

## Pt 50 Romans 15:8-13 Christ for All

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### **Romans 15:8-13**

8 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:

9 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.

12 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.

13 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.

As Paul winds down his letter to the Romans, he wants to drive home one final point concerning Jews and Gentiles. He begins by describing what Jesus' role was:

8 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:

Let's break this verse down:

Jesus or Yeshua, or "ee-aye-sooce" or Jehoshua – this is his earthly name, and it means "Salvation" or "Jehovah is Salvation." Or "Yahweh Saves."

We get some understanding of how he came to be named Jesus and the reason for it by reading in the Gospels:

### **Matthew 1:18-23**

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name **JESUS: for he shall save his people from their sins.**

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name **Emmanuel, which being interpreted is, God with us.**

There in verse twenty-one we see the name Jesus and the definition is also given to us "he shall save his people."

Notice it also says in **verse 23**: "they shall call his name Emmanuel." This is the fulfillment of the prophecy we read in **Isaiah 7:14** Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Notice the name Emmanuel in the New Testament, it is spelled with an **E** but in the Old Testament it is spelled with an **I**. I've taught this before but the reason for it is because **Immanuel** with an "I" is a transliteration of the original Hebrew word composed of "**Immanu**" (with us) and **EI** (God) im-maw-noo-ale', while **Emmanuel** with an "E" is a transliteration of the Greek "**Emmanouel**." em-man-oo-ale' Regardless of how it is spelled, they both mean the same thing: "**God with us.**" Incidentally, Immanuel is only used two times in the Bible and Emmanuel only one. We know Jesus was not called Emmanuel as a proper name, but it was more of a title

meaning "God with us." In other words, they will identify Jesus as God because he is God incarnate. He is God in the flesh. Remember what the Bible says in **John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Which brings us to the next word used in verse 8: **Christ** in Greek it is "The Christos," which means "The Anointed One." It is the equivalent to the Hebrew word "Messiah."

So, Christ is not his given name it is his office, although it is used in conjunction with his given name, 118 times in the New Testament, as it is here in Romans 15:8 "**Jesus Christ.**"

While we are on the subject, we might as well mention that he is also referred to as "**The Lord Jesus Christ**" 85-times throughout the New Testament. Lord = God, Jesus = Jehovah Saves, Christ = the Messiah

### **8a Now I say that Jesus Christ was a minister of the circumcision...**

The word "**minister**" used here means "**a servant**," and of course, the word "**circumcision**" means "**separated**," and is referring to the Jewish people with whom God separated from the rest of the world when he made a covenant of circumcision with Abraham.

What Paul is doing is pointing out the fact that Jesus was a Jew, he was sent here to be a minister unto the Jews, and the Savior of the Jews.

Jesus himself always stated that he was sent here for the Jews. Listen to this passage from **Matthew 15:21-24** Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, **I am not sent but unto the lost sheep of the house of Israel.**

Jesus also had clear instructions to his disciples: **Matthew 10:5-6** These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.**

Although it was always God's plan to include the Gentiles in his plan of Salvation, he specifically sent Jesus here to be the Savior of the Jews. Remember over his head nailed to the cross was the superscription; **King of the Jews**, not King of the Gentiles.

8b. ... **for the truth of God, to confirm the promises made unto the fathers:** "for the truth of God," is referring to the Gospel. Jesus was sent here to preach the Gospel unto the Jews.

**to confirm the promises made unto the fathers:**

We've already mentioned the promises or covenant God made with Abraham, but it was also made with his son Isaac, and his grandson, Jacob. Not only were promises made unto those, but all the way through the history of man God made a promise concerning the Messiah; Adam, Noah, Moses, David, etc. These are the "**fathers**" Paul is referring to. Jesus was sent here to preach the Gospel unto the Jews and to confirm the promises made unto the fathers.

Now, one of these "promises" made unto the fathers were, as we know was that God

would send a Savior or Messiah to save His people and he did. But, listen to the outcome:

**John 1:1-14**

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.
- 8 He was not that Light, but *was sent* to bear witness of that Light.
- 9 *That* was the true Light, which lighteth every man that cometh into the world.
- 10 He was in the world, and the world was made by him, and the world knew him not.
- 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:
- 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

The fact is, if the Jews had accepted their Messiah when he came, he could have set up an earthly Kingdom and ruled and reigned, but they did not. They rejected him and the Gentiles were grafted in. Which leads us to another part of the promises made unto the fathers which we read about in the next verses:

9 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.

Paul mentioned the Gentiles in 6-times in verses 9-12. Notice Paul also said “as it is written” so he is referring to what has been written in the Old Testament Scriptures.

Paul quotes from O.T. passages:

**2 Samuel 22:50** Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.

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

Heathen in the Bible is referring to Gentiles, or anyone outside of the House of Israel.

- 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.

**Deuteronomy 32:43** 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.

Also from **Psalms 117:1** O praise the LORD, all ye nations: praise him, all ye people.

The fact is, all through the O.T., the Prophets have prophesied that the Gentiles would be part of the Messiah’s Kingdom. Paul is reminding them of that fact.

12 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.

This is referring to the Messianic prophecy given in **Isaiah 11:1-10**

- 1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:
- 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
- 3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
- 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
- 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
- 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
- 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.
- 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.
- 10 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.

Jesus fulfilled that prophecy as his bloodline can be traced back to King David, the son of Jesse.

That is why we read in **Revelation 5:5** And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

13 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.

I like that description: “the God of hope.” The lost man has absolutely no hope whatsoever. It is only through God that we have any hope for joy and peace. We get this through having a relationship with the Lord Jesus Christ and reading His Word which was written by the Holy Ghost and applied to our hearts by Him as well.

Paul in his Epistle to Titus writes: **Titus 2:13-14** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

And that ends Paul’s teaching to the Romans, the rest of this chapter and the next will be Paul’s summation of his ministry, his future plans, his greetings, and recommendations.