

## Rom 15

Paul continues in chapter 15 speaking on the will of God, something he's been doing since chapter 12. He's speaking of the nature of true believers getting along with one another.

Rom 15:1-13

1 We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, leading to edification. 3 For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." 4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. 5 Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, 6 that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

7 Therefore receive one another, just as Christ also received us, to the glory of God. 8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers, 9 and that the Gentiles might glorify God for His mercy, as it is written:

" For this reason I will confess to You among the Gentiles,  
And sing to Your name."

10 And again he says:

"Rejoice, O Gentiles, with His people!"

11 And again:

"Praise the Lord, all you Gentiles!  
Laud Him, all you peoples!"

12 And again, Isaiah says:

"There shall be a root of Jesse;  
And He who shall rise to reign over the Gentiles,  
In Him the Gentiles shall hope."

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

1 We then who are strong ought (our debt) to bear with the scruples of the weak

The only debt we're to have is to love one another according to Rom 13:8.

If you've received a loan on anything from a bank,

- you're going to pay interest.

But in ancient Israel the law prohibited charging interest on at least one category of loans - loans made to the poor in Lev 25.

We as Christians have a similar obligation in that we have a debt to bear with the scruples of the weak.

to bear (bastázō; to take up or to hold, to carry a burden.)

Rom 11:18 - bastázō -

16 For if the firstfruit *is* holy, the lump *is* also *holy*; and if the root *is* holy, so *are* the branches. 17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, 18 do not boast against the branches. But if you do boast, *remember that* you do not support (bastázō; to take up or to hold, to carry a burden) the root, but the root supports you.

- even if the Gentiles were now the majority,
- the base of the community is Jewish,

Paul says we are to bear with the scruples (asthénēma; weakness or susceptibilities, infirmities, convictions. We get the word asthma from asthénēma) of the weak, and not to please ourselves.

1 Cor 9:19 19 For though I am free from all men, I have made myself a servant to all, that I might win the more;

We are to become a servant to others:

We're not going to win people to Christ by serving ourselves.

At the same time, we're not expected to be the "yes" man, or a doormat to others.

Galatians 1:10:

10 For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ.

Three verses which use the word "ought."

1 John 2:6

6 He who says he abides in Him ought himself also to walk just as He walked.

1 John 3:16

16 By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

1 John 4:11

Beloved, if God so loved us, we also ought to love one another.

Rom 15:2 Let each of us please his neighbor for his good, leading to edification.

3 For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

Another translation for verse 3 reads: the insults of those who insult you, Oh God, have fallen on me - (this is a prophesy from psalm 69:9)

That Psalm is considered the psalm of restitution,

In verse 3 of this chapter Christ didn't please Himself.

4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Paul is speaking of the OT though he did say that all scripture is given by the inspiration of God.

The apostles doctrine was the study of the OT.

What is the hope that Paul speaks of in verse 4?

I believe it's the hope that we received from the OT of the coming Messiah and the fulfillment of His Lordship in the NT.

Jer 29:11

11 For I know the thoughts that I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope.

5 Now may the God of patience (endurance) and comfort grant you to be like-minded toward one another, according to Christ Jesus, 6 that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Now Paul is speaking of essential issues.

What are the essentials of the Christian faith:

- Believe: Jn 3:16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life.

- Acknowledge: Rom 3:23 - For all have sinned and fall short of the Glory of God
- Repent: Luke 13:3 - Unless you repent you will all like wise perish
- Confess: 1 Jn 1:9 - If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

But regarding the essentials of doctrine there should be no compromising, we should agree.

Abraham hit the nail on the head when he told Lot in Genesis 13 that there should be no strife between you and me, and between your herdsmen and my herdsmen; for we are brethren.

Abraham and Lot had just entered the land of Canaan and

- were trying to figure out how to divide the land.

Jesus Himself prayed to the Father in John 17:20-26 that we, the church would be united so that thru our example, people would believe in God the Father and in His son Jesus Christ.

Listen, if possessions or other worldly things are going to divide you and others,

- let it go.

It's better to lose out on possessions now

- and be rewarded later by the Lord

Our focus needs to be on Christ,

- We're not here for our glory,
- We're here on this earth to bring Glory to God!

Rev 4:8-11

The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:

"Holy, holy, holy,  
Lord God Almighty,  
Who was and is and is to come!"

9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever, 10 the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying:

11 "You are worthy, O Lord,  
To receive glory and honor and power;  
For You created all things,

And by Your will they exist and were created."

Now Paul says:

7 Therefore receive one another, just as Christ also received us, to the glory of God.

Paul opened Chapter 14 with the word "receive", he said, receive one who is weak.

Now he concludes the section with the same word,

- He says to receive one another!

"Receive" is derived from the Greek word proslambano. Lambano means to take or receive something for yourself. The Greek preposition "Pros" means to turn your face towards.

Paul is literally saying to continue receiving one another.

8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

9 and that the Gentiles might glorify God for His mercy, as it is written:

" For this reason I will confess to You among the Gentiles, And sing to Your name."

Paul is quoting in verses 9-12 from 5 different passages of the O.T.  
Psa 18:49, 2 Sam 22:50, Duet 32:43, Psa 117:1 and Isaiah 11:10.

It was predicted that Gentiles would

- become part of God's spiritual family,
- fulfilled in the NT.

Now he says that Gentiles

- need to think about the covenant promises
- made to the Jews.

and

The Jews should be thinking about

- the mercy God showed to the Gentiles.

10 And again he says: Psalm 117:1

"Rejoice, O Gentiles, with His people!"

11 And again:

"Praise the Lord, all you Gentiles! Laud Him (praise Him), all you peoples!"

12 And again, Isaiah says:

"There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

Again, Paul is quoting scripture. We can't quote scripture unless we know scripture:

When you read the word,

- it develops faith.
- Faith comes by hearing and
- hearing by the word of God.

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

We now have freedom in Christ.

There was much at stake, then, for Gentile Christians (the strong in faith) to get along with Jewish Christians (the weak in faith).

In doing so,

- they illustrated that God was
- fulfilling his covenant in the Old Testament
- and now the new covenant.