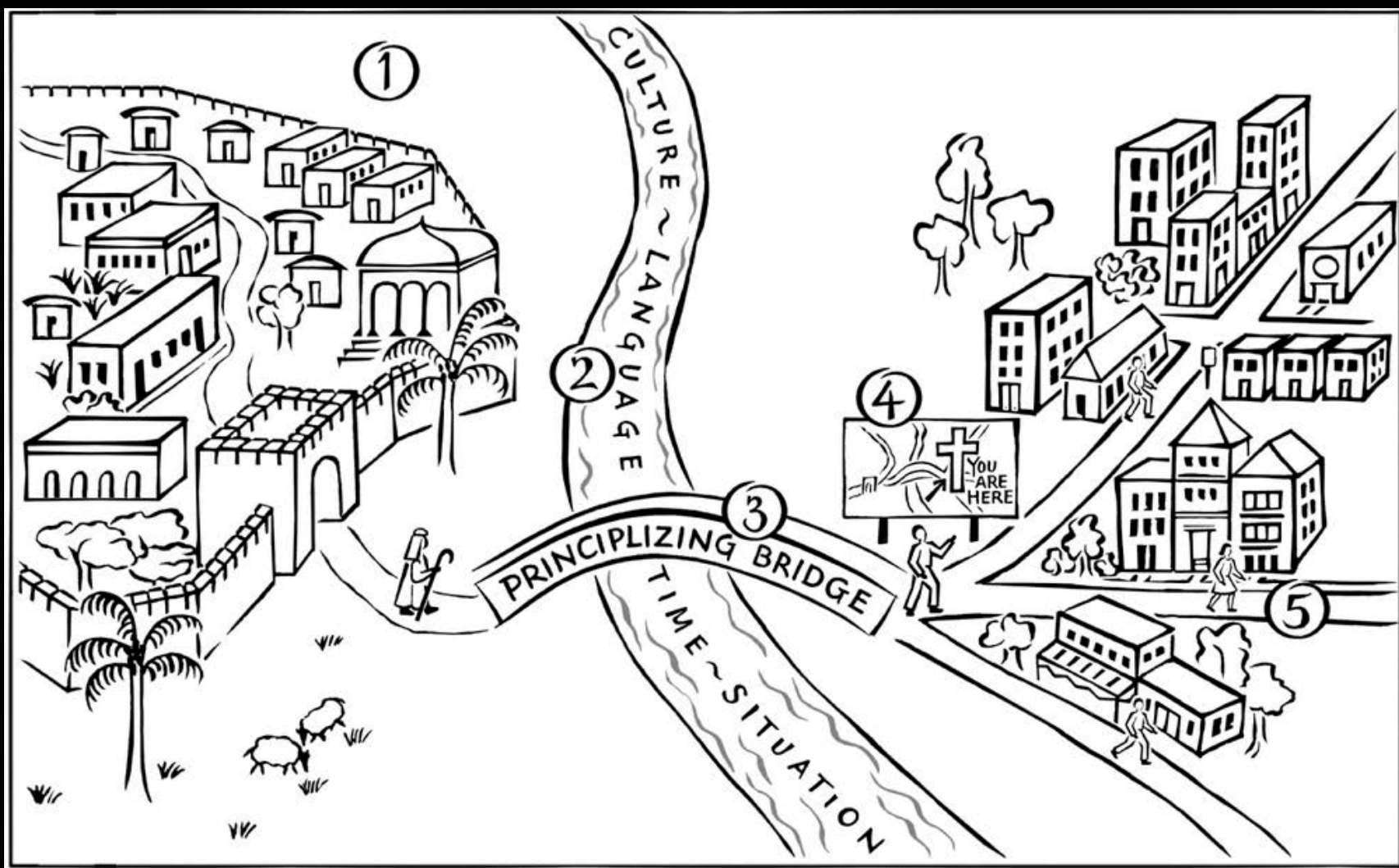
³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³ as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense;
and whoever believes in him will not be put to shame.”

2 Timothy 3:14-15

¹⁴ But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

Who is the subject or “them?”



Romans 10:1-4

Brothers, my heart's desire and prayer to God for them 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, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

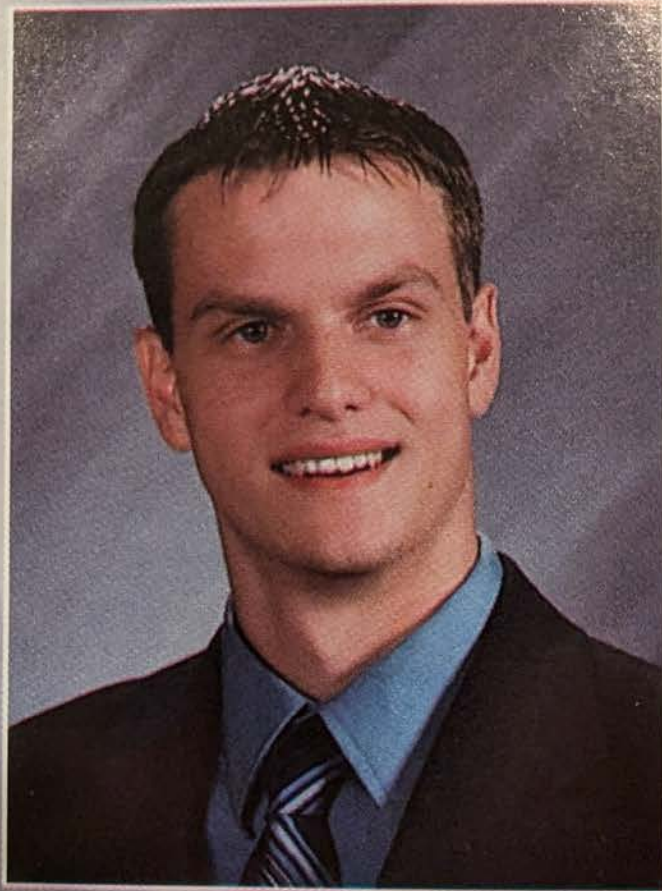
Know about God, but don't know God

Romans 10:1-4

Brothers, my heart's desire and prayer to God for them 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, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

Philippians 3:4-8

If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ. ⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.



Brian Christopher Silver

Attended SCS 2 years

Band 4 years

Choir 4 years

Ensemble 4 years

Handbells 2 years

Who's Who 1 year

Basketball 4 years

Soccer 2 years

Play 3 years

Preacher Boys 1 year

Freshman President

Sophomore President

Junior Chaplin

Senior President

Life Verse: II Corinthians 12

Know about God, but don't know God

Romans 10:1-4

Brothers, my heart's desire and prayer to God for them 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**, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

Instead of turning to God in repentance the Jews
“sought to establish their own” righteousness (v. 3).
They saw the Law as a way to lift themselves up to God.
There are many people like that today, both Jews and
Gentiles. A letter by a rabbi to a young man who had
turned to Christ gives this classic expression:

The basic question about religion is how to elevate man, and bring him into closer relationship with God. (That is the rabbis' view of the purpose of religion. It is to elevate man, not to change him.) We believe that God revealed to us in the Torah (the Law of Moses) how he wants us to live, so that we can be in harmony with his divine purpose. Our role and religious purpose is to obey God's laws — to love him and to obey him. We exercise our free will by proper intention and, through having done the good deeds, are elevated so that it becomes progressively easier and more natural to continue to do good and to resist evil.

From this we see that one of the current Jewish positions on how to be right before God is to simply keep working at it until it becomes easier and easier. Then one is elevated finally to a place of righteousness before him.

R. Kent Hughes, *Romans: Righteousness from Heaven*, Preaching the Word (Wheaton, IL: Crossway Books, 1991), 185–186.

The end of the law for righteousness

Romans 10:1-4

Brothers, my heart's desire and prayer to God for them 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**, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ **For** Christ is the end of the law for righteousness to everyone who believes.



YOU ONLY HAVE MUSTARD SEED FAITH? YOU GET GRACE.

YOU HAVE BELIEF AND NEED HELP WITH UNBELIEF? MORE GRACE.

YOU DENY HIM AND DESERT HIM BEFORE THE CROSS?

BELIEVE IT OR NOT, GRACE, RIGHT AWAY.

Romans 10:1-4

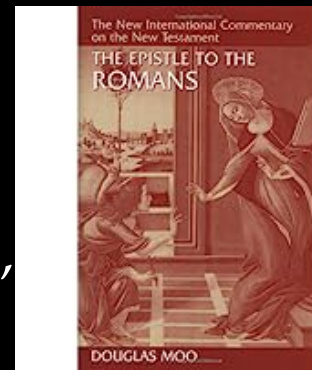
Brothers, my heart's desire and prayer to God for them is that they may be saved. ² **For** I bear them witness that they have a zeal for God, but not according to knowledge. ³ **For**, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ **For** Christ is the end of the law for righteousness to everyone who believes.

The law was never intended by God to be his final word. All along it was anticipating something greater to come. Now, that something greater has come: Christ. He is the *telos* of the law. This little Greek word has stimulated an amazing amount of discussion and debate. Does it mean “end,” in the sense of termination (see, e.g., 1 Cor. 15:24)? Or does it mean “goal” (see, e.g., 1 Tim. 1:5)? Does Christ bring the law to an end? Or is he the inner meaning of the law? Perhaps the best way to answer this question is to go back to the race imagery that Paul has been using in this context. We might picture the law as the race itself. Christ is the finish line.

As Israel runs the race of the law, they should always, of course, have their eyes fixed on the finish line. Instead, Paul has been suggesting, Israel concentrated so exclusively on the race that they forgot about the p 145 finish line. With the coming of Christ, that finish line has been reached, but Israel does not recognize it. With this imagery in mind, *telos* has the sense of “climax” or “culmination” (see NIV).

Christ does end the law in the sense that his arrival means that the era of torah is over. But also, Christ is the law's goal, as the law was instituted by God for a set time and a set purpose. It prepared Israel for the coming of the Messiah. Now that the Messiah has come, righteousness is available for everyone who believes.⁶

Douglas J. Moo, *Encountering the Book of Romans: A Theological Survey*, ed. Walter A. Elwell, Second Edition., *Encountering Biblical Studies* (Grand Rapids, MI: Baker Academic, 2014), 144–145.



John 19:28-30

²⁸ After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." ²⁹ A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth.

³⁰ When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit.

"It is finished!" And

gave up His spirit

Body of Jesus

the Jews, because

so that the boys

Gospel Application

Believe it or not, grace right away!