

12/26/10

## Romans 15

The apostle finalizes the section on the strong and the weak believers with a very direct command of responsibility to the strong, after the servant example of Christ and himself.

Then he declares to them his ministry to the gentiles and his plans to visit them.

Have you ever noticed that God never asks of us anything which He has not first of all equipped and prepared us for, then He provides human examples also in order that we not excuse ourselves as to the impossibility!

\* The callings of God guarantee by being enabled by God!

### 15:1-6      The believers are to receive one another after the example of Christ.

15:1      The greater responsibility falls on the strong believe, not the weak believer.

- 1) The spiritually mature are the strong. vs. 1a
  - a) Paul includes himself as one of the mature by the pronoun “we”.

b) Paul includes himself with greater responsibility to bear the scruples of the weak.

1)) The word bear “bastazo”, means to endure or tolerate and is the same as used for Jesus in bearing our sins. Is. 52:4; Matt. 8:17

2)) The scruples “asthenema”, infirmities rising from a weak conscience over certain liberties.

2) The spiritual are not to please themselves. vs. 1b

a) Personal maturity is never to be used primarily for self but for others.

b) They were to receive the weak. Rom. 14:1; Gal. 6:1-3

c) They were to not despise the weak. Rom. 14:3

d) They were to pursue to edify one another. Rom. 14:19

15:2      The manner of service to be rendered.

1) To please one’s neighbor for good. Rom. 14:19

2) To lead to edification. Phil. 2:5; Mk. 10:45

\* He became all things to all men that he might win some to Christ. 1Cor. 9:19-23; 10:31-33

**15:3** Christ is the model for the life of the Christian, for the good of others.

- 1) Paul is quoting Psalms. Ps. 69:9  
\* Peter quotes it. 1Pet. 2:21-23
- 2) Jesus could of refused the reproaches, but He did not for the sake of sinners.
- 3) Next to Psalm 110, Psalm. 69 is referred and quoted the most in the New Testament.

**15:4** The purpose of the Scriptures.

- 1) For our learning.
  - a) The word learning didaskalia”, means instruction.
  - b) The word is also used for “doctrine.”
  - c) The Scriptures are God’s instruction manual for the believer to learn how to be spiritually, mature and more like Christ in the service and edification of others.
- 2) For the development of hope, through the patience and comfort of the Scriptures
  - a) The Scriptures are personified, as a person, being patient and encouraged towards the faithfulness of God in doing good and the will of God, particular towards others.
  - b) Patience “hupomone”, means steadfast constant endurance, referring to the saints of old, under various

circumstances, as Noah, Moses, Joshua, Daniel, etc.

- 1)) Regarding the coming of Jesus.
- 2)) “Therefore be **patient**, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.” Ja. 5:7
- c) Comfort “parakaleo”, means to call along side for encouragement.  
\* 1Cor. 10:6, 11

**15:5-6** The first prayer benediction of Paul.

- 1) That God, the source of the patience and comfort of the Scriptures, who is the God of patience and comfort, make us likeminded, even as Christ. vs. 5  
\* Rom. 12:16; Phil. 2:5
- 2) That they may with one mind and mouth glorify the Father of our Lord Jesus Christ. vs. 6
  - a) The idea of one mind and mouth is that we speak the truth we know and not contradict it, indicating harmony and a united witness!
  - b) The book of Ephesians focuses on the oneness of Jew and Gentile.  
\* Eph. 4:1-7

**15:7-13     The ministry of Jesus to Jew and Gentile.**

**15:7**     The conclusion between the strong and the weak.

\* Most divide the chapter at this point, but it is a transitional verse looking back, as well as forwards

- 1) They are to receive one another, as Christ received us, as sinners and imperfect.
- 2) They were to do so to the glory of God, implying in grace and love, denying self.

**15:8**     The mission of at His First Coming.

- 1) Jesus came in the flesh as a servant to the circumcision, in order to reveal the truth of God.
- 2) Jesus in coming was only confirming the promises made to the fathers. Gen. 12:3
  - a) “He **came** to His **own**, and His **own** did not receive Him.” Jn. 1:11
  - b) “I am sent to the house of Israel.” Matt. 15:24
  - c) The timing was God’s. Gal. 4:4

**15:9**     The Gentiles were also in the mind of Jesus.

- 1) They would glorify God.
- 2) They would be recipients of God’s mercy.
- 3) He is quoting Scripture. Ps. 18:49; 2Sam. 22:50

a) The promise was given to Abraham. Gen. 12:3

b) Jesus came to the Jew first and also to the Gentile. Rom. 1:16

c) Syrophenician woman. Matt. 15:21-18

**15:10**     The joy in the oneness of Jew and Gentile.

- 1) The context quoted is the Song of Moses. Deut. 32:43
- 2) Paul quoted it earlier. Rom. 10:19, 11:11, 12:9

**15:11**     The response of the Gentiles towards the God of Israel.

- 1) Paul is quoting Psalms. Ps. 117:1
- 2) The Gentiles would praise Yahweh.
- 3) All the Gentiles that would believe and repent through the Gospel.
  - \* Paul took three chapters to reveal the blindness of Israel, that opened the door to the Gentiles. Rom. 9-11

**15:12**     The promise to Isaiah about the Messiah.

- 1) From the root of Jesse, the line of David. “Is. 11:1, 10”; Rev. 5:5; 22:16
- 2) He would reign over the Gentiles.
- 3) He would be the hope of the Gentiles.

- a) Paul has quoted in all these quotes the three division of the Old Testament, the Law, the Prophets and Psalms.
- b) In the volume of the book, it is written of Me, to do Your will, O God”. Heb. 10:7

**15:13** The second prayer benediction of Paul.

- 1) The source is the God hope, an incredible title for God.
  - 2) The benefit is being filled with all joy and peace.
  - 3) The condition is in believing.
  - 4) The purpose is to abound in hope.
  - 5) The means is by the power of the Holy Spirit.
- \* The entire Trinity is mentioned throughout the chapter!

**15:14-21** **The ministry of Paul to the Gentiles.**

**15:14** The confidence of Paul in the Roman Christians.

- 1) They are full of goodness “agathosune”, expressing that which is of beneficial value.
- 2) They were filled with all knowledge “gnosis”, understanding of the word.

- 3) They are able to admonish “noutheteo”, to confront and warn and exhort one another.
- \* He had heard about the saint at Rome!

**15:15-16** The call of Paul proclaimed.

- 1) He wrote boldly to remind them of what they already knew, this was a reminder. vs. 15a-c
- 2) He did it due to and by the grace given to him, not of his own ability. vs. 15d
- 3) He declares himself a priest of Jesus Christ to the Gentiles. vs. 16a-b
  - a) The word minister “leitourgos”, is used of the priest in the temple. Heb. 8:2
  - b) He did it through the Gospel.
- 4) He desired that the offering be an acceptable gift from the Gentiles. vs. 16c
  - a) They were considered unclean by the Jews.
  - b) They were uncircumcised.
  - c) The prejudice was strong, evident in Antioch and the First Church Council. Acts 15, Gal. 2
- 5) The qualification was that the offering came from the Gentiles, they and it had been sanctified by the Holy Spirit.
  - a) They had been cleanse, sanctified by the Holy Spirit.
  - b) They had been saved, like the Jews.

**15:17** The conclusion of Paul was that he could only glory in Christ.

- 1) That God had used him to reach the Gentiles.
- 2) That God had laid the offering on the Gentiles' heart, as a demonstration of their love.

**15:18-19** The refusal of Paul to boast .

- 1) Of anything not accomplished through him by Christ regarding the Gentiles. vs. 18
  - a) Be it in word.
  - b) Be it in deed.
  - c) To make the Gentiles obedient, the only authority over the Gentile or Jew was and is always the word of God, not a man or Pastor.
- 2) In mighty signs and wonders by the Holy Spirit. vs. 19a-b
- 3) To the extent of preaching from Jerusalem round about Illyricum. vs. 19c
  - a) The phrase round about "kuklo", means in a circle.
  - b) The three trip reveal the pattern of his travels. Acts 9:19-22; Gal. 1:17; Acts 13:1-14:28; Gal. 2:11

**15:20** The practice of Paul in preaching.

- 1) He preached where the gospel was never preached. vs. 20a-b
- 2) He did not want to build on another man's foundation. vs. 20c

**15:21** The scriptural precedence for preaching where the gospel had not been preached.

- 1) The prophet Isaiah declared it. Is. 52:15
- 2) The word of God had not been announce to the Gentiles, only the Jews.
- 3) The age of Grace would cause the Gentiles to hear and understand, through the gospel.

**15:22-33** The plans of Paul to visit Rome.

**15:22** The coming of Paul had been impeded.

- 1) The phrase "for this reason", looks back to the previous versus.
- 2) The preaching of the gospel had kept Paul from coming to Rome earlier by evangelizing Asia Minor and part of Europe, Philippi, Thessalonica, Berea, etc.
  - \* Paul mentioned his intent to come in the opening of the letter. Rom. 1:9-13

**15:23** The persuasion of Paul about the right time to come to Rome.

- 1) Evident by not having new areas to preach the gospel. vs. 23a  
\* Paul had exhausted the area of preaching.
- 2) Seeing the right time to fulfill his life-long desire to come to them, at Rome. vs. 23b  
\* His goal was to expand the gospel!

**15:24** The manner of Paul's coming to them at Rome.

- 1) He would come when he would journey to Spain. vs. 24a-b
- 2) He anticipated the visit to see them. vs. 24c
- 3) He would expressed his desire for their help in his journey to Spain, a base close to Spain. vs. 24d  
\* The word help "propempo" is to escort with provision.
- 4) He was looking forward to enjoy his short stay with them. vs. 24e

**15:25** The mission of Paul before coming to Rome.

- 1) The apostle first had to finish his mission to the poor saints at Jerusalem.  
\* His going was very soon!
- 2) The word minister "diakoneo", means to serve, we get our word deacon from it.

**15:26-27** The explanation of Paul's mission.

- 1) The Macedonians had sent a financial gift to the poor saints in Jerusalem. 2Cor 8-9; 1Cor. 16:1-4
- 2) The gift was their pleasure, seeing themselves as debtors to the Jew, for the gospel and their Messiah. vs. 27a
- 3) The Jews had blessed them spiritually, so they felt compelled to demonstration their loving gratitude and expression of their oneness in the body of Christ by providing a few material things. vs. 27b-c
  - a) This was the least they could do!
  - b) Barnabas and Paul had brought such a gift from Antioch to Jerusalem. Acts 11:30, 12:25

**15:28** The timing of Paul' journey to Rome.

- 1) Once he had completed his mission to Jerusalem. vs. 28a
  - a) The word sealed "sphragizo", is used symbolically to means once it was delivered into their hand and was secure, untampered with.
  - b) He calls it fruit "karpos", indicating it was from a proper motive and for a their beneficial good.  
\* Paul felt personally responsible for the delivery of the financial gift.
- 2) Paul would come to Rome by way to Spain. vs. 28b

\* The distance by sea would be great.

- a) From Corinth to Jerusalem was 800 miles.
- b) Jerusalem to Rome 1,500 miles.
- c) Rome to Spain 700 miles.
- d) A total of 3,000 miles by sea.
- e) We know Paul's plans got interrupted for two years as a political prisoner, shipwrecked via Rome, but personally I believe he got to Spain and was arrested the second time after that work.

**15:29** The acknowledgment of Paul about the blessing of God on his journey.

- 1) That it would be God's will.
- 2) That the blessing was based on the Gospel of Christ.

**15:30** The request of Paul to pray for him.

- 1) The appeal is a plead to spiritual brothers. vs. 30a-b
- 2) The mediator is the Lord Jesus Christ. vs. 30c
- 3) The agent is the love of the Spirit. vs. 30d
- 4) The request is a joint-venture to God. vs. 30e
  - a) The prayer in partnership with Paul, and as intercessors for Paul.
  - b) The intensity of prayer is clear by the word strife together "sunagonizomai",

asking and agreeing on the same thing.

- c) The word "agon" is used for an athlete agonizing.

**15:31-32** The specific requests are four.

- 1) To be delivered from the unbelieving Jews who persecuted him constantly. vs. 31a
  - a) When Paul landed at Tyre, he was told not to go up to Jerusalem by the Spirit. Acts 21:4
  - b) When Paul was at the house of Philip, Ptolemis, Agabus the prophet bound himself with Paul's belt, prophesied about Paul being bound when he got to Jerusalem. Acts 21:10-11
  - c) Paul reproved them for weeping, declaring he was not only ready to be bound, but to die at Jerusalem for the name of the Lord Jesus. Acts 21:13
- 2) To have his service of the love gift excepted by the poor saints. vs. 31b
- 3) To have his journey with joy and the will of God. vs. 32a
- 4) To be refreshed with them from all the danger and opposition always confronting him. vs. 31b

**15:33** The third prayer benediction of Paul.

- 1) That the God of peace be with them. vs. 33a
  - a) The title of God, “the God of peace”.  
Rom. 16:20
  - b) Occurs throughout. Phil. 4:9; 1Thess. 5:23; Heb. 13:20; 2Cor. 13:11
- 2) The affirmation of the benediction, Amen, so be it. vs. 33