

Romans Chapter Fifteen

Christ Our Example (vv. 1-3)

VERSE 1 Now we who are strong ought to bear the weaknesses of those without

strength and not *just* please ourselves (Ὁφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν καὶ μὴ ἑαυτοῖς ἀρέσκειν [*conj. de now + pres.act.in.1p. ophailo ought + pro.nom.p. ego + d.a.w/adj.nom.m.p. adunatos without strength + d.a.w/noun acc.nt.p. asthenma weakness + d.a.w/adj.gen.m.p. dunatos + pres.act.infin. bastazo carry, bear + conj. kai + neg. me + pro.dat.m.p. heautou + pres.act.infin. aresko please*]).

VERSE 2 Each of us is to please his neighbor for his good, to his edification

(ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν [*pro.nom.m.s. hekastos each one + pro.gen.p. ego + d.a.w/adj.s. plerion neighbor + pres.act.imper.3s. aresko please + prep. eis + d.a.w/adj.acc.nt.s. agathos good + prep. pros to + noun acc.f.s. oikodome edification*]).

VERSE 3 For even Christ did not please Himself; but as it is written, "THE

REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME (καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσαν ἐπ' ἐμέ [*conj. kai even + conj. gar for + d.a.w/noun nom.m.s. Christ + neg. ouk + pro.dat.m.s. heautou himself + aor.act.ind.3s. aresko please + conj. alla + pf.pass.ind.3s. grapho + d.a.w/noun nom.m.p. aneidimos reproach + d.a.w/pres.act.part.gen.m.p. aneidizo reproach + pro.acc.s. su you + aor.act.ind.3p. epipipto fall upon + prep epi upon + pro.acc.s. ego*])."

ANALYSIS: VERSES 1-3

1. What follows is an expansion of the subject matter of chapter 14.
2. This largely deals with the responsibilities of the strong with respect to the weak.

3. The strong are not merely to put with the weak, here referred to as “those without strength”, but to promote their edification.
4. By avoiding all the negatives the weak believer is edified by the strong believer’s good example.
5. This is one way we fulfill Gal. 6:2 “Bear one another’s burdens, and thereby fulfill the law of Christ.”
6. If there is an issue of pleasing oneself or edifying a weak believer, the weak has priority.
7. We are not to please others where truth is at stake (cf. Gal. 1:10).
8. In 1 Cor. 10:32-33 we have an example of pleasing others versus self.
9. We are to avoid indulging in our freedoms in Christ at the expense of the weak.
10. Paul in v. 3 appeals to the example of Christ to enforce the obligation of the strong in vv. 1 & 2.
11. Jesus did not please Himself but set an example for us to follow with respect to His life on earth (cf. 2 Cor. 8:0 and Phil. 2:5-8).
12. Christ did not use His deity to overcome the common human problems of humanity.
13. Paul by citing Psalm 69:9 provides an example of not pleasing Himself.
14. He came to assist others in need.
15. In that regard He suffered verbal insults.
16. Note in the quotation that these reproaches were ultimately directed against God.
17. “Reproached of those who reproached You” refers to verbal insults against deity.
18. Jesus was occupied with this fact.
19. The words here are attributed to the Messiah as He prays.
20. But it was Jesus to who experienced verbal abuse.
21. He experienced extreme verbal abuse to the extreme.
22. The path to the cross was characterized by abuse for others.
23. This included mocking and contradiction.
24. An example is Matt. 9:24; Mk. 5:40 and Lk. 8:53.
25. It was for the greater good and the interests of others that He endured verbal abuse.
26. So the strong must go the extra mile for the weak so as not to be a stumbling block.

The Validity of Scripture (v. 4)

VERSE 4 For whatever was written in earlier times was written for our instruction

(ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, [*conj. garr + pro.nom.nt.p. hosos whatever + aor.pass.ind.3s. prographo write beforehand + adj.acc.f.s. heeteros our + d.a.w/noun acc.f.s. didaskalia instruction + aor.pass.ind.3s. grapho “was written”*]), **so that through perseverance and the encouragement of the Scriptures we might have hope** [ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν [*conj. hina + prep. dia through + d.a.w/noun gen.f.s. hupomone patience, perseverance + conj. kai +*

noun gen.f.s. paraklesis + d.a.w/noun gen.f.p. graphe Scripture + pres.act.subj.1p. echo have + d.a.w/noun acc.f.s. elpis hope]).

ANALYSIS: VERSE 4

1. This verse provides the rationale for the appeal to Scripture to support our beliefs and applications.
2. Paul's use of Ps. 69:9 is a case in point.
3. In Romans Paul has frequently appealed to the OT canon of Scripture.
4. All Scripture is vital to our spiritual well being and orientation.
5. Here the OT is featured.
6. The NT is equally important.
7. Neglect of any part of God's word is detrimental to all peoples.
8. Any discounting of the WOG is or any part of the WOG undermines the three adjustments to the plan of God.
9. In this instance a prophecy has prophetic as well as practical value.
10. All is profitable (cf. Acts 20:20; 2 Tim. 3:16).
11. This goes against anyone who discounts any subject matter found in the WOG.
12. Proper application of Scripture promotes patience/perseverance.
13. Patience is endurance under testing.
14. Along with patience is the sibling "encouragement."
15. Encouragement is the moral support Scripture provides while the informed believer exercises patience.
16. It all worked for Jesus good and those who like Him endured to the end of Ph 2.
17. The ultimate goal is here stated as: "that we might have hope."
18. Hope refers to promises connected with our Ph 3 blessings.
19. As noted in Hebrews chapter 11 we are to emulate those "who found approval."
20. This cannot be achieved unless we are exposed to the their examples.

Paul's Prayer Wish (vv. 5-6)

VERSE 5 **Now may the God who gives perseverance and encouragement grant**

you to be of the same mind with one another according to Christ Jesus (ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν [*conj. de now + d.a.w/noun nom.m.s. theos + d.a.w/noun gen.f.s. hupomone perseverance + conj. kai + d.a.w/noun gen.f.s. paraklesis encouragement + aor.act.opt.3s. didomi give + pro.dat.p. su + pres.act.infin. phroneo think + d.a.w/pro.acc.nt.s. autos same + pro.dat.m.p. allelon one another + prep kata + noun acc.m.s. Christ + noun acc.m.s. Jesus]*),

VERSE 6 so that with one accord you may with one voice glorify the God and

Father of our Lord Jesus Christ (ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ [*conj. hina so that + adv. homothumadon with one mind + prep. en + adj.instr.nt.s. heis one + noun instr.nt.s. stoma mouth + pres.act.subj.2p. doxazo glorify + d.a.w/noun acc.m.s. theos + conj. kai + noun acc.m.s. pater + d.a.w/noun gen.m.s. kurios + pro.gen.m.p. ego + noun gen.m.s. Jesus + noun gen.m.s. Christ*]).

VERSE 7 Therefore, accept one another, just as Christ also accepted us to the

glory of God (Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν τοῦ θεοῦ [*conj. dio therefore + pres.act.imper.2p. proslambanomai accept, welcome + pro.acc.m.p. allelon one another + conj. kathos just as + conj. kai also + noun nom.m.s. Christ + aor.mid.ind.3s. proslambanomai accept + pro.acc.m.p. su + prep eis to + noun acc.f.s. doxa glory + d.a.w.noun gen.m.s. theos*]).

ANALYSIS: VERSES 5-7

1. In light of the preceding, Paul expresses a wish with respect to believers at Rome.
2. He says that “patience and encouragement” come from God and the result in the lives of believers is unity (cf. 2 Cor. 1:3).
3. “To be of the same mind” or ‘like-minded’ is essential to a healthy congregation (cf. 2 Cor. 13:11 “Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace, and the God of peace will be with you.”).
4. It is through the intake and application of BD that patience and encouragement comes to believers.
5. Both the weak and the strong are to exhibit mutual esteem and tolerance.
6. This harmony is to be according to the standard of Jesus Christ since He has set the standard for the CWL (“according to Christ Jesus”).
7. God gives believers the ability to exhibit “patience” and God provides believers with “encouragement” as believers interact with one another.
8. Unity in the local body of Christ is never to be at the expense of sound doctrinal teaching.
9. In v. 6 this unity is both mental (Gk. adverb ὁμοθυμαδὸν with one mind cp. Acts 1:14, 2:46; 4:24; 5:12; 8:6; 15:25; for a negative example see: Acts 7:57; 12:20; 18:12; 19:29) and vocal (“with one voice”).
10. The upshot of unity of mind and speech is that God the Father is glorified.
11. The outward display should match the inward mental attitude to achieve the desired result.
12. Otherwise the result of a lack of like-mindedness is a sham.

13. Paul's wish (v. 5) is presented in the Greek of the verb "may...give" in the optative mode of the verb *didomi*.
14. In v. 7 Paul issues a command to "accept one another."
15. This is to be applied under a variety of situations.
16. For example: a new believer, a weak believer, a believer from a lower class, and a believer recovering from reversionism.
17. "Just as Christ also accepted us" refers to our status when we came to saving faith.
18. Our pre-salvation status no matter how despicable was no hindrance to our full acceptance as children of God.
19. We all are adopted children of God.
20. Christ's acceptance of us glorified God ("to the glory of God").

As Applied to Jews and Gentiles (vv. 8-12)

VERSE 8 For I say that Christ has become a servant to the circumcision on behalf

of the truth of God to confirm the promises given to the fathers (έγω γάρ Χριστόν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων [*pro.nom.m.s. ego + conj. gar + noun acc.m.s. Christ + acc.m.s. diakonos servant + pf.pass.infin. ginomai + noun gen.f.s. peritome circumcision + prep huper + noun gen.f.s. aletheia truth + noun gen.m.s. theos + prep eis + aor.act.infin. bebinoo confirm, verify + d.a.w/noun acc.f.p. epangelia promise + d.a.w/noun gen.m.p. pater*]),

VERSE 9 and for the Gentiles to glorify God for His mercy; as it is written,

"THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL

SING TO YOUR NAME (τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν, καθὼς γέγραπται, Διὰ τοῦτο ἔξομολογήσομαί σοι ἐν ἔθνεσιν καὶ τῷ ὀνοματί σου ψαλῶ [*conj. de and + d.a.w/noun acc.nt.p. ethnos Gentile + prep huper + noun gen.nt.s. elos mercy + aor.act.infin. doxazo glorify + d.a.w/noun acc.m.s. theos + adv. kathos just as + pf.pass.ind.3s. grapho + prep dia + pro.acc.nt.s. houtos + fut.act.ind.1s. exomologeio confess; "give praise" + pro.dat.s. su + prep. en + noun dat.nt.p. ethnos + conj. kai + noun dat.nt.s. anoma name + pro.gen.s. su + fut.act.ind.1s. psallo sing*])."

VERSE 10 Again he says, "REJOICE, O GENTILES, WITH HIS PEOPLE (καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ [*conj. kai + adv. palin again + pres.act.ind.3s. lego + aor.pass.imper.2p. euphraino rejoice + prep. meta with + d.a.w/noun gen.m.s. laos people + pro.gen.m.s. autos*])."

VERSE 11 And again, "PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM (καὶ πάλιν, Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί [*conj. kai + adv. palin + pres.act.imper.2p. aineo praise + adj.voc.nt.p. pas + d.a.w/noun voc.nt.p. ethnos + d.a.w/noun acc.m.s. kurios + conj. kai + aor.act.imper.3p. epaineo praise + pro.acc.m.s. autos him + adj.nom.m.p. pas + d.a.w/noun nom.m.p. laos*])."

VERSE 12 Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES, IN HIM SHALL THE GENTILES HOPE (καὶ πάλιν Ἰσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν [*conj. kai + adv. palin + noun nom.m.s. Isaiah + pres.act.ind.3s. lego + fut.dep.ind.3s. eimi + d.a.w/noun nom.f.s. hriza root + d.a.w/noun gen.m.s. Jesse + conj. kai + d.a.w/pres.mid.part.nom.m.s. anistemi arise, appear + pres.act.infin. archo rule + noun gen.nt.p. ethnos + prep. epi + noun nom.nt.p. ethnos + fut.act.ind.3p. elpizo hope*])."

ANALYSIS: VERSES 8-12

1. Verses 8 & 9a accomplish two things: (a) demonstrate that Christ receives both Jews and Gentiles without discrimination.; (b) support the obligation to unity.
2. These verses show that the exhortation to mutual acceptance must transcend all racial prejudice.
3. That Jesus has come as a servant of the Jew ("the circumcision") demonstrates that Israel came within the purview of Christ at His advent (cf. Matt. 15:24; Jn. 4:22).
4. Christ became the minister of the Abrahamic Covenant to Israel of which circumcision was the sign (Gen. 17:1ff.).
5. The first advent confirmed the promise of a savior made to the patriarchs.
6. So Jesus life, death, and resurrection brought realization to the patriarch ("on behalf of truth of God to confirm the promises *given* to the fathers").

7. "The truth of God" refers to OT Scriptures regarding the coming of Christ.
8. Since God is absolute veracity, nothing in His word can be overturned.
9. Christ appeared to vindicate and fulfill God's "promises."
10. In fact, all the covenants made to Israel depended on Jesus' sinless life during the incarnation.
11. His service to Israel proved flawless thus securing all the promises.
12. Verse 9a reads the Gentile peoples into God's plan.
13. They were not left out or relegated to a lesser status.
14. In respect to the Gentiles they are able "to glorify God for His mercy."
15. What follows in vv. 9b-12 is a series of OT citations supporting the proposition that Gentiles are blessed with salvation through the Abrahamic Covenant.
16. The first quotation taken from 2 Sam. 22:50 & Ps. 18:49 both asserting that the Messiah will sing praises to the Father in the midst of Gentiles (1st quote).
17. This occurs in heaven in the presence of Gentile believers during the course of the CA and probably the Tribulation.
18. Giving thanks and singing praise are ascribed to Christ offered to the God the Father.
19. The second quote is from Deut. 32:43 (follows the MT).
20. The Gentiles are told to "rejoice with His people" which refers to Jewish believers of a previous dispensation.
21. To rejoice is to celebrate the blessed state of Jews and Gentiles in Ph 3.
22. The third quote in v. 11 is taken from Psa. 117:1.
23. This quote enjoins the Gentile believers specifically to utter/sing praise (v. 11a) followed by a command for "all the peoples to praise Him.
24. The fourth quote (v. 12) is from Isaiah 11:10 and has as its setting the 2nd Advent when the kingdom of God will be realized on the earth.
25. This citation identifies the One who is "the root of Jesse" the father of King David.
26. The root of a plant implies the mature visible plant appearing for all to observe.
27. This "root of Jesse" is said to both "arise" (come) and "to rule over the Gentiles."
28. Specifically, those Gentiles who have in time placed their "hope in Him."
29. Gentiles in the 1000 years include: those of the age of the Gentiles from Adam to Abraham, age of Israel Gentile converts, CA believers, Tribulation, and Millennial saints).
30. The OT provides ample proof that Gentile believers will be accorded full participation in God's plan.

Another Prayer Wish (vv. 13-14)