

Sermon Title: The Practice of Rejoicing in God's Plan of Redemption

Sermon Text: Romans 15:7-13

Sermon Purpose: To call the hearer to promote unity by mutual acceptance based on the divine work of God.

Sermon Proposition: There are 3 concepts of mutual acceptance which glorifies God.

Introduction: Paul's overview on the subject of mutual acceptance concludes here. He reminds his readers of the New Covenant inclusion of Jews and Gentiles provides the basic theological undergirding for his plea.

I. The principle of mutual acceptance glorifies God. V.7

II. The practice of mutual acceptance glorifies God. V.8-12

III. The prayer of mutual acceptance glorifies God. V.13

I. The principle of mutual acceptance glorifies God. V.7

A. The command to receive one another glorifies God. V.7a

Paul commands that believers in both groups are to mutually "receive one another" brings this section to its climactic conclusion. To "receive" means more than to "tolerate" or give official recognition, he wants the Roman Christians from different ethnic groups, classes, cultures, and backgrounds to accept "one another" as fellow members of a family, with all the love and concern that should reflect God's intended preordained plan for brothers and sisters. "Mutual love and acceptance on doubtful things ought to reign supreme in the local church, composed of those redeemed, regenerated, and reconciled by God, to God, and to each other." [The New International Commentary on the New Testament, The Epistle to the Roman's; Douglass J. Moo, p.875]

B. The commission just as Christ received us. V.7b

There are four characteristics of Christ's accepting sinners.

1. Jesus Christ accepts sinners joyously. (**Luke 15:3-7**)

Matthew 11:28 "Come to Me, all *you* who labor and are heavy laden, and I will give you rest.

2. Jesus Christ accepts sinners for salvation in spite of their sin.

Romans 5:8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

1 Timothy 1:15 This *is* a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.

Matthew 9:10-13 Now it happened, as Jesus sat at the table in the house, *that* behold, many tax collectors and sinners came and sat down with Him and His disciples. **11** And when the Pharisees saw *it*, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" **12** When Jesus heard *that*, He said to them, "Those who are well have no need of a physician, but those who are sick. **13** "But go and learn what *this* means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance."

3. Jesus Christ accepts sinners impartially. (**James 2:1-4, 8-9**)

John 6:37 "All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

Acts 10:34-35 Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality. **35** "But in every nation whoever fears Him and works righteousness is accepted by Him.

4. Jesus Christ accepts sinners to the glory of God. (**Ephesians 1:5-6; 3:20-21**)
Philippians 2:9-11 Therefore God also has highly exalted Him and given Him the name which is above every name, **10** that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, **11** and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Matthew 18:5 "Whoever receives one little child like this in My name receives Me.

[The John MacArthur New Testament Commentary, Romans 9-16, pp.319-321]

- C. The **cause** is the glory of God. V.7c

When the believer practices of following the example of reflecting Christ commission in receiving each other in love and without despising or judging, we are doing as He did, for the glory of God.

Matthew 18:5 "Whoever receives one little child like this in My name receives Me.

II. The **practice** of mutual acceptance glorifies God. V.8-12

- A. The **missionary** of mutual acceptance Jesus Christ. V.8a

Galatians 4:4b-5a But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, **5** to redeem those who were under the law, that we might receive the adoption as sons.

Matthew 15:24 But He answered and said, "I was not sent except to the lost sheep of the house of Israel."

- B. The **motif** of mutual acceptance Jews and Gentiles. V.8b-12

The motif which is a pattern or theme, has two purposes tied to it.

1. to confirm the promises made to the fathers (**Romans 4:16; 9:5; 11:28**)
2. and that the Gentiles might glorify God.

These Scriptures are provided to illustrate that it has always been God's plan to bring Gentiles and Jews together into the kingdom, Paul provides the following passages from the Old Testament to undergird the truth. They are also provided to eliminate the prejudice and partiality of the Christian Jews from the Scriptures.

- a) The 1st Scriptural validation for mutual acceptance

2 Samuel 22:50 Therefore I will give thanks to You, O LORD, among the Gentiles, And sing praises to Your name.

Psalms 18:49 Therefore I will give thanks to You, O LORD, among the Gentiles, And sing praises to Your name.

The speaker is David, for David's praise "among the Gentiles" is motivated by the fact that God has given him (David) victory over Gentile nations. God has made him (David) the "King of the nations," so that a "people whom I had not known served me" (v.43). This is an illustration pointing toward a New Testament reality of praise for God for the subduing of the Gentiles under the messianic rule and kingdom of Jesus Christ, to be modeled by the church.

- b) The 2nd Scriptural validation for mutual acceptance.

v.10 And again: "Rejoice, O Gentiles, with His people!"

This second quotation from Deuteronomy 32:43 as in Psalm 18:50, this text speaks about the praise of God for His acts in subduing other nations/enemies. Gentiles were now praising God and doing it with the people of God, namely Israel.

- c) The 3rd Scriptural validation for mutual acceptance.

v.11 And again: "Praise the Lord, all you Gentiles! Laud Him, all you peoples!"
Psalm 117:1

This text sites God's "mercy" (eleos) and "truth" (aletheia) as reasons for this praise.

- d) The 4th Scriptural validation for mutual acceptance.
v.12 And again, Isaiah says: “There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, (Isaiah 11:10) In Him the Gentiles hope.”
That the Gentiles participation in the praise of God (vv.9b-11) comes as a result of the work of “the root of Jesse,” a messianic designation.

III. The prayer of mutual acceptance glorifies God. V.13

Philippians 4:7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

1 Peter 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead,

1 Peter 1:8 whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory,

In Luther’s famous formulation, “A Christian man is a most free lord of all, subject to none. A Christian man is a most dutiful servant of all, subject to all.” [From on the Freedom of a Christian Man]