

THIS WEEK'S STUDY: 12/5-6/2022 *Romans Chapter 15!*

PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE STUDY!

MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)

THE MONDAY NIGHT STUDY HAS RESUMED MEETING IN CLASSROOM HS107, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 87858644763 Passcode: 087484

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TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).

THE TUESDAY MORNING STUDY HAS RESUMED MEETING IN THE FAMILY ROOM, CCCM, AS WELL AS CONTINUING IN ZOOM!!

MEETING ID# - 85309150746 - Passcode: 715340

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Phil Twente ptwente@gmail.com cell 714 425 9221 www.ptwente.com - For Audio & notes from previous studies -

OPENING PRAYER

Review - Rom 12:1-2,9,21) *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. [2] And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. [9] Let love be without hypocrisy. Abhor what is evil. Cling to what is good. [21] Do not be overcome by evil, but overcome evil with good.*

Romans, chapter 13 - Continuing on the principle of living peaceably with all men. How am I, as a Christian in this world, to react to the government.

Romans, chapter 14 - the law of liberty; the law of love! Walking in Christian love, beginning with not judging one another and not causing another to stumble; being careful never to allow our law of liberty to have priority over our law of love! (**Rom 14:19-21**) *Therefore let us pursue the things which make for peace and the things by which one may edify another. [20] Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. [21] It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.*

Romans, chapter 15 – *Bearing others’ burdens* – vs. 1-6; *Glorify God Together* – vs. 7-13; *From Jerusalem to Illyricum* - vs. 14-21; *Plan to Visit Rome* – vs. 22-33

Bearing others’ burdens – vs. 1-6:

Rom 15:1 *We then who are strong ought to bear with the scruples (weaknesses) of the weak, and not to please ourselves.*

- **If you are strong in the faith, if you feel a liberty** of doing certain things, then you need to bear, to pick up and carry, the infirmities of the weak. Understand them and do not live to please yourself. Again the key is love, not living for myself, not living to please myself, but walking in consideration and in love for another person’s feelings, not being an offense to them or using my liberty in such a way as to offend them.

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

- **May we seek to do those things that will please, that we might strengthen and build them up.** This is essentially the same appeal Paul made earlier (**Rom 14:19**) *Therefore let us pursue the things which make for peace and the things by which one may edify another*, only with the additional qualification of self-sacrifice (**1Co 10:23-24**) *All things are lawful for me, but not all things are helpful; all things are lawful for me, but not all things edify. [24] Let no one seek his own, but each one the other's well-being.*
- **The whole idea as a church is that we should be interested in building one another up** in the things of the Spirit. We should be encouraging one another in the things of the Lord; praying one for another; being concerned about the weakest member of the church. If you are strong, then help bear the infirmities *of the weak*. Seek to build them up; to encourage them; to strengthen them; to do those things that will edify or build them up!

Rom 15:3 *For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME." (Psa 69:9)*

- **For even Christ pleased not Himself.** Jesus said (**Joh 5:30**) *I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.* He submitted Himself to the Father’s will, even to death, the death on the cross. We remember in the Garden as Jesus was praying, *“Father, if it is possible, let this cup pass from Me, nevertheless not what I will but Thy will be done.”* He did not come to please Himself, but to please the Father.
- **But as it is written, "The reproaches of those who reproached You fell on Me."** From Psalm sixty-nine, the prophecy of the Messiah, who bore the reproach of the people against God. Now, the early apostles bore the reproach of Jesus Christ. Jesus said to them, do not be surprised because the world hates you! It hated Me!
- **When we are reproached for Christ’s sake, we ought to have that same attitude**, realizing that I am bearing the reproach of my Lord. He bore the reproach of God, the people who were rebelling inwardly against the law of God, rebelling against the truth of God.
- **Christ did not please Himself. His ultimate purpose was to please God and accomplish His will.** (**Joh 4:34**) *Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (Joh 6:38) For I have come down from heaven, not to do My own will, but the will of Him who sent Me.*

Rom 15:4 *For whatever things were written before were written for our learning, that we through the patience and comfort (encouragement) of the Scriptures might have hope.*

- **The word of God, the Scriptures, referring here to the Old Testament**, was written for us, for our learning. The purpose is to bring to us *patience and comfort!* The end result is *hope!* Patience and comfort of the Scriptures; patient because we see that God is patient. God is patient in working out His purposes in mankind; in sending the Messiah; in dealing with the nation of Israel. Over and over we see the patience of God manifested in the accomplishing of His purposes on this earth.
- **Written for our learning.** Although Christians live under the new covenant and are not under the authority of the old covenant, God's moral law has not changed. All Scripture is of spiritual benefit. *(1Co 10:11) Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come. (2Pe 1:20-21) knowing this first, that no prophecy of Scripture is of any private interpretation, [21] for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. .*
- **Might have hope.** *That we through the patience and comfort (encouragement) of the Scriptures might have hope.* Without the clear and certain promises of the Word of God, the believer has no basis for hope. *(Psa 119:81,114) My soul faints for Your salvation, But I hope in Your word. [114] You are my hiding place and my shield; I hope in Your word.*
- **Hope is such a key word**, denoting absolute assurance, confident anticipation, not wishful thinking as in common usage. *(Rom 4:18) who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "SO SHALL YOUR DESCENDANTS BE. (Rom 5:2) through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.* Since God is the author of our salvation, we can call Him the God of hope, for He has given us hope. Do I, do we, really have this *hope?*

Rom 15:5 Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus,

- ***Now may the God of patience and comfort.*** Yes, He is so patient! So patiently, as He dealt with Israel; as He has dealt with me and with you; as He has worked out His eternal purposes on this planet, Earth. How God can be so patient as men openly defy His laws, blaspheme His name? We do know that the purposes of God shall be fulfilled; that God is going to judge the world because of this unrighteousness; that is going to happen, but how we see the patience of God, *the God of patience.*
- ***Talking of the last days, Peter said (2Pe 3:9) The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*** He is faithful to us and then he gives the reason for the waiting. The Lord is not willing that any should perish but that all should come to repentance!
- ***Oh the patience of God! He is the God of patience and comfort.*** We read here that the Scriptures give patience and comfort, for He is *the God of patience.* He also is the God of comfort or consolation. The promise of the Messiah was the consolation or the comfort for Israel. Paul says, *(2Co 1:3-4) Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, [4] who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God.*
- ***Grant you to be like-minded toward one another, according to Christ Jesus.*** The God of all *comfort grant you to be like-minded!* Like minded to what? Like minded to Jesus, who pleased not Himself, who did not live to please Himself, but sought to please others. That you would be like-minded, *toward one another, according to Christ Jesus,* the example that He has given to us!

Rom 15:6 that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

- ***With one mind and one mouth glorify!*** **That the church might be unified, together as one.** Not that we would all be one denomination, but God, I believe, has a purpose for each of the denominations. There is plenty of latitude within the church for different forms of worship. We should never exclude someone because they worship the Lord by a different form than we are comfortable with. They probably are not comfortable with the form of worship that you enjoy. There is latitude there.
- **We need to draw the line, regarding to basic doctrines**, which deal with the deity of Jesus Christ and with His atonement for our sins; His atoning death upon the cross; His atoning resurrection from the dead and those basic doctrines of Christ. There must be an agreement there, the nature of Christ,

the Deity of Christ, but outside of that there is latitude, accepting them as brothers and sisters in the body of Christ.

- **I believe that the Lord desires that we have the same vision of the whole kingdom of God**, the whole church that He had. That we do not separate or isolate ourselves in our minds to one little segment, one little part of which we are one little part of the church. That you with *one mind and one mouth glorify the God and Father of our Lord Jesus Christ*.
- **God and Father**. This expression emphasizes the deity of Christ. Jesus is not an adopted son of God; He is of the same essential being and nature as God. This is such an important connection that it appearing frequently, such as (2Co 1:3) *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort. (Eph 1:3) Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, (1Pe 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.*

Glorify God Together – vs. 7-13:

Rom 15:7 Therefore receive one another, just as Christ also received us, to the glory of God.

- **The Bible says we are accepted in the Beloved**. He has accepted us. Then let us also accept one another. Let us not put-up barriers or walls, by which we divide ourselves from the rest of the body, leaving it open for the whole body of Christ.
- **As Christ ... received us**. If the perfect, sinless Son of God was willing to bring sinners into God's family, how much more should forgiven, believers be willing to warmly embrace and accept each other in spite of their disagreements over issues of conscience. (Mat 11:29) *Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. (Eph 4:32; 5:1-2) And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. [5:1] Therefore be imitators of God as dear children. [2] And walk in love, as Christ also has loved us and given Himself for us, an offering, and a sacrifice to God for a sweet-smelling aroma.*

Rom 15:8 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,

- **Jesus came to the Jews. He was the promised Messiah** of the Jews. God had promised over and over to send the Anointed One. He was that Anointed One that God had promised to the Jews and His ministry was to the Jews. He directed His disciples not to go into the cities of the Gentiles. When a woman from Syro-Phenicia besought His help for her daughter, He said it is not right to take the children's bread and toss it to the little puppies. She said that's true, Lord, but the little puppies eat the crumbs that fall from the Master's table. He was touched. He said, that's tremendous faith, go your way, your daughter is well. But His ministry was to the Jews. He came to minister *to the circumcision*, to the Jews in order that God might fulfill His promises to them. He was the fulfillment of the promises of God in sending the Messiah.
- **A servant to the circumcision**. Jesus was born a Jew (Mat 1:1) *The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham*. As a child, He was circumcised and identified physically with the sign of the covenant.
- **To confirm the promises made to the fathers**. The covenant with Abraham that God reiterated to both Isaac and Jacob, (Rom 4:13) *For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.*

Rom 15:9 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."

- **Jesus came to the Jews to fulfill the promises of God**, but the blessings that He brought to them, overflowed from them. We are brought in, not by covenant, but by the mercies of God. Yet, the Gentile believers were also predicted in the Scriptures. Paul is going to give a series of quotations here. First of all, these quotations demonstrate to us Paul's tremendous working knowledge of the Scriptures, and the importance of the Old Testament in understanding the New! He had a tremendous working knowledge of the Scriptures. When you talk about the Gentiles becoming

partakers, inheriting these glorious promises of God, and being brought into the family of God, he immediately begins to quote Scriptures, but note that He quotes them from the law, from Deuteronomy, from the Psalms and from the prophets. It is important that we develop a great working knowledge of the Scriptures.

- **It is written. Quoted from (2Sa 22:50, Psa 18:49)** *Therefore I will give thanks to You, O LORD, among the Gentiles, And sing praises to Your name.* The psalmist sings praise to God among the nations, which alludes to Gentile salvation.

Rom 15:10 *And again he says: "REJOICE, O GENTILES, WITH HIS PEOPLE!"*

- **Quoted from (Deu 32:43)** *Rejoice, O Gentiles, with His people; For He will avenge the blood of His servants, And render vengeance to His adversaries; He will provide atonement for His land and His people.*

Rom 15:11 *And again: "PRAISE THE LORD, ALL YOU GENTILES! LAUD HIM, ALL YOU PEOPLES!"*

- **Quoted from (Psa 117:1)** *Praise the LORD, all you Gentiles! Laud Him, all you peoples!*

Rom 15:12 *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."*

- **Quoted from (Isa 11:10)** *And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious.*
- **Root of Jesse.** A way of referring to Jesus as the descendant of David, and thus of David's father Jesse.

Rom 15:13 *Now may the God of hope (absolute assurance, no uncertainty) fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.*

- **Now may the God of hope.** Yes, the Gentiles are brought in. Jesus came to the Jews to fulfill the promises of God, but the blessings of salvation extended over to the Gentiles. But we are to be one! Now Paul takes us a little deeper in (Eph 2:14) *For He Himself is our peace, who has made both one, and has broken down the middle wall of separation. (Col 3:11) where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.* It is wrong for us to build up walls, that Jesus died to break down!
- **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.** Hope, it is looking forward to that which is desired and wonderful, the hope that we have in Jesus Christ, the hope of the kingdom of God, the hope of eternal life through Him! The Bible speaks about prisoners of hope, about the blessed hope of the glorious appearing of our Great God and Savior, Jesus Christ! That is the hope that keeps us going today! The hope that sustains us, the hope of the future that God has promised to us Gentiles, that we should be partakers, also with the Jews in the wonderful kingdom of God. That we are joint heirs with Jesus Christ, the Blessed Hope, the God of all Hope, may fill you! Hope should bring you joy, first of all. Oh, the future that God has planned for you! What joy it brings to our heart!
- **Peace in believing! Then it brings peace!** Peace, in a world that is filled with turmoil and strife. We look around at the world today and we see that, well as God said, there is no peace or rest for the wicked, says the Lord. But they are like a troubled sea, tossed to and fro. But the beautiful, wonderful peace that we have through this hope, that we have in Christ Jesus for the future, and thus abounding in hope, through the power of the Holy Spirit!

Paul the Minister to the Gentiles - From Jerusalem to Illyricum - vs. 14-21:

Rom 15:14 *Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

- **Now Paul had never been to the church in Rome.** He had heard about it and its ministry. He had heard about many of the people within the church. Not wanting to jeopardize his relationship with the believers in Rome by seeming to be insensitive, presumptuous, or unloving, Paul sets out to

explain how he could write such a forthright letter to a church, which he had not founded and had never visited. In the next chapter, he is going to be greeting so many of the people within the church. In hearing about them, Paul said, I am persuaded of your goodness. That you are filled knowledge! That you are also able to admonish or teach one another.

- **Full of goodness**, referring to high moral character. The believers in Rome hated evil and loved righteousness, in the attitudes displayed in their lives.
- **Filled with all knowledge**, referring to a deep, intimate knowledge indicating that the Roman believers were doctrinally sound, illustrating the fact that truth and virtue are inseparable.
- **Admonish one another**. To encourage, warn, or advise—a comprehensive term for preaching and personal counseling. Every believer is responsible to encourage and strengthen other believers with God's Word and is divinely equipped to do so. *(2Ti 3:16) All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

Rom 15:15 Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,

- **I know that you have knowledge, and you are able to admonish one another**, but it was necessary because God has given to me a wonderful revelation of His grace. I wanted to write to you about this aspect of the character of God, this marvelous grace that was given to us by God.
- **As reminding you**. In spite of their spiritual strength, these Christians needed to be reminded of truths they already knew but could easily neglect or even forget.

Rom 15:16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

- **Now notice there. I am a minister of Jesus Christ to the Gentiles of the gospel of God, being sanctified by the Holy Spirit.** The three persons of the godhead, right there together! A minister of Jesus Christ, the goodness of God, set apart by the Holy Spirit. Now Paul calls this grace. When you read the things that Paul endured, at the hands of the Gentiles, you wonder how much grace was involved in calling him to be the minister to the Gentiles. But he had a yearning, he had a burning desire to take the gospel to people who had never heard about Jesus Christ. To see the light of God's truth break forth in their hearts and in their lives and seeing their lives transformed! This surely has to be one of the greatest, most thrilling experiences one could ever have, bringing God's truth to men in darkness, seeing the effect of God's truth in their lives!
- **Now in this chapter, Paul is referring over and over again** to the Lord Jesus Christ, to God the Father, and to the Holy Spirit. In reading this chapter, this should actually, if read with an open mind, should silence the Jehovah Witnesses once and for all, because the three persons of the Godhead are mentioned over and over again, in this one chapter.
- **Our young people who went on into the Communist Eastern Europe** after the Iron Curtain came down, were so driven and so motivated because these young people had never heard of Jesus Christ. Not knowing the gospel, they were hungry to hear. Going on the streets and just starting to sing with the young people gathering and then fielding their questions and sharing with them about the truth of Jesus Christ, having them receive and seeing their lives transformed. Now those same young people are the pastors of our churches! Our young people are moving on to different churches, leaving these churches in the hands of young people who five years ago did not know about Jesus Christ, but are now the ministers in the churches that we have established in these communities. They want to move on. We have established the work. They are able to carry it on. Let us go on to uncharted territory. That was the drive in the heart of Paul, to always go on to the uncharted territory. He had been given the grace of God that he could carry this glorious truth of God to the Gentiles!
- **That I might be a minister.** *Minister* was a general Greek term used of public officials. But in the NT, it is used most often of those who serve God in some form of public worship, including that of a priest.
- **Of Jesus Christ to the Gentiles.** Although Paul's practice was always to present the gospel to the Jews first in every city he visited, his primary apostolic calling was to the Gentiles.
- **That the offering of the Gentiles.** **Having** referred to himself as a minister, a word with priestly overtones, Paul explains that his priestly ministry is to present to God an offering of a multitude of

Gentile converts.

Rom 15:17 *Therefore I have reason to glory (to boast) in Christ Jesus in the things which pertain to God.*

- **Paul was always ready to glory in Christ Jesus**, not in himself, not in his accomplishments. Paul was always glorying in what the Lord had done and in what the Lord was doing.
- **Reason to glory.** Literally, to boast. Paul never boasted in his accomplishments as an apostle, but only in what Christ had accomplished through him. (*Isa 42:8*) *I am the LORD, that is My name; And My glory I will not give to another, Nor My praise to carved images. (1Co 1:29, 31) that no flesh should glory in His presence. [31] that, as it is written, "HE WHO GLORIES, LET HIM GLORY IN THE LORD."*

Rom 15:18 *For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—*

Rom 15:19 *in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.*

- **Paul is saying here that the Lord worked with him, by the power of the Holy Spirit.** When he was writing to the Corinthian church, he said that his speech was not with enticing words of man's wisdom. Because he did not want their faith to be established in the wisdom of man, his speech was the power and the demonstration of the Spirit of God. He wanted them to be established in the Word and in the Spirit, not seeking to just persuade them by the enticing words of man's wisdom.
- **How different that is from so much that we hear today.** Paul wanted to have his life and his ministry be a demonstration of the Spirit of God and the power of the Spirit. So there were mighty signs and wonders wrought through the power of the Holy Spirit, ranging all the way from Jerusalem around to Illyricum! He had fully preached, that is the full gospel! As he said to the elders of Ephesus, that for the space of three years, I taught you and I showed you. There in Ephesus the power of God was demonstrated. They would take Paul's sweat bands and lay them on sick people. They were healed, the demonstration and the power of the Spirit of God!
- **In mighty signs and wonders.** God used them to authenticate true preaching and teaching.
- **To Illyricum.** The region that roughly corresponds to the former European country of Yugoslavia. From Jerusalem to Illyricum was a span of some 1,400 miles.

Rom 15:20 *And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,*

- **This is very commendable on the part of Paul!** I do not want to build on another man's foundation. I want to go where He has not been heard.
- **On another man's foundation.** Paul's goal was to reach those who had never heard the gospel, which is the primary function of a NT evangelist. But for pastor-teachers, building on the foundation laid by such an evangelist is the crucial part of their ministry (*1Co 3:6*) *I planted, Apollos watered, but God gave the increase!*

Rom 15:21 *but as it is written: "TO WHOM HE WAS NOT ANNOUNCED, THEY SHALL SEE; AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND."*

- **Paul wanted to go out where they have never heard** about Him. The Lord will open their eyes **THEY SHALL SEE; AND THOSE WHO HAVE NOT HEARD SHALL UNDERSTAND.**
- **As it is written. Quoted from (Isa 52:15)** *So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.* This OT quotation refers primarily to Christ's second coming, but in its broader application it refers to the process of evangelism that began in Paul's day and continues throughout church history until Christ returns.

Paul's Plan to Visit Rome— vs. 22-33:

Rom 15:22 *For this reason I also have been much hindered from coming to you.*

- **Paul expressed his desire to go to Rome.** He had the desire in his heart to go and visit the church in Rome. He speaks about this desire back in the first chapter. His desire was that he might impart to them some Spiritual gift, that there might be a mutual benefit by his visiting to them. Some people were saying, Paul is just putting you on. Paul said no, that is not so. I have a real heart's desire to be there and to minister to you. But here he is telling the reason he has not come, because he has been so busy taking the gospel to these uncharted territories. He is explaining to them how that he was hindered up until this point from coming to them.
- **Much hindered from coming.** The form of this Greek verb indicates an ongoing problem, and that something external created the hindrance. Paul was providentially being prevented by God from going to Rome. (*Act 16:7*) *After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them.*

Rom 15:23 *But now no longer having a place in these parts, and having a great desire these many years to come to you,*

- **In other words, I have covered the territory.** Isn't that wonderful? I do not have any uncharted territory in these parts. I have covered it!
- **No longer having a place.... having a great desire these many years to come to you.** Paul believed he had covered the region with the gospel sufficiently and could move on, desiring to come to Rome and other areas.

Rom 15:24 *whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.*

- **Now he is telling about, a sort of a personal thing.** I really desire to come to you. I have not yet been able. I have been so busy over here taking the gospel to these uncharted territories, but now that I have covered the territories, I want to go to Spain. Yes, to get out into the uncharted territories. On my way I want to stop by Rome and visit with you and fellowship with you.
- **Spain. The city and region referred to in the OT as Tarshish,** located on the far western end of the European continent. It had become a major center of commerce and culture, made accessible by the vast network of Roman roads. Its most famous ancient son was Seneca, the philosopher and statesman who tutored Nero and served as prime minister of the Roman Empire.
- **To be helped on my way there by you.** Paul hoped the church at Rome would supply him with an escort and supplies to make the journey to Spain.

Rom 15:25 *But now I am going to Jerusalem to minister to the saints.*

Rom 15:26 *For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.*

- **Paul thought one way to build a bridge** between the Jewish and Gentile believers would be for the Gentiles to bring an offering to them, saying that we love you. We care about you and your needs being met. Paul was always looking for a way to unite those two portions of the church, having understood both sides better than anyone else. That is the offering that he wanted to bring.
- **Macedonia and Achaia.** Paul ministered in these regions during his first and second missionary journeys. (*1Th 1:6-7*) *And you became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit, [7] so that you became examples to all in Macedonia and Achaia who believe.*
- **A certain contribution.** The Greek word, *koinonia*, carries the basic idea of sharing and is usually translated "fellowship" or "communion." The context indicates that here it is the sharing of a financial gift to help support the poor in Jerusalem. (*1Co 16:1*) *Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also.*

Rom 15:27 *It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.*

- **We, as Gentiles have a tremendous debt to the Jews.** To them were committed the oracles of God. They faithfully kept the oracles of God. Their faithful transcription of the Scriptures. They

took it as a sacred trust that God had revealed His truth to them. They were diligent in transcribing and copying of the Scriptures, so that we today have the Scriptures intact as God delivered them to the prophets and to the early patriarchs. We owe them a debt. Paul said, debtors we are!

- **Partakers of their spiritual things.** The spiritual things were gospel truths, first preached to the Gentile believers by the Jewish apostles, prophets, teachers, and evangelists.

Rom 15:28 *Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.*

- **Sealed to them this fruit.** The financial gift for the Jerusalem church; the fruit of their genuine love and gratitude.

Rom 15:29 *But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.*

- **That is in the fullness of the power of the Holy Spirit, the blessings** of the gospel of Christ, as he said in **(Rom 1:11-12)** *For I long to see you, that I may impart to you some spiritual gift, so that you may be established— [12] that is, that I may be encouraged together with you by the mutual faith both of you and me.*

Rom 15:30 *Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive (agonize) together with me in prayers to God for me,*

Rom 15:31 *that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,*

- **That is, deliver me from those Jews** who do not believe in Jesus Christ.
- **Secondly, pray, agonize in prayer, that my service for Jerusalem may be acceptable to the saints.** Paul wanted the Jewish Christians in Jerusalem to receive the financial gift from the Gentiles with loving gratitude, recognizing it as a gesture of brotherly love and kindness.

Rom 15:32 *that I may come to you with joy by the will of God, and may be refreshed together with you.*

- **So these three things, he is asking them to agonize in prayer for, deliverance, acceptance of his ministry, and his coming to them.** It should be noted that all three prayers were fulfilled. Probably not exactly as Paul was praying. He went to Rome, not as a free man, but as a prisoner of Rome. But of course, that gave him free transportation. He was two years in prison in Caesarea before going to Rome. But he took advantage of that time and after the shipwreck and all, he finally did arrive in Rome. So the prayers were answered.
- **May be refreshed together with you.** Paul eventually found the joy and rest for which he was looking. **(Act 28:15)** *And from there, when the brethren heard about us, they came to meet us as far as Appii Forum and Three Inns. When Paul saw them, he thanked God and took courage.*

Rom 15:33 *Now the God of peace be with you all. Amen.*

- **Now he closes really the letter to the Romans with this benediction, Now the God of peace** (He is the God of patience, the God of consolation, the God of hope, now the God of peace.) *be with you all. Amen.*
- **In the sixteenth chapter, Paul will there go into personal greetings** to those in Rome, friends, and those that he knew personally. Those that he knew by reputation. Also, he will be greeting the various saints in the church in Rome.
- **The God of peace. Just as He is the God of hope!** Also, He is the source of true peace. **(Php 4:7)** *and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.*

SUMMARY:

- **Bearing others' burdens – (Rom 15:1,2,6)** *We then who are strong ought to bear with the scruples (weaknesses) of the weak, and not to please ourselves. Let each of us please his neighbor for his*

good, leading to edification. That you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. May we seek to do those things that will please, that we might strengthen and build them up. The whole idea as a church is that we should be interested in building one another up in the things of the Spirit.

- **Glorify God Together** – (Rom 15:7-9a,13) Therefore receive one another, just as Christ also received us, to the glory of God. 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, and that the Gentiles might glorify God for His mercy, 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.
- **From Jerusalem to Illyricum - Paul the Minister to the Gentiles - (Rom 15:15b,16b,18,19)** Reminding you, because of the grace given to me by God, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.
- **Plan to Visit Rome** – (Rom 15:22,32) For this reason I also have been much hindered from coming to you, that I may come to you with joy by the will of God, and may be refreshed together with you. Now the God of peace be with you all. Amen.
- **He is our God of patience, our comfort, our hope, and our peace!! Indeed, He is our Offspring of a virgin's womb. Veiled in flesh the Godhead see; Hail the incarnate deity! Our everything, our all in all!**

CLOSING SONG:

HARK! THE HEARALD ANGELS SING – Charles Wesley/Feliz Mendelssohn – Choir of King's College

*Hark! The herald angels sing, "Glory to the newborn King;
Peace on earth, and mercy mild, God and sinners reconciled!"
Joyful, all ye nations rise, Join the triumph of the skies;
With th'angelic host proclaim, "Christ is born in Bethlehem!"*

Refrain: Hark! the herald angels sing, "Glory to the newborn King!"

*Christ, by highest Heav'n adored; Christ the everlasting Lord;
Late in time, behold Him come, Hail th'incarnate Deity,
Pleased with us in flesh to dwell, Jesus our Emmanuel. (Refrain)*

*Hail the heav'nly Prince of Peace! Hail the Sun of Righteousness!
Light and life to all He brings, Ris'n with healing in His wings.
Mild He lays His glory by, Born that man no more may die;
Born to raise the sons of earth, Born to give them second birth. (Refrain)*

CLOSING PRAYER:

Read and meditate over Romans Chapter 16!