

Romans

Christ the Hope of Jews and Gentiles ([Romans 15:8-13](#))

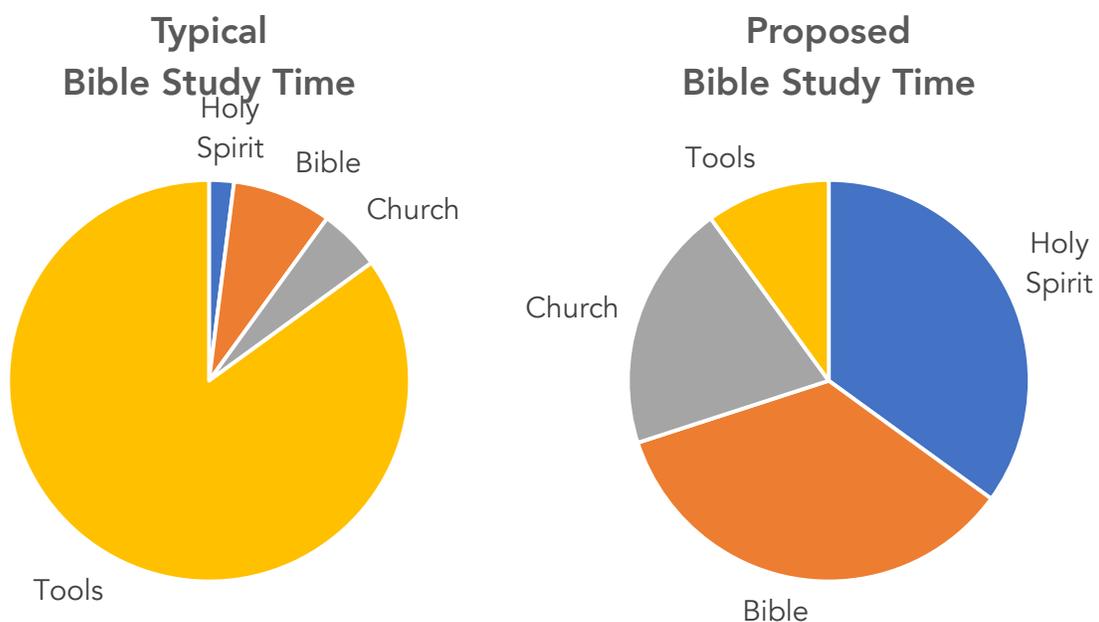
Introduction

My name is Josh Landers. My wife Katie and I have been members at Stuart Heights and Jim’s Sunday school class for about nine years. Katie and I are substitute teachers for Barry & Vikki Cole’s high school Sunday school class. From a nervousness or stress standpoint, that class is doable, since we are probably on about the same level Bible knowledge wise. With this class . . . not so much.

I taught this lesson to the high school and middle school class a few weeks ago as a practice run. They looked at me like I had two heads as I went through this lesson verbatim and welcomed everybody to Jim’s Sunday school class. I also had to retool some aspects of this lesson on the fly as we had some guests who would have been uncomfortable with a deep dive into this topic. No reason to create a stumbling block right?

So as we go through this together, please be patient with me and remember that in [Luke 17:1-4](#) Jesus teaches forgiveness.

A gentle review: **Did we do this?** Spend more time with God and His Word than with anyone and anything else.



Our approach each week will be REAP (read, explain, apply, personalize).

Here's our outline of the book of **Romans** (summarized from the ESV's outline):

- ✓ Paul's Introduction & Righteousness Introduced (**1:1-17**) (three weeks)
- ✓ Righteous Wrath (**1:18-3:20**) (six weeks)
- ✓ Saving Righteousness (**3:21-4:25**) (three weeks)
- ✓ Righteous Freedom (**5:1-8:39**) (11 weeks)
- ✓ Righteousness → Jews (**9:1-11:36**) (eight weeks)
- ✓ Righteous Living (**12:1-15:13**) (September to October) (nine weeks)
- 7. Paul's Closing (**15:14-16:23**) (November to early December) (five weeks)
- 8. Righteousness Summarized (**16:25-27**) (December & wrap up) (two weeks)

Today's text (**Romans 15:8-13**) is the final part of this major section of Righteous Living. Let's read the text together starting in **Romans 13:8**.

Fulfilling the Law Through Love

8 Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. **9** For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." **10** Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. **12** The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. **13** Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. **14** But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Do Not Pass Judgment on One Another

1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. **2** One person believes he may eat anything, while the weak person eats only vegetables. **3** Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. **4** Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

5 One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. **6** The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. **7** For none of us lives to himself, and none of us dies to himself. **8** For if we live, we live to the Lord, and if we die, we die to the Lord. So then,

whether we live or whether we die, we are the Lord's. 9 For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

10 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11 for it is written,

"As I live, says the Lord, every knee shall bow to me,
and every tongue shall confess to God."

12 So then each of us will give an account of himself to God.

Do Not Cause Another to Stumble

13 Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. 14 I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. 15 For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. 16 So do not let what you regard as good be spoken of as evil. 17 For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. 18 Whoever thus serves Christ is acceptable to God and approved by men. 19 So then let us pursue what makes for peace and for mutual upbuilding.

20 Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. 21 It is good not to eat meat or drink wine or do anything that causes your brother to stumble. 22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. 23 But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

The Example of Christ

1 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2 Let each of us please his neighbor for his good, to build him up. 3 For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." 4 For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.

Read: Christ the Hope of Jews and Gentiles (15:8-13)

8 For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, 9 and in order that the Gentiles might glorify God for his mercy. As it is written,

"Therefore I will praise you among the Gentiles,
and sing to your name."

10 And again it is said,

"Rejoice, O Gentiles, with his people."

11 And again,

"Praise the Lord, all you Gentiles,
and let all the peoples extol him."

12 And again Isaiah says,

"The root of Jesse will come,
even he who arises to rule the Gentiles;
in him will the Gentiles hope."

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

Explain: Christ the Hope of Jews and Gentiles (15:8-13)

Bible study is asking and answering questions about the text. Let's ask some questions.

Are there any literary/structural observations?

The fact that God's plan is for both the Jews and the Gentiles has been a major theme in [Romans](#).

Paul hammers home a main point of the [Book of Romans](#) and he does it by quoting passages of the Old Testament that back up his argument. Paul the lawyer presents his closing argument and shows tons of evidence.

Jim has been mentoring me for the past few months. He has taught me that a speech or lesson should be like flying a plane. It should have a take-off; it should then fly; and then finally land. So, to be totally transparent, this is the take-off.

The three passages quoted are interesting. The first ([2 Samuel 22:50](#)) says that Jews (point left) should praise God among Gentiles (point right). The second ([Deuteronomy 32:43](#)) says that Gentiles (point right) should praise God among Jews (point left). The third ([Psalm 117:1](#)) says that we should all praise God together. This totally backs up

Romans 15:6 "that together you may with one voice glorify the God and Father of our Lord Jesus Christ."

What do the words mean?

8 For I tell [present active indicative; properly to lay forth] **you that Christ** [anointed] **became a servant** [*diakonos*; deacon] **to the circumcised** [the people; Judaism] **to show God's** [*theos*] **truthfulness** [What's that mean in the Greek Gary? Translation = truth], **in order to confirm** [aorist active infinitive; to make firm, establish, make sure] **the promises** [an announcement, especially a divine assurance of good] **given to the patriarchs** [father; parent; in this case it would be the forefathers of the Jews: Abraham, Isaac, and Jacob], **9 and in order that the Gentiles** [*ethnos*; foreign one] **might glorify** [(pronounced air-ist) aorist active infinitive (simple occurrence without regard for the amount of time taken to accomplish the action); to render glorious, full of glory, honor, magnify; More #GreekNerd stuff . . . the verb tenses are so rich that they could convey this sense of time. So, is there enough time to properly glorify God? No, which is why it doesn't matter how long it takes.] **God** [*theos*] **for his mercy** [compassion]. **As it is written,**

"Therefore I will praise [future middle indicative (factual future action in his own interest)] **you among the Gentiles** [*ethnos*], **and sing** [celebrate the divine worship with music and accompanying odes] **to your name** [*onoma*]." [2 Samuel 22:50]

10 And again it is said,

"Rejoice, O Gentiles [*ethnos*], **with his people** [*laos*; Jewish people, My people, all those who are the same stock or language]." [Deuteronomy 32:43]

11 And again,

"Praise [present active] **the Lord** [*kyrios*; supreme in all authority, controller, God, Lord, master, sir], **all you Gentiles** [*ethnos*], **and let all the peoples** [*laos*] **extol** [aorist active; laud, commend, praise] **him."** [Psalm 117:1]

12 And again Isaiah [Jehovah's help] **says,**

"The root [root] **of Jesse** [wealthy; father of King David; So, Sunday school answer: Who is the root of Jesse? JESUS!] **will come,** **even he who arises** [to stand up] **to rule the Gentiles** [*ethnos*]; **in him will the Gentiles** [*ethnos*] **hope** [*elpizo* (pronounced el-pid-zo); future active indicative; trust, to expect or confide]." [Isaiah 11:10]

13 **May the God** [*theos*] **of hope** [to anticipate usually with pleasure, expectation or confidence] **fill** [aorist active optative (possibility of a simple occurrence without regard to the amount of time taken to accomplish the task); literally to cram a net (remember that many of Jesus' disciples were fisherman and that many people of this time would understand this terminology), level up a hollow, furnish, satisfy] **you** [irregular plural; together] **with all joy** [*chara*; calm delight] **and peace** [quietness, rest] **in believing** [present active infinitive; to have faith, credit, by implication to entrust, put in trust with; So, Sunday school answer again: **In whom do we believe? JESUS!**], **so that by the power** [doo-namis, spelled *dynamis* (where we get our word dynamite)] **of the Holy Spirit you** [irregular plural; together] **may abound** [be in excess, superfluous (the high school and middle school kids loved this one, I told them that was free and they could take it home to impress their parents), enough and to spare] **in hope** [*elpis*; similar to *elpizo*].

Are there any repeated words?

God, order, His people, Gentiles, praise, hope, together

What are some observations of the text?

8 **For I tell** [Paul is presenting his evidence properly before the audience] **you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, 9 and in order that the Gentiles might glorify God for his mercy. As it is written,**

"Therefore I will praise you among the Gentiles, and sing to your name." [Jews (point left) should praise God among the Gentiles (point right)]

10 **And again it is said,**

"Rejoice, O Gentiles, with his people." [Gentiles (point right) should praise God among the Jews (point left).]

11 **And again,**

"Praise the Lord, all you Gentiles, and let all the peoples extol him." [We should all praise God together, *ethnos* and *laos*. When something is mentioned three times in the Bible we should probably pay attention to it. Being a father has taught me so much about God's methods of teaching and shaping and patience. With our son, when I ask him to do something, I will make him repeat it back to me, then I will say it again just to make sure he got it. This is called three-way communication in the nuclear industry. It's awesome that this method was figured out a long time ago.]

12 And again Isaiah says,

“The root [of the vine that we are grafted into. [John 15:5a](#): I am the vine; you are the branches] of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” [This verse in the ESV felt a little choppy to me, so I looked it up in some other translations. The NIV translation of this verse reads a little smoother. **“The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope.”**]

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

[PLURAL!!! *You* here is plural! Which shows collectiveness or togetherness.

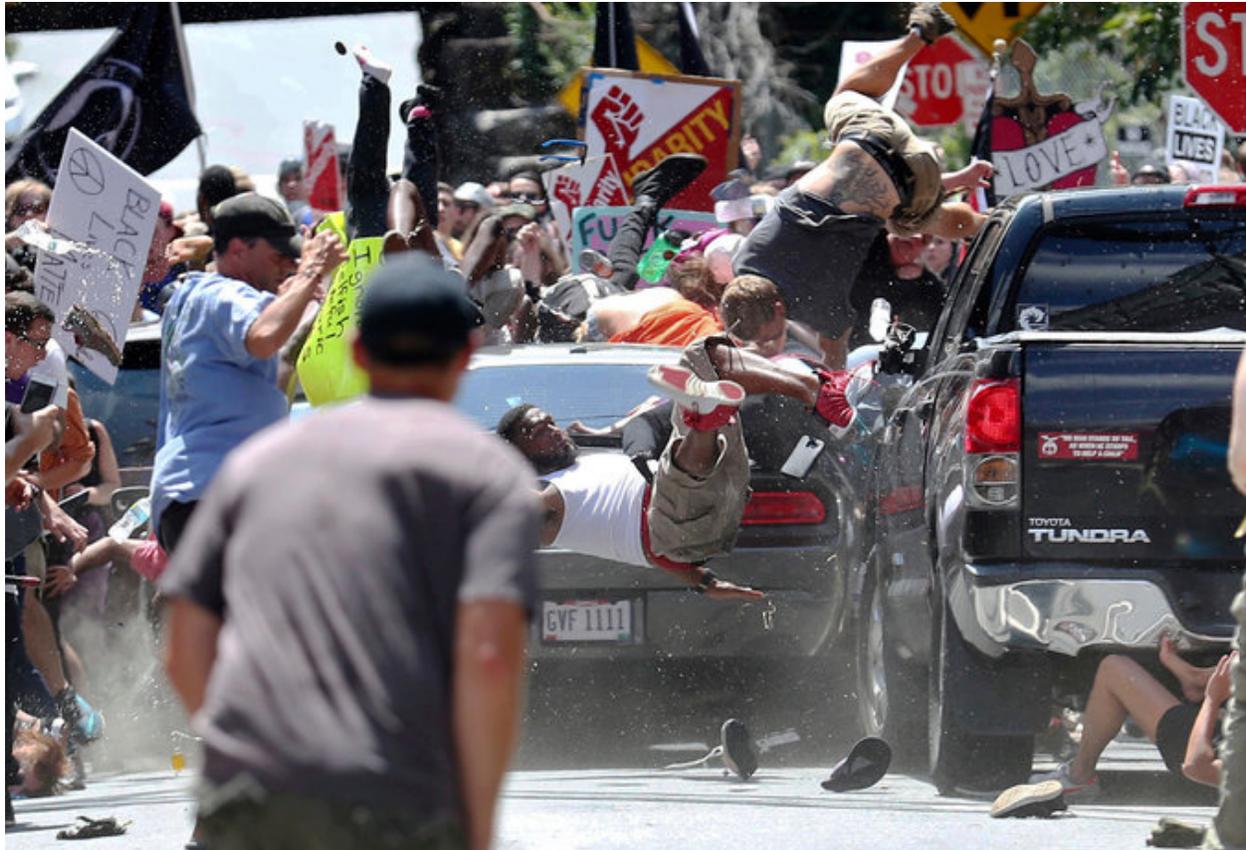
Like Darla said, my favorite part of these lessons is the application and personalization. There were two repeated words in these passages that really stood out to me.

The first was the word Gentile (*ethnos*) which was repeated six times. I began to ponder the word *ethnos* which sounds a lot like the word ethnic. The definition for the word ethnic is “relating to a population subgroup (within a larger or dominant national or cultural group) with a common national or cultural tradition.” But, our culture’s prejudices have altered the connotation of this word. I am not *ethnos*! I am an American, born and bred. So, I began to ask myself who all really is a Gentile, if I feel that I am not *ethnos*?

The second word that stood out to me was together, which was only mentioned twice in word, but implied heavily through the quoted scriptures. Put all of this together and then ask the question “who are these other *ethnos* that I am supposed to be together with?”

Then it hit me (just like the spiritual 2 x 4 that Darrell is so fond of), that the way to land this lesson is with is with relevant and timely application. Let me show you a picture from the news recently.

Is this what hope, joy, peace, and praising God together looks like?



This happened earlier in the year Charlottesville, Virginia, when a Gentile who hated another group of Gentiles (*ethnos*, us, we, all, together) so much that he was willing to drive his car into a crowd of people. His hate killed another person, ruined his life, and hurt 19 others.

We have all had personal experiences, hopefully not to this extent, but think about those experiences as I share some of mine.

Here's an article from my hometown about this very issue this week: [t-g.com/story/2455017.html](https://www.wjz.com/story/2455017.html)

Can you point out the Gentile in this picture?



What about this one?





So, to land this plane . . . how can we glorify God together with one voice (*laos* and *ethnos*) as a divided people?

Paul goes to great lengths to point out that we are all in this life together. The last few weeks have been about the weaker and stronger in faith living in harmony together. Before that, the Jews tried to leave the Gentiles out of God's promises, but we are grafted in together. The Gentiles are actually a very large group of different people, but we are all meant to praise God together.]

Apply (What is the point?)

1. Christ is the Hope of Jews AND Gentiles
2. The term Gentiles is bigger than we think
3. The power of the Holy Spirit provides hope

Personalize (What do we do with that?)

1. Praise the Lord and Savior Jesus Christ
2. Love the "other" Gentiles

3. Allow **the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope**

Next week: Paul the Minister to the Gentiles (15:14-21)

14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. **15** But on some points I have written to you very boldly by way of reminder, because of the grace given me by God **16** to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. **17** In Christ Jesus, then, I have reason to be proud of my work for God. **18** For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, **19** by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; **20** and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, **21** but as it is written, "Those who have never been told of him will see, and those who have never heard will understand."

Homework

Resources (our helps—order matters)

- Holy Spirit
- Bible: [Romans](#) (ESV)
- Church: bit.ly/FlemingSS
- Tools: bit.ly/romans2017

Our process

- Ask (the Holy Spirit for help)
- Read ([Romans](#))
- Talk (about [Romans](#)—bit.ly/romans2017group)
- Send (feedback to jim314@yahoo.com by Wed)

Quotes & Observations

Amy Valovcin (Hughes)

While we fall short everyday how comforting that the God of hope fills us with joy and peace. Our hope is not just wishful thinking but is grounded in our faith. Through Him

we get to abound (not just live) in hope. There is such comfort knowing that we abound in hope!

Jessica Norris (Kroll)

The Christian tent is extremely big, and those who fellowship under it are extremely diverse.

Sean McGarvey (Ironsides)

Properly speaking, the epistle as such—the treatise on the righteousness of God—is brought to a conclusion in [verses 8-13](#). . . . What has really been demonstrated in this very full treatise? . . . He has shown throughout that our Lord came in full accord with the Old Testament's promises. He entered into the sheepfold by the door . . . and was the divinely appointed minister to the Jews, come to confirm the covenanted promises. Though the nation rejected Him, this does not invalidate His ministry, but it opens the door of mercy to the Gentiles in a wider way than ever, though in full accord with the Jewish Scriptures. And so he cites passage after passage to clinch the truth already taught so clearly, that it was foreknown and predetermined that the Gentiles should hear the gospel and be given the same opportunity to be saved that the Jew enjoyed. . . . Setting before us man's ruin by sin and his redemption through Christ Jesus.

Definitely the stuff of abounding in hope by the power of the Holy Spirit!