

## Romans Chapter 15

### 1. We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

#### A. **We who are strong**- Gr. **dunatos**- *powerful or capable*

1. walking in revelation and faith in grace will cause us to become powerful and capable of doing all that God requires of us.

2. Paul says we [addressing the strong] because most weak brothers are not reading or listening to the Word! The ones that are heeding Paul's message are the strong or those on their way to being strong. It is up to the strong to take the initiative and obey the Word of God.

#### B. **bear with**- Gr. **bastazo**- *to take up in order to carry or bear, to put upon one's self*

*to sustain, i.e. uphold, support*

#### C. **scruples**- Gr. **asthenema**- *an error arising from weakness of mind*

#### D. **weak**- Gr. **adunatos**- *not powerful and incapable*

1. When we rely on the strength of our flesh to perform for God we become powerless and incapable of doing what God requires of us.

#### E. **please**- Gr. **aresko**- *to please;; to accommodate one's self to the opinions desires and interests of others*

1. It is much more pleasing to us to exercise our freedoms in Christ.

However, the flesh also rejoices in freedom. We can get over in the flesh when we hang on to our freedoms to the expense of hurting the conscience of others. Paul told the Galatians that they were not to use their freedom for an occasion to the flesh. [Gal. 5:13]

2. We must walk in the Spirit in order for our flesh to be put down in curtailing our freedoms for the good of others.

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

#### A. **please**- Gr. **aresko**- *to please;; to accommodate one's self to the opinions desires and interests of others*

#### B. **neighbor**- Gr. **plesion**- *one who is near*

#### C. **good**- Gr. **agathos**- *intrinsic good, divine good*

#### D. **edification**- Gr. **oikodome**- *building of a house*

1. We saw in the last chapter that the work of God is building up His body, which is His dwelling place through the Spirit. We take an active part in that work of building God's dwelling when we edify our fellow brother or sister in Christ.

2. Edification is the work of the Spirit of God. When we pray in the Spirit we are

edified. [1 Cor. 14:4] We are to be edified first and then we are to go and edify others by the power of the Spirit of God.

**3. For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME."**

A. **reproaches**- Gr. **oneidismos**- *undeserved reproach, defamation of a name.*

B. **fell**- Gr. **epiipto**- *to fall upon*

1. If anyone had the right to please Himself it would be the Son of God. However, He did not please Himself but became a man, and endured death, even the death of a cross for us. We know that His will was not to go to the cross and bear our sins and be separated from His Father in the Garden of Gethsemane. He said not my will but yours be done. He however despised the shame for the joy set before Him. [Heb. 12:2] That joy was being reunited to His Father but also uniting all those who believe upon Him to the Father as well.
2. Each sin of mankind is a reproach upon God. It is a defamation of His great name. Christ out of love and obedience to the Father took all those reproaches on Himself as if He was the one who committed them instead of us.

**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.**

A. **For whatever things were written before were written for our learning**

1. **whatever things**- Gr. **hosos**- *as many as*

2. **written before**- Gr. **prographo**- *to write before hand*

3. **learning**- Gr. **didaskalia**- *teaching, instruction; the root of this word is dao- to learn. When we teach we learn!*

a. The first vital thing the Word of God provides for us is teaching and instruction.

b. Paul has been discussing the importance of walking in love with our fellow believer. We will be empowered to do this by the intake of the Word of God vs. 4 and by prayer vs. 5-6

c. Paul says the same elsewhere- [1 Cor. 10:6, 11]

B. **that we though the patience and comfort of the Scriptures might have hope.**

1. **patience**- Gr. **hupomone**- *to remain under*

a. The second vital thing the Word of God provides for us is patience. If you lack patience you have not filled your heart with the Word of God.

2. **comfort**- Gr. **paraklesis**- *to call alongside to instill courage and inspiration into*

a. The third vital thing the Word of God provides is comfort. If we are

discouraged and down we have not filled our heart with the Word of God.

**3. Scriptures-** Gr. *graphe*- *writings*

- a. The entirety of the Word of God. We can get instruction, patience, comfort, and hope from the entire Old Testament and the entire New Testament.
- b. The Scriptures are alive and active. [Heb. 4:12] The Word is able to impart spiritual forces of patience, comfort, and hope to us that will strengthen us to live the Christian life.

**4. hope-** Gr. *elpis*- *confident expectation of good*

- a. The fourth vital thing the Word of God provides for us is hope- a confident expectation of good. If you do not have a positive peaceful outlook on your future then you have not filled your heart with the Word of God. If you are filled with anxiety, fear, or foreboding then you need to fill your heart with the Word of God! The Word of God provides you a confident and peaceful expectation of good. God is a good God and has nothing but good planned for you. Satan has nothing but harm planned for us, but as we fill our hearts with God's Word and trust God we will triumph through any and all attacks of Satan.

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

**A. God of patience and comfort-** [also see 2 Cor. 1:3]

1. God's desire is to impart His patience and comfort to us but one of the chief ways He does it is through the Scriptures as we saw in the last verse. If we don't avail ourselves of the Word, then we won't experience the level of patience and comfort that we could.

**B. grant you-** Gr. *didomi*- *give*

**C. like-minded-** Gr. *autos phroneo*- *same thinking*

1. The same thinking will be shaped by the Word of God and directed by the Holy Spirit.
2. This same mind was in Christ, which was servanthood, love, and grace thinking towards others.

**D. according to Christ**

**1. according-** Gr. *kata*- *grounded and dominated by*

- a. Our thinking can be grounded and dominated by the person of Christ.

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

**A. that you may with one mind**

1. **mind-** Gr. **homothumadon-** *with one passion, with one accord*

a. We should have the same passion Christ has which is to glorify His Father.

**B. one mouth-** Gr. **stoma**

1. The early church was in one accord and one mouth and the Spirit of God shook the place! [Acts 2, Acts 4]

2. Our mind and mouth are connected. From the abundance of the heart the mouth speaks. We must have a mind at peace with God, and towards others, which will lead to words of peace being released in the natural by our mouth.

**C. glorify the God and Father of our Lord Jesus Christ.**

1. **glorify-** Gr. **doxazo-** *to praise, extol, magnify, celebrate, to honour, do honour to, hold in honour to make renowned, render illustrious, to cause the dignity and worth of some person or thing to become manifest and acknowledged*

a. This is one aspect of the mind we are to share with Christ. Christ continually glorifies His Father. [John 12:28] With one mind and one mouth we should do the same. Our mind should be to glorify the Father. One of the ways we do this is to walk in peace and unity with our brethren.

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

**A. Therefore receive one another**

1. **receive-** Gr. **proslambano-** *to receive or take to oneself, to welcome*

**B. just as Christ also received us, to the glory of God**

1. **glory-** Gr. **doxa-** *opinion, judgment, view, magnificence, excellence, preeminence, dignity, grace*

a. God's glory is connected strongly to his goodness, kindness, mercy, and patience. When Moses asked to see God's glory, God paraded past Him and proclaimed this concerning His glory: **Exo 34:6** *And the LORD passed before him and proclaimed, "The LORD, the LORD God, **merciful and gracious, longsuffering, and abounding in goodness and truth,***

b. Christ showed the glory of the Father and thus glorified Him by being merciful, gracious, longsuffering, and being good to us! How do we glorify Christ? It is by being merciful, gracious, longsuffering, and being good to those around us!

**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,**

**A. Now I say that Jesus Christ has become a servant to the circumcision for the truth of God,**

1. **minister**- Gr. **diakonos**- *servant, minister, deacon*

a. Jesus in His earthly ministry was sent to the household of Israel. Once He was rejected by Israel, His ministry has been sent to the Gentiles, through the church.

2. **circumcision**- Gr. **peritome**- *a term for Israel*

3. **truth**- Gr. **aletheia**- *of a truth, in reality, in fact, certainly*

**B. to confirm the promises made to the fathers,**

1. **confirm**- Gr. **bebaioo**- *to make firm, establish, confirm, make sure*

2. **promises**- Gr. **epaggelia**- *an announcement (for information, assent or pledge; especially a divine assurance of good)*

a. All the Messianic promises that largely involve the nation of Israel.

3. **fathers**- Gr. **pater**

a. Abraham, Isaac, and Jacob

b. The promises were given on the basis of Grace and not Law.

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."**

**A. and that the Gentiles might glorify God for His mercy**

1. Again, God's glory is connect to His kindness, grace, and mercy. When we receive God's mercy we glorify God. When we are merciful to others we glorify God.

**B. as it is written, For this reason I will confess to you among the Gentiles, and sing to your name**

1. **confess**- Gr. **exhomologeoo**- *to confess out, to call out in agreement, to give thanks*

a. This word can mean to confess wrongs or it can mean to call out in agreement God's greatness. It was used of thanking, praising, and extoling God. That is the meaning in this verse.

b. This is a quote from [Ps. 18:50]. It is speaking of David but also speaks of the Son of David Jesus Christ. Jesus praises God among the Gentiles, and sings to His name.

2. **sing**- Gr. **psallo**- *to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate*

a. Here is a mention of musical instruments in the New Testament. I think some of our denominational brethren might get a bit nervous at this point!

3. **name**- Gr. **onoma**- *the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by*

*mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellencies, deeds etc.*

- a. These definitions for "name" reveal what it means to pray in and use the name of Jesus!
  - b. We saw in [Romans 3:19] that God pulled the Jewish nation out of the well of humanity and put them to the laboratory test of the Law. They utterly failed. This meant that all of humanity was rejected and shown to be guilty and corrupt before God. The whole well of humanity was condemned in the process. The Jews were pulled out to show that all humanity is corrupt. However, the Jews rejected salvation and it was offered to the Gentiles. The Gentiles accepted it and were saved which proved that the Jews could also be saved because they were shown to be no different than the Gentiles. The Gentiles who accepted salvation by faith showed the Jews that they can also be saved if they meet God's terms which is faith in Christ's finished work.
4. God's glory is seen in offering salvation and mercy to both Jew and Gentile if they will only believe upon Christ.

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

A. **rejoice**- Gr. **euphraino**- *to be glad, to be merry, to rejoice*

B. **Gentiles**- Gr. **ethnos**- *ethnic peoples*

C. **with His people**- Gr. **laos**- *the covenant term for God's people*

1. Through Christ's sacrifice for the whole world, we believing Gentiles have been made a part of God's covenant people. We can rejoice together with all believing Jews for His mercy!
2. Abraham was made righteous before he received circumcision. He was saved by faith being a Gentile. He is a pattern and father to all those Gentiles that receive righteousness by faith. [Rom. 4:11] Both Jew and Gentile were both proven sinners and both are made righteous by faith in Christ and through grace. We become God's covenant people called Israel by faith in the Messiah- Jesus Christ.
3. We need to accept each other no matter what race, or nationality, as long as we are believers in Christ Jesus. Grace levels the ground for all peoples. We are all equal at the foot of the cross.

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

A. **Praise**- Gr. **aineo**- from **ainos**- *a story;*

1. We are to recount the story of God's faithfulness in praise to God. This was a common practice in the Psalms.

B. **Lord**- Gr. **kurios**- *The Lord Jesus*

C. **Laud**- Gr. **epaineo**- *to approve, to praise intensely*

D. **people**- Gr. **laos**- *covenant people- used of Israel*

1. This either means that believing Gentiles are to praise the Lord along with believing Jews or that the Gentiles have now become God's covenant people and are referred to also with the term **laos**.

2. This verse is a quote from [[Psalms 117:1](#)]

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."**

A. **And again, Isaiah says**

1. This is a quote from [[Is. 11:1](#)]

2. Paul is showing by numerous Old Testament quotes that it was prophesied that the Gentiles would be included in God's salvation and mercy.

B. **There shall be a root of Jesse**

1. **root**- Gr. *rhiza*- This is a Messianic prophecy of Jesus. Jesus was the root of Jesse. This means that Christ preceded Jesse and actually was the cause for his existence!

a. Jesus is called the root AND offspring of Jesse [[Rev. 5:5](#)]- This means that Christ predated Jesse but also came from Jesse humanly speaking. As God, Christ is the root of Jesse, as to His humanity he was the offspring of Jesse.

2. **Jesse**- *means healthy*

a. Jesse was the son of Obed and was the Father of King David.

b. Christ is the root of our health!

C. **and He will rise to reign over the Gentiles**

1. **rise**- Gr. **anistemi**- *to stand again*

a. Here we see hidden in this Old Testament quote a reference to Christ's resurrection! When He [Christ] rises again He will reign over the Gentiles. This is was fulfilled by Christ being head over the Gentile church!

D. **In Him the Gentiles shall hope**

1. **hope**- Gr. **elpizo**- *have a confident expectation of good*

a. in Christ we have a confident expectation of good!

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.**

- A. **may**- connect with the word fill. This word is in the optative voice in the Greek, which denotes a wish, not a certainty. There are qualifications on our part to be filled with joy and peace and that qualification is believing.
- B. **God of hope**- God is a God of *confident expectation of good*. God will never discourage you. If you are being discouraged it is coming from the enemy of your soul, the devil, and not from the lover of your soul- the God of hope.
- C. **fill you**- Gr. **pleroo**- *to fill to the full*
1. This means that it is possible to be low on joy and peace. This is because we are low on believing.
- D. **joy**- Gr. **chara**- *related to the word charis- grace*. Those who know and operate in grace have high joy. Those in legalism or the flesh have a low level of joy. Check your joy gauge and you can tell if you are a grace believing Christian or a legal unbelieving Christian.
- E. **peace**- Gr. **eirene**- *to join, have harmony, prosperity, wholeness*.
1. Another gauge to check to see if you are in faith besides your joy gauge is your peace gauge. If you are low on joy and peace, then you are low on faith. If you are low on faith, it is a sure sign your Word level is low. Faith comes and is stimulated by the intake of the Word of God. Joy and peace always rise when faith rises!
- F. **abound**- Gr. **perisseuo**- *to exist or be at hand in abundance to be abundantly furnished with, to have in abundance, abound in (a thing), to be in affluence*.
- G. **in hope**- Gr. **elpis**- *confident expectation of good*
1. The God of hope wants to impart hope to us. However, it does not just drop out of heaven on us like ripe cherries off of a tree. We must start believing the Word of God. To start believing the Word we need to hear the Word. That is the biggest deficiency I believe in the body of Christ. It is the lack of interest and time spent in the Word of God that is the root of most of our problems. The devil has got us so busy we don't seem to have time to spend time for ourselves in our Bible in the presence of God. We might take in a spiritual T.V. dinner from time to time- this means to watch a preacher on T.V., but few spend time in the Word for themselves. This means the faith of most Christians is at a very low ebb. It is no wonder so many Christians are defeated in life.
- H. **By the power of the Holy Spirit**
1. **power**- Gr. **dunamis**- *strength power, ability, moral power*
    - a. The power of the Holy Spirit in our life is unchangeably connected to the Word of God. The Spirit is the author of the Word of God. The Word is



filled with the Spirit. When we put the Word of God in our heart and believe, speak, and act on it, the power in the Word is released to fulfill itself!

i. (ASV) *For no word from God shall be void of power.*

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.**

A. **Now I myself am confident concerning you, my brethren**

1. **I myself**- others might not be confident. The ones he was talking to might not have been confident, but Paul by the Holy Spirit was confident about them.

2. **confident**- Gr. **peitho**- *persuaded- perf. tense- Paul had come to a settled persuasion concerning them by the revelation of Holy Spirit through the Word of God.*

a. God is fully persuaded of us that we are full of goodness, filled with all knowledge, and able to admonish others. Paul became persuaded of this by the Word of God and the Holy Spirit. We need to become also persuaded of this!

B. **that you are also full of goodness**

1. **full**- Gr. *full, in reference to persons, whose minds are as it were filled with thoughts and emotions, either good or bad*

2. **goodness**- Gr. **agathosune**- *the state of intrinsic goodness.*

a. We come to the state of intrinsic goodness by the new birth. We are filled with goodness in our spirit. We need to acknowledge every good thing in us in Christ Jesus before our faith will become effective!  
[Philemon vs. 6] We were created in Christ in true righteousness and holiness. [Eph. 4:24]

C. **filled with all knowledge**

1. **filled**- Gr. **pleroo**- *to fill to the full*

2. **all knowledge**- Gr. **pas gnosis**

a. This comes by the intake of the Word of God into our soul and mind.

D. **able also to admonish one another**

1. **able**- Gr. **dunatos**- *of power*

2. **admonish**- Gr. **noutheteo**- *to place the mind, mind placing*

a. It takes both goodness from the nature of Christ inside of us and the knowledge of the Word of God in our soul, to correctly and accurately admonish others.

b. When we admonish others it does not mean we rebuke them sharply. This word means *to place the mind*. Often our minds get off the Lord and

off the Word. It is our responsibility to help our brothers and sisters around us to place their mind back on the Lord. We need to remind them about what the Word says about them and their circumstances.

c. When we operate from our reborn spirit and the knowledge of God we can admonish others for their good.

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,**

A. **Nevertheless, brethren, I have written more boldly to you on some points**

1. **brethren**- Paul writes to brethren. He appeals to them as family.

2. **boldly**- Gr. *tolmeroteron*- *more boldly, freely, daringly, more confidently*

a. Because Paul was assured of their spiritual maturity he did not pull any punches but spoke plainly and bluntly in some parts of this letter.

b. Paul did not start this church, but evidently this church reached out to Paul for his ministry and advice over the years. Because he was the apostle to the Gentiles world he felt he had authority to minister and speak openly, frankly, and boldly to them.

B. **as reminding you, because of the grace given to me by God**

1. **reminding you**- Gr. *epanamimnesko*- *to recall to mind again*

2. **grace**- Gr. *charis*- *the grace gift of being an apostle to the Gentiles*

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.**

A. **that I might be a minister of Jesus Christ to the Gentiles**

1. **minister**- Gr. *leitourgos*- *a public minister of the temple*

a. Paul was a servant of the people in God's NT temple- the church. The next phrase will reveal that he was a temple worker of Jesus Christ. A minister serves people, but ultimately he or she serves Jesus Christ, the one who indwells and owns the temple.

B. **ministering the gospel of God**

1. Gr. *heirourgeo*- *to be a temple worker*

a. This Greek word referred to someone who worked and served in the OT temple. Paul was called to work and serve in and for the NT temple- the church. Every minister is a NT temple worker! Let's make sure we are building up the temple and not tearing it down, or setting up idols in it! Paul was a temple worker of Jesus Christ to the Gentile church.

2. **gospel**- Gr. *euanglion*- *good news*

a. We are going to build up the temple, the church, with the gospel- *the*

*good news*. Many are ministering the Law, condemnation, and manipulation and thus are tearing the temple down. We build up the church with the good news of God's grace through the finished work of Jesus Christ.

**C. that the offering of the Gentiles might be acceptable**

1. **offering**- Gr. **prospora**- *a bringing to [the altar], the act of offering*

- a. The imagery of the OT temple and priesthood continue here. Instead of killing and offering a dead animal to God, Paul was called to edify, promote life, and bring to God the living sacrifice of the church to God. [Rom. 12:1]

**D. sanctified by the Holy Spirit**

1. **sanctified**- Gr. **hagiozo**- *setting apart as sacred*

- a. The main job of Paul was to minister the Word of God and then the Spirit did the work of sanctification in the people. That is our job. We are to minister NT doctrine and let the Holy Spirit sanctify the people. We can't sanctify anyone. We are to give the NT revelation and let the Spirit sanctify the people.

**17. Therefore I have reason to glory in Christ Jesus in the things which pertain to God.**

A. **glory**- Gr. **kauchesis**- *boasting*

1. Our only boasting we should have as a Christian is in Christ Jesus for the things that pertain to God.  
2. We are to make our boast in God! [Ps. 44:8]

**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—**

A. **For I will not dare to speak of any of those things which Christ has not accomplished through me**

1. **dare**- Gr. **tolmao**- *(the idea of extreme conduct) to be bold*

2. **accomplished**- Gr. **katergazomai**- *to work out fully, carry out, execute, to bring something from the inside to the outside.*

3. **through me**- Everything of eternal value comes through us not from us. We are instruments and channels that God works through.

B. **in word and deed**

1. **word**- Gr. **logos**- The basis for God's working through us is the ministry of His word- logos. We are to speak God's logos. When we release God's logos then God will confirm the Word with Spirit empowered and directed works of energy.

2. **deed**- Gr. **ergon**- *works of energy*

**C. to make the Gentiles obedient**

1. **obedient**- Gr. **hupakoe**- *to hear under*

a. In the NT obedience is equated to believing. This word obedient means *to hear under*. Faith comes by hearing and hearing by the Word of God.

[Rom. 10:17]

b. Paul starts out this letter and ends it with the term "obedience of faith"

[Rom. 1:5, Rom. 16:26]

**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.**

**A. in mighty signs and wonders**

1. **mighty**- Gr. **dunamis**- *strength power, ability inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*

2. **signs**- Gr. **semeion**- *a sign, mark, token, that by which **a person or a thing is distinguished from others and is known**; an unusual occurrence, transcending the common course of nature; of signs portending remarkable events soon to happen; **of miracles and wonders by which God authenticates the men sent by him**, or by which men prove that the cause they are pleading is God's*

3. **wonders**- Gr. **teras**- *used when **the emphasis is upon the extraordinary character of the miracle which draws attention to the miracle and impresses it upon the memory of the beholder***

**B. by the power of the Spirit of God**

1. **by**- Gr. **en**- *in*

2. **power**- Gr. **dunamis**- *strength power, ability inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth*

**C. so that from Jerusalem and round about to Illyricum**

1. **Jerusalem**- *foundation of peace*

a. The city of peace has had everything but peace since it was founded, however, when Christ comes back it will have eternal peace.

b. Jerusalem means foundation of peace. The foundation for peace between men and God was accomplished in Jerusalem on Mt. Calvary.

2. **round about**- Gr. **kuklos**- *a ring, "cycle" that is, in a circle, that is, (adverbially) all around*

3. **Illyricum**- *joy, rejoicing- This region was just north of Macedonia.*

a. from the foundation of peace and Mt. Calvary comes the end result of the gospel which is joy to the whole world!

**D. I have fully preached the gospel of Christ**

1. **fully preached**- Gr. **pleroo**- *to make full, to fill up to cause to abound, to furnish*

*or supply liberally, to render full, i.e. to complete to fill to the top: so that nothing shall be wanting to full measure, fill to the brim, to consummate, to make complete in every particular, to render perfect, to carry through to the end, to accomplish, carry out, (some undertaking)*

*to carry into effect, bring to realization, realize of matters of duty: to perform, execute to fulfill, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment*

2. **gospel- Gr. euagglion-** *the good news or message*

3. **Christ- Gr. Christos-** *the Anointed One [Messiah]*

**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,**

**A. And so I have made it my aim to preach the gospel**

1. **aim- Gr. philotimeomai-** *to be fond of honour; to be actuated by love of honour; from a love of honour to strive to bring something to pass to strive earnestly, make it one's aim*

a. This word means to be eager and to strive but to do it with and for honor. Paul was eager to preach the gospel, but not at the expense of defaming God's and his honor. He would not dishonor other ministers. Paul was not a sheep stealer. He made sure his work was not capitalizing on another man's work.

2. **preach the gospel- Gr. euaggelizo-** *to preach the good news or message*

**B. not where Christ was named**

1. **named- Gr. onomazo-** *to name, that is, assign an appellation; by extension to utter, mention, profess*

**C. lest I should build on another man's foundation**

1. **build- Gr. oikodomeo-** *to build a house*

a. Each minister is to build God's house the church. We are not to capitalize on or take credit for another person's work however. We are to be ministers of honor.

2. **another man's- Gr. allotrios-** *belonging to another*

3. **foundation- Gr. themelios-** *laid down as a foundation, the foundation (of a building, wall, city) metaphorically the foundations, beginnings, first principals of institution or system of truth*

a. There is no other foundation that can be laid than the foundation of Christ, however, we can lay that foundation in a dishonorable way when we compete against and steal from other ministers.

b. Paul's apostolic call was to go to where Christ had not been preached. If he did this he would have not fulfilled his apostolic calling. There are ministers that are called to go where Christ had been preached, people were saved, and to disciple those people. [1 Cor. 3:10] Apollos is an example. Apollos was not an apostle. He was a teacher, that watered what had been planted. [1 Cor. 3:6] That is fine if there is cooperation involved. What would not have been good is if another "apostle" came in did his ministry where Paul did his. An apostle is to go and start new works, not build on another persons work.

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

**A. But as it is written-** [Is. 52:15]

**B. To whom he was not announced, they shall see**

1. **announced-** Gr. **anaggello-** *to announce, make known; to report, bring back tidings, rehearse*

2. **see-** Gr. **optanomai-** *to look at, behold; to gaze (that is, with wide open eyes, as at something remarkable)*

a. This is by the ministry of the Holy Spirit. The eyes of the Gentiles saw with wide open eyes something remarkable! They saw miracles, signs, and wonders Paul did.

**C. and those who have not heard shall understand**

1. **heard-** Gr. **akouo-** *we get our English word acoustic from this*

2. **understand-** Gr. **sumiemi-** *to place together, put together, understand*

a. This understanding comes by the ministry of the Holy Spirit. In the New Covenant you don't need to teach people to know the Lord, for all will know the Lord from the smallest to the greatest. [Heb. 8:11] This is by the Holy Spirit.

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

**A. reason-** Gr. **dio-** *on account of*

**B. much hindered-** Gr. **polus egkopto-** *to cut in front of or to cut off greatly*

1. Paul desired for years to come and visit those in Rome, but every time he would start to head that way, he would encounter people that had not heard the gospel and he would preach and then stay and disciple them. Now that he had fully preached the gospel in the entire region from Jerusalem to Illyricum, he was now ready to come to them. He wanted to make a quick visit to Jerusalem first to deliver an offering though. This would end up being quite a long side trip! Paul would end up in prison in Jerusalem and appeal to Caesar.

After some time Paul made it to Rome, however, now as a prisoner of Rome.

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

**A. But now no longer having a place in these parts**

1. **place-** Gr. **topos-** *place, any portion or space marked off, as it were from surrounding space; metaphorically*

*opportunity, power, occasion for acting*

2. **parts-** Gr. **klima-** *an inclination, slope, declivity; a tract of land, a region*

**B. and having a great desire these many years to come to you,**

1. **great desire-** Gr. **epipothia-** *intense longing*

a. Paul had a intense longing to see the Gentiles in Rome, but he had an even stronger pull towards his own countrymen the Jews. This intense desire to minister to the Jews would side track Paul. It would cut in on him and hinder him from His God given task to minister to the Gentiles. After being arrested in Jerusalem, Paul would once again be on track and minister to the Gentile world.

2. **years-** Gr. **etos**

**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.**

**A. whenever I journey to Spain, I shall come to you.**

1. **journey-** Gr. **poreuomai-** *to lead over, carry over, transfer to pursue the journey on which one has entered, to continue on one's journey*

2. **Spain-** church tradition says Paul did travel into Spain after his imprisonment in Rome.

**B. For I hope to see you on my journey, and be helped on my way there by you,**

1. **hope-** Gr. **elpizo**

2. **see you-** Gr. **theaomai**

3. **journey-** Gr. **diaporeuomai-** *to cause to pass through a place; to journey through a place, go through*

4. **helped on my way-** Gr. **propemo-** *to send forward, bring on the way, accompany or escort; to set one forward, fit him out with the requisites for a journey*

a. Paul expected the saints in Rome would provide provisions for his trip beyond them into Spain to preach the gospel.

**C. if first I may enjoy your company for a while.**

1. **enjoy your company for awhile-** Gr. **meros impiplemi apo umas-** *meros-* *in a*

*measure; empiplemi- to fill oneself to the full to the point of being satiated.*

- a. This is a very interesting phrase! He says that he wanted in a measure to be filled with them to the full. What does this mean! This speaks of the tension in which we can expect fulfillment from human relationships but on the other hand realize that we can never fully be satisfied with mere human relationships. That full fulfillment only comes by our fellowship with God.

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

- A. **going-** Gr. **poreuomai-** *to cause to pass through a place; to journey through a place, go through*
- B. **minister-** Gr. **diakoneo-** *to deacon, serve, minister*
  1. This was not Paul's calling. He was to minister to the Gentiles.
- C. **saints-** Gr. **hagios-** *holy ones*
  1. Jewish believers

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

- A. **pleased-** Gr. **eudokeo-** *it seems good to one, is one's good pleasure; think it good, choose, determine, decide to do willingly; to be well pleased with, take pleasure in, to be favourably inclined towards one*
  1. It seems from reading 1 & 2 Corinthians that Paul initiated this offering and spurred it on to completion. Could it be he wanted a good reason to minister to the Jews in Jerusalem?
- B. **Macedonia-** *Where Paul established churches in Philippi and Thessalonica*
- C. **Achaia-** *Where Paul established the Corinthian church*
- D. **certain contribution-** **tis koinonia-** *fellowship, association, community, communion, joint participation, intercourse; the share which one has in anything, participation a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship.*
- E. **poor-** Gr. **ptochos-** *destitute of wealth, influence, position, honour; helpless, powerless to accomplish an end; poor, needy*

**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.**

- A. **It pleased them indeed, and they are their debtors.**
  1. **pleased-** Gr. **eudokeo**
  2. **debtors-** Gr. **ophleites**



**B. For if the Gentiles have been partakers of their spiritual things**

1. **partakers-** Gr. *koinoneo*
2. **spiritual things-** Gr. *pneumatikos*
  - a. The new covenant which the Gentiles are invited into
  - b. Christ who is the Jewish Messiah is shared with the Gentiles
  - c. The foundation of the Word of God [OT] which was written through Jewish authors
  - d. All the early preachers of the gospel to the Gentiles were Jews.

**C. their duty is also to minister to them in material things.**

1. **duty-** Gr. *opheilo*
2. **minister-** Gr. *leitourgeo*
  - a. This word means to perform priestly service in the temple. This term is used because the ministry spoken of here is to the Jews who would understand this word. Paul is equating the service of giving to His people on the same footing as sacrificial service in the temple.
3. **material things-** Gr. *Sarkikos-* *things pertaining to the flesh or natural needs.*
  - a. finances
  - b. food and clothing

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

- A. **have performed-** Gr. *epiteleo-* *to bring to an end, accomplish, perfect, execute, complete*
- B. **sealed-** Gr. *sphragizo-* *to set a seal upon, mark with a seal, to seal for security; sealing order to prove, confirm, or attest a thing*
  1. Paul wanted to make sure the offering was securely delivered and accurately distributed.
- C. **fruit-** Gr. *karpos*
  1. This offering was not merely money, but the fruit of the Gentiles labor, faith, and love. Often we give just money, not the fruit of our faith and love.

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

- A. **But I know that when I come to you**
  1. **know-** Gr. *eido-* *to know by perception*
    - a. It is possible to perceive that an upcoming meeting will be fruitful or not.
- B. **I shall come in the fullness of the blessing of the gospel of Christ**
  1. **fullness-** Gr. *pleroma*

2. **blessing**- Gr. **eulogia**- *to speak good words*

- a. The fullness of the blessing of the gospel is all the good promises of the New Covenant which include salvation, baptism in the Holy Spirit, all the gifts of the Spirit, deliverance, healing, and prosperity. This is called the full gospel

3. **gospel**- Gr. **euagglion**- *the good news or message*

- a. When you preach the law which takes away the free gifts of deliverance, healing, prosperity then you are not preaching the gospel, the good news. If you take away one or more of the promises of the gospel listed above you are not bringing the fullness of the blessing of the gospel of Christ.

30. **Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,**

**A. Now I beg you, brethren**

1. **beg**- Gr.- **parakaleo**- *to call to one's side, call for, summon; to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; to console, to encourage and strengthen by consolation, to comfort*

2. **brethren**- Gr. **adelphos**- *sharing the same womb*

**B. through the Lord Jesus Christ**

1. **through**- Gr. *through or by*

- a. All that we do that has eternal impact and value must come through and by the Lord Jesus Christ.

**C. and through the love of the Spirit**

1. **through**- Gr. *through or by*

2. **love of the Spirit**

- a. The love of God has been shed abroad in our hearts by the Holy Spirit.

[Rom. 5:5] We minister from this love in our heart.

**D. that you strive together with me in prayers to God for me**

1. **strive together**- Gr. **sunagonizomai**- *The simple verb is used of contending in the games, and implies strenuous effort. Here earnest prayer.*

2. **prayers**- Gr. **proseuche**- *prayer addressed to God; that is, supplicate, worship.*

**According to this verse:**

- a. Christians need to be exhorted, summoned, and instructed to pray.  
b. All prayer is done through and in Jesus name.  
c. All prayer should be offered on the basis and motivation of the love of God. Prayer is the language of love. We pray because we love God and love others.

d. There is a warfare in prayer. We must war against our flesh, carnal mind, and demonic powers. Satan hates prayers because it makes much power available released upon the earth. [James 5:16]

**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,**

**A. that I may be delivered from those in Judea who do not believe**

1. **delivered-** Gr. *rhuomai-* *to draw to one's self, to rescue, to deliver*

2. **Judea-** The geographic region where Jerusalem is the capital

3. **do not believe-** Gr. *apeitheo-* *to be unpersuaded*

a. These are unbelievers. If Paul was merely going to hand over an offering to the saints with no intention of preaching and teaching in the area, this prayer request was not needed. Paul is using the occasion of this offering to minister to the Jews. Again, this was not Paul's ministry call. He was called to the Gentiles. He should be on his way to Rome to minister to the Gentiles, but instead he will become side tracked from his ministry to call to try to minister to the Jews because of the great burden he has on his heart for his own countrymen. [Rom 9:1-3]

b. Paul was barely delivered from those who did not believe in Judea.

**B. and that my service for Jerusalem may be acceptable to the saints**

1. **service-** *diakonia-* *deaconing, ministering*

2. **for Jerusalem-** Paul was not called to minister to Jerusalem. He was supposed to go out from Jerusalem and Judea and be preaching in the uttermost parts of the earth- Rome and Spain. [Acts 1:8]

3. **acceptable-** Gr. *euprosdectos-* *well received, approved, accepted, acceptable*

4. **saints-** Gr. *hagios-* *holy ones*

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

A. Paul did not come to the Romans by the will of God. It was not God's will that Paul go to Jerusalem. The Spirit of God clearly spoke in different ways and through different people not to go to Jerusalem, but Paul would not listen. [He was warned by the Spirit through the saints on the way to Jerusalem, Philip's daughters who prophesied, Agabus, and Mnason- not to go to Jerusalem]

B. Paul did not get to be refreshed with the Roman saints because he was in prison in Rome. You don't get to rest much and be refreshed chained 24/7 to Roman guards.

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

**A. God of peace**

1. The God of peace is with us when we walk in His will and work faithfully in the field to which He has called us. If we do otherwise there will not be much peace.

**B. *be* with you all**

1. In the OT temple only one person could approach God. Through the finished work of our High Priest Jesus Christ the veil that separated God from His people was rent in two. Now the God of peace can be with us all!

**C. Amen- *So be it!***