

# Romans 15:13

- unity in worship as a strong sign of hope -

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## Introduction

- ❖ What is the purpose of the Letter to the Romans? Paul wants to get support from the Jewish Christians for his mission to the Gentiles, and to Spain in particular.
  - He reminds his Jewish readers, that Israel as a people and nation was called by God “so that the Gentiles may glorify God for his mercy” (Rom 15:9). This is his hope!
  - As it is written... Paul refers four times to the Old Testament. This also equips the Christian church with an inclusive reading of the Old Testament:
    - “For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope” (Rom 15:4)
  - “May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit” (Rom 15:13).
- ❖ This outline is a companion to the study of Romans 14:7-9<sup>1</sup>, Romans 14:17-19,<sup>2</sup> and Romans 15:5-6.<sup>3</sup>

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<sup>1</sup> See: <https://www.christianstudylibrary.org/files/pub/word/Romans%2014.7-9.pdf>

<sup>2</sup> See: <https://www.christianstudylibrary.org/files/pub/word/Romans%2014.17-19.pdf>

<sup>3</sup> See: <https://www.christianstudylibrary.org/files/pub/word/Romans%2015.5-6.pdf>

- ❖ The context, form and structure, and theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Letter to the Romans. This makes it possible to use this sermon outline as a "stand-alone". You can also fit this outline into a series of sermons.

## Context

- ❖ An overview of the Letter to the Romans. This overview serves also as a summary of the contents of this letter.

<b>Greetings and Introduction (Rom 1:1-17)</b>	
Romans 1:1-17	Greetings, Thanksgiving and Prayer (1:1-10)  Plan to visit the Romans and to share the Gospel with them (1:11-17)
<b>The righteousness from God (Rom 1:18-8:39)</b>	
Romans 1:18-3:20	The wrath of God against all unrighteousness:  Of this world (1:18-32)  Of the Jews (2:1-3:8)  Conclusion:  The Jews and the Gentiles are alike under sin (3:9-20)
Romans 3:21-8:39	<b>The righteousness comes through faith in Jesus Christ</b> (Rom 1:16, 17):  To which the Law and the Prophets testify (3:21-31)  Abraham was justified by faith (4:1-25); he is the father of all believers  Through faith, we have been justified and are reconciled with God (5:1-11)  The contrasts:  Death came through Adam, life came through Christ (5:12-21)  We are dead to sin, and alive in Christ under grace (6:1-14)  We are slaves not to sin but to righteousness and God (6:15-23)  In the mind a slave to God's law, in the sinful nature a slave to the law of sin (7:1-25)

	<p>The children of God:</p> <p>The Spirit has set us free from sin. He has made us children and heirs of God (8:1-17)</p> <p>As his children, we share in the suffering of Christ and will share in his glory (8:18-30)</p> <p>There is nothing that will separate us from the love of God in Christ (8:31-39)</p>
<b>What about Israel, the chosen people of God, and the Gentiles? (Rom 9:1-11:36)</b>	
Romans 9:1-11:36	<p>Not all Israelites came to faith in Christ (9:1-29)</p> <p>Because they pursued righteousness by works (9:30-10:21)</p> <p>Did God reject Israel? By no means! (11:1-32)</p> <p>Glory to God (11:33-36)</p>
<b>Live according to the Gospel (Rom 12:1-15:13)</b>	
Romans 12:1-15:13	<p>Renew your mind (12:1-21)</p> <p>Submit yourself to the authorities (13:1-7)</p> <p>Clothe yourself with the Lord Jesus Christ (13:8-14)</p> <p>Accept each other in Christ (14:1-15:13)</p>
<b>Purpose, Plans, Greetings (Rom 15:14-16:27)</b>	
Romans 15:14-16:27	<p>Purpose of the letter, Paul's plans to visit Rome and Spain (15:14-33)</p> <p>Greetings to different groups and individuals (16:1-16)</p> <p>Final words and greetings from (16:16-27)</p>

## Form and structure

- ❖ The structure of Romans 14:1-15:13 is outlined below in detail. The text consists of four parts:
  - (1) Acceptance (14:1-3)
  - (2) Don't judge one another, because Christ is Lord (Rom 14:4-12)
  - (3) Therefore, make up your mind to do what leads to peace of the Kingdom (14:13-23)
  - (4) Acceptance (15:1-13)

- ❖ (2) and (3) both reveal an ABA'-structure:
  - A = Don't judge (14:4-6) because God has accepted each one of us.
    - B = We live to Christ the Lord (14:7-9).
  - A' = Don't Judge (14:10-12) because we all have to give account to him.
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  - A = Make up your mind (14:13-16)
    - B = We serve Christ the Lord – the Kingdom of God (14:17-19)
  - A' = Make up your mind (14:20-23)

(1) ACCEPTANCE	
Acceptance (Rom 14:1-3)	<p>Accept him whose faith is weak, without passing judgment on disputable matters.</p> <p>One man's faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables.</p> <p>The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does,</p> <p>for God has accepted him. (See also Rom 15:7)</p>
(2) DON'T JUDGE ONE ANOTHER	
Don't judge (Rom 14:4-6)	<p>Who are you to judge someone else's servant? To his own master he stands or falls. And he will stand, for the Lord is able to make him stand.</p> <p>One man considers one day more sacred than another; another man considers every day alike.</p> <p>Each one should be fully convinced in his own mind. He who regards one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so to the Lord and gives thanks to God.</p>
Christ is LORD (Rom 14:7-9)	<p>For none of us lives to himself alone and none of us dies to himself alone.</p> <p>If we live, we live to the Lord;</p>

	<p>and if we die, we die to the Lord.</p> <p>So, whether we live or die, we belong to the Lord.</p> <p>For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living.</p>
<p>Don't judge (Rom 14:10-12)</p>	<p>You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.</p> <p>It is written: "As surely as I live,' says the Lord, 'every knee will bow before me; every tongue will confess to God.'"</p> <p>So then, each of us will give an account of himself to God.</p>
<p><b>(3) MAKE UP YOUR MIND TO DO WHAT LEADS TO PEACE OF THE KINGDOM</b></p>	
<p>Make up your mind (Rom 14:13-16)</p>	<p>Therefore let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's way.</p> <p>As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself.</p> <p>But if anyone regards something as unclean, then for him it is unclean.</p> <p>If your brother is distressed because of what you eat, you are no longer acting in love.</p> <p>Do not by your eating destroy your brother for whom Christ died.</p> <p>Do not allow what you consider good to be spoken of as evil.</p>
<p>Christ is LORD (Rom 14:17-19)</p>	<p>For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men.</p> <p>Let us therefore make every effort to do what leads to peace and to mutual edification.</p>
<p>Make up your mind (Rom 14:20-23)</p>	<p>Do not destroy the work of God for the sake of food.</p> <p>All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble.</p> <p>It is better not to eat meat or drink wine or to do anything else that will cause your</p>

	<p>brother to fall.</p> <p>So whatever you believe about these things keep between yourself and God.</p> <p>Blessed is the man who does not condemn himself by what he approves.</p> <p>But the man who has doubts is condemned if he eats, because his eating is not from faith;</p> <p>and everything that does not come from faith is sin.</p>
<p align="center"><b>(4) Acceptance so that you, Jews and Gentiles together, may glorify God,</b></p>	
<p>Acceptance (Rom 15:1-13)</p>	<p>We who are strong ought to bear with the failings of the weak and not to please ourselves.</p> <p>Each of us should please his neighbour for his good, to build him up. For even Christ did not please himself but, as it is written:</p> <p align="center">“The insults of those who insult you have fallen on me.”</p> <p>For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.</p> <p>May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.</p> <p align="center"><b>Accept one another, then, just as Christ accepted you, in order to bring praise to God.</b> (See also Romans 14:1, 3)</p> <p>For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs so that the Gentiles may glorify God for his mercy, as it is written:</p> <p align="center">“Therefore I will praise you among the Gentiles; I will sing hymns to your name.”</p> <p>Again, it says,</p> <p align="center">“Rejoice, O Gentiles, with his people.”</p> <p>And again,</p> <p align="center">“Praise the Lord, all you Gentiles, and sing praises to him, all you peoples.”</p> <p>And again, Isaiah says,</p> <p align="center">“The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him.”</p> <p>May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.</p>

## Technical, hermeneutical and historical notes

### ❖ Date of writing:

- “Romans was drafted in the winter of 56–57 c.e. or the early spring of 57”<sup>4</sup> and was sent from the Corinth or Cenchrea (Rom 16:1, 2) which was in the vicinity of Corinth. The letter was probably carried by Phoebe to the churches of Rome.

### ❖ The City of Rome and the Letter to the Romans:<sup>5</sup>

- “An extensive building program paid by” Emperor Augustus “and his wealthy supporters transformed Rome into a gleaming city of marble that grew to house a million people. Under his loyal son-in-law Agrippa, a new aqueduct was built along with numerous public fountains; temples were restored; public gardens, baths, and theaters were erected; and the city administration was reorganized with fire brigades and police protection; enhanced grain deliveries to Roman citizens were also provided. All of these improvements served to demonstrate that the golden age of peace and plenty had finally arrived.”
- “Of more direct relevance for the situation of Paul’s Letter to the Romans were the reigns of Claudius (41–54 c.e.) and Nero (54–68 c.e.)” “Claudius continued the process of urban development with the creation of a new harbor for the grain trade, the improvement of the roads and aqueducts, the reorganization of the court system, and the creation of an imperial bureaucracy consisting of slaves and freedmen/women who administered the affairs of the empire in areas where the emperor had direct control.”
- “Nero came to power with the pledge to restore the role of the Senate and the rule of law, and was celebrated for ushering in a golden age.” “At the time Romans was written, the Nero administration was providing an exemplary form of government and law enforcement, despite the profligate personal habits of Nero himself—an aggressive bisexual who enjoyed stalking the streets of Rome with his crowd of sycophants demanding sexual services from passersby and ‘indulging in brawls and petty thieving.’ The combination of Paul’s denunciation of immorality (*Rom 1:25-32*) combined with the command to respect governmental agents as the source of law and order (*Rom 13:1-7*) may derive in part from these peculiar circumstances.”
- “A crucial element in understanding the situation of Christian congregations in Rome is the crowded urban environment. At the time of Paul’s letter, most of the population in Rome lived in the upper levels of ‘multistory tenement houses’ or in the rears of shops,

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<sup>4</sup> Jewett, R., & Kotansky, R. D. (2006, p. 18).

<sup>5</sup> This paragraph is a summary of Jewett, R., & Kotansky, R. D. (2006, p. 47,48).

while the nobility and the wealthy citizens of Rome occupied lower floors of these buildings or in mansions in the better parts of the city.”<sup>6</sup>

- “The large Jewish community in Rome had played a major role in the formation of the Christian congregations prior to the time of Paul’s letter.”<sup>7</sup>
- “Julius Caesar granted the right of Jewish communities to follow their own laws, which was confirmed by the Senate in 44 B.C.E. and later by Augustus and Claudius. The ‘right to live according to Jewish Laws and Customs’ included permission to have meetings for worship and meals together, to organize a communal life, the right not to give bonds on the Sabbath, to have kosher markets, and to send funds to the Jerusalem temple.”<sup>8</sup>
- “Although there may have been others, there is solid evidence of at least eleven synagogues in Rome; the word συναγωγή (*synagogue*) may refer to congregations rather than buildings.”<sup>9</sup>

❖ The recipients of the letter:

- “To all in Rome who are loved by God and called to be saints” (Rom 1:6). A distinction can be made between the first recipients and the second. To these second recipients belong all those who are mentioned in Romans 16:
  - Individuals like “Priscilla and Aquila, my fellow workers in Christ Jesus” (Rom 16:3).
  - Members of one household, like “those who belong to the household of Aristobulus” (Rom 16:10).
  - Small groups like “Philologus, Julia, Nereus and his sister, and Olympas and all the saints with them” (Rom 16:15).
  - (Small) congregations like “the church that meets at their house” (Priscilla and Aquila; Rom 16:5).
- “All this suggests that the Christian groups formed something of a spectrum (some more Jewish in composition, some more Gentile, most mixed).”<sup>10</sup>
  - The Letter to the Romans is dealing with the relationship between the Jews and the Gentiles. The (main) church of Rome had not been founded by Paul. It looks

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<sup>6</sup> Jewett, R., & Kotansky, R. D. (2006, p. 53).

<sup>7</sup> Jewett, R., & Kotansky, R. D. (2006, p. 55).

<sup>8</sup> Jewett, R., & Kotansky, R. D. (2006, p. 56).

<sup>9</sup> Jewett, R., & Kotansky, R. D. (2006, p. 57).

<sup>10</sup> Dunn, J. D. G. (1993, p. 839). *Romans, Letter to The*. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

like they were still unaware of the decisions made by the Apostle Convent (Acts 15:1-21).

- “Some men came down from Judea to Antioch and were teaching the brothers: ‘Unless you are circumcised, according to the custom taught by Moses, you cannot be saved’” (Acts 15:1-7).
- Peter's reaction was: "Brothers, (...) God, who knows the heart, showed that he accepted them (Gentiles) by giving the Holy Spirit to them, just as he did to us. **He made no distinction between us and them, for he purified their hearts by faith.** (...) We believe it is through the grace of our Lord Jesus that we are saved, just as they are." (See also Eph 2:8)

○ Jews and Gentiles:

- “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: **first for the Jew, then for the Gentile.** For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘The righteous will live by faith.’” (Rom 1:16, 17).

❖ The main theme of the Letter:

○ Righteousness from God is revealed

- “In the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: ‘**The righteous will live by faith.**’” (Rom 1:17; **Hab 2:4**; Gal 2:16; 3:11).
  - **Important note.** There is no difference between the Old and the New Testament concerning "**The righteous will live by faith.**"
  - Genesis 15:6: “Abram believed the LORD, and he credited it to him as righteousness.” (See also Romans 4:1-25!).
- How does the New Testament supplement the Old?
  - "But now (NT) a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify (OT). **This righteousness from God comes through faith in Jesus Christ to all who believe.** There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus” (Rom 3:21-24).

○ This has consequences on the relationship between Jews and Gentiles. (See above.)

## Exposition

### Bear in mind

- ❖ The following key texts must be born in mind while studying and expounding Romans 14:1-15:13:
  - “**The righteous will live by faith.**” (Rom 1:17; Hab 2:4). “But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes **through faith in Jesus Christ to all who believe**” (Rom 3:21, 22).
    - Ephesians 2:8: “**For it is by grace you have been saved, through faith**—and this not from yourselves, it is the gift of God—”
    - This is fundamental to the Christian existence.
  - “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, **but be transformed by the renewing of your mind**. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will” (Rom 12:1, 2).
    - “For by the grace given me I say to every one of you: **Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.** Just as each of us has one body with many members, and these members do not all have the same function, **so in Christ we who are many form one body**, and each member belongs to all the others” (Rom 12:3-5).
    - “**Be devoted to one another in brotherly love.** Honor one another above yourselves” (Rom 12:10). “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law” (Rom 13:8). “Love does no harm to its neighbor. Therefore love is the fulfillment of the law” (Rom 13:10).
    - “**For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit. because anyone who serves Christ in this way is pleasing to God and approved by men**” (Rom 14:17, 18).

### Romans 14:1-12 Summary<sup>11</sup>

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<sup>11</sup> <https://www.christianstudylibrary.org/files/pub/word/Romans%2014.7-9.pdf>

- ❖ Accept another, not only one's differing views but welcome him at your home and in the Christian community because God has welcomed (same verb) and justified him by his grace. He or she is your brother or sister (Rom 14:10, 15, 21). The brother who is weak in faith must be accepted and welcomed as a full member of the Christian community.<sup>12</sup> It is an opportunity for love (Rom 14:15).
  - This weak faith seeks support in certain moral choices, such as not eating meat. His "lack is not strength of self-control but liberty of conscience."<sup>13</sup> Paul calls these choices disputable matters and mentions three.
- ❖ We belong to Christ and God, the Father. **"If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord."** And the believer **"will stand, for the Lord is able to make him stand,"** by his Spirit (Rom 8:15) and by his grace. **"Grace is stronger than human frailty."**<sup>14</sup>
  - "The lordship of Christ is all-important."<sup>15</sup> "If Christ rules over everything from life to death, he certainly is the final arbiter in matters of calendar and diet."<sup>16</sup> And: "Because he is our Lord, we must live for him. Because he is also the Lord of our fellow Christians, we must respect their relationship to him and mind our own business. For he died and rose to be Lord."<sup>17</sup>

#### Romans 14:13-23 Summary<sup>18</sup>

- ❖ **"Therefore let us stop passing judgment on one another."** This is the conclusion of the preceding paragraph (Rom 14:1-12). Paul includes himself. If all stop passing judgment on one another, there will be room for peace, joy, and edification. A change of mindset is necessary. Do **"not put any stumbling block or obstacle in your brother's way"** because **"love does no harm to its neighbour. Love is the fulfilment of the Law,"** Rom 13:10; 14:15).
- ❖ What is important: **"For the kingdom of God is not a matter of eating and drinking, righteousness, peace and joy in the Holy Spirit."** This righteousness, peace and joy are the fruit of the Holy Spirit. Compare Galatians 5:22, 23 and Acts 13:52. See also below Romans 15:13.

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<sup>12</sup> Newman, B. M., & Nida, E. A. (1973, p. 255).

<sup>13</sup> Stott, J. R. W. (2001, p. 355); Dunn, J. D. G. (1988, p. 798).

<sup>14</sup> Käsemann quoted by Jewett, R., & Kotansky, R. D. (2006, p. 843).

<sup>15</sup> Jewett, R., & Kotansky, R. D. (2006, p. 848).

<sup>16</sup> Jewett, R., & Kotansky, R. D. (2006, p. 849).

<sup>17</sup> Stott, J. R. W. (2001, p. 362).

<sup>18</sup> <https://www.christianstudylibrary.org/files/pub/word/Romans%2014.17-19.pdf>

**"Let us therefore make every effort to do what leads to peace and to mutual edification."**

- In verses 20-23, Paul summarizes his argument, which he started in Romans 14:1.

#### Romans 15:1-6 Summary<sup>19</sup>

- ❖ **"We who are strong ought to bear with the failings of the weak."** "He is declaring a social obligation that derives from a particular relationship in which benefits have already been received, that is, the new life in Christ."<sup>20</sup> Christ has set the example of not pleasing himself. Instead, he bore all insults!
  - Paul concludes this part of the letter with a prayer of hope and doxology. "The purpose of these exhortation is to encourage the Christians to live in harmony with one another."<sup>21</sup>

#### Verse 7-12

- ❖ **"Accept one another, then, just as Christ accepted you, in order to bring praise to God."**
  - This summarizes the teachings of Romans 14:1-15:6. "In this paragraph Paul generalizes on the principles that he has laid down in the preceding discussion regarding the persons who are weak and those who are strong."<sup>22</sup>
    - **"Accept one another"** = **"προσλαμβάνω"**: 4. **to extend a welcome**, *receive in(to) one's home or circle of acquaintances*.<sup>23</sup> The "strong" welcome the "weak" and the "weak" welcome the "strong."
    - **"just as Christ accepted you."** See Romans 14:7-9. There is no difference. See also Galatians 3:28: **"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."**
    - **"To bring praise to God"** is the ultimate goal of man. See especially Ephesians 1:3, 6, 12, 14.
- ❖ **"For I tell you that Christ has become a servant of the Jews on behalf of God's truth, to confirm the promises made to the patriarchs"**
  - **"For I tell you"** is a solemn introduction.

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<sup>19</sup> <https://www.christianstudylibrary.org/files/pub/word/Romans%2015.1-6.pdf>

<sup>20</sup> Jewett, R., & Kotansky, R. D. (2006, 876).

<sup>21</sup> Newman, B. M., & Nida, E. A. (1973, p. 273).

<sup>22</sup> Newman, B. M., & Nida, E. A. (1973, p. 274).

<sup>23</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 883).

- **“Has become a servant.”** “Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mt 20:28). The Gospel of Matthew exemplifies this:
  - Matthew 1:1: “The genealogy of Jesus Christ (...), the son of Abraham.”
    - Cranfield remarks: “ He is the servant of the Jewish people, inasmuch as, born a Jew, of the seed of David according to the flesh, living almost all His life within the confines of Palestine, limiting His ministry of teaching and healing—apparently with the deliberate intention of obeying God’s will (cf. Mt 15:24)—almost exclusively to Jews, He both was in His earthly life and His atoning death, and also still is, as the exalted Lord, the Messiah of Israel.”<sup>24</sup>
  - He extended his mission in Matthew 28:19: “Therefore go and make disciples of all nations,…”
- **“the Jews”** (the circumcised) and **“the Gentiles”**:
  - **“the Jews”** in Greek reads **“περιτομή”**= circumcision as the sign of the covenant. See especially Romans 4:7-12 (11-12):
  - “Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith.”
  - “Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all Abraham’s offspring—not only to those who are of the law (the Jews) but also to those who are of the faith of Abraham (the Gentiles). **He is the father of us all.**” See also Romans 4:11, 12 and 3:28, 29.
- **“on behalf of God’s truth.”**
  - Newman and Nida comment: **“God’s truth”**: *“To show that God is faithful (NAB: ‘because of God’s faithfulness’) is literally ‘in behalf of the truth of God’ (RSV: ‘to show God’s truthfulness’). In the Old Testament ‘truth’ is often used with the meaning of ‘faithfulness,’ and it appears that this is the area of meaning covered by Paul’s use of word in the present verse.”*<sup>25</sup>
  - God is faithful to his covenant (Deut 18:15-18), where he promised a prophet like Moses.

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<sup>24</sup> Cranfield, C. E. B. (2004, p. 741).

<sup>25</sup> Newman, B. M., & Nida, E. A. (1973, p. 274-275).

- **“Patriarchs.”** These are the forefathers of the Jews, from Abraham onwards.
  - Genesis 12:3 (Abram): “I will bless those who bless you, and whoever curses you I will curse; and **all peoples on earth will be blessed through you.**” See also Genesis 22:16-18 and 26:3 (Isaac).
  - Romans 9:4: “The people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship **and the promises.**”
  - Galatians 3:16: “The promises were spoken to Abraham and to his seed. The Scripture does not say ‘and to seeds,’ meaning many people, but “and to your seed,” meaning one person, who is Christ.”
    - See also 2 Corinthians 1:20, 21: “For no matter how many promises God has made, they are “Yes” in Christ. And so through him the “Amen” is spoken by us to the glory of God. Now it is God who makes both us and you stand firm in Christ.
- **“to confirm” = “βεβαιόω”:** 1. **to put something beyond doubt, confirm, establish, prove the promises reliable, fulfil (the promises)**<sup>26</sup>
- **“the promises”:**
  - Romans 9:4: “the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises.”
  - Acts 13:32-39: “We tell you the good news: What God promised our fathers...” “that through Jesus the forgiveness of sins is proclaimed to you. **Through him everyone who believes is justified** from everything you could not be justified from by the law of Moses.” **See also Romans 1:16, 17; 3:21-26.**

#### Verse 9-12

##### ❖ **“so that the Gentiles may glorify God for his mercy, as it is written:”**

- Romans 1:1: “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: **first for the Jew, then for the Gentile.**”
  - This is the consistent theme of the letter.
  - Genesis 12:3: “I will bless those who bless you, and whoever curses you I will curse; **and all peoples on earth will be blessed through you.**”
- **“so that the Gentiles may glorify God for his mercy.”** See also Ephesians 2:11-3:6:

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<sup>26</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 173).

- “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Eph 3:6). “Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too” (Rom 3:29; Eph 3:8).
  - “as it is written” = “*γέγραπται*”. Paul cites the Scriptures.
- ❖ The citations – some slightly altered or detached from their original context and recontextualized – are taken from the Books of Moses, the Historical Books and the Prophets (from the LXX).
  - Dunn remarks: “Noteworthy is the success in drawing from all three parts of the OT (Law, Prophets, Writings), and the use of so many different “praise” words—ἐξομολογεῖσθαι ψάλλειν, εὐφραίνεσθαι, αἰνεῖν, and ἐπαινεῖν.”<sup>27</sup>
  - Verse 9: 2 Samuel 22:50 = Psalm 18:49.
  - Verse 10: Deuteronomy 32:43.
  - Verse 11: Psalm 117:1. (See also: Ps 66:1-4; 67:3, 4; 68:32; 97:1; 98:3, 4.)
  - Verse 12: Isaiah 11:10.
    - The purpose of these citations is clear. The promises made to the Fathers extend to the Gentiles.
    - The readers of the letter were probably familiar with these citations.
    - These citations bridge and transcend the conflict between the strong and the weak.

### Verse 13

- ❖ Prayer and doxology: “**May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.**”
  - “The language is ecstatic, reaching far beyond the bounds of human capability either to produce or to describe.”<sup>28</sup> See also Romans 11:33-36, and Romans 7:24, 25.
  - “**May the God of hope.**” God is the source of hope, and also the One we put our hope in. See especially the Book of Revelation.
    - Praise be to the God and Father of our Lord Jesus Christ! In his great mercy **he has given us new birth into a living hope through the resurrection of Jesus Christ**

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<sup>27</sup> Dunn, J. D. G. (1988, p. 845).

<sup>28</sup> Jewett, R., & Kotansky, R. D. (2006, p. 898).

from the dead, and into an inheritance that can never perish, spoil or fade— kept in heaven for you” (1 Pet 1:3, 4).

- “Whose goodness and mercy are to be relied on and whose promises cannot fail”<sup>29</sup>
  - Romans 8:24, 25: “For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently.”
- **“all joy and peace”** (Rom 14:17). See for joy also John 15:9-12: “I have told you this so that my joy may be in you and that your joy may be complete” (Jn 15:11). For peace, it is a gift of God (Rom 1:7; 2:10; 5:1; 8:6; 12:18).
  - **“The mind controlled by the Spirit is life and peace”** (Rom 8:6).”
  - This joy comes forth from an intimate relationship with Christ: “Rejoice in the Lord always. I will say it again: Rejoice! Let your gentleness be evident to all. The Lord is near” (Philip 4:4, 5).
- **“as you trust in him.”** Dunn remarks: **“openness to God and unreserved reliance on God is the fundamental presupposition of all human good.”**<sup>30</sup>
- **“so that you may overflow with (the) hope”**
  - Jewett and Kotansky point to the fact that: “that the hope which overflows here is stated with the definite article: **“in the hope”**. Paul is not requesting hope in general but the specific hope of the conversion of the nations toward which the entire letter points, which the Isaiah citation had articulated in the immediate context.”<sup>31</sup> Translated like this, the prayer serves as a bridge to the next passage: Paul’s mission to the gentiles (Rom 15:14-33).
  - See some remarks on Christian hope below.
- God will answer this prayer **“by the power of the Holy Spirit.”** (See also Galatians 5:22, 23).
  - If there is no hope: “What have I gained? If the dead are not raised, ‘Let us eat and drink, for tomorrow we die’” (1 Cor 15:32).

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<sup>29</sup> A. Barr, quoted by Prendergast, T. (1992, Vol. 3, pp. 282–283). *Hope (NT)*. In D. N. Freedman (Ed.).

<sup>30</sup> Dunn, J. D. G. (1988, p. 851).

<sup>31</sup> Jewett, R., & Kotansky, R. D. (2006, p. 899).

## Application

Westminster Shorter Catechism, Question 1:

Q: What is the chief end of man?

A: Man's chief end is to glorify God, and to enjoy him forever.

### Praise God

- ❖ He is the Creator and Judge of this world (Rom 1:20; Rom 2:3, 16 14:10-12).
- ❖ He has revealed his righteousness through faith in Jesus Christ (Rom 1:16, 17; Rom 3:21, 22; Rom 10:4-6).
  - He has accepted sinners in his household (Rom 14:3), Jews and Gentiles alike.

### Praise Christ

- ❖ Christ is Saviour and Lord. He died for all of us who believe.
  - Dunn remarks: "The yardstick is acceptance by Christ (which only Christ can apply), and Christ's acceptance (of faith) is the model. But it is precisely by evoking once again the example of Christ (as in v 3) that Paul is able to broaden the scope of his concern once again to the overall and more fundamental issue of Jew and Gentile within the purposes of God."<sup>32</sup>
  - He has accepted the Jew and Gentile. And his mission is towards the Gentiles too (Mt 28:19). This was not a new idea, the Old Testament (the citations) also prophesied that the Gentiles will praise God together with Israel.
  - How do you, does your church partake in this mission?

### Hope

- ❖ Christian hope is a strong incentive for mission and unity in the church of the Christ.
- ❖ "The reality of Christian hope is based on two things: the reality of God's victory over evil in the death and resurrection of Christ, and the gift of the Holy Spirit. Hope is the source of present strength for believers because it is grounded in what God has done in Christ, is experienced in the power of the Spirit and moves toward the glory that is to be revealed."<sup>33</sup>

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<sup>32</sup> Dunn, J. D. G. (1988, p. 852).

<sup>33</sup> Everts, J. M. (1993, p. 416). Hope. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

- ❖ “Hope is an encouragement to believers in the midst of suffering, but it also prevents believers from being content with present circumstances. Hope insists that Christians wait with eager longing for the great day when all of God’s promises are fulfilled.”<sup>34</sup>
- ❖ “Hope that does not place its trust in God is false hope which God will eventually overthrow.”<sup>35</sup>
  - Hope in scientific progress to solve all problems.
  - Hope in political ideas, and ideologies.
  - Hope in power, might, and wealth.
  - The opposite of hope is hopelessness, which renders the purpose of life meaningless.

### Joy and Peace

- ❖ Morrice summarizes: “For Paul, Christianity was the religion of joy as much as the religion of grace. Since all was of grace as far as his justification was concerned, one of the main consequences of his reconciliation with God was his ability to ‘rejoice in God through our Lord Jesus Christ’ (Rom 5:11), in spite of the afflictions, hardships and trials that came his way.”<sup>36</sup> See Romans 12:12; 14:17; 15:32; 16:19. See also Philipians 1:4, 25, 26; 2:2, 29; 4:1).
- ❖ The joy and peace are based on reconciliation with God and each other.

### Mission

- ❖ In this part of the Letter, Paul wants to gain support for his mission to the Gentiles in general and to Spain in particular.
  - How do you support mission to this world?

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<sup>35</sup> Everts, J. M. (1993, p. 415). Hope. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

<sup>36</sup> Morrice, W. G. (1993, p. 511). Joy. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.).

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