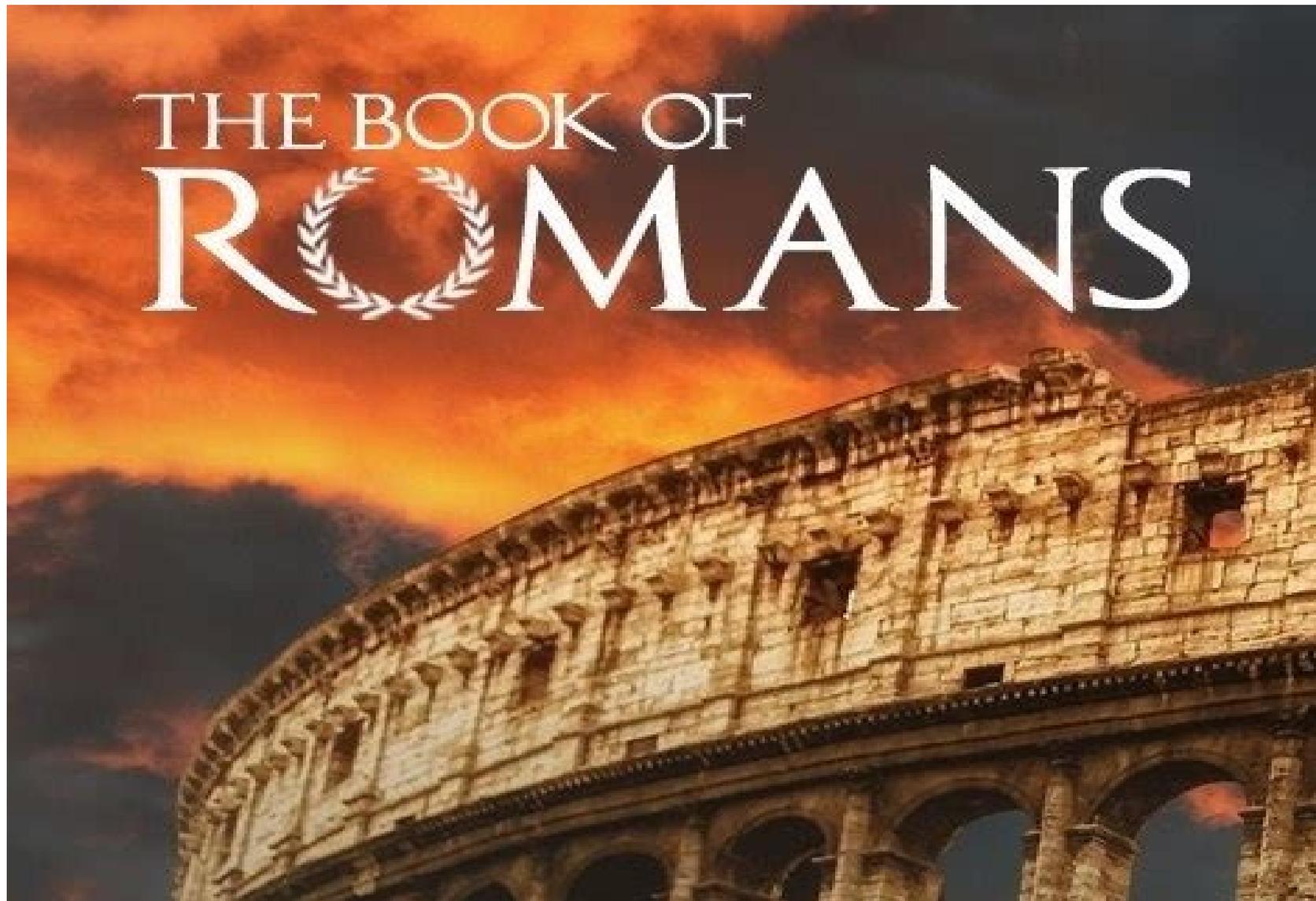


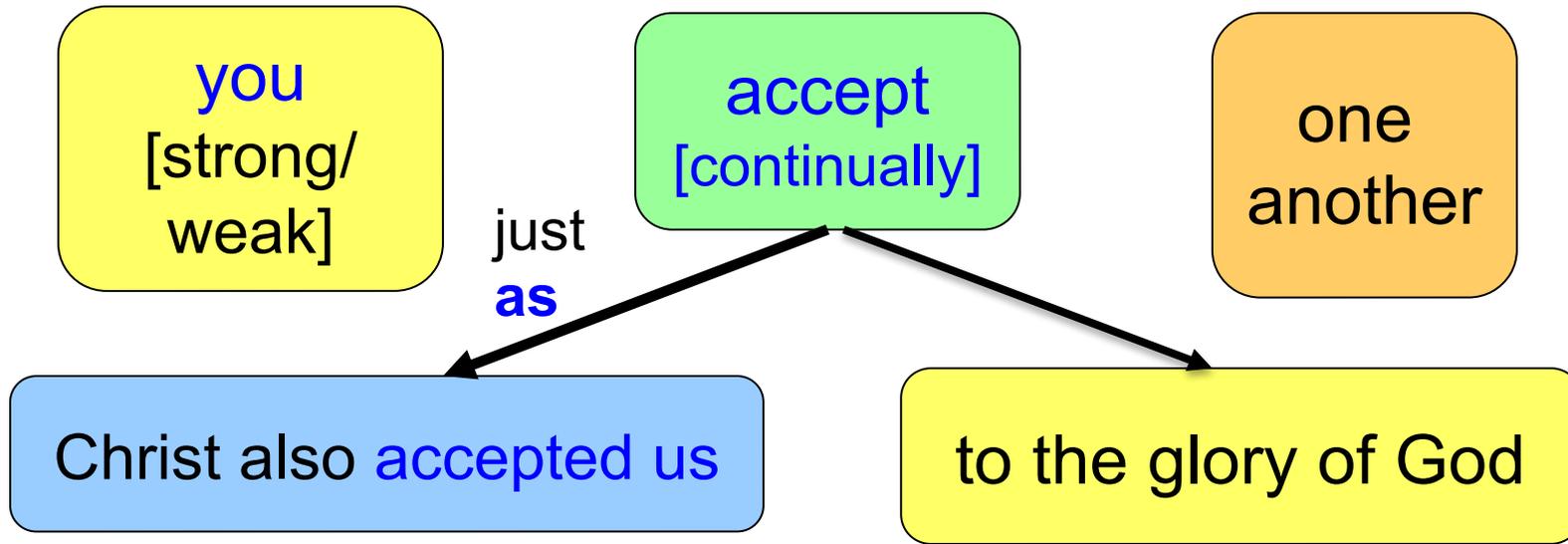
Rom 15:8-12

Glorifying God – Jew and Gentile Alike



therefore - *dio* – Paul's conclusion

Rom 15:7



- Rom 14:1 Now **accept** the “one who is weak” in [the] faith, *but* not for *the purpose of* passing judgment on his opinions.
- Paul now says **accept** “one another” after giving us the teaching on the strong and the weak brother.

<sup>7</sup> Therefore, accept one another, just as Christ also accepted us to the glory of God.



**Therefore** – Paul now looks back to Rom14:1

- Paul will use the same verb as in Rom14:1

[you] **accept** - *proslambanō* – lit: to take to oneself

- present tense continuous action
- imperative – God’s will
- middle voice – for your own benefit
- signifying a special interest on the part of the receiver, suggesting a welcome Vine
- a warm and tender welcome Molloy

**one another** – strong or weak believer

- mutually receiving in fellowship Merryman

<sup>7</sup> Therefore, accept one another, just as Christ also accepted us to the glory of God.

**just as** – *kathós* - lit: in like manner

Merryman



**Christ also accepted us** [believers]

**accepted** - *proslambanō* – lit: to take to oneself

- This looks to the event [aorist tense] of Christ's death on the cross
- Thayer, defining this word says:
  - God and Christ are said to have received those who, formerly were estranged from them,
  - they [estranged] have been reunited to God and Christ by the blessings of the gospel

**to the glory of God**

- verses 8-12 will expand the idea of Christ accepting both Jew and Gentile

# Today's Verses



<sup>8</sup> For I say that Christ has become a servant to the Circumcision [**Israel**] on behalf of the truth of God to confirm the promises *given* to the fathers,

<sup>9</sup> **and** for the **Gentiles** to glorify God for His mercy; as it is written, "~~THE~~ **THE** ~~FOR~~ **FOR** ~~TO~~ **TO** ~~YOU~~ **YOU** ~~AND~~ **AND** ~~THE~~ **THE** ~~GENTILES~~ **GENTILES** ~~ING~~ **ING** ~~TO~~ **TO** ~~YOUR~~ **YOUR** ~~NAME.~~ **NAME.**"

<sup>10</sup> **Again** he says, "~~RE~~ **RE** ~~GENTILES~~ **GENTILES** ~~PEOPLE.~~ **PEOPLE.**" <sup>11</sup> **And again**, "~~PRAISE~~ **PRAISE** ~~THE~~ **THE** ~~LORD~~ **LORD** ~~ALL~~ **ALL** ~~YOU~~ **YOU** ~~AND~~ **AND** ~~LET~~ **LET** ~~ALL~~ **ALL** ~~THE~~ **THE** ~~PEOPLES~~ **PEOPLES** ~~PRAISE~~ **PRAISE** ~~HIM~~ **HIM**"

<sup>12</sup> **Again** Isaiah says, "~~THERE~~ **THERE** ~~SHALL~~ **SHALL** ~~COME~~ **COME** ~~THE~~ **THE** ~~ROOT~~ **ROOT** ~~OF~~ **OF** ~~JAS~~ **JAS** ~~HE~~ **HE** ~~WHO~~ **WHO** ~~ARISES~~ **ARISES** ~~TO~~ **TO** ~~RULE~~ **RULE** ~~OVER~~ **OVER** ~~THE~~ **THE** ~~GENTILES~~ **GENTILES** ~~ALL~~ **ALL** ~~THE~~ **THE** ~~GEN~~ **GEN** ~~HOPE~~ **HOPE**"

For – gar – what God did!

Rom 15:8-9a



I [Paul]  
say

Christ

has become  
[ginomai]

a  
servant  
[minister]

on behalf  
of

the truth  
of God

to the  
Circumcision  
[Israel]

so as  
to

confirm the promises given to the Fathers

and

the  
Gentiles

to  
glorify

God for  
His mercy

# Rom 15:9b



the  
Gentiles

to  
glorify

God for  
His mercy

as it *has been written*

therefore *among*  
Gentiles

and

I will *give praise* to you

I will *sing praise* to your name

- The Gentiles should glorify God for Jesus Christ
- *in that* through Him they have obtained mercy
- and partook of some of the promises made to the Jews

Hal Molloy

<sup>8</sup> For I say that Christ has become a servant to the Circumcision [Israel] on behalf of the truth of God to confirm the promises *given* to the fathers,



For I say that Christ has become a servant

I say – lit: I am continually saying Christ - the Messiah

has become – *ginomai* – to come into a new state of being

- perfect tense - so Christ is now in this state permanently

servant - *diákonos* - a minister, servant – lit: one who serves

- *diakonos* identifies who Christ is !
- Matt 20:28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.

of the Circumcision

- It's descriptive genitive. Our Lord has become one who served circumcised persons, namely, the Jews. Wuest

<sup>8</sup> For I say that Christ has become a servant to the Circumcision [Israel] on behalf of the truth of God to confirm the promises given to the fathers,



on behalf of the truthfulness of God so as to confirm the promises given of [to] the fathers

Interlinear

- He not only accepted Jewish believers\*
- But came to serve the Jewish people, as the Old Testament predicted\*
- Confirming [lit: verifying] God's promise to the Patriarchs
- Matt 15:24 But He answered and said, "I was sent only to the lost sheep of the house of Israel."
- Matt 10:5b Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; <sup>6</sup> but rather go to the lost sheep of the house of Israel.
- Consequently the typically stronger Gentile believers should not despise their sometimes weaker Jewish brethren.\*

\*Constable

<sup>9</sup> and for the Gentiles to glorify God for His mercy; as it is written, "~~THE~~ PRaise TO YOU AMONG GENTILES GLORIFYING TO YOUR NAME."



and the Gentiles to glorify [the] God for His mercy

- This is part two of the reason Christ has become a **servant**  
**mercy** - *éleos* - compassion, active pity [Chafer's def. below]
  - **Mercy** is that in God which duly provided for the need of sinful man
  - Sinners are not actually saved by **mercy** but by grace
  - **Mercy** provides a Savior and draws the sinner to Him

as it is written – 2 Sam 22:50 and Ps 18:49

- Psalm 18:49 pictures David rejoicing in God for his victories among the nations that had become subject to him. Constable

<sup>9</sup> **and** for the **Gentiles** to glorify God for His mercy; as it is written, "~~THE~~ PRaise TO YOU AMONG THE **GENTILES** SING TO YOUR NAME."

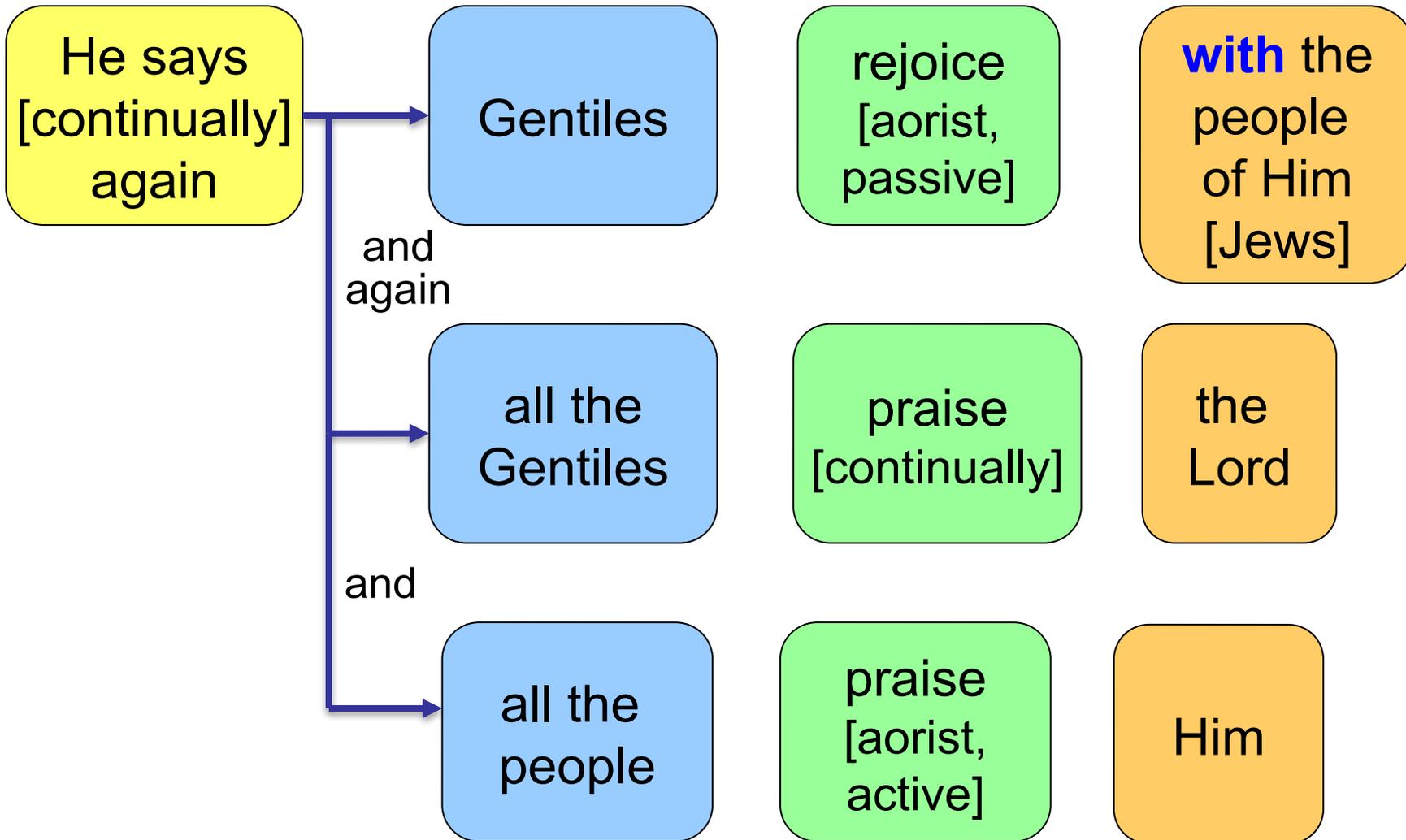


Therefore I will give praise to you among the Gentiles, and I will sing praise to your name.

- Now Paul expands this verse next:
- Denney says, "Christ is assumed to be the speaker [in Ps 18:49],
- and we may say that He gives thanks to God among the Gentiles when the Gentiles give thanks to God through Him (Heb. 2:12)."
- Heb 2:12 For He [the Son] says, I will declare Your [the Father's] name to My brethren; in the midst of the [worshipping] congregation I will sing hymns of praise to You.

and

# Rom 15:10-11





<sup>10</sup> Again he says, "REJOICE, PEOPLES." <sup>11</sup> And again, "PRAISE THE LORD ALL YOU, GENTILES ALL THE PEOPLES PRAISE HIM

and again He says, rejoice, Gentiles, with His people [Jews]

rejoice - *euphrainō* - signifies in the passive voice  
to rejoice, make merry

- Acts 2:26a Therefore has my heart rejoiced and my tongue exulted.

with – *meta* - Its primary meaning is amid, in the midst, with, among, implying accompaniment.

lit: together with

His people – His own people – Israel

- Luke 1:68 Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people.



<sup>10</sup> Again he says, "REJOICE, GENTILES PEOPLE." <sup>11</sup> And again,  
"PRAISE THE LORD ALL YOU GENTILES ALL THE  
PEOPLES PRAISE HIM

all the Gentiles – all with none excluded

praise - *aineō* - to speak in praise of, to praise, is always used of "praise" to God – present tense

lit: continually praise

- Luke 2:20 The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

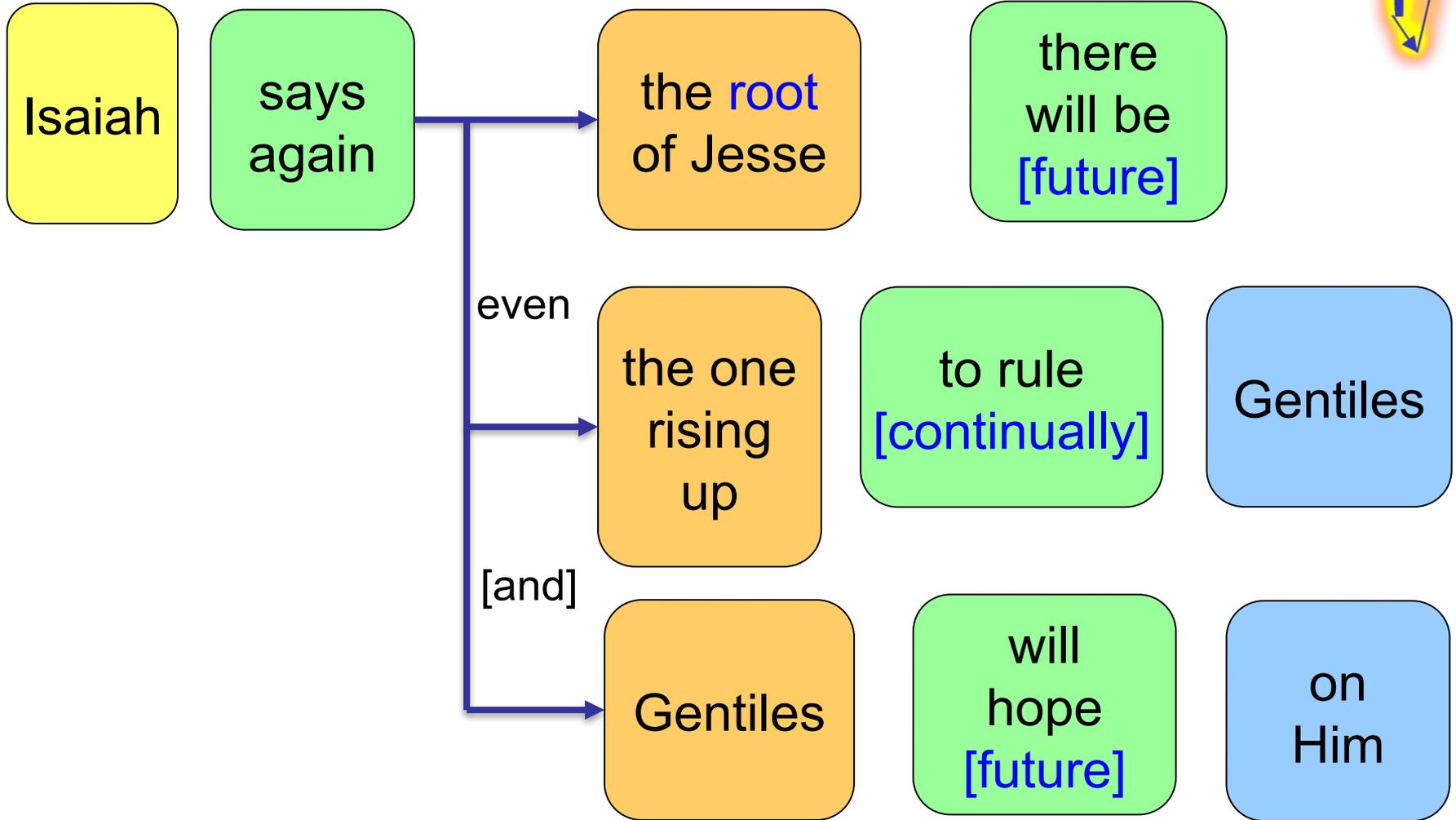
all the peoples – implying Jew and Gentile

praise - *epainéō* - to bestow praise upon, applaud, commend  
aorist tense

- 1 Cor 11:2 Now I praise you because you remember me in everything and hold firmly to the traditions, just as I delivered them to you.

and

# Rom 15:12



<sup>12</sup> Again Isaiah says, "THERE SHALL COME THE ROOT OF JESSE WHO ARISES TO RULE OVER THE GENTILES"



and again Isaiah says there will be the root of Jesse

the root [a sprout from] of Jesse:

- Acts 13:22b concerning whom He also testified and said, “I have found David the son of Jesse, a man after My heart, who will do all My will.”
- Isaiah 11:10 Then in that day the nations will resort to the root of Jesse, Who will stand as a signal for the peoples; and His resting place will be glorious.

even the one rising up to rule the Gentiles

rising up - *anistēmi* - meaning to rise up, arise. Speaking of the resurrection of Christ from the dead.

<sup>12</sup> **Again** Isaiah says, "THERE SHALL COME THE ROOT OF DAVID WHO ARISES TO RULE OVER THE GENTILES THE GENTILES"



**in Him shall the Gentiles hope**

- Gentiles, thank God, may now freely “hope,” and look to Him [Christ] who will rule all the earth, during the Millennium. All nations then will be directly dependent upon the Lord, enthroned in the Millennial temple at Jerusalem Newell
- There will be a residue of men that will seek the Lord, that is, all the Gentiles will be brought to a knowledge of the Lord after the kingdom is established. Isaiah 2:2; **11:10**; 40:5; 66:23 teach the same truth. Pentecost

# Final Thoughts\*



- Paul is contrasting the two groups here, Jews and Gentiles.
- The connection between this and the preceding teaching regarding the attitude of the informed Christian toward his weaker brother.
- It is brought out in the words of Denney, "The Gentiles must not be contemptuous of scruples [traditions], especially such as rise out of any associations with the old covenant;
- Nor should the Jews be critical of a Gentile liberty which has its vindication in the free grace of God."

\* Wuest