



Romans 15:14- 16 (NASB77)

¹⁴And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge,

1. and able also to admonish one another.

¹⁵But I have written very boldly to you on some points,

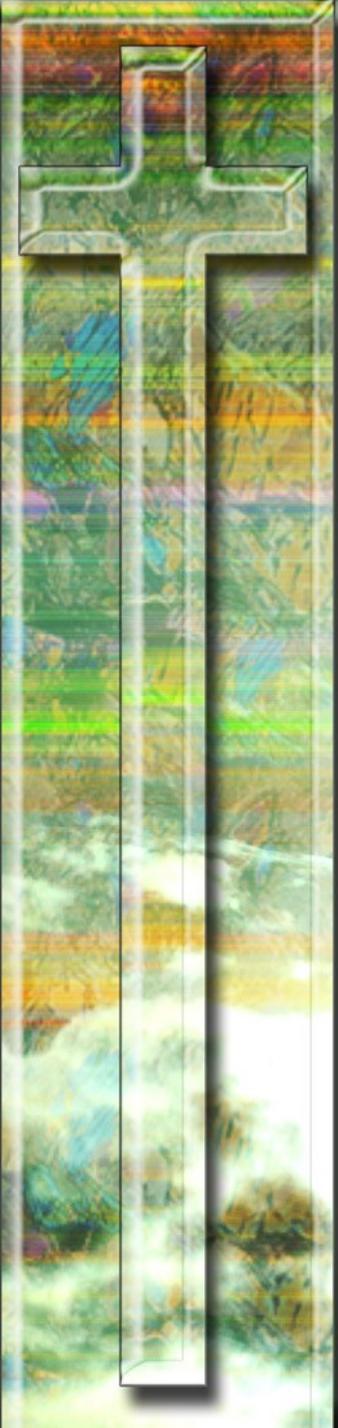
2. so as to remind you again,

3. because of the grace that was given me from God,

¹⁶to be a minister of Christ Jesus to the Gentiles,

4. ministering as a priest the gospel of God,

5. that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.



and able also to admonish one another.

<G3559> (nouthesia); to put in mind, i.e. (by implication) to caution or reprove gently :

- ❑ It is a wonderful privilege to belong to a church body where everyone continually brings before us the precious things of God.
- ❑ There is preserving and stimulating power in such activities.
- ❑ God is always giving us impressions; He gives you one and me another, and if we communicate these impressions to each



We should not hesitate to speak of things that are on our minds; they are given to us to be put into circulation.

*Act 20:31 “Therefore be on the alert, remembering that night and day for a period of three years I did not cease **to admonish** each one with tears.*

*Act 27:9 When considerable time had passed and the voyage was now dangerous, since even the fast was already over, Paul began **to admonish** them,*

*Rom 15:14 And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able **also to admonish** one another.*



1Co 4:14 *I do not write these things to shame you, but to admonish you as my beloved children.*

1Th 5:14 *We urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.*

2Th 3:15 *Yet do not regard him as an enemy, but admonish him as a brother.*

We are sometimes reserved because we feel that fellow believers know very well the thing which we have on our minds. But that is no reason for not saying it to them!

¹⁵But I have written very boldly to you on some points,

1. so as to remind you again,

2. because of the grace that was given me from God,

Ever notice how much “reminding” goes on in scripture?

Over and over Paul makes statements like that of the present verse, insisting that he and his glorying were before (the unseen) God, and not before men.

“God is my witness, whom I serve in my spirit in the gospel of His Son”; “We persuade men, but we are made manifest unto God; and I hope that we are made manifest also in your consciences” (II

3. *ministering as a priest the gospel of God,*

4. *that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.*

Hierourgeō – minister, priest. "one who offers sacrifice and has the charge of things pertaining thereto"

Israel was primarily designed as a nation to be

a kingdom of "priests," offering service to God,

temple-worker. i.e. officiate as a priest

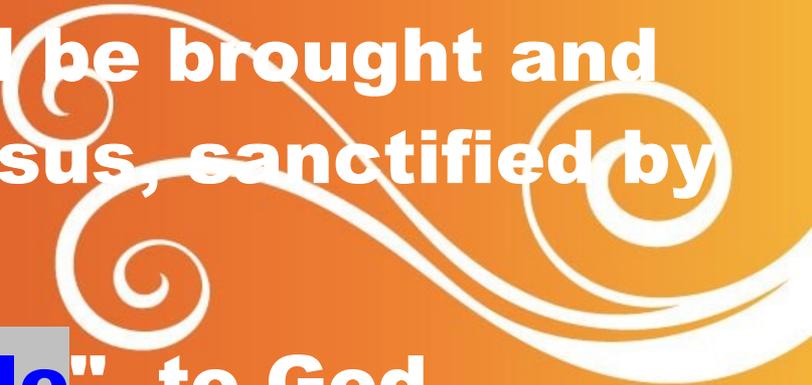


Paul had a special measure of grace given to him; he had an official place as "minister of Christ Jesus to the Gentile nations".

But he always had in mind the result for God, so that he carried out his ministry as **"a sacrificial service".**

What he had before him was that those of the Gentile nations should be brought and offered up, as in Christ Jesus, sanctified by the Holy Spirit,

and as a result **"acceptable" to God.**



¹⁷Therefore in Christ Jesus I have found reason for boasting in things pertaining to God.

The word therefore refers us back to **that atypical ministry just described**
¹⁶to be a minister of Christ Jesus to the Gentiles,
ministering as a priest the gospel of God,
that my offering of the Gentiles
might become acceptable, sanctified by the Holy Spirit.

Minister- leitourgos .servant -one who discharges a public office at his own expense- of the Apostle Paul, in his evangelical ministry, **fulfilling it as a serving-priest**

Paul had something **to boast about** in Christ Jesus in relation to God.

He carried on the message of God's good news as "a sacrificial service" in view of the result for God.

It was a holy and priestly character of service.

What was Paul's object or goal?

His object was that the Gentiles of all nations might be an acceptable offering for God.

This is the priestly side of gospel service.

Paul said that he served God in his spirit in the good news of His Son;

Rm1:9 For God, whom I serve in my spirit in the preaching of the gospel of His Son, is my witness

*¹⁷Therefore in Christ Jesus I have found reason for **boasting** in things pertaining to God.*

Boasting- kauchēsis- *boasting* (properly the act; by implication the **object**),
in a good or a bad sense :- boasting, I may glory, glorying, **rejoicing**.

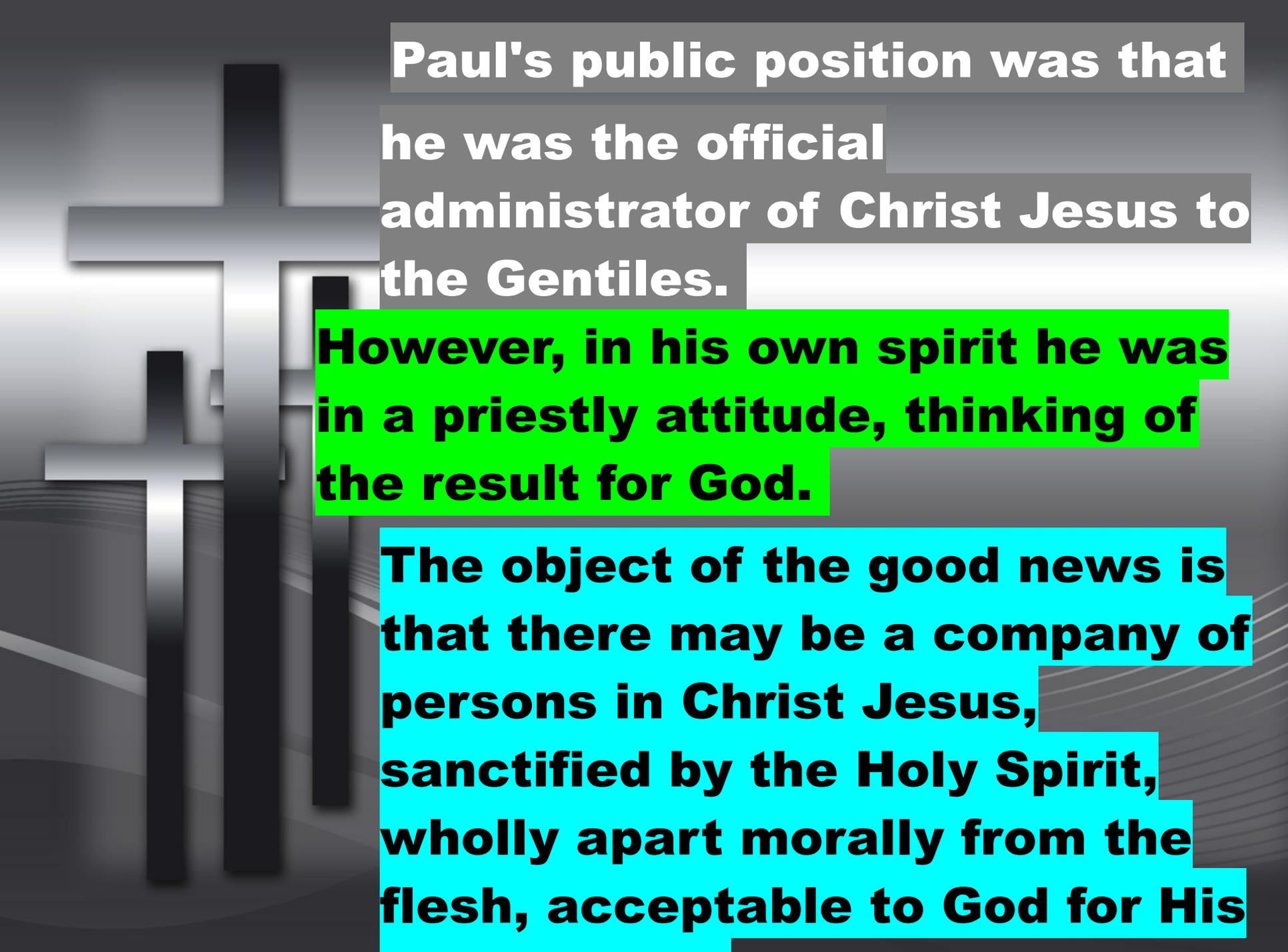
in things that belong to God.

Compare Moses' ministry with Paul's ministry!

- ❑ **Moses operated under God,**
- ❑ **Under the eye of all the nations,**
- ❑ **Humbling the proudest of them,**
- ❑ **leading Israel in the wilderness, by marvelous, continuous, physical miracles,**
- ❑ **40 years; with God defending him publicly even opening the earth to swallow his opposers!**

On the other hand, Paul shared (boasted in a good sense)

- He operated in the place of earthly rejection
 - With the despising of His Lord
 - His great desire being to be
“conformed unto His death” Phil.3:10
 - It requires spiritual discernment
to see Paul’s place and
ministry.
- 



Paul's public position was that he was the official administrator of Christ Jesus to the Gentiles.

However, in his own spirit he was in a priestly attitude, thinking of the result for God.

The object of the good news is that there may be a company of persons in Christ Jesus, sanctified by the Holy Spirit, wholly apart morally from the flesh, acceptable to God for His

¹⁸For I will not presume to speak of anything except what Christ has accomplished (or, which Christ has not accomplished) through me, resulting in the obedience of the Gentiles by word and deed

(WEY)

¹⁸ For I will not presume (or dare) to mention any of the results that Christ has brought about by other agency than mine in securing the obedience of the Gentiles by word or deed

Romans 12:4-6

4. For just as we have many members in one body and all the members do not have the same function,

5. so we, who are many, are one body in Christ, and individually members one of another

6. And since we have gifts that differ according to the grace given to us, let each exercise them accordingly:

Ch.12 guards us against being copycats of each other's service, for it reminds us that each has his God-given measure of faith. I only really have divine support as I pursue the line for which God has dealt faith to me.

¹⁸ *For I will not presume(or dare) to speak of anything except what Christ has accomplished (or, which Christ has not accomplished) through me, resulting in the obedience of the Gentiles by word and deed,*

Paul says "I am not going to speak about any other ministry that did not workout Christ

t Paul had a special measure of grace given to him; he had an official place as "minister of Christ Jesus to the Gentile nations".

God gives a distinct degree of faith to each of us, and each of us has to fill up

¹⁸For I will not presume(or dare) to speak of anything except what Christ has accomplished (or, which Christ has not accomplished)through me, resulting in the obedience of the Gentiles by word and deed,

Paul announced Christ, as he tells the Colossians, and admonished and taught every man, to the end that he might present every man perfect in Christ. Every man, everywhere, may be made perfect in Christ!

Denney says, from Weust

**"All other boasting he declines . . .
In effect this means, I will not
presume to speak of anything
except what Christ wrought
through me.**

**This is the explanation of '
therefore have my glorying in Christ.'**

**The things which Christ did work
through Paul He shaped with a
view to obedience on the part of
the Gentiles**

This combination

- 1. Christ working in Paul, to make the Gentiles obedient to the gospel—is the vindication of Paul's action in writing to Rome.**
- 2. It is not on his own impulse, but in Christ that he does it; and the Romans as Gentiles lie within the sphere in which Christ works through him."**

Paul means to show here the absolute distinctiveness of his calling and work.

Born By Grace

As a new Christian you are able to understand that you were born again on the principle of grace--the unearned, free gift of God.

"The gift of God is eternal life through Jesus Christ, our Lord." "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Rom 6 :23; Eph 2:8).

Conformed By Grace

As a new Christian it is important that you realize, also, that God saved you in order to conform you to the image of His Son.

The Lord Jesus is the express image of God, and it is through Him that God realizes His original purpose: *"Let us make man in our image."*

Live By Grace

God created, God gave,
God works,

*"For it is God who worketh
in you both to will and to
do of his good pleasure" (Ph
il 2:13).*

**Your Father's good
pleasure is that you
may become like His
beloved Son.** *"As ye
have, therefore, received Christ
Jesus the Lord, so walk ye in
Him" (Col 2:6).*

Works Vs. Grace

In time, however--it may
be a few months or a
number of years--you
may begin to falter in all
of these areas.

**Your love for the
Lord Jesus cools,
and elements of
your old life begin
to reassert
themselves.**

Works Vs. Grace

By means of your struggle and failure to live the Christian life, the Lord Jesus is teaching you the indispensable grace principle of "*not I, but Christ*" (Gal. 2:20).

During this downward path you will finally learn that you cannot live the Christian life in your own strength, nor even with the Lord's help.

The Gracious Vine

The Lord Jesus expressed this principle in John 15:5:

Your part, as a branch in the Vine, is to rest in Him, depend upon Him, and fellowship with Him. You are joined to the Vine by nature, and His life will flow in and through you, "*that the life also of Jesus might be made manifest in our mortal flesh*" (2 Cor 4:11).

You will find it a great revelation--and relief--in the midst of your failure, to hear these words, "*Now thanks be unto God, who always causes us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place*" (2 Cor 2:14).

You do not triumph by means of your own strength and strategy; it is your Father who gives you life and growth in His Son.

Walk By Grace

Slowly and painfully, you will learn to be dependent upon your heavenly Father.

"For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" ([Ephesians 2:10](#)).

Serve By Grace

You are going to learn that your service is also according to the principle of grace: regeneration by

grace, growth by grace, service by grace. Your Father has promised to provide you with all that you will need for whatever He

calls you to do. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every

Grace Works!

The fact that the Christian life and service are by grace does not mean that you flop down and wait for Him to work apart from you.

The growing Christian is a very active individual; he becomes the willing instrument of God's blessed will. He can

His grace, which was bestowed upon me, was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was with me"

(1 Corinthians 15:10).

"God works, not with what He finds, but with what He brings."

Miles J Stanford

