

Hopewell ARP Midweek Sermon
Wednesday, May 22, 2024

Romans 15:8–12

⁸ 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, ⁹ 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.”*

¹⁰ And again he says:

“Rejoice, O Gentiles, with His people!”

¹¹ And again:

*“Praise the Lord, all you Gentiles!
Laud Him, all you peoples!”*

¹² 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 shall hope.”*

Christ’s Welcome to the Nations

Main idea: when we welcome one another in order to see all God’s elect brought to worship Him, we are participating in that purpose for all things that is Christ’s own aim.

Introduction: welcoming one another not only in the same manner, but for the same purpose—an international multitude of those who glorify God in Christ (v7). The apostle proceeds to describe Christ’s own aim...

1. **Servant to the Circumcision, v8**
 1. If He has lowered Himself, then certainly we ought to as well.
 2. The promises for which He did this are sure.
2. **Singer among the Nations, v9**
 1. David as a type (forerunner) of Christ in Ps 18:49 in His kingship (cf. 18:50)
 2. David as a type of Christ in His singing (cf. Ps 22:22, Heb 2:12)
3. **Savior of an International Church, v10–11**
 1. Neither is deserving, but both are brought to worship together, v10 (cf. Dt 32:43 and a chapter of curse and restoration).
 2. No nation/people left behind, v11 (cf. Ps 117:1). The purpose of everything in a nutshell.

4. **Sovereign over an International Kingdom**, v12

1. Don't despise the day of small things, v12b (cf. Isa 11:1–10; remember Isaiah: book of the King, book of the Servant, book of the Conqueror).
2. Don't despise Israelites. A Jew is our Sovereign (v12c) and our Savior (v12d).

Conclusion: the Lord saves to bring about this glorious worship assembly. Worship Him, and serve Him in your welcoming and serving others. And look forward to this great and glorious worship!

(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)

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 Lord, 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. And him. The Gentiles shall hope. Amen, that sends this reading of God's inspired.

And Aaron twerk. Included last week with verse 7, this command to welcome one. Another as Christ also has welcomed you. Says, welcome to. To the glory. Of God. Now when has there ever been one stronger than Christ and if we ever needed To know ourselves as weak. All we need to do is to think of ourselves alongside Christ and how marvelously Uh, the Lord Jesus has indeed Welcomed us.

And it's in that context, having concluded. Now, the discussion of the strong, the weak haven't given instruction that we should welcome one. Another, Just as Christ has welcomed. To the glory of God that we now come to these five verses before us this evening. In which we see the welcome of the Lord, Jesus Christ to the Nations so that we may know how we have been welcomed.

And not only an imitation of that. Welcome. But actually, as a fruit, a result of that. Welcome. That we may welcome one another, as he has welcomed us and so not just in With the same openness. Or even the same order as we've heard several times in Romans, first for the Jew and then for the Greek but especially unto the same end.

Unto the glory of God. Welcome one. Another just as Christ also welcomed you To the glory. Of. Finding our pleasure. Then, as he has found his and we heard about that some last week, but then In these five verses, he goes on to quote from every part. Of the Hebrew Bible, every part of the Bible with which the New Testament Church began.

He quotes from the law. He quotes from Deuteronomy, he quotes from the prophets, he quotes from Isaiah. And second Samuel. Any quotes from the writings because the part of second Samuel that he quotes is also in Psalm 18. So he quotes from all over the Hebrew Bible as it were and goes back to the beginning.

Speaking of the promises made to the fathers which the Lord Jesus has confirmed. He says this is the great plan of God. This is what God has been planning. This is what God has been promising. This is what every part of his word has proclaimed. That he would welcome in his son worshipers from all the nations from all of the families of the earth, who would be blessed in Father Abraham And the children.

The children that God would give him by faith of which we heard a marvelous discussion already in chapter four. And now, he's reaching back to to that chapter, where he had been giving the doctrine of justification by Grace alone, through faith alone, which means not faith, and circumcision, and means not faith and uncircumcision, but faith alone because it's in Christ Alone.

Just as Father, Abraham hoped for himself and became the father of the believing who are uncircumcised. As he was, when he received the promise or who are circumcised as he became in affirmation of the promise, God has been about all along and this is what Jesus came to do.

And if we had any lingering reluctance to welcome one, another or to not exercise, our Liberty or to refuse to look down our nose, at one another, or to Harbor, a judgmental or condemning Spirit towards one another May the Lord, Our God wipe away, any of that reluctance by making us to see how Jesus welcomes.

The Nations and so the Lord Jesus is described to us here at least four different ways. In verse 8, he's described as a servant to the circumcision in verse 9 as a singer among the Nations. And verse 10 and 11 as the Savior. Of an international. And in verse 12 as The Sovereign, Over an international Kingdom.

Servant to the circumcision singer. Among the nation's savior of an International Church and Sovereign. Over an international Kingdom first, then he is servant to the to the circumcision. And still the strong, especially are being addressed here, the The believers who Who are? Greek background Believers and are not obviously trusting in circumcision and don't have these lingering Hang-Ups from the ceremonial law that has been obsoleted because where there's a change of priesthood, there's a change of Law.

And perhaps, they think that they are the ones who are strong and the ones who are ahead and and why should they have to, uh, to sacrifice and make such effort on account of the incorrect Hang-Ups of the weaker brother. Well, Why would? Uh feel like that about exercising their Liberty, why would they think that way about those who are the circumcision?

And usually when the Apostle calls the Jews the circumcision, it's negatively. Usually he's talking about those who have rejected Christ altogether or those judaizers who are believers. But so weak that they make a huge deal out of circumcision itself but not so here. Here, he's talking about those who were the object of Christ's coming for whose sake, Jesus lowered himself to be a waiter.

A table servant. Yes, this is the same word from which we get the uh the general term for service in the church and the the specific title that belongs to the office that oversees service

and in Earthly things, the the deacons he's saying, Jesus lowered himself. He became a waiter, he became a footman.

Became he became a table servant for the sake of these whom we might sometimes importantly to draw the theological distinction, whom we might call the circumcision. But they are also with a completely different tone of voice thus circumcision. You know why they had circumcision? Because God had made their fathers promises about Christ and he gave circumcision in confirmation of the promises about Christ and the Christ whom circumcision affirmed and pointed to Lowered himself to the place of a servant for their sake.

So don't say circumcision. Like it leaves a bitter rotten taste in your mouth. Those are the ones. For whom Jesus Christ, became a servant for the truth of God, for the faithfulness of God. Because the promises. Have their? Yes. And amen in him. And that's what he came to do.

So be willing to lower yourself. Be unwilling to lower them in your opinion. And lower yourself very similar to what we were considering. Last week in Philippians chapter 2 in the earlier. Part of Romans 15. The promises for which Jesus did this are sure. And if he has gone to the Cross, To secure them.

Then certainly, we may do our part, whatever the Lord has blessed us to be able to do as the Apostle, is going to go on to talk about the grace, that's given him. The the part that God's given him he gets to write these letters. He gets to write this letter to the Roman Believers and the Jewish Believers because God is going to use that to build up his church, that Jesus has died for.

To show that his promises are true. Now God is the true one. You remember from earlier in the book let God be true. And every man a liar But how great is your privilege? My dear brothers and sisters. How great is our privilege. That in the ministry that God has given us to one another.

We get to be agents, we get to be servants along with Christ. We even get to be those through whom God works. To show that his word is truth. That his promises are sure. When that truth and that sureness that faithfulness. It doesn't belong to us. It belongs to.

And it is a great honor. That we would get to serve him and be confirmed, conformed to the Sun. So, the first picture that we have here of the Lord Jesus welcoming, Us welcoming one another as, as servant to the circumcision. Well, of course, he didn't just come for the circumcision.

He came for the Nations. That was one of the great promises that we've already alluded to. That was made to Father Abraham in you all the nations of the earth shall be blessed. And so verse 9 continues and that the Nations might glorify God for his Mercy. Now. We see that word mercy.

And we often think of God's compassionate and tender kindness to those who don't deserve it. But it's also often a word that is used to translate the Covenant love of God, the acid That steadfast promised Unstoppable love of God. And we've seen many times in the Psalms and many times in Isaiah especially where The Covenant love of God and the Covenant faithfulness of God, his keeping his promises to Israel is something for for which not just Israel, Praises him.

But all the nations, praise him, and even at times all creation, Praises him. And so, here we see. Jesus made himself a servant for the circumcision but he also made himself a servant so that

the Gentiles might be brought into this worship of God. That isn't just the praise of God as Creator.

But the praise of God is Redeemer. The praise of God is the Covenant God. Who binds the people to himself. And who must do so at the cost of the shedding of blood. Circumcision was a bloody sign. Because blood had to be shed. And God has now bound us to himself.

In the blood of the Lord Jesus Christ. And so it's looking forward to Christ that verse 9 quotes, whether you're quoting from the the same text in the end of second. Samuel, or That extended Psalm, which is almost word for word, the same as Psalm 18 verse 49. For this reason, I will confess to you among the Gentiles and sing to your name.

Then this psalm which would have been very familiar to them as Christian doing it to its completion at that point one. In verse 50 ends, the psalm great Deliverance. He gives to his King and shows Mercy to his anointed to David and his descendant forevermore. And so, The Lord Jesus is great.

David's greater son, David was a type, a forerunner of the Lord Jesus Christ. When he wrote the psalm, and when he sang the psalm, for this reason, I will confess you confess to you among the Nations among the Gentiles and sing to your name. Uh, David wasn't just singing this about The times that he would be escaped to the Philistines, actually the superscript of this Psalm Said that David wrote and sang this when God had saved him out of the hand of Saul and saved him out of Saved him from all his enemies from all his adversaries.

But David didn't actually ever rule the entire world, does he? Now, the promise that was made to David in second Samuel 7, the promise that was made to David about a forever kingship a kingship in which the kingship of God would be expressed. This was a promise especially about the Lord Jesus Christ.

And so, the Lord Jesus became a servant. In order to lead the Nations in worship. So David not just as a type. Of Christ in his kingship. That he would Reign. But also David as a type of Christ in his singing. Now we know from last week when we were talking about the joy that was set before the Lord Jesus, and how he despised the shame.

And for the joy set before him, he went to the Cross, Whenever we, Whenever we hear that, we think of Psalm 22 and my God, my God, why have you forsaken me, and the first two thirds of that Psalm filled with all that our Lord would suffer. All that he would endure.

For us and to atone for our sin to take away our guilt and our shame to to bring us near to God. But the Glorious last third of that Psalm In which the Lord Jesus gathers to himself and International. And he leads them in singing. The 22nd verse of that Psalm is quoted in Hebrews 2, which we often quote, because it's describing what's happening in our worship.

Jesus declaring his father's name to his Brethren. Jesus singing, God's praise. In the midst of the assembly. And, In a parallel text that the Apostle quotes in Psalm 18 verse 49 And Jesus singing. His father's praise in an international assembly. For this reason, I will confess to you among the Nations.

The Gentiles And sing. To your name. So, Jesus came to be a servant to the circumcision. To confirm the promises made to the fathers, but Jesus also came. To lead the nations in singing. To bring those who are strangers and Aliens without hope and without God in the world into the light of the knowledge of God's glory.

Reconciling both those who are near the circumcision and those who are far the Nations to God in himself. And what happens when those who are near and those who are far are gathered to God. Brings them also. Near to one another. And so, the Lord Jesus has become a servant for both and so it really doesn't.

Make a difference on this count, whether you're the strong or whether you're the weak, whether you're the Jew, or whether you're the Greek. Whether you're the fourth generation reformed Presbyterian, who grew up with all of the means of Grace day by day week by week or whether you are the brand new believer who still perhaps has old, you know?

All the Tendencies that came with whatever part of the church you came into as you were being saved. When Jesus has made himself a servant to your brother, When Jesus has given himself to bring your brother or your sister into the joy of becoming, the worshiper of God, who is reconciled to him through his son?

It is worth. Lowering ourselves. For others. Sakes in the church. To Jesus's, servant to the circumcision, he's singer among the Nations and he's especially glorified because he is to be the savior of an international. Neither the, the Jew nor the Greek, neither the circumcision, nor the uncircumcision. Worthy. And deserving of being.

Um, being reconciled to God and being made worshipers. But now he quotes from the end of Deuteronomy, 32 Rejoice, o Gentiles with his people.

You and I might not look at Romans, 15 verse 10 and immediately say how amazing that he would give such unworthy Jews. To worship him and such unworthy Gentiles to worship Him. But we need to know something about the context of Deuteronomy 32. The chapter is actually full of God's curses upon his people, for how they would abandon him and reject him, and be idolatrous, and break his law on sin against him.

But how God after he chastens them would restore them to himself and not just them to himself. But he would redeem for himself from among his people and he would bring into that Redemption. Even people from the Nations and that's the point at which he quotes here from verse 43 of Deuteronomy.

32 Rejoice, o Gentiles with his people. A completely undeserving assembly. Not those good Jews who had the gospel from the beginning. And those Gentiles who barely sneaked in at the end. And not those horrible Jews. Who just barely got in by grace and those wonderful Gentiles if you've read the Bible, you know there's no such thing.

But, Undeserving Jews and those undeserving Gentiles who are saved by the Glorious Grace and mercy and forgiveness of God. Who, As he said earlier in the letter, Justifies the ungodly. Through faith in Jesus Christ. So that God gets all the glory in his son, who is all the righteousness and gets all the glory.

In Salvation. And now, For Jesus's glory. That he has an International Church. Why would you or I Want to have a monolithic Church. A a church that was all cut out of the same stone. So we all have the same sorts of backgrounds. We all have the same strengths.

We all have the same weaknesses. Why would we want to have a monoethnic? Unless that's what the lord gave us in our congregation. But if he saves into our congregation, if he gives us neighbors, you know, you don't choose which neighbors, you tell the gospel to You don't choose which co-workers you act as a Christian in front of or which family members, you make sure know the Gospel of Jesus Christ.

Why would we would we be reluctant or hesitant or even begrudging? About the sort of person that the Lord is saving and bringing Among Us. Shouldn't we rather see that Jesus is glorified precisely by saving people from all sorts of different sins. And from all sorts of different backgrounds and with all sorts of different weaknesses, That all of the glory might be Christ's.

And all of the glory might be Gods. In saving through his son, our Lord Jesus Christ. And suddenly having strengths and weaknesses that are different than one. Another it doesn't make being weak. Something we want to continue in No, we've just heard a chapter and a half about building.

One another up. But it does mean we don't despise one another And we rejoice in the Lord Jesus and we actually counted a privilege. If I get to participate in, His bringing others to himself. If I get to participate in, if you get to participate in his building up Those whom he has brought to himself.

It's a tremendous privilege. And if you love your lord Jesus, and if you know that this is one of the great ways in which he's glorified. Then you will not want. His glory to be hidden. Or diminished before the eyes of others. No, he is the savior of an International Church, in fact.

No Nation or people is to be left behind verse 11. Quoting. Literally half a chapter of the Bible. Praise the Lord. All you Gentiles laud him all you peoples. You say, well if that's half a chapter, it must be a short one. Yes, it's the shortest one. But all of Psalm 117 is about the praise of God, among all the nations that there won't be a single one of them left out Didn't we just remember from Genesis chapter 12 that God had promised to Father Abraham that in him all the nations, all?

Sorry. All the families of the Earth would be blessed. And so there mustn't be a single one left out. When God has gathered to himself all who have turned from their sin and believed in Jesus Christ, There will be. Redeemed ones in Jesus Christ, from every single family. From every tribe and tongue and Nation.

As the Book of Revelation. Puts it. And so Jesus is glorified by being the savior of an international church. And we love for him to be glorified that way. Indeed, he is glorified as a sovereign. Over an international Kingdom. And, He quotes from Isaiah. He says 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 shall hope.

And there he's he's paraphrasing. He almost quotes Uh, verse 10 of Isaiah 11, but he's he's paraphrasing the entire section there and And really the entire book of Isaiah. By use of Of that verse. Now in the book of Isaiah, we we have been in it almost done with it.

Now, we saw in the first 37 or 38 chapters or so, Um, the book of the king. The promise that history was going. Towards the rising up of this King from the line of David, who Who would Reign? And then the book of the servant, Um, the from Uh, 39, 40 or so in, in Isaiah to just about where we are now.

Uh, chapter 55 56. Or so, especially marked by the suffering servant song, there's the four different servant songs and there was one especially of the suffering servant the end of chapter 52 and all of 53 And we're coming into now as as we turn the page into, Um, well, I guess we've already turned the page into 57.

Through chapter 66, the book of the Conqueror. Which sounds like the book of the king, doesn't it? But there's going to be this increasing emphasis on how the nations are going to be subdued under Jesus and are going to be gathered into Zion and come to him. And so, there's

this reminder here, when he says, and again, Isaiah says, it's the only one that he tells us reminds us from where the quote has come.

And really, this is the message of the whole book of Isaiah there shall be a root of Jesse. Yes, the the House of David, the line, the kingly line of David will be brought so low that it will be like a stump, it'll be cut back so far. Uh to be cut back.

It seems as if even under David And it's just a stump but out of that. Stump comes a root. Comes a shoot from where the roots come from. And the Lord, Jesus is the shoot from the stump of death Jesse. The Lord Jesus is that root. And so don't despise the Jews for what has come upon them.

Because the one who rules over this International Kingdom, the one who leads this International worship. Is himself a son of David? And this was the the great honor of the Jews, the great honor of the Israelites. You remember when he listed those Those advantages that. That they had the honor that they have from them.

Comes the Messiah, the Christ, according to the flesh. And so don't despise the day of small things in the church. Don't despise those who are weak. The Lord brought the strength of Christ himself. Out of the weakness of the line of David, he didn't have the line of David ascend and getting stronger and better and greater, and more righteous until finally, Jesus came.

No, it was It was up and down and mostly down until it got diminished to nothing. And God brought the strength of his son. The son of David, according to the flesh, declared to be the Son of God with power by the resurrection from the dead. As this letter itself began.

He brought him out of that weakness. And so do not despise. Those who are weak in the church. It is the habit of God to bring strength out of weakness and, you know, not what great things. He may bring out of them and through them and use them to do.

But especially don't despise the Israelites. Because this International Kingdom. Is going to have a Jewish Sovereign. This International Church and worship. Has a Jewish priest, a Jewish high priest? Who leads the worship. And so we must all Rejoice. To be under him. And so this, Christ's, welcome to the Nations.

Both how he did it and why he did it. For his glory. The Lord saves. In order to bring about this glorious worship assembly. That as unto his glory in his son and unto his son's glory, So let us Rejoice whenever we come to worship whenever we come through the righteousness and sacrifice of Jesus, whenever we have been welcomed to the Living God at the cost of his son, becoming a servant for our sakes.

Let us Rejoice to worship Him. And let us serve him. As we seek to be used of him, to welcome others. As we seek to be used of him for gathering in Those whom he is saving and building up. Those whom he is saving. And as we do. So, let's look forward to The final.

And complete fulfillment. Of this worship for which Jesus came and died and rose again to welcome us. This worship. For which we also ought. To welcome one another.