

**Hidden Hills Sovereign Grace Baptist Church**  
**Wednesday Sermon**

**Date: December 1, 2021**

**Text: Romans 15:14-22**

**Scripture Reading: Romans 15:14-22**

**Subject: Paul's ministry**

In verses 1 through 13 of this 15<sup>th</sup> chapter, we considered these things:

1. That concerning meat and days, as described in the 14<sup>th</sup> chapter, we who are strong spiritually ought to bear the infirmities (weaknesses) of those who are weak.
2. That we ought to please our neighbor for his good to build him up in the faith.
3. That the things which were written aforetime (the Old Testament) were written for our learning that through patience and comfort of the scriptures we might have hope.
4. That we ought to be like minded so that with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
5. That the God of hope (also the God of patience and comfort) fill us with all joy in believing, so that we abound in hope through the power of the Holy Ghost).

Now, we come to chapter 15, verses 14 through 22 which give us a broad snapshot record of Paul's ministry as the apostle to the Gentiles. This section explaining Paul's ministry is amazing to me. In the day when travel was in ships, horseback or horse drawn carriages, but mostly afoot – walking from place to place, this man was moved mightily of the LORD to saturate the area given him with the gospel of Christ.

**Romans 15:14 (KJV) *And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.***

***And I myself also.***-- The apostle Paul here proceeds to show the saints at Rome why he had written this letter, and to tell them of 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. Notice the words of his greeting from the first chapter of this great book of Romans.

**Romans 1:9-13 (KJV) *For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.***

He had not seen them, 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 being a lord over their faith.

**Are full of goodness.** – Goodness is one facet of the fruit of the Spirit as we see from Galatians 5:22-23.

**Galatians 5:22-23 (KJV)** *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, **goodness**, faith, **23** Meekness, temperance: against such there is no law.*

**Filled with all knowledge.** -- all spiritual knowledge relating to God, his nature and perfections, his mind and will; to Christ and the work of redemption by him; to the Spirit, and the operations of his grace; to the Gospel, and the doctrines of it; to their duty to God, fellow creatures, and fellow Christians; in short, with all knowledge necessary to salvation, though as yet not perfect, and which will not be in this world, but in another.

**able also to admonish one another;** -- if a man is not a good man himself, he is not fit to admonish another; and if he has not knowledge, he will not be able to do it as it should be; and without tenderness, he will not perform it aright, and with success; but all this being in these persons, they were able and fit for it.

**Romans 15:15-16 (KJV)** *Nevertheless,, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, **16** That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.*

**Nevertheless.** -- Notwithstanding my full persuasion of your knowledge, and your purpose to do right. Paul may be referring to the fact that he was a stranger to them.

**I have written the more boldly unto you.** -- More boldly than might have been expected from a stranger. The reason why he showed this boldness in declaring his sentiments he immediately

states--that he had been specially called to the office of instructing the Gentiles.

***In some sort,*** -- In part. this expression is probably designed to qualify the phrase "more boldly." I write somewhat more freely to a church among the Gentiles than I even should to one among the Jews, *because* I am appointed to this very office.

**As putting you in mind.** – That is, "Calling to your *remembrance*, or *reminding* you." Comp. [2Pe 1:12-13](#). This was a delicate way of communicating instruction. The apostles presumed that all Christians were acquainted with the great doctrines of God's word; but they did not command, enjoin, or assume a spirit of being lords over God's heritage. How happy would it be if all teachers would imitate the example of the *apostles* in this, and be as modest and humble *as they were*.

***Because of the grace that is given me of God.*** -- Because God has conferred the *favor* on me of appointing me to this office.

**Ephesians 3:7-8 (KJV)** *Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

***That I should be the minister of Jesus Christ,*** -- The office of apostleship is here amplified and enlarged on, and the ends shown for which that grace was given to him, that he should be a minister; not in holy things about the temple, as the priests and Levites were; or a teacher of the law which some were fond of; but a minister of Christ, one that was made so by him, was qualified and sent forth to minister in his name to the people and who preached Jesus Christ, and him crucified, the grand subject of his ministrations.

**to the Gentiles;** -- though not to the exclusion of the Jews, was he appointed a minister by Christ, and sent by him to them; among the Gentiles he chiefly ministered, and was particularly and eminently useful to them; and this is another reason why the Romans ought to bear with a little boldness and freedom in writing to them, since he was the apostle of the Gentiles.

**ministering the Gospel of God;** -- The gospel which God is the author, whose grace is the subject, and whose glory is the end; and is good news from him to the chief of sinners; to the preaching of which the apostle was separated by him.

**that the offering up of the Gentiles;** -- That is, the Gentiles themselves, by the offering up of whom means their conversion; which was the purpose of the apostle's ministering the Gospel among them, and in which he was the happy instrument. The sacrifices he offered up were not slain beasts, but men and women, the Gentiles, cut to the heart by the sword of the Spirit, the ministry of the Gospel; whose inside being laid open to them, and they brought to a sense of their lost condition, and need of Christ, were, through the power of divine grace attending the word, made willing to give up themselves to the Lord, to be saved by him, and him only.

**might be acceptable;** -- that is, to God, as nothing is more so to him than a broken and a contrite heart, or souls brought to a sense of themselves; and to believe in Christ, and submit to his righteousness; and then both ministers and converts are unto God, a sweet savor of Christ.

**being sanctified by the Holy Ghost;** -- that the Gentiles, though unclean by nature and practice, yet being sanctified by the Spirit of God, whose proper work it is to sanctify, become an acceptable, holy sacrifice to an holy God.

**Romans 15:17 (KJV) *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.***

***I have therefore whereof I may glory***, -- Not in himself, for Paul that taught others not to glory in men, would not glory in himself. He could have gloried in his carnal descent and fleshly privileges; in his knowledge of, and compliance with, the ceremonies of the law; and in his legal, moral, and civil righteousness before God; in his labors in the ministry, and the success of it, as of himself: but

***through Jesus Christ***; in what Christ was unto him, wisdom, righteousness, sanctification, and redemption: he could boast of what he had from him, and through him, even of all spiritual blessings in him; and of a large measure of grace he had received from him; and of great and eminent gifts Christ had bestowed on him; he gloried in his cross, and boasted of a crucified Jesus, whom others despised; and whom he made the subject of his ministry, and took delight in preaching: and freely admitted that all he did was through Christ strengthening him; and that all his success in his work was because of Christ,

***in those things which pertain to God***; -- in things relating to the Gospel of God, to the pure preaching of it, to the furtherance and spread of it, and the recommending of it to others; to the worship and ordinances of God, and a spiritual attendance on them; to the grace of God, and the magnifying of that in the business of salvation; and to the glory of God, which ought to be the chief end of all actions, natural, moral, and religious, and whether private or public. The apostle speaks of his ministerial function, and the things of God relating to that, in which he was employed; see [Heb 5:1](#).

**Romans 15:18-19 (KJV) *For I will not dare to speak of any of***

***those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.***

***For I will not dare to speak of any of those things*** -- I should be restrained; I should be afraid to speak, if the thing were not as I have stated. I should be afraid to set up a claim beyond that which is the truth.

***Which Christ hath not wrought by me.*** -- I confine myself *strictly* to what *I* have done. I do not claim for myself what Christ has done by others. I do not exaggerate my own success or claim what others have accomplished.

**To make the Gentiles obedient.** -- To bring them to obey God in the gospel.

***By word and deed.*** -- the word of the Gospel and the preaching of it, being sent unto the gentiles, and coming with power, and not as the word of man, but as the word of God; and by deeds, either the labor of the apostle, the pains he took, the hardships he endured, in ministering the Gospel to them; or his agreeable life and conversation, which were a means of recommending the word, and of bringing attention to it; or the miraculous works and mighty deeds which were wrought by the apostle, in confirmation of the doctrine he preached, as it seems to be explained in the next verse.

***Through mighty signs and wonders.*** -- By astonishing and striking miracles. Paul here refers to the miracles which he had himself wrought. See [Ac 19:11-12](#), "And God wrought special miracles by the hands of Paul," etc.

***By the power of the Spirit of God.*** -- These signs and wonders, the speaking in other languages, or the power of the Spirit with the

preached word. Paul tracked his success in *all* things to the aid of the Holy Spirit.

**So that from Jerusalem.** – Jerusalem was the point from which the gospel began to be preached. This was not the place where *Paul* began to preach, for he began immediately to preach Christ after his baptism in Damascus.

**Acts 9:18-20 (KJV)** *And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God.*

but it was the place where the *gospel* was first preached, and from whence it spread.

**Luke 24:46-47 (KJV)** *And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

**And round about.** (kai kuklw) In a circle. That is, taking Jerusalem as a centre, he had fully preached round that centre until you come to Illyricum.

**Unto Illyricum.** -- Illyricum was a province lying to the northwest of Macedonia. It comprehended the modern Croatia and Dalmatia. So that, taking Jerusalem as a center, Paul preached not only in Damascus and Arabia, but in Syria, in Asia Minor, in all Greece, in the Grecian Islands, and in Thessaly and Macedonia. This comprehended no small part of the then known world; *all* of which had heard the gospel by the labors of one untiring man. Nowhere in



the *Acts* does it expressly mention Paul's going into Illyricum; nor does the expression imply that he preached the gospel within it, but only *unto* its borders.

***I have fully preached the gospel of Christ.*** – The term “fully preached” means, that he had faithfully preached the gospel in all that immense country.

**Romans 15:20 (KJV) *Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:***

***Yea, so have I strived to preach the Gospel,*** -- Paul strove to preach the pure Gospel, and, and leave out nothing; and had an holy ambition to preach it.

***not where Christ was named;*** -- as in Judea, where the first apostles had preached or other areas where perhaps the seventy had been.

***lest I should build on another man's foundation;*** -- Paul chose not to go where others had laid the foundation by preaching Christ and his Gospel, that he might not take another man's crown, or boast in another man's line, or of other men's labors; but rather to go where others had never been, that he might first lay the foundation himself, by preaching Christ, and him crucified, and so fulfil his task as the apostle to the Gentiles.

**Romans 15:21 (KJV) *But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.***

**But as it is written.** -- This is not literally quoted but the sense is retained. The reason for quoting it is to justify the principle on which the apostle acted. It was revealed that the gospel should be

preached to the Gentiles; and he regarded it as a high honor to be the instrument of carrying this prediction into effect.

**Isaiah 52:15 (KJV)** *So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

**Isaiah 52:15 (LXXE)** *Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.*

**Romans 15:22 (KJV)** *For which cause also I have been much hindered from coming to you.*

Clearly, he speaks of why he could not have come to Rome to be with the saints because of His work in preaching.