



NT 2732 The Book of Romans

Chapters 9 – 16

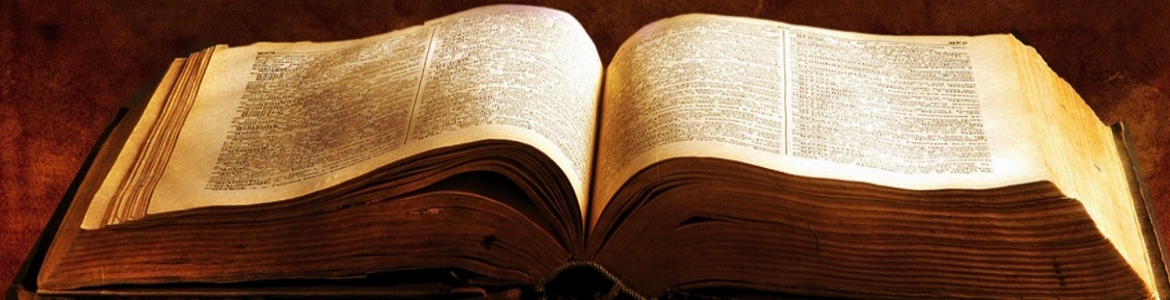


MID-AMERICA
SEMINARY • COLLEGE

Michael Spradlin, PhD
Bradley Thompson, EdD PhD

A STUDY IN THE BOOK OF
ROMANS

CHAPTER 15A



This week...

Chapter 15a:

**Self-denial on Behalf of
Others, 1**



ROMANS

THE GOSPEL

Introduction — Personal (1:1–17)	THE GOSPEL						Conclusion — Relational (15:14–16:27)
	Saving the Sinner		Concerning Israel		Concerning Christian Conduct		
	Depravity of humanity		Divine sovereignty and human will		Social		
	Grace of God		Past, present, and future		Civil		
	Justification by faith		of the nation		Personal		
	Sanctification through the Spirit						
	Security of the saint						
	CHAPTERS		CHAPTERS		CHAPTERS		
	1:18–8:39		9–11		12:1–15:13		
	sis	Doctrinal		National		Practical	
se	Faith		Hope		Love		
od	Wrath		Righteousness		Grace		
of ity	Fallen		Dead		Freed		
Sin	Exposed		Conquered		Forgiven		
pe	Dead in sin		Dead to sin		Love for others		
ne	God's righteousness is given to those who put their faith in Jesus Christ.						
es	1:16–17						
ns	Jesus is the focus of the gospel and the means of salvation by God's grace apart from works (1:1–4, 16–17).						

Chapter 15

Verse 1- *Now we who are strong ought to bear the weaknesses of those without strength, and not just please ourselves.*

Paul continues to address the obligation of strong (mature) believers to weak (new) believers. There is an assumption that new believers will grow into mature believers, just as children grow into mature adults. As that happens, though, we sometimes limit our actions if they cause other (new) believers to stumble.

Galatians 6:2- *Bear one another's burdens, and thereby fulfill the law of Christ.*

Chapter 15

Verse 2- *Each of us is to please his neighbor for his good, to his edification.*

In the previous verse, Paul puts the Law of Love in a negative frame- what stronger believers shouldn't do. Now, he states it as a positive- what they should do.

The law of Christ (the Royal Law) is clear- to love one another.

John 13:34- *I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another.*

Chapter 15

Verse 3- *For even Christ did not please Himself, but as it is written: "The taunts of those who taunt You have fallen on Me."*

Paul quotes Psalm 69:9- *For zeal for Your house has consumed me, And the taunts of those who taunt You have fallen on me* (David and building the temple).

Jesus did not live to please himself but to the will of God. Paul tells the Romans that they are to live their lives for an audience of One. Sometimes this means setting aside our desires or freedom for the sake of other believers.

Chapter 15

Verse 4- *For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.*

Even though we are no longer obligated to the Law, older Scripture (the Old Testament) is useful. It reminds us of 2 Timothy 3:16- *All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness.*

Chapter 15

Verse 4- *For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.*

The Old Testament was written for our “instruction” (*didaskalian*). The New Testament doesn’t nullify the Old Testament- it fulfills it. It gives us “perseverance”- (*hypomonēs*- under + abide) and “encouragement” (*paraklēseōs*- alongside + to help). The Holy Spirit is called the *Paraclete*.

As we persevere in studying Scripture, we receive encouragement from the Holy Spirit as He gives us hope.

Chapter 15

Verse 5- *Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another, according to Christ Jesus,*

Verses 5-6 are a prayer by Paul for the unity of the “strong” and the “weak” believers in the church.

Notice that in verse four, “perseverance” and “encouragement” comes from the Old Testament, and in this verse, they come from God. God and His Word are synonymous.

God is infallible, and so is His Word.

Chapter 15

Verse 6- *so that with one purpose and one voice you may glorify the God and Father of our Lord Jesus Christ.*

The main point of Paul's prayer is for the Roman believers to live in unity (not uniformity). Often, we strive to be united in human terms, but ultimately it comes from God. Paul is not suggesting that unity comes from compromise (a modern leadership principle- the weak and the strong giving up something to get something) but through acceptance of each other in the midst of their differences. The ultimate aim of unity is not harmonious living but that the church can give glory to the Lord.

Chapter 15

Verse 7- *Therefore, accept one another, just as Christ also accepted us, for the glory of God.*

This final section of verses begins with a summary by Paul, four illustrations from the Old Testament, and a benediction. The summary statement Paul gives is this:

If Christ accepted us, are we greater than Him? No, we are His servants, so we should follow His example and accept each other, differences notwithstanding (strong/weak, ethnic Jew/Gentile). Again, the aim of unity is God's glory.

Chapter 15

Verse 8- *For I say that Christ has become a servant to the circumcision in behalf of the truth of God, to confirm the promises given to the fathers,*

Jesus was born as a Jew to fulfill the prophecy and promises by God to Abraham, Isaac, and Jacob (Matthew 5:17- *I have not come to destroy the law and the prophets but to fulfill the law. And not one jot or tittle will be removed till it's all fulfilled*).

Chapter 15

Verse 9- *and for the Gentiles to glorify God for His mercy; as it is written: “Therefore I will give praise to You among the Gentiles, And I will sing praises to Your name.”*

In the next verses, Paul cites four Old Testament passages to illustrate God’s intent for Gentiles to be brought into the fold of God’s love and mercy.

- 2 Samuel 22:50- A song of David
- Deuteronomy 32:43- A song of Moses
- Psalm 117:1- A song to the nations (Gentiles)
- Isaiah 11:10- A prophecy of the branch from Jesse (Christ)

Chapter 15

Verse 9- *and for the Gentiles to glorify God for His mercy; as it is written: “Therefore I will give praise to You among the Gentiles, And I will sing praises to Your name.”*

In the next verses, Paul cites four Old Testament passages to illustrate God’s intent for Gentiles to be brought into the fold of God’s love and mercy. He uses one from the law, one from the prophets, and two from the writings:

- Psalm 18:49 A song of David (Writings)
- Deuteronomy 32:43- A song of Moses (Law)
- Psalm 117:1- A song to the nations (Gentiles) (Writings)
- Isaiah 11:10- A prophecy of the branch from Jesse (Christ) (Prophets)

Chapter 15

Verse 10- *Again he says, "Rejoice, you Gentiles, with His people."*

The four quotations are chosen by Paul to build a climax.

This verse is a quotation from Deuteronomy 32:43: Rejoice, you nations, with His people; For He will avenge the blood of His servants, And will return vengeance on His adversaries, And will atone for His land and His people."

Even though God sent the Messiah to the Jews (who rejected Him), salvation was always meant for everyone.

Chapter 15

Verse 11- *And again, “Praise the Lord all you Gentiles, And let all the peoples praise Him.”*

To make his point even clearer, Paul quotes directly from Psalm 117:1- *Praise the Lord, all nations; Sing His praises, all peoples!*

David shows us that salvation was always meant for “all nations,” another way of saying Gentiles.

In these verses, Paul quotes David, Moses, and Isaiah. The 117th psalm is the shortest chapter in the Bible, yet one of its two verses is cited by Paul in his letter to Rome.

Chapter 15

Verse 12- *Again Isaiah says, “There shall come the root of Jesse, And He who arises to rule over the Gentiles, In Him will the Gentiles hope.”*

Quoting Isaiah 11:10-12, Paul writes that the Messiah will be a descendant of Jesse of the line of David.

The Messiah will rule over the non-Jewish peoples, but He won't be a tyrant. The hope of both Jew and Gentile will be the Messiah, and the hope will be in eternal life.

Chapter 15

Verse 13- *Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.*

This verse is a rote benediction in many churches today, although Baptists usually believe prayer is a matter of the heart (not rote or written).

Again, Paul focuses on “hope,” the firmly rooted expectation of eternal salvation offered by the Messiah. As we come to faith in Him, He, by the power of the Holy Spirit, gives us the fruit (singular) of the Spirit (joy and peace) as we have hope in Him.

Chapter 15

Verse 14- *And concerning you, my brothers and sisters, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.*

Paul has certainly pointed out the weaknesses of the Roman believers, and now he emphasizes their strengths. They are rich in moral character and know the basic ideas of the faith, so they can admonish each other. They are also “filled with all knowledge” which is passive. The Holy Spirit has instructed them to the point where they can “admonish” (*nouthetein*- counsel) each other.

Chapter 15

Verse 15- *But I have written very boldly to you on some points so as to remind you again, because of the grace that was given to me from God,*

Why did Paul write such a clear and bold message to the believers in Rome? Because God led him to do it. The Romans knew how to act and believe as Christians, but Paul took the opportunity to remind them of what they already knew.

Chapter 15

Verse 16- *to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.*

Paul is a minister (*leitourgos*- one who gives priestly service) of Jesus Christ. He is not talking about a priest, as we see in the Old Testament because every believer is now a priest (the priesthood of the believer).

1 Peter 2:5- You also as living stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices.

Chapter 15

Verse 16- *to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.*

Who was Paul offering up as priests of the Old Testament? The Gentiles! He is a priest, not of the temple, but of the gospel. These non-Jews who have been saved are now an acceptable sacrifice to God because they have been made holy by the Holy Spirit.

Next week...

Chapter 15b:

**Self-denial on Behalf of
Others, 2**

