



Which Righteousness?

Romans 10:1-13

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This morning we will be looking at Romans, chapter 10, the first 13 verses. As we have been seeing in these three chapters, chapters 9, 10, and 11, Paul is treating in one section various aspects of the salvation of his people, the Jews. We come now this morning to the beginning of chapter 10. Please give attention to the reading of God's Holy Word. For the Word of the Lord is completely inerrant, the Word of the Lord is completely authoritative, and the Word of the Lord is completely sufficient. Romans, chapter 10, beginning at verse 1:

"Brothers, my heart's desire and prayer to God for them is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law for righteousness to everyone who believes. For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.

But the righteousness based on faith says, 'Do not say in your heart, "Who will ascend into heaven?"' (that is, to bring Christ down) 'or "Who will descend into the abyss?"' (that is, to bring Christ up from the dead). But what does it say? 'The word is near you, in your mouth and in your heart' (that is, the word of faith that we proclaim); because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

For with the heart one believes and is justified, and with the mouth one confesses and is saved. For the Scripture says, 'Everyone who believes in him will not be put to shame.' For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For 'everyone who calls on the name of the Lord will be saved.'"

Thus far the reading of God's Holy Word. Let's pray for his blessing upon it. O Lord our God, Father, Son, and Holy Spirit, we come to you this morning and we pray that you would make your Word clear and plain to us, that you would open it up before our eyes that we might behold the wondrous things that are found in your Word. Help us, O Lord, to not only hear it and understand it but to be changed by it, that it might take deep root in our hearts. This we ask in Christ's precious name, amen.

As we have said, these three chapters in the book of Romans, chapters 9, 10, and 11, each deal with the Jews, and it is not a coincidence that each of these chapters begin with Paul making a heartfelt cry for the salvation of his kinsmen. This should make us examine ourselves, because here we have Paul, the great apostle, in the midst of perhaps the greatest exposition in the New Testament expressing a burden for evangelism.

I think we need to ask ourselves two questions at the outset. First, "Do I know this Jesus Paul preaches? Have I put my faith and trust in him for salvation?" Then secondly, "If I *do* know this Jesus and I *have* trusted him, am I burdened for those who do *not* know him? Does it bother me? Am I making efforts to reach them with the Lord Jesus Christ? If not, why not?"

Righteousness Based on the Law

Paul here is telling us about two different kinds of righteousness. There is, first, a righteousness that is based on the law, and then there is, secondly, a righteousness that is based on faith. Which type of righteousness you are after makes all of the difference. The righteousness that is based on the law is what is sought by everyone outside of Jesus Christ, and our only hope is to seek and find a righteousness based on faith that comes to us from the work of Jesus Christ.

Let's begin, then, by looking at Paul expositing a righteousness based on the law. Paul is setting forth clearly two different kinds of righteousness. He's making it very obvious for us. In the first six verses, he actually uses the word *righteousness* five times. He's drawing our attention to this. What he is doing is addressing the issue of what it takes to stand before God. Paul has told us earlier in the letter that God is perfectly righteous; therefore, to stand before him requires a righteousness on our part.

I want you also to notice that in his evangelical burden Paul does not appeal to election. Election is behind the promises of God, but Paul does not appeal to us to find out the election of the lost or he never appeals to the lost to seek out their election. No. If anyone is saved, it is because of the sovereign electing grace of God, but the reason people are *not* saved is because they have not believed. Paul makes that very clear for us. He tells us that the problem the lost have is the way they approach God and the way they view righteousness and how to obtain it.

Now, one other important thing for us to keep in mind. I want you to notice in our text that Paul is not hopeless and depressed. He does indeed have a great sorrow for the lost, but that is joined in him with a desire for their salvation. Paul does not believe that their case is hopeless and helpless. After all, if that were the case, Paul himself would not have come to know the Lord Jesus Christ. Paul knows there is great sorrow for those who do not know Christ, but he seeks after them.

Verse 1 is a very emotional statement from Paul. "Brothers, my heart's desire and prayer to God for them is that they may be saved." That is the delight of Paul's heart. His good pleasure, what he seeks after, what would give him joy would be the salvation of his people, the Jews. So he joins to that pleasure, that desire specific prayers to God for that.

This is remarkable, because we cannot forget the narrative we have in the book of Acts. You remember that the Jews were the ones who attacked Paul. They were the ones who tried to kill Paul. They were the ones who tried to stop him from preaching everywhere he went, yet Paul was still burdened for those who had opposed him and his mission. He was still carrying a burden that they would come to know the Lord Jesus Christ.

This is the heart of the gospel. It is Stephen being stoned. It is Jesus on the cross saying, "Father, forgive them, for they know not what they do." It is the missionary who travels across the world and risks disease and death. Why?

Because Paul, who is now saved, understands what it was like to be lost. He knows that others need divine intervention. I wonder if we have come to that same realization.

Has our salvation become so common to us that we fail to remember that when we were lost in our trespasses and sins, dead to God, God reached down into our lives and, by his divine power, gave us a new heart and new life and faith to believe in the Lord Jesus Christ and that it is only by a work of God that we have come to know Jesus? Is that so common to us that we fail to see and have a burden for others?

Paul tells us the lost have three manifestations of their problem. There are three ways in which their problem shows itself. First, the lost *do not understand the gospel*. Second, the lost *desire their own way of salvation*. Third, the lost *will not submit to God*. Let's look at each of these in turn. Verse 2 picks this up. Paul says, "For I bear them witness that they have a zeal for God, but not according to knowledge." Paul says they have a zeal, they have an eagerness, but it is not coupled with knowledge.

Now, what does Paul mean by this? Does he mean they do not know about God? Or perhaps he means they're unfamiliar with the Bible itself. This *could* be the case, as it is for many people in our culture today. We no longer live in a world where people are familiar with the stories of the Bible. We no longer live in a world where people are just assumed to believe in a god, even if it's not the true God of the Bible.

More and more people are willing to say, "There is no God. I don't know who King David is. I don't know who Moses is, and I don't care." That's the world we live in. I think what Paul is making here is a stronger case. It's not just that they're ignorant of the facts of the Bible. No. He's saying that those who have a zeal for God do not understand the gospel. Paul first begins by establishing his credentials for saying this. He says, "I bear them witness..." This is important. We appreciate credentials.

When you go to a physician's office and are looking to that doctor to give you information, a diagnosis of your problem, of your disease, when you look up on the wall, you do not hope or expect to see "Billy Bob's Good School of Doctoring." You hope you see "Harvard Medical School" or "Yale Medical School" or perhaps even, if you're especially blessed, "Michigan Medical School." You don't expect to see a credential that makes your heart sink into your stomach.

So Paul gives us his credential first. He says, "I bear them witness that they have a zeal for God, but not according to knowledge." He says, "I know exactly what they're thinking. Do you want to know how I know exactly what they're thinking? It's exactly what I thought. I've been there. I've done that." Of course Paul knew what they were thinking, because that was him before he met Jesus.

Paul confesses to us in his letters that no one had more zeal than he did. It drove him to great lengths. It completely affected how he lived. It made him seek out Christians to destroy them. He dedicated his entire life to this zeal. It's not just that he was active. Paul was good at it. He tells us in Galatians, chapter 1, that he was successful in his zeal, that his peers would have been envious to the lengths he had gone and what he had achieved in his zeal for God.

What, then, is zeal? I will assume that is not a word that comes off the tip of our tongues every day. Zeal is intensity. It is a motivating force. It is part of the will. If you want to know what zeal looks like, I can tell you to conduct an experiment at home this week. Say to your children, "If you do *this* [clean your room, help with supper, work in the yard], I will give you *that* [a PlayStation, a new game, a trip to Disney World]."

You will imagine that someone has come down and taken possession of the bodies of your children, because you will never see activity as strongly as you will at that point. Zeal will take over. They will be intense in their desire to get these things done so they can get the reward. That's what zeal is. Zeal in itself is neutral. It can be used either for good or for bad.

Another illustration that I think helps us to understand zeal is fire. Fire when it is used for good is very helpful. It keeps us warm. It cooks food. It's enjoyable to sit outside a fire and just relax. But fire outside of our control, fire when it's used for bad is among the most destructive forces in all of the world. There's an old proverb that goes like this: fire is a good servant but a very poor master.

In a sense, that's what zeal is like. It is an energy we bring, but when zeal masters us, then it is used for ill not for good. That's the case we have here that Paul is pointing out. Their zeal was not a virtue; it was actually a vice. Why? Because Paul tells us it was used not according to knowledge. What that means is it is not enough to be fervent. It is not enough to be active. It is not enough for us to be sincere. You must be directed toward the truth, toward knowledge.

Why is it that they were not directed toward knowledge? Paul tells us in verse 3. They were ignorant of the righteousness of God. They did not have that knowledge. They did not know the gospel Paul has described for us in the first half of this letter, the righteousness of God that is found in Jesus Christ. They lived as if it didn't even exist. So knowledge of the gospel, of the righteousness of God is critically important. Everything depends on it. Sincerity and eagerness are not enough.

This is very countercultural for us, because we have been trained in our culture to view sincerity and eagerness as the end of all things. Even in the visible church, we value enthusiasm and emotion over right teaching and thinking. What Paul is telling us today is that what you know is absolutely important. It is far more important than zeal.

Now why is understanding so important? How bad could it be to be eager for something? After all, when there are problems, we think we have to do something. We see this all the time in election season. It doesn't matter which candidate you support or which policies you're for. All of the candidates, on one level, are going to tell us the same thing.

They're going to say, "We have problems, and we have to do something *now*. Right now. We can't wait a moment. We can't even stop to take a moment to think about it. We have to get on something right now. If we're not doing something, we're making things worse." Everything is about eagerness and action. But Paul reminds us that the greatest of our problems, our standing before God, is something that when we act without understanding we invite disaster, because when we think we know the answer to that question and act upon it without knowledge, we don't find the solution; we find further problems.

The second thing the lost do is they pursue their own way of salvation. They realize they have a problem, so they act on it quickly, but they act on it in their own way. Do you notice how tight Paul's argument is in our passage? You can see this in how often he uses the word *for*. Do you see how over and over again he begins a sentence with the word *for*? What he's doing here is going from one point to the next point showing the logical conclusion.

He says they, the Jews, are zealous, but they are ignorant, and because they are ignorant of the righteousness of God, they seek to establish their own righteousness. Because of this, they don't have a proper understanding of the righteousness of God, that is, the gospel. Instead, they seek to establish their own righteousness. This reveals two things to us that are important.

First, all people understand a moral order and absolutes. They may pretend they don't, but they do. After all, no one wants to live in a world without moral absolutes. It would be chaos, living in constant fear of being wrong, not knowing what to do that it would be right. Could you imagine if what was right changed from day to day and month to month? How would you possibly know how to act?

Do you know what this would look like? Parents, here's some advice I hope you don't take. If you really want to know what it would be like to live in a world without moral absolutes, all you need to do is to be completely inconsistent in the instructions you give to your children. On Monday when they do something, praise them for it. Then on Tuesday when they do the same thing, punish them. After just a little bit of time, your children will not know which way is up. They'll be afraid to act. They won't know what to do, because there's no mechanism. There's no true north. There's no absolute.

Everyone *has* to live in a world of absolutes. This leads us to the second thing. The second thing is what people want, knowing that there are absolutes, is to establish their own standard of what is right and what is wrong. They want to make their own criteria for righteousness. They want to be in control so they know they can get what they want.

It would be like if you were in an archery contest, kind of old Robin Hood or William Tell days. You set up a target 30 yards out, and you had a contest to see who could hit the bull's-eye the most. Someone says to you, "I'm going to win, because every time I shoot I hit the bull's-eye. I'm just telling you, I'm perfect all the time." You say, "What's your technique? Did you learn this on YouTube? Where did you figure this out?"

He says, "I'll show you. Watch," and he begins to walk 29-3/4 yards up toward the target. He points the arrow right at the target and...guess what...hits the bull's-eye. You say, "But that's not how you do archery." He says, "That's how *I* do archery. It's a pretty good technique, isn't it? You see? I hit the bull's-eye every time. That's my standard. Archery is I get to walk up 29-plus yards and hit the bull's-eye." You say, "But that's not how it works. You can't just make up the rules."

That's how we want to live life. We want to be in control of the absolutes. We want to manipulate things so we can always find our own success. The truth is most of us do not have a problem seeing that sinners need to be saved from their sin. Our problem, rather, is that we don't think we're in the category of sinners. That's other people out there.

We think we've done enough that God should be pleased with us. We'll be just fine. As we look at our standards, it's good enough for us. It should be good enough for God. If we are in control, then salvation is easy. We establish the standard of righteousness, and then we can meet it, and then we just insist that it has to be done our way. That's exactly what the Jews did in Paul's day.

The best example of this was the Pharisees. The Pharisees hyper-defined the law so they could fulfill it in every single instance. In every instance, they talked about how far you could walk on the Sabbath, how much you could carry, what you could say, what you could not. They defined it to such a strict sense so they could quantify it so they could meet that standard of righteousness every single time.

What they avoided were matters of the heart. They avoided the matters of the heart because they could not control that. They could not perform that. That is why they so hated Jesus, because Jesus showed them the righteousness they had established was a false standard. It was like walking up to the target and calling yourself William Tell.

That is also what we do today. We want to establish our own way of salvation. We want to set the terms of why God should love us, and we do this in such a way so we can succeed with very little or no change. We think the righteousness we can manage is enough for God. When we do not understand the gospel, we think we are better than we are and that less righteousness is required. So, the lost do not understand the gospel, and they desire their own way of salvation.

This brings us to the third error Paul points out in verse 3. He says, "They did not submit to God's righteousness." It is not just a mistaken understanding. It is not just ignorance. Rather, a misunderstanding of the gospel and of God's righteousness leads to attempts to make our own righteousness, and when we do that, those attempts at establishing our own righteousness are rebellion against God. That makes sense, doesn't it? If God has established his righteousness and set that as the standard for standing before him, if we reject that standard and set up our own we're rebelling against God.

Think of it *this* way. Let's say you had given the young person in your home a curfew of 10:00 p.m. and they roll in about 11:30 p.m. You say to them, "What are you doing? Don't you know our curfew is 10:00 p.m.?" Their response is, "Oh, well, that didn't seem to make sense to me, so I established that our curfew would be midnight. So I'm actually early, not late."

Would you say to them, "Oh, that makes perfect sense. You're perfectly within your rights to change that around. Thank you for coming home early"? No. What you would say is, "Who gave you the right to supersede the rules of the home? Who put you in charge so you can make that change?" You would see it as rebellion. You would see it as disobedience. In the same way, if we change God's standards of righteousness, we are not trying to meet righteousness; we are rebelling against God.

Think about it in another way. Let's say you had commissioned someone to come in and paint your living room. You described how you wanted it, that you wanted it to look nice and fresh and clean and neat, and you'd picked a nice off-white color and wanted them to paint your living room. They agreed, and you went off to lunch. You

come back and see that the room has been painted hot pink, and you notice there's paint all over the moldings and on the floor and past the crack lines.

You say, "What are you doing? We talked about this. I wanted that off-white. Don't you know that according to the rules of painting you're supposed to put tape down where the wall joins to the wood so the paint doesn't slop over onto the wood?" He says, "Well, that's not *my* rule of painting. I thought pink looked good here. By the way, it's so tiring to have to take that tape out and stretch it out. I don't need to do that. A little bit of paint never hurt anybody. That's *my* standard."

Would we think this was something helpful, something good, something in line with what we had determined? No, of course not. We have to understand that whenever we set up any standard apart from God's, no matter how high we think we make it, what we're doing is rebelling against God. The Pharisees didn't believe it, but they were high-handed rebels against God. They thought they were God's police keeping everybody else in line, but the truth of the matter is when they set up their own standard of righteousness they were rebelling against God.

That's why Paul uses this verb in verse 3 that we don't expect. We expect him to say, "They were ignorant of the righteousness of God, so seeking to establish their own they did not obtain God's righteousness" or we might expect him to say, "They did not understand God's righteousness." That is, that because they did this they couldn't get God's righteousness, they didn't know about God's righteousness, but what Paul uses is a very specific kind of verb.

He says they did not *submit* to God's righteousness. It is clearly a matter of the will. They would not put themselves under the authority of God and his righteousness. Those who do not understand the gospel and who seek to establish their own way of salvation show a deep insubordination before God. What they're doing is telling God, "I don't want your salvation. I don't want your righteousness. I want to do it my own way. God, submit to me."

Righteousness Based on Faith

This is why, then, Paul moves us on to this second kind of righteousness, a righteousness that is based on faith. It is a righteousness based on faith that is found in Jesus Christ, and that's what Paul tells us in verse 4. He says, "For Christ is the end of the law for righteousness to everyone who believes." Once again we see this *for* word. Paul is linking verse 4 to verse 3.

He has shown us the folly of seeking our own righteousness. Now he begins to pile it on. He shows us what the righteousness from the law looks like in verses 4 and 5, and he gives this to us in the voice of Moses. Again he uses the word *for* in verse 5. "For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them."

So what is a righteousness that we can do? It is the person who does the commandments and shall live by them. This is a direct quote from Leviticus, chapter 18, verse 5. What we might say is "If the Bible says that, isn't it possible? Can't I live by keeping the commandments?" The answer is *no*, because the Bible tells us in order to show us that we cannot meet that standard. Jesus says you can live and earn eternal life by keeping the commandments. That may come as a shock to you, but Jesus says that.

When the rich young ruler comes up to Jesus and asks that important question, "Sir, what shall I do to inherit eternal life?" Jesus says, "Keep the commandments." That's perfectly theologically correct. To keep all of God's commandments will earn you eternal life. The problem is not with Jesus' statement. The problem is not with Moses' statement in Leviticus. The problem is in the response of the rich young ruler who looks right at Jesus and says, "Been there, done that. What's next? I do it all the time."

Then Jesus responds and says, "Sell all that you have and give it to the poor and follow me." We hear that and think, "There has to be something wrong with this verse. I really don't want to have to sell my car and walk everywhere. I really don't want to have to sell my house and live in a tent. Do I really have to be poor and own nothing in order to follow Jesus?" That's not Jesus' point. It's not a prescription for all of you to go home and put everything up on eBay.

What Jesus is saying to the rich young ruler is "So, you think you've kept the commandments? Let's start with just one, the tenth. You say you never covet. That's fine. Get rid of everything you have and give it away and follow me. If you're not living a life that seeks to hoard goods and bring things to you and are jealous and envious of what other people have, then things don't mean anything to you. Give them all away." That's what Jesus is saying. He goes right to his heart.

Do you remember the young man's response? He goes away, because he thought he had kept the commands, but he obviously hadn't. More than that, he wouldn't. So there is no salvation to be found there. The ruler was judging by his own standard. He was establishing his own righteousness, so Jesus responded to him with another righteousness that is beyond him. What Jesus is saying is that the gospel says that doing is not necessary. In fact, it's the wrong way entirely. The righteousness by the law has been entirely done away with in Jesus. That is, Jesus is the end of the law for righteousness.

Now what does Paul mean by this word *end* here? He could mean purpose or aim, the goal toward which something leads. Jesus is the goal of the law. The law points us to Jesus. That is true. That's a biblical concept, but I don't think that's what Paul means here. Or it could mean fulfillment. *End* could mean that Jesus is the embodiment of all that the law is. That is also true, but I don't think that's what Paul means here. I think what Paul means is that Jesus is the end of the law as a way of salvation.

Now, we have to be careful here, because Paul is not saying there are two ways of salvation, that there used to be a way of salvation by works, and now that Jesus has come it has changed and is now by faith. No. What he means is that once Jesus appeared, all attempts toward salvation based on the law are now seen to be over and done with. The Old Testament had preached the same thing, but now that Jesus has come, it is right before our eyes. There is no mistaking it. There is no more seeking after our own righteousness. The only righteousness we can have is by faith.

That's why there is a critical qualifier in Paul's statement. "Christ is the end of the law for righteousness to everyone who believes." The only way to find this righteousness is to believe on Jesus. By definition, we must give up working in order to obtain it. So Paul here is writing to *you*. Because Jesus has come, you now know the only way to be right with God, and that is to have a righteousness based on faith, one that is found in Christ. You must give up

your attempts to try to seem good enough. You must give up trying to earn righteousness. All of that has been put to an end in Jesus.

Paul then moves on to a second voice in verse 6. After speaking in the voice of Moses from the book of Leviticus, he says there is the voice of righteousness based on faith, and that voice tells us we need to stop doing and receive what Jesus has done, because what Jesus has done is near to us. It is available to us. "Do not say in your heart, 'Who will ascend into heaven?' or 'Who will descend into the abyss?' The word is near you in your mouth and in your heart," the voice of righteousness by faith says.

In doing this, Paul does something remarkable. Whose voice is speaking of the righteousness based in faith? Do you know who it is? It's Moses. Paul is quoting Deuteronomy, chapter 30, verses 12 and 13. Moses says, "The word of salvation is near to you," and Paul says, "That is the gospel we preached to you." Paul says, "Give up your efforts. Don't try to work your way up to heaven to try to bring Jesus down. Don't try to delve down into the abyss to bring Jesus up. Don't try to earn and work your salvation."

These two phrases, *climb up to heaven* and *go down into the abyss*, were very standard in Paul's day to mean things that are impossible. What Paul is telling you today is that salvation is not impossible. We might even put it *this* way: Salvation is easy. It is near to you in Jesus. You don't need to work yourself up to find righteousness. That means letting go of false notions. It means giving up our own efforts to try to climb into heaven. It means not going into the abyss to try to bring up Christ as if he was never risen again.

"How can I be saved, Paul? If this is so easy, what do I do?" We've seen this over and over again, but I have to say it. Do you know what Paul says? "I'm glad you've asked. Let me give you the answer to that question." In verse 9 he says, "If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved." Verse 9 is a succinct summary of salvation. "Believe and confess."

I want you to notice that in verse 10 Paul reverses the order. He says, "For with the heart one believes and is justified, and with the mouth one confesses and is saved." What Paul is saying here is it's not like there's a certain order. Believing and confessing go together. Whenever you believe, you confess, and what you confess you must believe for it to be real. They go together. Paul is just teaching us what Jesus has already said, that out of the heart the mouth speaks, that if your heart has been changed you will confess that Jesus is Lord.

This righteousness from faith is near because Jesus is near to us. Will you believe on him now? Will you trust him to provide you the way of salvation? Will you trust him not only for yourself but for your children, for your family, your friends, your neighbors? If you will, you must act on that. You must bring others to Jesus. Do not allow them to seek after a righteousness they have established. You must bring them to the righteousness that is by faith.

That is the final point Paul makes in this passage. Because the word is near, it's available to everyone. Salvation by righteousness from faith is available to everyone who believes. It's a very all-encompassing message, but it's also a very exclusive message. Salvation *only* comes to those who believe. Now what man would have invented a way of salvation that says, "You are so bad you can do nothing except fall down before God and receive the gift of salvation he gives to you in Jesus"? What man would make that up as a way of salvation?

Paul tells us there is no different way, neither for Jew nor for Gentile. The same Lord is the Lord of all. Think about that for a moment. If there were any other possible way to provide salvation beyond sending his Son to live and to die for sinners, wouldn't God have chosen that? If you suggest that there's another way, then you are calling God a fool. You're saying God's way of salvation doesn't apply to you.

The way of salvation in Jesus Christ applies to sinners. Sinclair Ferguson puts it well. He says we are not justified because we are justifiable, that is, worthy of justification. God only justifies sinners. That means everyone. No exceptions. That is the message of the gospel. That is the message we have to bring to a lost and dying world.

Beloved, if your heart's desire and prayer is for those around you, do you long for them to be saved? Are you burdened that all around you there are people going through life trying to establish their own righteousness, ignorant of the righteousness of God in Christ? If so, do not let them rest in their zeal and their sincerity. Show them how near salvation is. They don't need to scale the heavens or go down into the depths of the earth. Jesus is right here, the righteousness of God. Tell everyone you can.

I've said to you before that the greatest privilege in all of the world is to preach. It's also a burden because you preach the text to yourself first. I want to tell you I didn't sleep well last night, because the text impressed upon me how little I do to tell others about Jesus, how often I fail my loved ones by not pointing out the vanity of seeking their own righteousness. Do you have that burden in your heart? Are you concerned that we don't see more conversions?

Are you concerned that we don't see more baptisms? Are you concerned that we don't bring the lost in more? Then pray to God. Pray to God that he would make his gospel clear through your actions and your words. Pray to God that he would give you the impetus, the energy, and the insight to share the gospel of Jesus Christ with others, because there are two kinds of righteousness. One leads to death and destruction. The righteousness that is by faith leads to eternal life that is found in Christ Jesus our Lord.