

Romans 15:8–12  
Servants in God's Plan

**Monday, May 20, 2024 • Read Romans 15:8–12**

*Questions from the Scripture text: What does the apostle say that Jesus has become (v8)? To whom? In/for what area? To confirm what? Made to whom? And for whom else (v9)? To do what? To Whom? For what? Where had this been predicted (cf. 2Sam 22:50, Ps 18:49)? What would the Christ do among whom? What would He make them to do (v10, cf. Dt 32:43; v11, cf. Ps 117:1)? Who prophesied about who would bring this about (v12; cf. Isa 11:10)? From where would the Root spring? What would He rise to do? Over whom? What would the nations (Gentiles) do? From Whom does this hope come (v13)? With what does the apostle pray that God will fill them, as He brings them into this hope (cf. 5:1–2)? Through what would this joy and peace come? How much hope would this produce in them? By what power?*

**How did the church come to have the strong and the weak in it together?** Romans 15:8–12 prepares us for the sermon in the midweek prayer meeting. In these five verses of Holy Scripture, the Holy Spirit teaches us that **the weak and the strong are together in Christ's church, so that He might be glorified in each, and in how they welcome one another for His sake.**

**God's plan for an international church,** v8–11. Jesus made Himself a servant/minister to the circumcision (v8, Jewish believers/Judaizing believers). He "confirmed" the promises to Abraham (and those who followed Abraham) not by giving more evidence or making them more believable, but by fulfilling them; He Himself is the truth of those promises (cf. 2Cor 1:20)!

But Jesus was no less a servant of the nations (v9, Ps 18:40). It was His pleasure to initiate and lead a glorious, international worship service (v10–11; cf. Dt 32:43, Ps 117:1, Ps 22:22). The Scriptures had always prophesied that He would do this!

**God's plan for doing so from among the Jews,** v12. Multiple times, now, this letter has emphasized that the Lord's saving plan focuses first upon the Jews and then upon the Gentiles (cf. 1:16, 2:9, chs. 9–11). And the Jews' greatest glory is that from among them, came (according to the flesh) Jesus (cf. 9:5). Jesus brought joy to the nations in a way that did not pass through the ceremonial law—that did not expose them to the same weaknesses as the Jews. But, still He was a servant to Jewish believers (v8). Thus, He is the great example of how the strong are to serve the weak.

So, gloriously, the Christ was prophesied to come from the root of Jesse (v12b, cf. Isa 11:1–10). The house of David would be cut down to such a stump that the new shoot would come from the root of Jesse, his father. Thus, all Gentile believers bow themselves under a Jewish King (v12c) and trust themselves to a Jewish Savior (v12d). So, Jews are to rejoice in Christ's gathering in of the nations, and Gentiles are to rejoice in the glory of a Jewish King. Christ is glorified in both, and each of us rejoice in Him, and in one another for His sake.

This is true not only of Jew and Gentile, but of all believers. Jesus Christ has made Himself our servants to bring us to praise God together in Him (cf. v6). If Jesus was willing to be their servant, how could we refuse? So, let the strong carry the weak, not looking down their noses at them. And, let the weak welcome the strong as the treasured of Christ, and not condemn the strong for what they are liberated to do in the Lord Jesus. Serve and welcome one another for the sake of Jesus!

At church, at whom are you tempted to look down your nose? Whom are you tempted to condemn? How can you love and serve them instead? Whose glory must we all serve? How can we serve one another's being built up into Christ?

*Sample prayer: Lord, thank You for saving us in Your Son, so that all who are His might worship You together with Him. Forgive us for how we have failed to treasure one another, and give us to rejoice in one another's salvation in Christ, we ask in His Name, AMEN!*

**Suggested songs: ARP197 "Christian Unity" or TPH409 "Blest Be the Tie That Binds"**

**(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

Romans 15 verses 8 through 12. These are God's words. Now, I say that Jesus Christ has become a servant to the circumcision. For the truth of God. To confirm the promises made to the fathers. And That the Gentiles might glorify God for his Mercy. As it is written. For this reason, I will confess to you among the Gentiles and sing to your name.

And again, he says Rejoice o Gentiles with his people. And again praise the Lord. All you Gentiles laud him all you peoples. And again, Isaiah says there shall be a root of Jesse. And he who shall rise to Reign Over the Gentiles. In him, the Gentiles.

Amen. So far the reading of gods inspired and inerrant word. In this passage having concluded really, The discussion of how the Stronger in faith. Gentiles. Or Gentile minded Believers in the Roman Church should interact with the weaker in faith. Jewish-minded Believers in the Roman church and this wouldn't necessarily be Gentiles and Jews because as you have experienced, as you have probably run into There are people who discover instruction that the lord gave.

To Israel in preparation for Christ's coming and Get. Enamored with. The shadows of the ceremonial law that look forward to Christ that they cling to the ceremonial law. And they start to want to keep them and they try to become very culturally, Hebrew and Israelite rather than covenantally Israelite, which are two different things.

So, it wouldn't necessarily be Gentiles and Jews. And perhaps there were among them Jews, who rejoiced that Christ, the substance had come and knew very easily. Set aside the ceremonial food laws, in the ceremonial calendar laws, That were the point of Distinction between the weak and the strong. In this particular case, But, The Apostle has finished giving instruction.

About how the two are to interact with one another. Giving command and conclusion, welcome one another just as Christ as Uncle will also welcomed us. To the glory of God. And now he shines a light on the fact that The mixture that is in the church is intentional. And it's intentional, because Christ came.

To save these different sorts of people into the same. And this is always the true with those who have believed into Christ and professed Christ. Is that Christ has come for both of us. And therefore, This desire to become. One another's servants to do that, which is good for my brother, that which is good for my sister over against her instead of that.

Which is Pleasant in a fleshly sense for me. We're still to we're to follow the example. Of Jesus. And the main point in verses 8 through 12 here, Is that this mixture was God's plan all along. In fact, he quotes from the law. In verse 10 Rejoice O Nations with his people.

Is a quote from Deuteronomy he quotes from the prophets. Verse 12, he actually names Isaiah as Is quoting. From Isaiah chapter 11 and the writings As he quotes. From the Psalms. Verse 11. He quotes from. 49 actually, I think Psalm 18 49. Is a parallel to verse 10 but then there's no no.

Psalm 11.

18 49 and it is mirrored in the joy that is set before the Lord. Which we discussed before from Psalm 22. In Psalm 22 and verse 22, but the law and the prophets and the writing, then basically he is showing them from all three major sections of the Hebrew Bible that it has always been God's plan to have an International Church.

A church that he brings to himself. From different backgrounds and with different strengths and weaknesses. And that when we find these differences in the church, we

should Not either judge one, another condemn one, another or despise one another. Look down our nose at one. Another But rather we should Rejoice that, that which God had told about in the law and the prophets and the writings, the Lord has brought about this is what Jesus came to do.

He became a servant And it is the same word from which the name of the office that oversees the Earthly service of the church comes. That Deacon word, but in this case, he's talking about a servant as someone, who is a minister who gives up his own rights to himself.

In order to do that, which benefits others? which Ministry can be of course, spiritual not only. Temporal and Earthly. And in this case is, especially spiritual because he became a servant to the circumcision for the truth of God. he became a servant to Who are identifying themselves especially ethnically as Jews when he refers to them as the circumcision.

And in this case, it's Especially Believers. Although, there are those Circumcised who are resisting the gospel and Jesus is a confirmation of the truth of the promise made to the fathers even to them. You remember that, for instance, in our time, in the book of Isaiah The the Jews had the promises made to the fathers but they more easily trusted in their own plans.

They more easily trusted in their own power, or others military power and made all these alliances and so forth. And it is this failure to trust in the true and living God, that is, especially expressed when Jesus, who confirms, All of these promises that God had made to the fathers comes and they reject him.

In their case. Trusting in the first century, especially in their religious observance. And so, they trusted in circumcision instead of trusting in God and trusting in Christ. Of whom faith in whom. Circumcision was to be a sign. Then the Apostle has already. dealt with that. Earlier in the book.

Especially in chapter two. But Jesus came to confirm the promises that were made to the fathers that he is. Now of course. Better than circumcision. You want to see that God's promises are true? you don't look at the sign of circumcision. You look at Jesus and the fact that circumcision is no longer the sign on the church.

Why? Because the one who is signified in circumcision has come Just like, If you want to see that God's promises are true, it is not so much the water of baptism or the action of baptism. but the fact of baptism, as I sign on the church, that is ins a sign that was instituted by Jesus.

The fact that we baptize. Now, instead of circumcising is a testimony to the fact that he to whom both of those signs pointed one looking forward. And one looking well, not just backward but upward, That he is sitting on the throne of Glory. That he has come and saved us.

And died for our sins. He obeyed perfectly and he died for our sins, and he rose again from the dead with power. And it was as he was ascending to his current seat. On the throne of Glory that he commanded the baptizing. Of the disciples that were to be made from.

The Nations. And so, Jesus is The great thing about being a Jewish believer is not circumcision, but Jesus. And the great thing about being a gentile believer, Is not. uncircumcision. But Jesus Jesus is the one. who Brings the Nations. To himself. That.

Jesus is the one that brings the nation to himself that he might lead. Their worship. And so he says, for this reason, I will confess to you. Among the Gentiles. And sing to your name. there in verse 9. which is from Psalm 18. Verse 49.

verse 11 is from Psalm 117. Verse 1. praise Yahweh, all you nations fought him all you peoples. but it is the Lord Jesus. Who leads the worship of the Gentiles and the worship that he leads, if you look at verse 10 which is quoted, From.

Deuteronomy 32. It has the Nations worshiping with his people. And so, God's plan has always been to have this International. and when the Messiah comes and he Reigns over the Nations, Which Isaiah 11 is rejoicing about. Remember it is from in Isaiah 11, he talks about the root out of the stump of Jesse.

that The davidic line. Would be so diminished that it would be just like A stump, no longer a tree. But that, from the stump would come a shoot, who is the root? And, And the, the great king, the prophesied King, the Messiah would come and Reign Over the Nations forever.

but he reigns over the Nations, especially by bringing the Nations to Hope in him. And so it quotes, especially from From verse 10. Of Isaiah 11. when he says, He who shall rise to Reign Over the Gentiles over the Nations. In him, the Nations show hope. Well, for us, this is a reminder that when there's difficulties in the church, especially With those who are.

Whose consciences are less instructed, who don't get. The difference that Christ has made. And the reality of him in glory, and Are still sticking to Earthly things. Especially.

Who are still sticking to Earthly things. That we would, rather than finding Irritating. Or wearing That we have these different differing strengths and weaknesses and the especially for the strong Must carry the weak like we heard last week in verse 1, that instead we should Rejoice that the Lord is carrying out.

his plan of whom he will save. And that if we are given, then to carry the weak, if we have to lower ourselves to become servants, Of those who. who are weaker than we are being given the privilege of imitating Christ. Because this is what the Lord Jesus came to do.

And, this this is what the Bible taught us to anticipate and not as it were. Despise all jewishness. but to Rejoice that we have. A Jewish King. That, although, in this case, the Gentile Believers in Rome. Were the ones who are stronger in the faith according to the Apostles, definition of it in the last chapter and a half.

that they had better, be careful. not to despise. The Jews themselves or the Israelites. Because they still are the subjects under. The son of David. And we have a Jewish King, we have a Jewish Prophet, we have a Jewish Priest. And the Son of God became a man.

From the line of David. And the tribe of Judah and the nation of Israel. And so we Rejoice to be By him in the worship of God and we Rejoice to participate in his work. Of gathering to himself and perfecting in himself. All those for whom he is saving.

So let us learn to serve and to welcome one another. Just as Christ as not just welcomed us. but also served us ministered to us and for us, Man, let's pray. Our Father in Heaven, we pray that you would help us to see. Your work in the church.

Is that which you have? Prophesied throughout scripture because you have planned it from all eternity. and so help us to Rejoice over. The part of your work and building your church and then gathering in and perfecting your elect. Help us to Rejoice the part. That you have given each of us in Even and especially when it comes at some cost to ourselves.

Make us to Rejoice that we may thus be like the Lord Jesus. Who gave himself to be a servant. for the sake of those. We're identifying more in the signs even than him himself. We thank you. For how our Lord Jesus has loved us and given himself for us.

Precisely on account of our weakness and precisely an account. Of our sin and our neediness. And we pray that you would help us to love one another. To love others in your church. The way that he has loved us. We ask it in his name, amen.