Crossroads International Church Singapore Dr. Rick Griffith

3 March 2019 Message 47 of 66

NLT 60 Minutes

Title

**Be Accepting**

***Book of Romans***

**Topic:** Acceptance

**Subject:** Why must we accept one another?

**Complement:** We accept each other because God’s righteousness comes to us equally.

**Purpose:** The listeners will accept all believers as also receiving God’s holiness in Christ.

**Attribute:** We worship the God of Righteousness

**Reading:** Romans 1:16-17

**Song:** Grace Alone

**Benediction:** Romans 16:25-27

# Introduction

Animals

### Interest: Too often we don’t accept people different from us. Do you agree?

### Need: How accepting are you of those most different from you in this room?

Man

#### Are you OK with Matt dressing differently than me?

#### Is it OK that Andrew has more pigment in his skin?

#### Do you accept that Miriam does not any spiciness in her food?

#### Can you accept Lele as the only one from Africa?

Accept

### Subject: Why must we accept one another? We certainly are different from each other, but that doesn’t need to divide us. What reasons can we give to be tolerant—or patient—or long-suffering—or accommodating with each other?

#### Of course, I am not speaking about things the Scripture clearly calls sin. I hope we don’t ever put up with and accept sin in one another.

#### But we certainly do need to accept unchangeable traits. Today we will see reasons to accept one another at our core being that cannot change, based on Roman 15:7.

Rom 15:7

(2 slides)

### Background: The two main groups at the church at Rome struggled to accept each other.

Map

#### Jews had previously led the church but were kicked out of the city by the emperor Claudius (AD 49).

#### However, Claudius died and a new emperor named Nero came to the throne five years later in AD 54, so Jews (including Christian Jews) were free to return.

#### The re-entrance of the Jews into the church brought difficulties as the Gentiles had become the leaders during the Jewish absence. They did things a bit different.

#### So Paul wrote them to help them to accept one another.

Overview

### Preview/Text: These come from Paul’s last missionary epistle—Romans. We will take the “fast track” through Paul’s letter to the Romans today and see *seven reasons* must we accept one another! I don’t normally have a seven-part sermon, so that’s too much, just think of chapters 1–11 as Paul’s theology and Romans 12–16 as the application.

Circle/Chart

(2 slides)

(What is the first reason that we must we accept one another?)

Rom 1

(2 slides)

# We get God’s righteousness equally by faith in Christ (1:1-17).

[Holiness comes the same for all of us—by simply trusting Jesus, we are forgiven.]

## As God’s servant to preach the gospel to the Gentiles, Paul greets the believers at Rome and blesses them in the standard epistolary style of his day (1:1-7).

## Paul establishes rapport by thanking God for them and expressing his desire to hopefully see them after having tried so many times (1:8-15).

## The letter’s theme is that God's righteousness requires justification to be only by faith in Christ and not by the Law (1:16-17).

(Why else must we accept one another?)

MP

# We *need* God's righteousness since we’re all condemned by sin (1:18–3:20).

[We don’t all have the same number of sins, but we all have the same destination—hell.]

Need Save

(5 slides)

## Gentiles must be justified by faith since their suppressing a knowledge of God from nature and their conscience leads to a sinful lifestyle (1:18-32).

## The haughty must be justified by faith since they condemn themselves by their lack of truth and works against God’s righteousness in their consciences (2:1-16).

2:1–3:8

(4 slides)

## Jews must be justified by faith for condemning themselves by their bigotry and defiance of the Law in contrast to God’s righteousness (2:17–3:8).

## All people must be justified by faith since their sin condemns them—bad news before Paul later shares the good news of justification (3:9-20).

(Why else must we accept one another?)

# God *provided* righteousness equally in the justification of all who trust Christ (3:21–5:21).

MP

(2 slides)

[When we place our faith in Jesus, God amazingly gives us all the same verdict: “not guilty.”]

## God provided righteousness through justification by *faith* and not by works of the Law, so Jews and Gentiles have equal opportunity for salvation (3:21-31).

Terms

(3 slides)

## God’s righteousness by faith is *shown* in Abraham’s faith in God's promise—not by works, rites, or the Law—so justification by faith is not a new way of salvation (Rom 4).

Rom 4

(3 slides)

## God's righteousness gives us the *benefits* of a relationship with God dependent on Christ’s work—not our own works—and also peace, joy, and salvation (5:1-11).

Rom 5

(4 slides)

## God's righteousness is *imputed* to believers by Christ's atoning work as the basis for justification by faith for Jews and Gentiles (5:12-21).

(Why else must we accept one another?)

# God's righteousness *imparted* sanctification equally to us all (Rom 6–8).

MP

[We all have the same access to progressively grow in holiness to be like Christ.]

Rom 6

(7 slides)

## Our *positional identification with Christ* is our new basis for sanctification so Jews should avoid legalism and Gentiles should avoid indulgence (Rom 6).

## Our *freedom from the Law* results from Christ’s death but we still sin and need sanctification since the Law cannot deliver us from our sinful heart (Rom 7).

Rom 7

(8 slides)

## Our *power in sanctification through the Spirit* gives victory over sin that the Law could never do for us to eventually be like Jesus in glorification despite our sufferings (Rom 8).

Rom 8

(15 slides)

(Why else must we accept one another?)

# God *vindicated* his righteousness in Israel’s election and Gentile salvation (Rom 9–11).

MP

[God called Jews to salvation—maybe the most unbelieving nation—so God must be righteous!]

Rom 9

(2 slides)

## God's righteousness is revealed in His sovereign past choice of Israel so that Israel’s failure is not due to God’s unfaithfulness (9:1-29).

## God shows his righteousness in Israel’s present rejection of his offer of righteousness in Christ despite the gospel being preached throughout the world to Gentiles (9:30–10:21).

Rom 10

(3 slides)

## God will show his righteousness in Israel’s future since he rejected her only in part and temporarily so Gentiles can be saved of which they should not be proud (Rom 11).

Rom 11

(2 slides)

(Why else must we accept one another?)

MP

# Righteousness *applies* equally in our life transformation (12:1–15:13).

[None of us has unfair privilege to become like Jesus—all have the same opportunity of holiness.]

Rom 12

(4 slides)

## God’s abundant mercy should move us to total dedication to his will rather than conform to the world as the key to the transformed lifestyle explained in 12:3–15:13 (12:1-2).

## God's righteousness in a transformed life produces humility in using spiritual gifts and love in difficult social dealings to win watching unbelievers to Christ (12:3-21).

## God's righteousness in a transformed life produces submission to government to escape punishment and win watching persecutors to Christ (13:1-7).

Rom 13

(2 slides)

## God's righteousness in a transformed life produces love for other believers since all will soon account before God (13:8-14).

## God's righteousness in a transformed life creates sensitivity to conscience so Gentiles will forgo habits offensive to Jews and Jews will follow their conscience (14:1–15:13).

14:1–15:13

(7 slides)

(Why else must we accept one another?)

# Righteousness must be *disseminated* in propagation of the gospel by us all (15:14–16:27).

MP

[God’s holiness is worth telling others about—and we each have equal opportunity to witness.]

## Paul sets the example how to propagate God’s righteousness by *requesting the church's support* to reach Gentiles in Spain after visiting the church (15:14-33).

15:14–16:23

(4 slides)

## Paul sets the example how to propagate God’s righteousness by *showing how to relate to others* in the body of Christ (16:1-24).

## A doxology praises God for revealing his eternal plan to save both Jews and Gentiles to encourage both groups at Rome that their salvation brings glory to God (16:25-27).

Rom 16

(2 slides)

Subject

(Why must we accept one another? How can we sum up the entire book?)

# Conclusion

### We accept each other because God’s righteousness comes to us equally (Main Idea). The reason we should be accommodating with each other in the church is because holiness comes the same way for us all—by simple trust in Jesus.

MI

### Why must we accept one another (Main Points)?

MPs

#### We get God’s righteousness equally by faith in Christ (1:1-17).

#### We need God's righteousness since we’re all condemned by sin (1:18–3:20).

#### God provided righteousness equally in the justification of all who trust Christ (3:21–5:21).

#### God's righteousness imparted sanctification equally to us all (Rom 6–8).

#### God vindicated his righteousness in Israel’s election and Gentile salvation (Rom 9–11).

#### Righteousness applies equally in our life transformation (12:1–15:13).

#### Righteousness must be disseminated in propagating the gospel by us all (15:14–16:27).

### Exhortation

How?

#### Have you received God’s forgiveness offered freely by trusting Christ?

#### If so, are you seeing yourself clearly—that is, humbly?

#### Or do you think yourself better than someone else? Who?

#### Which Christian are you not accepting? How can you better accept that person?

Black

### Prayer

**Preliminary Questions**

**Verses Questions**

**Context: What did the author record just prior to this passage?**

**Purpose: Why is this passage in the Bible?**

**Background: What historical context helps us understand this passage?**

**Questions**

**Tentative Main Ideas**

Text

**Illustrations That Apply**

### Text

**New Testament Survey Notes**

**Romans**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **God's Righteousness by Faith in Christ Helps Us Accept Others** | | | | | | |
| **Righteousness Explained** | | | | | **Righteousness Applied** | |
| **Theological** | | | | | **Practical** | |
| **Chapters 1–11** | | | | | **Chapters 12–16** | |
| **Relationship to God** | | | | | **Relationship to Others** | |
| **Righteousness**  **Theme** | **Righteousness Needed** | **Righteousness**  **Provided** | **Righteousness Imparted** | **Righteousness Vindicated** | **Righteousness Applied** | **Righteousness Disseminated** |
| **Introduction**  **1:1-17** | **Condemnation**  **1:18–3:20** | **Justification**  **3:21–5:21** | **Sanctification**  **6–8** | **Election**  **9–11** | **Transformation**  **12:1–15:13** | **Propagation**  **15:14–16:27** |
| **Sin** | | **Salvation** | **Set Apart** | **Sovereignty** | **Service** | |
| **Corinth** | | | | | | | |
| **Winter AD 56/57** | | | | | | | |

**Key Word: Righteousness**

**Key Verses: “For in the gospel a righteousness from God is revealed, a righteousness that is by faith from the first to last, just as it is written, ‘The righteous will live by faith’” (Romans 1:17).**

**“Accept one another, then, just as Christ accepted you, in order to bring praise to God” (Romans 15:7)**

**Summary Statement: The reason *Jews and Gentiles* at Rome should accept each other is because they all have God’s *righteousness* only by faith in Christ and not by works of the Law.**

**Application: Do you experience peace with other believers as fellow recipients of God’s righteousness by faith? Or do you have conflicts with them stemming from pride?**

**Romans**

**Introduction**

# Title: The Greek title (Pro,j Rwmai,ouj *To the Romans*) has been used since its writing.

# Authorship

## External Evidence: Paul's authorship of Romans has been denied by almost no one.

### All extant New Testament book lists before AD 200 include Romans among Paul’s letters—even that of the early heretic Marcion (AD 140).

### Pauline authorship was upheld by Clement of Rome (*ca.* AD 95; *1 Clement* 32.2; 35.5; 50.6f.), Ignatius (*ca.* AD 115; *Ephesians* 19.3; etc.), and Polycarp (*ca.* AD 115; *Letter to the Philippians* 3.3; 4.1; 6.2; cf. Grassmick, DTS Class Notes, 2).

### Nearly all modern radical critics even agree that Paul wrote Romans. The only notable exceptions are the radical 18th-century critics such as Baur.

## Internal Evidence: The vocabulary, style, logic, and theological development of Romans is consistent with all other Pauline writings and therefore has not been challenged (*TTTB*, 372). In fact, the Books of Romans, First and Second Corinthians, and Galatians have been considered the standard by which other books are judged Pauline. The unity of the book, however, has been attacked as many critics have questioned Romans 15–16:

### Some doubt the authenticity of chapter 15 since a few Latin manuscripts omit 15:1–16:24 and some place the closing doxology (16:25-27) after chapter 14. However, Romans 15 fits logically into the argument of the book and is in all Greek manuscripts.

### Romans 16 has been doubted even more as Paul greets by name 26 people in a church that he had never visited. However, Paul wrote Colossians, the only other epistle concluding with a similar greeting, also to a church he had never seen! He had ministered with many people at Rome in his journeys (e.g., Aquila and Priscilla; v. 3; cf. Acts 18:19, 26). Perhaps some manuscripts omit chapter 16 because it seemed irrelevant (*TTTB*, 372).

# Circumstances

## Date: Paul wrote from Corinth on his third missionary journey (see below) where he stayed from November 56 to February 57 (Acts 20:2-3; cf. Hoehner’s dissertation). Therefore, the date for Romans can be pinpointed to winter AD 56/57.

## Origin/Recipients: The text clearly identifies the readers as Roman believers (1:7), which included some Jews (2:17; cf. Acts 28:17-28) but mostly Gentiles (11:13, 17-31; 15:14-16; 16:3-16 Greek names). This is understandable as Rome was a Gentile city and Paul was an apostle to the Gentiles (11:13; 15:16). The uniform internal evidence indicates that Paul wrote from Corinth (Grassmick, DTS Class Notes, 7):

### Paul had just completed the collection for the poor saints at Jerusalem (15:22f.) and was about to return to Jerusalem with the money (15:25; Acts 24:17).

### Paul's host was Gaius (16:23), who was a Corinthian (1 Cor. 1:14).

### The deliverer of the letter was likely Phoebe since Paul commends her to the church (16:1-2). Her ministry location was nearby Cenchrea, the eastern port of Corinth.

### Romans 1:18-32 describes the immoral city of Corinth better than any city in the Roman Empire. Paul may have looked outside his window as he wrote!

## Occasion: Paul had never visited Rome (1:10, 12) but wanted to as he had finished sharing Christ in the eastern Roman Empire (15:23). He hoped the church would help him in his future plans to share the gospel in Spain (15:24), so he wrote this letter beforehand to advise them of his plan to deliver the offering from the churches in Macedonia and Achaia to the Jerusalem church, then stop by Rome en route to Spain (15:25-29). Paul made it to Rome, but only as a prisoner after three years and two imprisonments (Acts 21:17–28:29). Tradition records that he later served in Spain (spring 64-spring 66) between his two Roman imprisonments (Feb. 60-Mar. 62 and autumn 67-spring 68). Actually, Paul's purposes in writing were fourfold (Witmer, *BKC,* 2:437):

### The immediate purpose was to announce his soon visit to solicit prayer and financial support for his preaching in Spain (explained above).

### He wanted to build up the Roman believers with his theological foundation in the gospel even as he had done with other Gentile churches (1:15).

### He sought to reconcile conflicts between the Jewish and Gentile segments in the church. “The Jew-versus-Gentile issue looms large in this letter. Paul did not take sides, but he carefully set forth both sides of the question. On the one hand he emphasized the historical and chronological priority of the Jews—'first for the Jew, then for the Gentile' (Rom. 1:16; cf. 2:9-10). He also stressed the 'advantage . . . in being a Jew' (3:1-2; 9:4-5). On the other hand he pointed out that 'since there is only one God' (3:30), He is the God of the Gentiles as well as the God of the Jews (3:29). As a result, 'Jews and Gentiles alike are all under sin' (3:9) and alike are saved by faith in the Lord Jesus Christ…” (Witmer, *BKC*, 2:437; cf. Walter B. Russell III, “An Alternative Suggestion for the Purpose of Romans,” *Bibliotheca Sacra* 145 [April-June 1988]: 174-84).

### Most importantly, Paul expounded upon the righteousness of God revealed in the gospel and received by faith (1:17). He affirmed God's goodness (3:4) and wisdom (11:33) and justice (3:26), evident in his defense of God's plan of salvation, which must have as its basis justification by faith since no one can reach the righteousness of God through his own works.

# Characteristics

## Romans has been called “the most profound book in existence” (poet Samuel Coleridge). It has played a key role in every spiritual awakening in church history—from Augustine (AD 354-430) to the Reformation (16th century) to the present day. This is because it stands as the greatest exposition of the Christian gospel ever written (Grassmick, 1).

## Romans quotes the OT (esp. Isa., Ps.) 63 times—almost as much as in all the other Pauline epistles combined (75 quotes in 1 Corinthians to Titus)!

## Romans is the most systematic of Paul's epistles. Therefore, it is fitting that it is placed first among his thirteen epistles in the New Testament. The outline of Romans almost exactly conforms to the well-known secular and biblical epistolary format of the first century:

1. Salutation 1:1-7

a. Sender 1:1-6

b. Recipient 1:7a

c. Greeting 1:7b

2. Thanksgiving 1:8-17

3. Body 1:18–15:13

4. Conclusion 15:14–16:27

a. Plans 15:14-32

b. Peace Wish 15:33

c. Greetings 16:1-23

d. Close 16:25-27

## The Christian doctrine emphasis shows in its many theological terms: sin, salvation, grace, faith, righteousness, justification, sanctification, redemption, death and resurrection.

## Paul’s concern for Israel is seen in her present status, her relationship to the Gentiles and her final salvation. He even notes that he would rather go to hell himself instead of his fellow Jews for rejecting the Messiah (9:1-2).

**Argument**

Paul wrote Rome for a variety of reasons (see “Occasion” above), but his chief aim declared at the beginning of the letter is to explain the righteousness of God revealed in the gospel and received by faith (1:17). Like in many of his letters, his theological foundation (Romans 1–11) preceded the practical outworking of that doctrinal basis (Romans 12–16). These two major halves break down into seven important movements in the letter.

Because of the mixed Jew-Gentile readership at Rome and the problems this posed, Paul first argues in chapters 1–11 for justification by faith and not by the works of the Law:

### This is evident beginning in his **introduction**, which establishes his authority as God's minister to the Gentiles and previews the content of the letter with the theme of the righteousness of God that requires justification by faith alone (1:1-17).

### The righteousness of God is shown as needed because of God’s **condemnation** of all mankind as sinners (1:18–3:20).

### This condemnation proves that **justification** has to be through faith because of sin (3:21–5:21), the basis of this faith being the death of Christ that God has provided for us.

### Paul then moves to **sanctification**, the natural result of justification. He states that God's righteousness imparted in sanctification identifies believers with Christ, frees them from the Law, and conforms them to Christ since the Law was powerless against sin in contrast to the empowering of the Spirit, which eventually will lead to glorification (Rom 6–8).

### His last doctrinal section relates to the **election** of Israel, a sovereign choice that vindicates God’s righteousness in that he has and will fulfill his promises to the nation even though at present Israel does not believe (Rom 9–11). Israel's rejection allows the full measure of the Gentiles to come into God’s family until the nation will believe in the future.

At Romans 12, Paul begins the letter’s main practical portion, though several applications in the letter precede chapter 12. The remainder of the book (Rom 12–16) shows how the believer should live out the righteousness of God:

### Here the theology of justification by faith resulting from God's righteousness is applied in a life of **transformation** (12:1–15:13). This includes transformed relationships with other believers, unbelievers, governing authorities, and weaker conscience Christians, all of whom should see selfless love since believers have received this love themselves totally by grace.

### Paul's conclusion includes his need for finances to disseminate God’s righteousness through **propagation** to reach more Gentiles in Spain, personal greetings, and praise for God's plan of salvation for both Jews and Gentiles (15:14–16:27).

Throughout the book Paul addresses Jews and Gentiles in the church as if he knew of potential conflicts between the two groups. They should treat one another with humility (11:17-24) and respect over differing issues of conscience (14:1–15:13) since they are equally condemned by sin (1:18–3:20) but now equal in Christ (10:12).

**Synthesis**

**God's *righteousness* by faith in Christ helps us accept others**

**1:1-17 Theme—Righteousness**

1:1-7 Salutation

1:8-15 Intent

1:16-17 Righteousness by faith

**1:18–3:20 Needed—Condemnation**

1:18-32 for Gentiles

2:1–3:8 for Jews

3:9-20 for all

**3:21–5:21 Provided—Justification**

3:21-31 How? Faith

4 Who? Abraham/David

5:1-11 Result? Assurance

5:12-21 Basis? Imputation

**6–8 Imparted—Sanctification**

6 New Basis—identification

7 New Relationship—freedom from the law

8 New Power—Spirit

**9–11 Vindicated—Election (of Israel)**

9:1-29 Election in grace

9:1-5 Privileges

9:6-18 Choice illustrated

9:6-9 Isaac over Ishmael

9:10-13 Jacob over Esau

9:14-18 Pharaoh

9:19-29 God’s mercy

9:30–10:21 Rejection in works

9:30–10:4 Stumbled over Christ via works

10:5-15 God's offer

10:16-21 Israel's rejection

11 Restoration—rejected temporarily & partially

11:1-10 Remnant

11:11-24 Gentiles engrafting (for salvation & to make Israel jealous)

11:25-32 Future salvation

11:33-36 God's glory and praise

**12:1–15:13 Applied—Transformation**

12:1-2 Ourselves

12:3-21 Church

12:3-8 Humility in ministry

12:9-21 Love in social dimensions

13:1-7 Government submission

13:8-14 Love in light of future accounting

14:1–15:13 Doubtful things

14:1-13a “Weak, don't judge the strong”

14:13b-23 “Strong, don't offend the weak”

15:1-13 Imitate Christ

**15:14–16:27 Disseminated—Propagation**

15:14-33 Propagation Example = Paul

16:1-24 Propagation Tips

16:1-16 Commend Others

16:17-20 Work for Unity

16:21-24 Fellowship Between Churches

16:25-27 Doxology

**Outline**

**Summary Statement for the Book**

**The reason *Jews and Gentiles* at Rome should accept each other is because they all have God’s *righteousness* only by faith in Christ and not by works of the Law.**

# The reason Jews and Gentiles at Rome should accept each other is because God’s righteousness comes to them equally by faith in Christ (1:1-17).

## As God’s servant to preach the gospel to the Gentiles, Paul greets the believers at Rome and blesses them in the standard epistolary style of his day (1:1-7).

### God set apart Paul to share with Rome the trinitarian gospel—the Father sent the Son to die and resurrect through the power of the Spirit (1:1-6).

### Paul greets Christians in Rome and reminds them up front that God’s love for them should result in set apart lifestyle (1:7a).

### Paul wishes his readers both grace and peace as key themes he will address later in the letter (1:7b).

## Paul establishes rapport by thanking God for them and expressing his desire to hopefully see them after having tried so many times (1:8-15).

### Paul thanks God that the Roman’s faith is widespread (1:8).

### Paul prays that he might finally visit Rome to strengthen believers and lead some Romans to Christ since his ministry is to the Gentiles (1:9-14).

## The letter’s theme is that God's righteousness requires justification to be only by faith in Christ and not by the Law (1:16-17).

### The reason Paul is not ashamed of the gospel is because it alone works as the solution to Jew or Gentile salvation (1:16).

### The gospel reveals God’s righteousness since righteousness comes only by trusting God for it—not by obeying the law (1:17; cf. Hab 2:4).

# The reason Jews and Gentiles at Rome should accept each other is because God's righteousness is *needed* by both groups due to God’s condemnation of sin (1:18–3:20).

## Gentiles must be justified by faith since their suppressing a knowledge of God from nature and their conscience leads to a sinful lifestyle (1:18-32).

### Gentiles experience God’s anger against their sin for suppressing the knowledge of God they see in creation (1:18-20).

#### The *reality* of God’s wrath is that Gentiles are now being judged for their godlessness and wickedness (1:18a).

#### The *reason* God judges Gentiles is for denying God’s omnipotence and monotheism that they know from creation and conscience (1:18b-20a).

#### The *result* of this rejection is that Gentiles stand before God guilty without a valid reason for rejecting him (1:20b).

### Gentile rejection of their innate knowledge of God leads them into a downward spiral of sin and judgment (1:21-32).

#### Acting against their conscience leads Gentiles to ignore God by worshipping idols (1:21-23).

#### Idolatry moves God to give them over to degrading sexual sin and further idolatry (1:24-25).

#### Idolatry and immorality move God to give them over to homosexuality and its penalties (1:26-27).

\* Before AIDS research, the average life expectancy for a homosexual male in America was 42 years old—half the lifespan of heterosexual men who typically live to about 82 years old!

#### Homosexuality moves God to give them over to deravity leading to death but they even encourage others to be bond by their sin (1:28-32).

## The haughty must be justified by faith since they condemn themselves by their lack of truth and works against God’s righteousness in their consciences (2:1-16).

### One pridefully judging others condemns himself for doing the same sins instead of escaping God’s judgment by repenting (2:1-4).

### Such hypocrites don’t do good to others and the degree of their punishment depends upon their works before an impartial God (2:5-11).

### The haughty will be judged by their consciences since they sin and do good works without knowledge of the Mosaic Law (2:12-16).

## Jews must be justified by faith for condemning themselves by their bigotry and defiance of the Law in contrast to God’s righteousness (2:17–3:8).

### A Jew who steals, commits adultery or idolatry, or dishonors God must not hypocritically look down on Gentiles who break God’s Law (2:17-24).

### Circumcision is valuable only if it is backed up with obedience to the Law (2:25-29).

#### An uncircumcised Gentile who otherwise keeps the Law is better than a circumcised Jew who otherwise neglects it (2:25-27).

#### God approves of heart circumcision by the Spirit more than outward circumcision by the hands (2:28-29).

### Jews are blessed with God’s Word, but their disobeying it never nullifies God’s faithfulness as it is their own fault—not God’s (3:1-8).

## All people must be justified by faith since their sin condemns them—bad news before Paul later shares the good news of justification (3:9-20).

### All people—Jew and Gentile alike—show they are under sin in their actions (3:9-18).

#### Paul and the readers are also included among those under God’s judgment since all Jews and Gentiles sin (3:9).

#### Many texts in Psalms and Isaiah teach that all people sin (3:10-18).

##### Not one person is righteous, understands or seeks God, or does good (3:10-12; cf. Ps 14:1-3; 53:1-3; Eccles 7:20).

##### Every part of our bodies sins—from our tongues (3:13-17; cf. Pss. 5:9; 140:3; 10:7) to our feet (Isa. 59:7-8).

##### No one truly fears God (3:18; cf. Ps. 36:1).

### The Mosaic Law reveals that we all sin and must account to God so it will not give the righteousness we need before God (3:19-20).

|  |  |  |  |
| --- | --- | --- | --- |
| **Condemned Group** | **Benefits  Received** | **Reason Condemned** | **Degree of Judgment** |
| Gentiles  (1:18-32) | Creation  (1:18-20) | Rejection of the light they have (1:21-22) | Great  (1:20b) |
| Haughty People  (2:1-16) | Conscience  (2:14-15) | Refusal to obey conscience (2:1) | Greater  (2:4) |
| Jews  (2:17–3:8) | Law  (2:17-20; 3:2) | Hypocrisy  (2:21-24) | Greatest  (2:24) |
| All Humanity  (3:9-20) | Creation and/or Conscience and/or Law | Lack of understanding and turning away (3:11-18) | — |

*The implied question then is, “If we all have sinned and can’t become righteous even by obeying the very Mosaic Law that God gave the Jews, how then can we become righteous before this holy God?” Paul says, “I’m glad you asked!” as he intends to answer this question in the next section of his letter…*

# The reason Jews and Gentiles at Rome should accept each other is because God *provided* righteousness equally in the justification of all who trust Christ (3:21–5:21).

## God provided righteousness through justification by *faith* and not by works of the Law, so Jews and Gentiles have equal opportunity for salvation (3:21-31).

### Righteousness can’t be earned, so it must be *received* by faith in Christ, resulting in God’s justice in justification, redemption, and propitiation (3:21-26).

### No saved person can boast since faith rather than law adherence saves all (3:27-31).

## God’s righteousness by faith is *shown* in Abraham’s faith in God's promise—not by works, rites, or the Law—so justification by faith is not a new way of salvation (Rom 4).

### Abraham wasn’t declared righteous (justified) by works but by simple belief (4:1-3).

### David also spoke of faith that brings righteousness apart from works in Psalm 32 when he praised God’s forgiveness by faith (4:4-8).

### Abraham was declared righteous while *uncircumcised* as the “father” of both the uncircumcised and circumcised since he was circumcised later (4:9-12).

### Abraham received by faith God’s promise that he would bless the nations (Gen 12:1-3)—not by the law since the law brings wrath, not righteousness (4:13-15).

### As Abraham exemplifies salvation by faith in trusting God for a son, so both Jews and Gentiles are saved by grace through faith that God resurrected Jesus (4:16-25).

## God's righteousness gives us the *benefits* of a relationship with God dependent on Christ’s work—not our own works—and also peace, joy, and salvation (5:1-11).

### Justification by faith brings peace with God (5:1-2).

### Justification by faith brings joy in all circumstances (5:3-5).

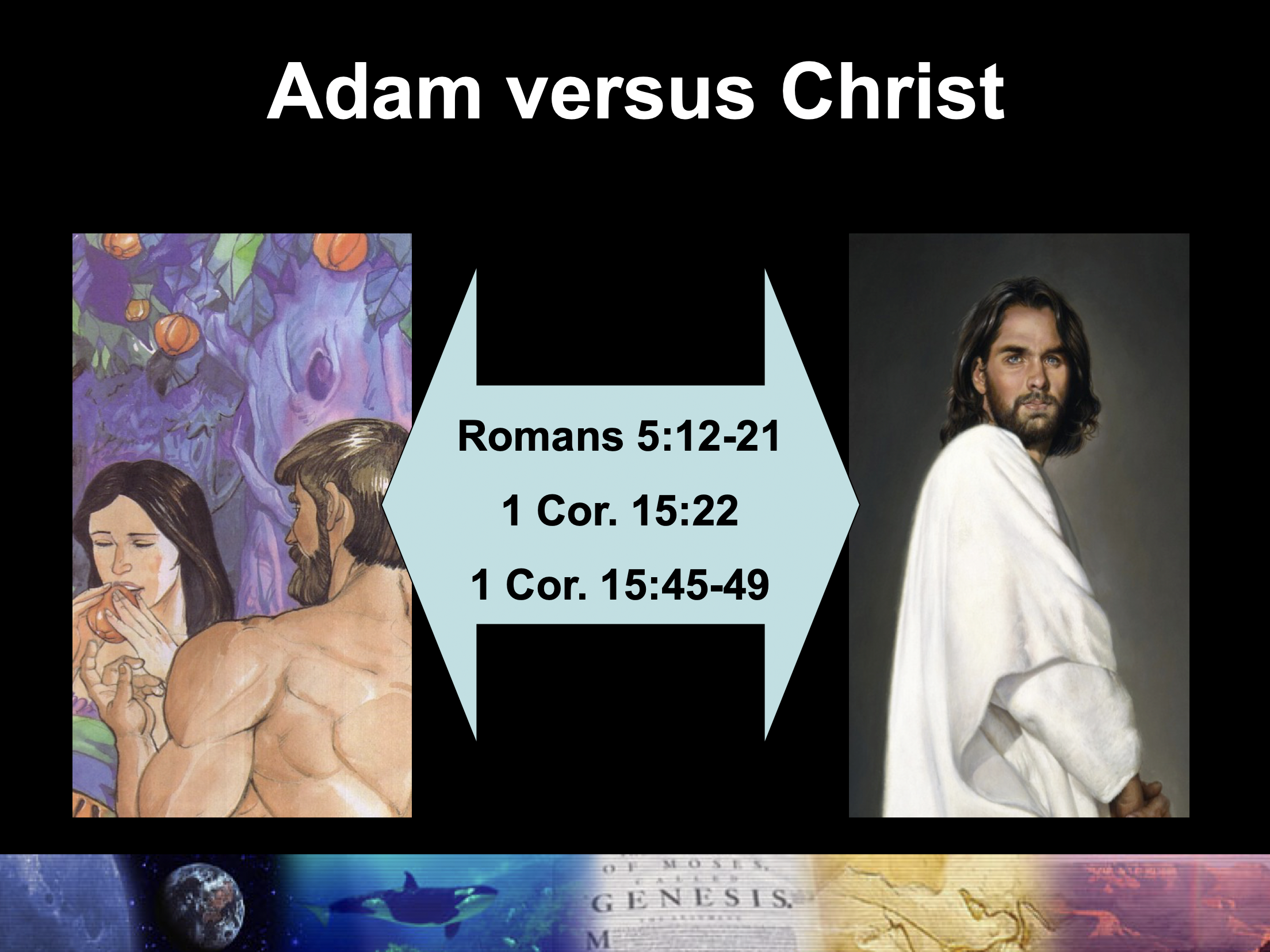
### Justification by faith reconciles us with God despite formerly being enemies (5:6-8).

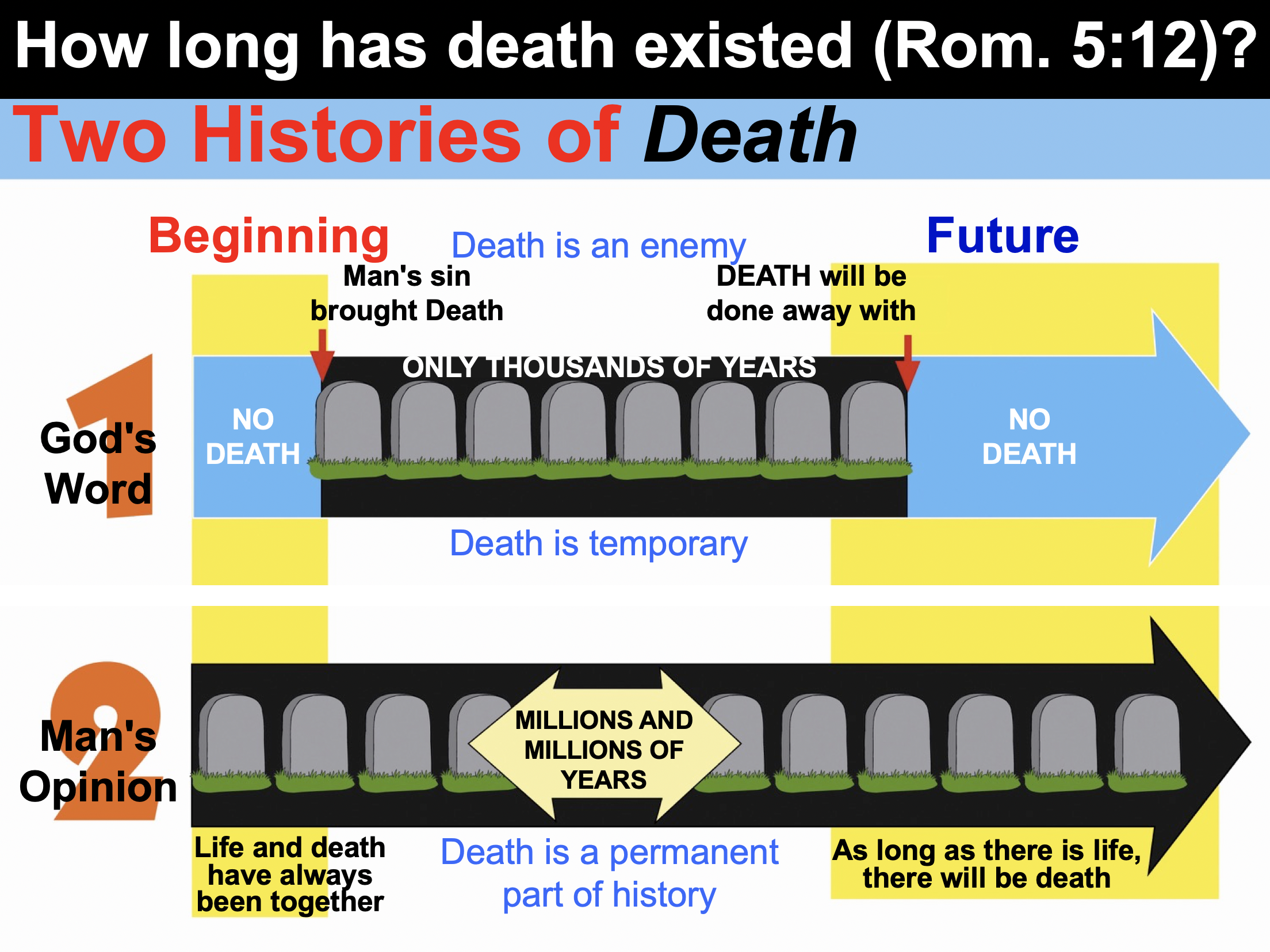
### Justification by Christ’s blood brings salvation from God’s wrath (5:9-11).

## God's righteousness is *imputed* to believers by Christ's atoning work as the basis for justification by faith for Jews and Gentiles (5:12-21).

### Adam’s sin brought death to the whole world since all after him also sinned before the Law was given (5:12-14).

### As Adam’s trespass imputed sin and death to all, so Christ’s righteousness imputed grace to all who believe (5:15-17).





### Adam’s sin condemned all who became sinners, but Christ’s righteousness justifed all believers who become righteous (5:18-19).

### The law revealed sin and reigned over it, but God’s grace forgave sin and reigns through righteousness to bring eternal life through Christ (5:20-21).

# The reason Jews and Gentiles at Rome should accept each other is because God's righteousness *imparted* sanctification equally to both groups (Rom 6–8).

## Our *positional identification with Christ* is our new basis for sanctification so Jews should avoid legalism and Gentiles should avoid indulgence (Rom 6).

### Our *positional freedom* from sin’s power comes from a once-for-all identification with Christ in spiritual baptism in his death and resurrection (6:1-10).

### Our *practical freedom* from sin’s power occurs by continually yielding by faith to Christ as our new master (6:11-14).

### We must each *choose righteousness* by realizing that our old master of sin now has no claim on us (6:15-23).

*How do Christians replace their vital experience with Christ with rituals and duties?*

* *Teaching loss of salvation*
* *Sabbath observance*
* *Required church attendance to keep salvation*
* *Sin is OK as long as you go to confession since God is a forgiving God*
* *Baptism and/or the Lord’s Supper to maintain their salvation*

## Our *freedom from the Law* results from Christ’s death but we still sin and need sanctification since the Law cannot deliver us from our sinful heart (Rom 7).

### Believers are released from obeying the Mosaic Covenant (Law) just as a widow is free from being bound to her husband in the marriage covenant (7:1-6).

### The law is not evil since it shows the presence of sin, but we are evil instead (7:7-12).

### Sin causes death so our only way to be free from sin is not by self-effort but by trusting Christ’s victory over death on the cross (7:13-25).

*In what ways do believers today still try to live by the Mosaic Law?*

* *Sabbath observance*
* *Food laws*
* *Tithing*
* *Not charging interest to Christians*
* *Circumcision*

*Whether Paul describes his past or present in 7:7-25 is debated…*

|  |  |
| --- | --- |
| Pre-Conversion Support | Post-Conversion Support |
| How can a believer say, “I am a slave to sin” (7:14)? This is contrary to believers being “set free from sin and become slaves to God” (6:2) and “should no longer be slaves to sin” (6:6).“Being in the flesh/being in sinful nature” does not mean physical passion, but a way of life (7:5ff.)The structure of 7:7-25 interprets 7:5 (pre-conversion) while 8:1-17 interprets 7:6 (post-conversion) | Believers also sin since Paul says: “Do not let sin reign in your mortal body so that you obey its evil desire” (6:12)Paul describes his pre-conversion life as free from struggle (Gal. 1:14; Phil. 3:5-6)The present tense (7:14-25)Rom. 6–8 describe sanctification (post-conversion context)Christians still struggle with sinThe non-Christian cannot be described as having a sinful nature and a slave to God’s law (7:25) |

## Our *power in sanctification through the Spirit* gives victory over sin that the Law could never do for us to eventually be like Jesus in glorification despite our sufferings (Rom 8).

### *Victory* over sin comes from the Spirit of life as our new power source for living (8:1-13).

### *Adoption* into God’s family as sons comes from the Spirit as our new power source for living (8:14-27).

### *Assurance* of salvation results from the Spirit as our new power source for living (8:28-39).

**Romans 8 supports our assurance of salvation in many ways:**

* We are not condemned (8:1)
* Our position is set free from the law of sin and death (8:2)
* We possess the Spirit of Christ (8:9)
* The Spirit will give us glorified bodies (8:11)
* The Spirit testifies to our human spirit that we are God’s children (8:16)
* We are adopted into God’s family (8:14, 16, 17, 21, 23)
* Our bodies will definitely receive final redemption (8:23)
* We have hope that will be fulfilled (8:24-25)
* We will be conformed to Christ’s likeness (8:29)
* All who are predestined will eventually be glorified (8:30)
* Nothing can separate us from God’s love (8:35-39)
* We are already more than conquerors over sin (8:37)

# The reason Jews and Gentiles at Rome should accept each other is because God *vindicated* his righteousness in Israel’s election and Gentile salvation (Rom 9–11).

## God's righteousness is revealed in His sovereign past choice of Israel so that Israel’s failure is not due to God’s unfaithfulness (9:1-29).

### Paul grieves that Israel rejected Christ despite their election for many privileges to show that Israel’s unbelief is not God’s fault (9:1-5).

### OT examples of election illustrate that God’s election by grace is not new and that Israel’s failure is not due to God’s unfaithfulness (9:6-18).

#### Isaac’s election over Ishmael disproved physical descent from Abraham as enough for salvation since one needed faith for Israel’s blessings (9:6-9).

#### Jacob’s election over Esau proved God can bless the younger son instead of the older to serve his purpose apart from human tradition or merit (9:10-13).

#### Pharaoh’s hardening by God’s choice proved that God can elect to show mercy on whoever he wishes and harden whom he wishes (9:14-18).

### God proves that he is just to elect some for salvation by showing mercy even in judgment by saving Gentiles and preserving a believing Jewish remnant (9:19-29).

\*In addition to Israel being called God’s people in Hosea 1:10; 2:23, here in Romans 9:25-26 the Hosea texts are applied to the Church also as God’s people; yet this still does not annul God’s promise to the nation. See W. Edward Glenny, “The ‘People of God’ in Romans 9:25-26,” *Bibliotheca Sacra* 152 (January-March 1995): 42-59.

## God shows his righteousness in Israel’s present rejection of his offer of righteousness in Christ despite the gospel being preached throughout the world to Gentiles (9:30–10:21).

### Israel misses out on God’s righteousness by unsuccessfully seeking salvation by works while Gentiles successfully find salvation by faith in Christ (9:30–10:4).

### God's offer of salvation by faith in Christ (rather than 100% obedience to the law) is still offered to Israel and all men (10:5-15).

### Israel rejected righteousness by faith by disobedience in fulfillment of OT prophecies, not by lack of hearing or understanding the gospel of Christ (10:16-21).

## God will show his righteousness in Israel’s future since he rejected her only in part and temporarily so Gentiles can be saved of which they should not be proud (Rom 11).

### God has not rejected his people whom he foreknew (11:2a) because a remnant is now being saved (11:1-10).

### Israel’s present rejection will stop but now brings salvation of the Abrahamic covenant to Gentiles to provoke Israel to faith and restoration of blessing (11:11-24).

\*See the study on the wild and cultivated trees on page 155d.

### God has not rejected Israel forever since the nation will be saved after all elect Gentiles have repented at the return of Christ to Jerusalem (11:25-32).

### God deserves all glory and praise for unrivaled wisdom and knowledge (11:33-36).

**Summary of Romans 9–11**

|  |  |  |
| --- | --- | --- |
| **9:1-29** | **9:30–10:21** | **11:1-36** |
| Israel’s past | Israel’s present | Israel’s future |
| God elected Israel | Israel rejects God | God will reject Israel only partially and temporarily |
| Israel’s failure is not due to God’s unfaithfulness | Israel’s failure is due to rejecting her Messiah | Israel’s failure will be neither total in scope nor final |
| A Jewish remnant has been preserved by God | But this Jewish remnant  resists Him now | Yet this remnant will grow into an entire believing nation |
| Gentiles have also become elect of God in Christ | Gentiles are now becoming saved by faith in Christ | Gentiles should not be proud over blessings that Jews reject |
| Divine side | Human side | Divine results |
| God’s election | Man’s responsibility | God’s mercy |
| Human unbelief cannot eradicate God’s promises because they are based on the principle of sovereign election | However, God’s election in sovereign grace to fulfill His Word does not eradicate human responsibility for unbelief | Ultimately, God’s election will be justified in the salvation of the Jewish nation alive when Christ returns |

# The reason Jews and Gentiles at Rome should accept each other is so righteousness is *applied* in transformation with all people, government, and weak believers (12:1–15:13).

## God’s abundant mercy should move us to total dedication to his will rather than conform to the world as the key to the transformed lifestyle explained in 12:3–15:13 (12:1-2).

## God's righteousness in a transformed life produces humility in using spiritual gifts and love in difficult social dealings to win watching unbelievers to Christ (12:3-21).

## God's righteousness in a transformed life produces submission to government to escape punishment and win watching persecutors to Christ (13:1-7).

## God's righteousness in a transformed life produces love for other believers since all will soon account before God (13:8-14).

## God's righteousness in a transformed life creates sensitivity to conscience so Gentiles will forgo habits offensive to Jews and Jews will follow their conscience (14:1–15:13).

**Two Conflicting Groups at Rome**

|  |  |
| --- | --- |
| ***Weak*** | ***Strong*** |
| Jewish minority | Gentile majority |
| Conscience easily offended | Not easily offended |
| Narrow, more closed perspective | Broad, more open perspective |
| Vegetarian (14:2b) | Eats all meats freely (14:2a) |
| Sabbath worship (14:5a) | Worships any day (14:5b) |
| Less mature (most of the time) | More mature |
| Strong convictions in above areas | Ambivalent convictions in above areas |
| Commanded not to violate own conscience (14:5b, 23) | Commanded not to hurt weaker brother’s conscience (14:1, 15, 20, 21; 15:1) |

**Principles for Both:**

1. Be convinced of your own convictions (14:5b)

2. Accept one another’s beliefs instead of being critical or judgmental (14:13; 15:7)

3. Work towards peace, mutual edification, and unity (14:19; 15:5)

4. Remember that each of us is individually accountable to God (14:12).

5. Keep your personal convictions in gray areas private (14:22a)

6. Since Christianity has no food laws (14:6), work for righteousness, peace and joy (14:17)

7. Do everything for God’s glory (15:6)

8. Teach one another (15:14)

# The reason Jews and Gentiles at Rome should accept each other is for righteousness to be *disseminated* in propagating the gospel to Spain to praise God's plan (15:14–16:27).

## Paul sets the example how to propagate God’s righteousness by *requesting the church's support* to reach Gentiles in Spain after visiting the church (15:14-33).

## Paul sets the example how to propagate God’s righteousness by *showing how to relate to others* in the body of Christ (16:1-24).

### *Commending co-laborers* in the dissemination of the righteousness of God should be a priority for Christian leaders (16:1-16).

#### Paul commends Phoebe (the probable carrier of the epistle) so that the believers in Rome might assist her in return for her service to others and Paul (16:1-2).

#### Paul commends twenty-six church members in Rome whom he had met in his travels but now lived in the capital to show his deep concern for them (16:3-16).

### *Working for unity* by watching out for and avoiding divisive persons will also enable the righteousness of God to spread (16:17-20).

### *Fellowship between churches* is shown as an important priority to propagate God’s righteousness by Paul’s sending greetings from those with him in Corinth (16:21-24).

## A doxology praises God for revealing his eternal plan to save both Jews and Gentiles to encourage both groups at Rome that their salvation brings glory to God (16:25-27).

**Many Romans supplements are in the Romans handout at the New Testament Survey link at BibleStudyDownloads.org**

**Be Accepting**

***Romans***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The reason *Jews and Gentiles* at Rome should accept each other is because they all have God’s *righteousness* only by faith in Christ and not by works of the Law.

# The reason Jews and Gentiles at Rome should accept each other is because God’s righteousness comes to them equally by faith in Christ (1:1-17).

## As God’s servant to preach the gospel to the Gentiles, Paul greets the believers at Rome and blesses them in the standard epistolary style of his day (1:1-7).

## Paul establishes rapport by thanking God for them and expressing his desire to hopefully see them after having tried so many times (1:8-15).

## The letter’s theme is that God's righteousness requires justification to be only by faith in Christ and not by the Law (1:16-17).

# The reason Jews and Gentiles at Rome should accept each other is because God's righteousness is *needed* by both groups due to God’s condemnation of sin (1:18–3:20).

## Gentiles must be justified by faith since their suppressing a knowledge of God from nature and their conscience leads to a sinful lifestyle (1:18-32).

## The haughty must be justified by faith since they condemn themselves by their lack of truth and works against God’s righteousness in their consciences (2:1-16).

## Jews must be justified by faith for condemning themselves by their bigotry and defiance of the Law in contrast to God’s righteousness (2:17–3:8).

## All people must be justified by faith since their sin condemns them—bad news before Paul later shares the good news of justification (3:9-20).

# The reason Jews and Gentiles at Rome should accept each other is because God *provided* righteousness equally in the justification of all who trust Christ (3:21–5:21).

## God provided righteousness through justification by *faith* and not by works of the Law, so Jews and Gentiles have equal opportunity for salvation (3:21-31).

## God’s righteousness by faith is *shown* in Abraham’s faith in God's promise—not by works, rites, or the Law—so justification by faith is not a new way of salvation (Rom 4).

## God's righteousness gives us the *benefits* of a relationship with God dependent on Christ’s work—not our own works—and also peace, joy, and salvation (5:1-11).

## God's righteousness is *imputed* to believers by Christ's atoning work as the basis for justification by faith for Jews and Gentiles (5:12-21).

# The reason Jews and Gentiles at Rome should accept each other is because God's righteousness *imparted* sanctification equally to both groups (Rom 6–8).

## Our *positional identification with Christ* is our new basis for sanctification so Jews should avoid legalism and Gentiles should avoid indulgence (Rom 6).

## Our *freedom from the Law* results from Christ’s death but we still sin and need sanctification since the Law cannot deliver us from our sinful heart (Rom 7).

## Our *power in sanctification through the Spirit* gives victory over sin that the Law could never do for us to eventually be like Jesus in glorification despite our sufferings (Rom 8).

# The reason Jews and Gentiles at Rome should accept each other is because God *vindicated* his righteousness in Israel’s election and Gentile salvation (Rom 9–11).

## God's righteousness is revealed in His sovereign past choice of Israel so that Israel’s failure is not due to God’s unfaithfulness (9:1-29).

## God shows his righteousness in Israel’s present rejection of his offer of righteousness in Christ despite the gospel being preached throughout the world to Gentiles (9:30–10:21).

## God will show his righteousness in Israel’s future since he rejected her only in part and temporarily so Gentiles can be saved of which they should not be proud (Rom 11).

# The reason Jews and Gentiles at Rome should accept each other is so righteousness is *applied* in transformation with all people, government, and weak believers (12:1–15:13).

## God’s abundant mercy should move us to total dedication to his will rather than conform to the world as the key to the transformed lifestyle explained in 12:3–15:13 (12:1-2).

## God's righteousness in a transformed life produces humility in using spiritual gifts and love in difficult social dealings to win watching unbelievers to Christ (12:3-21).

## God's righteousness in a transformed life produces submission to government to escape punishment and win watching persecutors to Christ (13:1-7).

## God's righteousness in a transformed life produces love for other believers since all will soon account before God (13:8-14).

## God's righteousness in a transformed life creates sensitivity to conscience so Gentiles will forgo habits offensive to Jews and Jews will follow their conscience (14:1–15:13).

# The reason Jews and Gentiles at Rome should accept each other is for righteousness to be *disseminated* in propagating the gospel to Spain to praise God's plan (15:14–16:27).

## Paul sets the example how to propagate God’s righteousness by *requesting the church's support* to reach Gentiles in Spain after visiting the church (15:14-33).

## Paul sets the example how to propagate God’s righteousness by *showing how to relate to others* in the body of Christ (16:1-24).

## A doxology praises God for revealing his eternal plan to save both Jews and Gentiles to encourage both groups at Rome that their salvation brings glory to God (16:25-27).

**Purpose or Desired Listener Response (Step 4)**

The listeners will accept all believers as also receiving God’s holiness in Christ.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Too often we don’t accept people different from us. Do you agree?

### Need: How accepting are you of those most different from you in this room?

### Subject: Why must we accept one another?

### Background: The two main groups at the church at Rome struggled to accept each other.

### Preview/Text: We will take the “fast track” through Paul’s letter to the Romans today and see *seven reasons* must we accept one another!

(What is the first reason that we must we accept one another?)

# We get God’s righteousness equally by faith in Christ (1:1-17).

## As God’s servant to preach the gospel to the Gentiles, Paul greets the believers at Rome and blesses them in the standard epistolary style of his day (1:1-7).

## Paul establishes rapport by thanking God for them and expressing his desire to hopefully see them after having tried so many times (1:8-15).

## The letter’s theme is that God's righteousness requires justification to be only by faith in Christ and not by the Law (1:16-17).

# We *need* God's righteousness since we’re all condemned by sin (1:18–3:20).

## Gentiles must be justified by faith since their suppressing a knowledge of God from nature and their conscience leads to a sinful lifestyle (1:18-32).

## The haughty must be justified by faith since they condemn themselves by their lack of truth and works against God’s righteousness in their consciences (2:1-16).

## Jews must be justified by faith for condemning themselves by their bigotry and defiance of the Law in contrast to God’s righteousness (2:17–3:8).

## All people must be justified by faith since their sin condemns them—bad news before Paul later shares the good news of justification (3:9-20).

# God *provided* righteousness equally in the justification of all who trust Christ (3:21–5:21).

## God provided righteousness through justification by *faith* and not by works of the Law, so Jews and Gentiles have equal opportunity for salvation (3:21-31).

## God’s righteousness by faith is *shown* in Abraham’s faith in God's promise—not by works, rites, or the Law—so justification by faith is not a new way of salvation (Rom 4).

## God's righteousness gives us the *benefits* of a relationship with God dependent on Christ’s work—not our own works—and also peace, joy, and salvation (5:1-11).

## God's righteousness is *imputed* to believers by Christ's atoning work as the basis for justification by faith for Jews and Gentiles (5:12-21).

# God's righteousness *imparted* sanctification equally to us all (Rom 6–8).

## Our *positional identification with Christ* is our new basis for sanctification so Jews should avoid legalism and Gentiles should avoid indulgence (Rom 6).

## Our *freedom from the Law* results from Christ’s death but we still sin and need sanctification since the Law cannot deliver us from our sinful heart (Rom 7).

## Our *power in sanctification through the Spirit* gives victory over sin that the Law could never do for us to eventually be like Jesus in glorification despite our sufferings (Rom 8).

# God *vindicated* his righteousness in Israel’s election and Gentile salvation (Rom 9–11).

## God's righteousness is revealed in His sovereign past choice of Israel so that Israel’s failure is not due to God’s unfaithfulness (9:1-29).

## God shows his righteousness in Israel’s present rejection of his offer of righteousness in Christ despite the gospel being preached throughout the world to Gentiles (9:30–10:21).

## God will show his righteousness in Israel’s future since he rejected her only in part and temporarily so Gentiles can be saved of which they should not be proud (Rom 11).

# Righteousness *applies* equally in our life transformation (12:1–15:13).

## God’s abundant mercy should move us to total dedication to his will rather than conform to the world as the key to the transformed lifestyle explained in 12:3–15:13 (12:1-2).

## God's righteousness in a transformed life produces humility in using spiritual gifts and love in difficult social dealings to win watching unbelievers to Christ (12:3-21).

## God's righteousness in a transformed life produces submission to government to escape punishment and win watching persecutors to Christ (13:1-7).

## God's righteousness in a transformed life produces love for other believers since all will soon account before God (13:8-14).

## God's righteousness in a transformed life creates sensitivity to conscience so Gentiles will forgo habits offensive to Jews and Jews will follow their conscience (14:1–15:13).

# Righteousness must be *disseminated* in propagation of the gospel by us all (15:14–16:27).

## Paul sets the example how to propagate God’s righteousness by *requesting the church's support* to reach Gentiles in Spain after visiting the church (15:14-33).

## Paul sets the example how to propagate God’s righteousness by *showing how to relate to others* in the body of Christ (16:1-24).

## A doxology praises God for revealing his eternal plan to save both Jews and Gentiles to encourage both groups at Rome that their salvation brings glory to God (16:25-27).

(Why must we accept one another? How can we sum up the entire book?)

# Conclusion

### We accept each other because God’s righteousness comes to us equally (Main Idea).

### Why must we accept one another (Main Points)?

### Exhortation

#### Have you received God’s forgiveness offered freely by trusting Christ?

#### If so, are you seeing yourself clearly—that is, humbly?

#### Or do you think yourself better than someone else? Who?

#### Which Christian are you not accepting? How can you better accept that person?

### Prayer



**Rick Griffith**

3 March 2019

Message 47 of 66

**Be Accepting**

***An Overview of Romans***

# Introduction

### Too often we don’t accept people different from us. Do you agree?

### Why must we \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one another?

# We get God’s righteousness \_\_\_\_\_\_\_\_\_\_\_\_\_\_ by faith in Christ (1:1-17).

# We *need* God's righteousness since we’re all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by sin (1:18–3:20).

# God *provided* righteousness equally in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of all who trust Christ (3:21–5:21).

# God's righteousness *imparted* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ equally to us all (Rom 6–8).

# God *vindicated* his righteousness in Israel’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and Gentile salvation (Rom 9–11).

# Righteousness *applies* equally in our life \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (12:1–15:13).

# Righteousness must be *disseminated* in \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the gospel by us all (15:14–16:27).

# Conclusion

### We accept each other because God’s righteousness comes to us \_\_\_\_\_\_\_\_\_\_\_ (Main Idea).

### Have you received God’s forgiveness offered freely by trusting Christ?

### If so, do you see yourself clearly—that is, humbly? Or better than someone else? Who?

### Which Christian are you not accepting? How can you better accept that person?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/new-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Romans**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| **God's Righteousness by Faith in Christ Helps Us Accept Others** | | | | | | |
| **Righteousness Explained** | | | | | **Righteousness Applied** | |
| **Theological** | | | | | **Practical** | |
| **Chapters 1–11** | | | | | **Chapters 12–16** | |
| **Relationship to God** | | | | | **Relationship to Others** | |
| **Righteousness**  **Theme** | **Righteousness Needed** | **Righteousness**  **Provided** | **Righteousness Imparted** | **Righteousness Vindicated** | **Righteousness Applied** | **Righteousness Disseminated** |
| **Introduction**  **1:1-17** | **Condemnation**  **1:18–3:20** | **Justification**  **3:21–5:21** | **Sanctification**  **6–8** | **Election**  **9–11** | **Transformation**  **12:1–15:13** | **Propagation**  **15:14–16:27** |
| **Sin** | | **Salvation** | **Set Apart** | **Sovereignty** | **Service** | |
| **Corinth** | | | | | | | |
| **Winter AD 56/57** | | | | | | | |

**Key Word: Righteousness**

**Key Verses: “For in the gospel a righteousness from God is revealed, a righteousness that is by faith from the first to last, just as it is written, ‘The righteous will live by faith’” (Romans 1:17).**

**“Accept one another, then, just as Christ accepted you, in order to bring praise to God” (Romans 15:7)**

**Summary Statement: The reason *Jews and Gentiles* at Rome should accept each other is because they all have God’s *righteousness* only by faith in Christ and not by works of the Law.**

**Application: Do you experience peace with other believers as fellow recipients of God’s righteousness by faith? Or do you have conflicts with them stemming from pride?**