

BOOK OF ROMANS
HARMONY IN THE CHURCH
PT 3-JESUS THE MESSIAH OF JEW AND GENTILE
ROMANS 15:8-14; CF. EPHESIANS 2:11-22

Introduction

We're looking at how there should be HARMONY IN THE CHURCH!

Last time we saw in verses 5-7:

- I. *BELIEVERS ARE TO BE LIKEMINDED IN A GODLY WAY TOWARD ONE ANOTHER! (Romans 15:5)*

- II. *OUR BEING LIKEMINDED TOWARD ONE ANOTHER IS NEEDED TO PROPERLY GLORIFY GOD! (Romans 15:6)*

- III. *SO THIS MEANS WE ARE TO RECEIVE ONE ANOTHER AS CHRIST ALSO RECEIVED US TO THE GLORY OF GOD! (Romans 15:7)*

Tonight we see that the **WORK OF JESUS CHRIST** was a **WORK FOR ALL OF US!** And specifically we will see that is the case when it comes to both the **JEW and GENTILE. JESUS IS THE MESSIAH OF ALL!**

I. JESUS CHRIST HAD REFERENCE TO THE JEW IN HIS WORK! (Romans 15:8)

"Now I say..."

i.e. I affirm, or maintain. He is saying, "I, a Jew, admit that Christ's work had reference to the Jews."

"...that Jesus Christ..." i.e. "Jesus The Messiah."

CHRIST or MESSIAH is the name of **JESUS' "OFFICE"**

To say that **JESUS** is **CHRIST** or **MESSIAH** to a **JEW**, conveys more than the idea of a mere proper name. **MESSIAH** or **CHRIST** points to the **OLD TESTAMENT PROPHECIES** related to **"THE ANOINTED ONE,"** which is the meaning of **CHRIST/MESSIAH.**

"...was a minister of the circumcision..."

That is, **JESUS** exercised **HIS OFFICE**—the **OFFICE** of the **MESSIAH**—among the **JEWS** (that is the meaning of the circumcision) or with respect **TO** the **JEWS!**

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JESUS was born a **JEW!** **HE** was born into a family that was of the **TRIBE OF JUDAH!** (According to genealogies *Matthew 1:1-16; Luke 3:23-38*) **HE** was **CIRCUMCISED** according to *Luke 2:39!*

HE came **"to"** the nation of **ISRAEL;** and died in their midst, without having gone **HIMSELF** to any other people. (But understand that some people of other nations came to **HIM!**)

John 1:11-12— "11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:"

Romans 9:4-5— "4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

"...for the truth of God..."

The purpose for which **CHRIST** came was to **CONFIRM** or **ESTABLISH THE TRUTH OF THE PROMISES OF GOD.**

HE remained among them in the exercise of this **MINISTRY,** to show that **GOD** was **TRUE, WHO** had said that the **MESSIAH** would come to them!

"...to confirm the promises made unto the fathers..."

Or to **"ESTABLISH"** or **"TO SHOW"** that the **PROMISES** were true. The **"PROMISES"** referred to here, are those particularly which related to the coming of the **MESSIAH.** By thus admitting that the **MESSIAH** was the **MINISTER OF THE CIRCUMCISION,** the **APOSTLE** conceded to all that the **JEW** could ask, that **HE** was to be peculiarly **"their" MESSIAH.** But **PAUL** doesn't stop there...

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II. JESUS CHRIST HAD REFERENCE TO THE GENTILE IN HIS WORK! (Romans 15:9-12)

Romans 15:9

“And that the Gentiles...”

The benefits of the **GOSPEL** were not to be confined to the **JEWS**; and as **GOD** designed that those benefits should be extended to the **GENTILES**, so the **JEWISH** converts ought to **BE WILLING TO ADMIT THEM** and **TREAT THEM AS BRETHERN**.

That **GOD** did design this, **PAUL** now begins to show.

“...might glorify God for His Mercy...”

“glorify GOD” i.e. Might ***“praise,”*** or ***“give thanks to God.”*** This implies that the ***favor*** shown to them was a ***“great” favor***.

“For his mercy” means ***“on account of the mercy shown to them.”***

“...as it is written...”

The expression here is one of **DAVID’S** recorded in **2 Samuel 22:50** and **Psalms 18:49**. **DAVID** was saying that he will thank **GOD** for **HIS MERCIES “among”** the **HEATHEN**, i.e. when surrounded by the **HEATHEN**. That is, he would **CONFESS** and **ACKNOWLEDGE** the **MERCIES OF GOD** to the **HEATHEN**, or as we should say, ***“to all the world.”***

Romans 15:10

“And again he saith, Rejoice, ye Gentiles, with his people.”

Words from a song of **MOSES** recorded in **Deuteronomy 32:43**. In this place the **“NATIONS”** or **GENTILES** are called on to rejoice with the **JEWS**, for the intervening of **GOD** in their behalf.

The design of the quotation is to show that the **OLD TESTAMENT** speaks of the **GENTILES** as called on to celebrate the **PRAISES OF GOD**. **PAUL** infers that they are to be introduced to the same **PRIVILEGES** as **HIS PEOPLE**.

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Romans 15:11

“And again, Praise the Lord all ye Gentiles and laud him, all ye people...” This is from **Psalms 117:1**. The object in this quotation is the same as before. The **APOSTLE** accumulates quotations to show that it was the common language of the **OLD TESTAMENT**, and that he was not depending on a single expression for the **TRUTH** of his **DOCTRINE**.

“...all ye Gentiles...”

In the psalm, it says ***“all ye nations;”*** but the meaning is the same.

“...and laud him...”

Which means ***“praise”*** him. This **PSALM** is a call on **“all” nations to praise God**; the very point in the discussion of the apostle.

Romans 15:12

“And again, Esaias saith...”

This comes from **Isaiah 11:10**.

“...there shall be a root of Jesse”

“ROOT”... is a reference to a descendant, or one that should proceed from him when he was dead. When a tree dies, and falls, there may remain a **“root”** which shall retain life, and which shall send up a sprout of a similar kind.

Job 14:7, ***“For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.”***

So in relation to **JESSE**. Though **HE** should fall, like an aged tree, yet his name and family should not be extinct. There would be a descendant who should rise, and reign over the **GENTILES**.

The **LORD JESUS** is thus called also the ***“root and the offspring of David;”*** **Revelation 22:16; 5:5**.

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JESSE was the father of **KING DAVID**; *1 Samuel 17:58*. So, the **MESSIAH** was thus descended from **JESSE**.

“...and He that shall rise...”

That is, like a sprout springs up from a decayed or fallen tree. **JESUS** thus **“rose”** from the family of **DAVID**, that had fallen into poverty and humble life in the time of **MARY**.

“...to reign over the Gentiles...”

This is quoted from the **SEPTUAGINT** of *Isaiah 11:10*. The Hebrew is translated as, ***“Which shall stand up for an ensign of the people;”*** that is, ***a standard to which they shall flock.***

Either the **SEPTUAGINT** or the **HEBREW** would express the idea of the **APOSTLE**. The “substantial” sense is retained, though it is not literally quoted. The idea of his **“reign”** over the **GENTILES** is one that is fully expressed in the *Psalms 2*.

“...in Him shall the Gentiles trust.”

The design of this quotation is the same as the preceding, to show that it was predicted in the **OLD TESTAMENT** that the **GENTILES** should be made **PARTAKERS** of the **PRIVILEGES OF THE GOSPEL**.

The argument of the **APOSTLE** here is this: If this was **DESIGNED** by **GOD** (and it was), then **CONVERTS** to **CHRISTIANITY** from among the **JEW**s should **LAY ASIDE THEIR PREJUDICES**, and **RECEIVE** them as their **BRETHREN**, entitled to the **SAME PRIVILEGES OF THE GOSPEL** as themselves. The **FACT** that the **GENTILES** would be admitted to these **PRIVILEGES**, the **APOSTLE** more had more fully covered in *Romans 10–11*.

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III. WHAT THE GOSPEL DID AND/OR DOES FOR BOTH JEW AND GENTILE!

Romans 15:13

“Now the God of hope...”

The God who **“inspires”** or **“produces”** **HOPE** in the **BELIEVER**. **HOPE** meaning **“anticipation”** or **“confident expectation.”**

“...fill you with all joy and peace...”

Cf. Romans 14:17. If they were filled ***with joy and peace***, there would be no **strife** and **contention**.

“...in believing...”

The effect of **BELIEVING** is to produce this **JOY** and **PEACE**.

“...that ye may abound in hope...”

That your **hope** may be **steadfast and strong**.

“...through the power...”

By means of the powerful operation of the **HOLY SPIRIT**. It is by **HIS POWER** alone that the **BELIEVER** has the **HOPE OF ETERNAL LIFE**.

Ephesians 1:13-14—***“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”***

Romans 8:24—***“For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”***

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Romans 15:14

“And I myself also...”

The **APOSTLE** here proceeds to show them why he had written this Epistle, and to state his confidence in them. He had exhorted them to **PEACE**; he had opposed some of their strongest prejudices; and in order to secure their obedience to his exhortations, he now shows them the deep interest which he had in their welfare, though he had never seen them.

“...am persuaded of you...”

He had never seen them according to *Romans 1:10-13*, but he had full confidence in them. This confidence he had expressed more fully in the first chapter.

“...my brethren...”

An address of affection; showing that he was not **disposed** to assume undue authority, or to lord it over their faith.

“...are full of goodness...”

Filled with “*kindness*” or “*benevolence*” in action!

That is, they were disposed to **OBEY** any **JUST COMMANDS**. Also, he recognized that any errors in their opinions and conduct had not been the effect of **stubbornness** or **perverseness**.

“...filled with all knowledge...”

That is, they had been instructed in the doctrines and duties of **BELIEVERS**.

“...able also to admonish one another...”

That is, they were so fully instructed in godly principles, as to be able to give advice and counsel to each other, if it was needed.