

Hidden Hills Sovereign Grace Baptist Church
Wednesday Sermon

Date: November 17, 2021

Text: Romans 15:1-13

Scripture Reading: Romans 15:1-13

Subject: Bearing infirmities of others – Gentiles and Jews alike in salvation

In verses 1 through 23 of the 14th chapter, we considered these things:

1. That some believe they may eat all things and others do not. God has received us all as His children, therefore, we ought not to have doubtful disputations about food and days.
2. The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.
3. That we ought not to destroy the work of God or a brother or sister who differs with us about food and days. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbles or is offended or is made weak.

Now, we come to chapter 15, verses 1 through 13. As we shall see, the first three verses apply to what is written in the 14th chapter regarding our behavior about food and days. Let us hear and heed the admonition.

Romans 15:1 (KJV) *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

We then that are strong ought to bear the infirmities of the weak, -- By the *strong* here he means the strong in faith in respect to the discussion of meat (food) and days; those whose minds were free from doubts and perplexities. Doubtless, Paul's own mind was free from doubt, and there were many others, particularly of the Gentile converts, that had the same views. But many others, particularly of the *Jewish* converts, had many doubts and scruples –

and tended to hold to the Old Testament dietary laws and festival days.

And not to please ourselves. -- Not to make it our main object to gratify our own wills. We should be willing to deny ourselves, if by it we may promote the happiness of others. This refers particularly to our *opinions* about meats and drinks; but it may be applied to Christian conduct generally, which means that we are not to make our own happiness or gratification the standard of our conduct, but are to seek the welfare of others.

Romans 15:2 (KJV) *Let every one of us please his neighbour for his good to edification.*

Let every one of us please his neighbour – That is, all others, but especially God’s dear children - especially to the members of the church. The idea of pleasing our neighbor is to kindly and sympathetically bear with him and forbear quarreling.

For his good to edification. – This is the purpose for our pleasing our brothers and sisters in Christ – that they might be built up and strengthened in the faith.

Romans 15:3 (KJV) *For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.*

For even Christ pleased not himself; -- To us who are God’s dear children, the example of the Lord Jesus will furnish the most certain and happy illustration of the nature and extent of his duty. Pleasing himself? What does this mean? Do we think Jesus came being unpleased that he did so? Our Lord voluntarily and cheerfully engaged in his great work. He was not *compelled* to come and suffer. Jesus *approved* this work and saw its suitability and fitness. If he had not, he would never have given himself in its sacrifices

and self-denials. But the meaning may be expressed in the following particulars:

1.) He came to do the will or desire of His Father, in *undertaking* the work of salvation. It was the will of God; it was agreeable to the Divine purposes, and the Mediator did not consult his own happiness and honor in heaven, but cheerfully came to *do the will of God*.

Psalm 40:7-8 (KJV) Then said I, Lo, I come: in the volume of the book *it is* written of me, **8** I delight to do thy will, O my God: yea, thy law *is* within my heart.

Hebrews 10:4-10 (KJV) For *it is* not possible that the blood of bulls and of goats should take away sins. **5** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: **6** In burnt offerings and *sacrifices* for sin thou hast had no pleasure. **7** Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. **8** Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; **9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. **10** By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

Philippians 2:6 (KJV) *Who, being in the form of God, thought it not robbery to be equal with God:*

John 17:5 (KJV) *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

Christ, when on earth, made it his great object to do the will of the Father, to finish the work which the Father had given him to do, and not to seek his own comfort and enjoyment. This he expressly affirms in these passages:

John 6:38 (KJV) *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

John 5:30 (KJV) *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

(3.) He was willing for this to endure whatever trials and pains the will of the Father might demand, not seeking to avoid them, or to shrink from them. Notice his prayer in the garden,

Luke 22:42 (KJV) *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

(4.) In his life he did not seek personal comfort, wealth, or friends, or honors. He denied himself to promote the welfare of others; he was poor that they might be rich; he was in lonely places that he might seek out the needy and provide for them. Nay, he did not seek to preserve his own life when the appointed time came to die, but gave himself up for all.

(5.) Jesus bore with patience the ignorance, blindness, erroneous views, and ambitious projects of his disciples. He showed kindness to them when in error; and was not harsh, or unkind, when they were filled with vain projects of ambition, or perverted his words, or were dull of hearing or understanding. So, says the apostle Paul, you and I ought to do the same to our brothers and sisters.

But, as it is written, -- And so it is, in Psalms 69.

Psalm 69:9 (KJV) *For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.*

Page | 5

The reproaches of them that reproached thee fell on me. –

The reproaches the wicked, who slandered and abused the law and government of God. In other words, Christ was willing to suffer reproach and contempt in order to do good to others. He endured slurring, smearing and contempt all his life, from those who by their lips and lives defamed God, or reproached their Maker. If Jesus thus bore reproaches, you and I should be willing also to endure the same. We suffer in the same cause where he has gone before us, and where he has set us the example; and as *he* was abused and belittled, we should be willing to be so also.

Romans 15:4 (KJV) *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

For whatsoever things were written aforetime – This is a *general* observation which the Holy Spirit obviously put in the mind of the apostle, from the particular case which he had just specified. This speaks of the Old Testament scriptures from which Paul had just made use of a striking passage in the Psalms to his purpose concerning the reproaches which were suffered by our Lord Jesus Christ.

Were written for our learning, -- For our *teaching* or instruction. Not that this was the only purpose of the writings of the Old Testament, to instruct Christians; but that all the Old Testament might be useful *now* in illustrating and enforcing the doctrines and duties of godliness towards God and man.

That we through patience and comfort of the scriptures might have hope. – Through patience and comfort means, that by patiently enduring sufferings, in connection with the consolation which the Scriptures show us, we might have hope. The *tendency* of patience, the apostle tells us, is to produce hope.

Romans 5:1-5 (KJV) *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Romans 15:5 (KJV) *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:*

Now the God of patience -- The God who is himself long-suffering, who bears patiently with the errors and faults of his children, and who can give patience, and has given you and I who believed on Christ of his Spirit, that we may bear patiently the infirmities and errors of each other. The example of God here, who bears long with his children, and is not soon angry at their offences, is a strong argument why Christians should bear with each other. If God bears long and patiently with our infirmities, we ought to bear with each other.

(The God of) ***and consolation*** – Who gives or imparts consolation. What is consolation? The English word “consolation” comes from a Greek word which is translated as: “consolation 14, exhortation 8, comfort 6, intreaty 1.” The dictionary defines the noun consolation

as: "Comfort; alleviation of misery, or distress of mind; refreshment of mind or spirits." As the LORD grants us consolation or comfort, we ought also to comfort one another with that same comfort.

2 Corinthians 1:3-6 (KJV) *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the **God of all comfort**; **4** Who **comforteth** us in all our tribulation, that we may be able to **comfort** them which are in any trouble, by the **comfort** wherewith we ourselves are **comforted of God**. **5** For as the sufferings of Christ abound in us, so our **consolation** also aboundeth by Christ. **6** And whether we be afflicted, it is for your **consolation** and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be **comforted**, it is for your **consolation** and salvation.*

Grant you to be likeminded one toward another according to Christ Jesus: -- Being likeminded means that we think the same thing; that is, to be united, to keep from divisions and strifes. According to the example and spirit of Christ; his was a spirit of peace. He earnestly sought in his parting prayer their unity and peace.

John 17:21-23 (KJV) *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. **22** And the glory which thou gavest me I have given them; that they may be one, even as we are one: **23** I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

Romans 15:6 (KJV) *That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

This shows is the purpose of speaking the same thing and keeping ourselves from divisions and strife. ***That we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*** – With one mind means with one accord in our praise or honor to God. This would be done by our unity, peace, and harmony; thus showing the tendency of the Spirit of the LORD and His word is to overcome the sources of strife and contention among men, and to bring them to peace.

Romans 15:7 (KJV) *Wherefore receive ye one another, as Christ also received us to the glory of God.*

Wherefore receive ye one another, -- Into your hearts and affections; embrace one another cordially, whether Jew or Gentile, the strong brother the weak, the weak the strong.

As Christ also received us to the glory of God. -- That is, our Lord Jesus Christ received us as his disciples. He has redeemed us, and renewed us, in order to promote the honor of God – and, brothers and sisters, let us receive one another with the same purpose.

Romans 15:8 (KJV) *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:*

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, -- Paul explains himself, and declares for our understanding, how Christ received both Jews and Gentiles, thereby to admonish them and us to receive one another. As for the Jews, whom he calls here *the circumcision*. He says, Christ became *a minister* unto them.

Matthew 20:28 (KJV) *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Our Lord exercised his ministry in the days of his personal ministry amongst the lost sheep of the house of Israel and them only.

Page | 9

To confirm the promises made unto the fathers: -- The promises made unto Abraham, Isaac, Jacob, Moses, David, and others; concerning the Messiah's being the seed of the woman, and the seed of Abraham, and of David; concerning the coming of Shiloh, the raising up of the great prophet among the Jews, of their brethren. All these promises are yea and amen in Christ, ratified and fulfilled in him.

Romans 15:9 (KJV) *And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.*

And that the Gentiles might glorify God for his mercy; --

Though Jesus' ministry on earth was primarily to the lost sheep of the house of Israel; it was the purpose of God that he might call out of the Gentiles a people for his name, therefore the gospel was taken to the Gentiles and many of them believed who before knew not God nor had any learning of the scriptures or the things of Israel beforehand.

These quotes of the last part of verse 9, verse 10, and 11 are from:

Psalms 18:49 (KJV) *Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.*

Deuteronomy 32:43 (KJV) *Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*

Psalms 117:1 (KJV) *O praise the LORD, all ye nations: praise him, all ye people.*

Romans 15:12 (KJV) *And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

Isaiah 11:1 (KJV) *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ...* **Isaiah 11:10 (KJV)** *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.*

Romans 15:13 (KJV) *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

Now the God of hope fill you with all joy and peace in believing, -- Not only is God the God of patience and consolation, but also the God of hope. He is the God who *inspires*, or *produces* the hope in those born of God by the Holy Ghost. The effect of believing, that is, living by faith in God, is to produce this joy and peace.

That ye may abound in hope, though the power of the Holy Ghost. -- he does not say, that you may have hope, but that you may **abound** therein, that you may arrive to a **full assurance of hope**. Such hope as may be like an anchor to the soul, to keep it safe and steady in the midst of storms and tempests.

Hebrews 6:11-12 (KJV) *And we desire that every one of you do shew the same diligence to the **full assurance of hope** unto the end: **12** That ye be not slothful, but followers of them who through faith and patience inherit the promises.*

This hope is worked in us by no less power than that of the Holy Ghost, by whom we were sealed after that we believed unto the day of redemption.