

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

Romans 15:1 (NASB) Now we who are strong ought to **bear the weaknesses of those without strength** and not *just* please ourselves.

Romans 15:1 (ESV) We who are strong have an obligation to **bear with the failings of the weak**, and not to please ourselves.

Romans 15:1 (NIV) We who are strong ought to **bear with the failings of the weak** and not to please ourselves.

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

We should note that there is a difference between "pleasing others" and being a "man-pleaser," Paul wanted all to understand that he was *not* a man-pleaser. He wrote to Christians in Galatia, "For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ" (Gal. 1:10). At the same time, he *did* strive to please others. He wrote, "I also please all men in all things, not seeking my own profit but the profit of the many, so that they may be saved" (1 Cor. 10:33). What is the difference between the two? A "man-pleaser" is one whose primary aim is to win the approval of others-even if it takes flattery and compromise with error. In contrast, to "please men" is to subordinate our personal preferences to the spiritual needs of others, as long as we can do so without compromising truth.

Verse 3. Why should we be so unselfish? Because Jesus was: For even Christ did not please Himself. Christ's primary purpose was to please His Father. He said, "I always do the things that are pleasing to Him" (In. 8:29). However, closely tied to that was His willingness to give up personal comfort and enjoyment for the good and edification of mankind (see Phil. 2:6-8).

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Also see: **Philippians 2:3-4 & 1st Corinthians 13:5**

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

Psalms 69:9 (NKJV) Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me.

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

As we read from those things that were written aforetime we can learn that God is faithful to reward obedience and faithfulness to him. Example after example of this is given, showing that though some of the faithful could not understand when, how and why the reward would be, yet their steadfastness or patience was richly rewarded. James 5:11 says, "ye have heard of the patience of Job." He gave that example to encourage Christians, living under the gospel, to remain steadfast. The eleventh chapter of Hebrews contains a showcase of examples from Old Testament history of people who acted upon their faith in God and received his promises to them. They are given to admonish us to "run with patience the race that is set before us" (Hebrews 12:1).

There is warning to be learned from the Old Testament that God will punish the unrighteous and rebellious. Concerning those who rebelled and fell as the result, this explanation is given for their record in the Bible: "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." (1 Cor.10:11)

Obedience of Faith – Commentary on Romans by Robert C. Welch pg. 215-216

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

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

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

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

⁹ and that the Gentiles might glorify God for *His* mercy, **as it is written:** "*For this reason I will confess to You among the Gentiles, And sing to Your name.*"

2. vv.9-12 – But He came to provide salvation for the Gentiles also. The basic promise was that all nations, or races of men, would be blessed through Him. Lest the Jews dispute this point, the Old Testament scriptures are quoted to give proof.

a. His name would be confessed among the Gentiles, Ps. 18:49.

b. The Gentiles would rejoice and together with the Jews sing a song of victory, Dt. 32:43.

c. They would praise the Lord and laud His name, Ps. 117:1.

d. Isaiah prophesied that the "root" (ancestor) of Jesse would rise to reign over the Gentiles. David, the son of Jesse, was raised up to reign over the Jews through the will of God, thus Christ was the source ("root") of his kingship, Rev. 5:5. The point is that if the rule over Judah came through Christ, then this same "root" had the authority to rise up to reign over the Gentiles. Jesus Christ reigns over both Jew and Gentile as "King of kings and Lord of lords," Rev. 17:14. There must be no distinction now between Jew and Gentile, Eph. 2:15-16.

Romans "Salvation by the System of Faith" By Robert Harkrider pg. 181-182

¹⁰ **And again** he says: "*Rejoice, O Gentiles, with His people!*"

¹¹ **And again:** "*Praise the Lord, all you Gentiles! Laud Him, all you peoples!*"

¹² **And again,** Isaiah says: "*There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope.*"

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

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.

literally, 'put in mind', German *an das Herz legen*); "to admonish, warn, exhort": [τινα](#), [Acts 20:31](#); [Romans 15:14](#); [1 Corinthians 4:14](#); [Colossians 1:28](#); [3:16](#); [1 Thessalonians 5:12,14](#); [2 Thessalonians 3:15](#). (([1 Samuel 3:13](#)); [Job 4:3](#); [Thayer's Greek-English Lexicon of the New Testament](#)).

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,

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.

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

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**—

See: Romans 1:5, Romans 6:17 and Romans 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.

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,

²¹ but **as it is written**: *"To whom He was not announced, they shall see; And those who have not heard shall understand."*

The passage Paul quoted—the last Old Testament reference in Romans—is from Isaiah 52:15. He stated, but as it is written, ***"They who had no news of Him shall see, and they who have not heard shall understand."*** Isaiah 52 is a Suffering Servant psalm. Verse 15 anticipates the surprise of nations and kings upon seeing the exaltation of the Suffering Servant (the Christ). The words are appropriate to describe Paul's goal of taking the good news to those "who had no news of Him" and "they who have not heard."

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

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

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.

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

Pattern of Benevolence concerning the church

Acts 2:44-45 "believers" *** Acts 4:32-35 "believers" *** Acts 6: 1-4 "discip^les"

Acts 11:27 -30 "brethren" *** Romans 15:25-26 "poor saints"

1st Corinthians 16: 1 -2 "saints" *** 2nd Corinthians 8:4 "saints"

2nd Corinthians 9: 1-13 "saints" *** 1st Timothy 5:3-16 "widows indeed"

Also **note** Paul's concern in Romans 15:30-31

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

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.

Verse 27. After saying that "Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem" (15:26), Paul said, Yes, they were pleased to do so, and they are indebted to them. Gentile Christians *indebted* to Jewish Christians? How could that be? Paul continued, For if the Gentiles have shared in their spiritual things," they are indebted to minister to them also in material things. The gospel had first been preached to Jews (Acts 2:5,14-36). It had then been Jewish preachers who shared the gospel with Gentiles. Among these were Peter (Acts 10:1-11:18) and Paul. Paul's reasoning was that, since Jews had shared their spiritual blessings with Gentiles, it was fitting that Gentiles should share their material blessings with Jews.

Paul referred to the contribution as something Gentile Christians *wanted* to do ("*they were pleased to do so*") and also as something they were *obligated* to do (they were "indebted" to Jewish Christians). How can a task be both an obligation and something one does because he wants to? Douglas J. Moo suggested the illustration of parenthood." As a parent, I have a divinely given responsibility to care for my children; but, because I love them, it gives me joy to fulfill that responsibility (I am "pleased" to do it).

Romans 15:26, 27 should be read in light of what Paul said a few verses earlier about Jews and Gentiles accepting one another (15:7-13). His purpose in taking the funds to Jerusalem was not merely to alleviate human suffering. He wanted to improve relationships between Jewish Christians and Gentile Christians. He wanted to see love flow back and forth between these two groups in the church (see 2 Cor. 9:12-14).

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

²⁹ But I know that when I come to you, I shall come in 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,

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,

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

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

Questions Romans 15

1. Who are the strong and how are they to act towards the weak?

Questions Romans 15

2. How does David L. Roper contrast between “pleasing others” and being a “man-pleaser”?
3. Give an example of how the things that were written before were written for our learning.
4. Who does Paul focus upon in verses 9-12 as he quotes from the Old Testament?
5. What were the Christians to abound in?
6. Describe the qualities of those who are able to admonish one another.
7. Where does it state, *“to make the Gentiles obedient”* and what other verses in Romans might you use to show the importance of obedience?
8. Describe the pattern of benevolence concerning the local church.
9. How would you explain verse 27?
10. What did Paul request of the Christians at Rome after stating; *“Now I beg you, brethren”*?
11. What will you choose to remember from this chapter?