

# Sermon Notes – November 16, 2025

## Review

- ⇒ Our theme for the study of Romans has been: “By God’s Grace... For God’s Glory.” This phrase that explains both “how” and “why” we can be made right with God by trusting Jesus Christ as our Savior from sin.
- ⇒ The first major section of Romans comprises an extended argument explaining why God’s wrath is rightly against the world, both Jews and Gentiles, and why the Old Testament Law is unable to justify us before an angry and righteous God.
- ⇒ Last week, we came to the grand finale of the opening section of Romans (1:18-3:20) where Paul drives home the final “nails in the coffin,” affirming that everyone is hopelessly lost and in desperate need of a Savior.

## Today’s Text: Romans 3:21-31

Today’s text represents a radical shift in Paul’s argument. Through the Law, man is only convicted of sin and brought to judgment, but now God’s righteousness, received by grace through faith, has been displayed through the work of Christ.

## God’s Wrath and God’s Righteousness

- ⇒ Paul’s argument to this point has been that both Jew and Greek are guilty before God and face the righteous sentence of God’s wrath. Now we shift from God’s wrath to God’s righteousness.
- ⇒ The Law cannot bring righteousness, only judgment. This is not because the Law itself is flawed but because we are. The Law points us towards the gospel and helps us to see our desperate state and need for God’s grace.
- ⇒ *Clarifying terms:* In this paragraph, Paul uses terms that are key to understanding the argument of the book and the gospel:
  - \_\_\_\_\_: Used in multiple ways, but summarily, it is “*God’s acting in accordance with his own nature for the sake of his own name* (Kruse).”
  - \_\_\_\_\_: Trust in and commitment to Jesus.
  - \_\_\_\_\_: We are purchased by the sacrifice of Jesus.
  - \_\_\_\_\_: The satisfaction of God’s wrath against sin.
  - \_\_\_\_\_: Our legal status of being righteous in the face of God’s judgment.

- ⇒ How does this principle of **justification by faith** prevent boasting (v.27)?
- ⇒ How does reliance on the **law of faith** instead of the **law of works** put Jews and Gentiles on the same footing before God (v.29-30)?
- ⇒ How is **the law upheld** through this justification by faith (v.31)?

### Hint

As we step out of Romans for a few weeks, let’s take the opportunity to practice a few basic observation skills with a new section of scripture. We are diving right into the middle of Paul’s letter to the Philippians and we can’t take time to research the context of this letter. However, spending a few minutes observing exactly what the text says will help to prepare our hearts for what we will hear on Sunday. If questions come to mind as you observe the text, jot them down under Question #8, but *refrain from answering them* until you’ve heard the sermon! For now, just observe the text!

## Preparing for next week’s sermon (Do this as a group!)

6. Read **Philippians 2:12-18** and look for all the commands. What does Paul explicitly want his readers to do? Lots of phrases may look like commands, but there are only 3 that are actual imperatives in a grammatical sense.

- (1) \_\_\_\_\_
- (2) \_\_\_\_\_
- (3) \_\_\_\_\_

7. Read **Philippians 2:12-18** again and note what kinds of behavior or character qualities will result from carrying out the commands you listed in Question #6. What will happen to Paul and to his readers if they carry out his commands?

- ⇒ The readers will \_\_\_\_\_,
- \_\_\_\_\_
- ⇒ Paul will \_\_\_\_\_

8. At this point in your study of **Philippians 2:12-18**, what questions do you have that you hope might be answered in Sunday’s sermon?

## Time to PRAY (Or do this at the beginning of your group time)

Share prayer requests that relate to the people in your group & PRAY for them!



Worship Next Sunday: November 23<sup>rd</sup>, 2025

“Why Is Gratefulness SO Difficult?”

(Philippians 2:12-18) Pastor Jay Mosser

Answer Key: • righteousness of God • faith • redemption • propitiation • justification • grace • through faith • glory of God • redemption history

## By Grace, Through Faith, in Christ

- ⇒ Romans 3 gives a clear presentation of the Gospel:
- Righteousness before God is a result of God's \_\_\_\_\_ not a result of following the Law or your good deeds outweighing your bad.
  - Righteousness before God is received \_\_\_\_\_. Faith includes a turning from your sin and your own attempts to achieve salvation, and a turning to Christ, relying on his work to save you.
  - Righteousness before God is only possible because of the work of Jesus Christ on the cross. Through his death, God's wrath against our sin is satisfied, we are redeemed from our bondage to sin and death, and those who are identified with him are judged as righteous before God.
- ⇒ If God forgave sin without payment, he would not be just. Paul says that the result of God's work in Jesus Christ is that God is both just and the justifier of the one who has faith in Jesus. The gospel is good news for us because we now stand before God righteous in his sight. But the gospel is more than our 'ticket to heaven,' the gospel is about the \_\_\_\_\_.

## The Gospel and the Glory of God

- ⇒ The gospel is not primarily for us, but for God's glory. It is a demonstration of God's righteousness and displays God's wisdom and goodness.
- ⇒ If we could be just before God by following the Law or by doing good deeds, we would have something to boast about. But the gospel absolutely excludes boasting. This is one of the reasons the gospel is offensive to the world. We want to claim some piece or portion of glory for ourselves.
- ⇒ The gospel is the culmination of previous \_\_\_\_\_. Paul is not arguing that the Law is abolished through the gospel but is that the gospel is the fulfillment of the Law. The gospel unites Jews and Gentiles from the separation brought on by the Law. The Law was given to the Jews as an aspect of their covenant relationship with God, but the gospel is for Jew and Gentile alike.

## Responding to the Glorious Gospel

- ⇒ There will be a day when each of us will be judged by a holy God. How will you stand before him on that day?
- ⇒ We must not change or add to the gospel. Salvation is by grace **alone**, through faith **alone**, in Christ **alone**. When we change the gospel, it is no longer God's gospel, but man's. The proper response to the gospel is worship because the gospel is for God's glory **alone**.

# Community Group Notes

## Getting Started

What does it mean to "appease" someone? What kinds of things can be appeased? Is appeasing always a bad idea? Or could it sometimes be very wise? Have you personally had opportunity to appease anyone this past week? Were you successful?

## Looking Back and Taking it Home (Review)

1. Read **Romans 3:21-31** (ESV) together as a group. What stands out to you from the sermon you heard on Sunday?
2. Compare **Romans 3:21-31** with Paul's thesis statement in **Romans 1:16-17**. What words are common to both passages? How are the ideas similar? What new element is introduced in Romans 3?
3. According to Paul what are the two conceivable methods by which sinful man can become righteous? Which method is Paul advocating for and why? Which method were the Jews in Paul's day going for?
4. Martin Luther's 1512 translation of **Romans 3:28** reads, "For we reckon that a man is justified through faith alone, apart from the works of the law." How is that different from the translation we use today? Luther got a lot of flack for his translation. What are your thoughts? Is it a good rendering? Why or why not?
5. **Romans 3:21-31** is an extremely important passage of scripture and also not the easiest to understand! Test your understanding of these verses by wrestling through some of the following questions as a group. (*Be sure to leave at least 10 minutes for the looking ahead section.*)
  - ⇒ How can God's solution to our sin problem be both **apart from the law** and at the same time **witnessed to by the law and the prophets**? (v.21)
  - ⇒ What exactly does it mean to **fall short of the glory of God**? (v.23)
  - ⇒ What action(s) did God take to accomplish this "non-law" righteousness?
  - ⇒ How does Christ being **put forward** (v.25) as a propitiation make God **just**? How does it make him a **justifier of the one who has faith** (v.26)?