

Romans: Part 4

Chapter Fifteen

Chapter Study of Chapter 15

Questions or comments? Contact: Tim & Melinda Inman

Fall 2008 – Spring 2009

This study material provides additional study help for Chapter 15 for those who desire more help with their inductive study of this chapter. Study tools presented are additional suggested key words, Greek grammatical help, study charts, help with understanding the significance of cross references, questioning the text, and final commentary notes. **The first week** of this study guide presents additional study suggestions to go with Basic Chapter Study Instructions for the first part of this chapter, v. 1 – 13, and then breaks the study into daily assignments for guided study verse by verse to establish correct interpretation. The first part of Chapter 15 is the conclusion of the instructions presented in Romans 14. **The second week** of this study covers only the second half of this chapter, v. 14 – 33. Each half of this chapter will be treated like its own chapter study, following all the steps presented in Basic Chapter Study Instructions for each half. The second week of this study gives fewer study aids with an emphasis on each participant using the Basic Chapter Study Instructions on their own, determining how best to study.

The Inductive Method

Observation

What does the text say?

Overview

Establish Context by determining Historical Background

Where does it fit in the Bible timeline?

Ask: Who, What, When, Where, Why, and How?

Make simple lists of people, places, and events mentioned in the text

Make simple lists of key words that are used throughout large portions of the entire book

Determine Book and Chapter Themes

Mark questions to return to later for future study

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Chapter Studies

Ask: Who, What, When, Where, Why and How?

Make more thorough lists of people, places and events

Make more thorough lists of Key Words in chapter or section

Ignore chapter divisions when the theme is carried forward

Mark Contrasts, Comparisons, Expressions of Time, Terms of Conclusion

Beginning of Interpretation: Tie this all together by examining text verse by verse

Outline or complete Structural Analysis to break down difficult text

Examine meanings of Key Words as you study verse by verse

Meditate on text to determine paragraph themes

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Interpretation

What does the text mean in correct context?

What principles do I see that tie to other sections of scripture?

Complete Cross References of those passages of scripture

Complete examination of Key Words: meaning, tense, voice

Notice and examine meaning of verbs & descriptive adjectives

Note commands and warnings

Consult commentaries after completing your own study

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Application

Based on correct interpretation of the text:

What must I do?

How can I apply this truth to my life?

How does this affect me?

How does this better knowledge of God change me?

Meditate on scripture and Memorize important, applicable passages of scripture

Chapter Study: Chapter 15

Day One & Two: Complete the steps given in the Basic Chapter Study

Instructions for v. 1 - 13. Consult the material in this study packet if you would like assistance with key word suggestions, word definitions, Greek grammar, cross reference significance, questioning of the text, or other study suggestions.

Additional Study help for Chapter 15, Week #1

Every day begin your study with prayer. Ask the Lord to enlighten your mind to what He wants you to learn from His Word. Romans 14:1 – 15:13 all address the topic of love and unity in the body of Christ. This week we will examine Romans 15: 1 – 13.

Additional key word suggestions for Chapter 15: 1 - 13: Complete markings of key words for this topic – unity and love in disputable matters. We already marked v. 1 – 7 in order to make sure you realized the topic discussed in Chapter 14 bridges the chapter divide as Paul continues to address unity and love in the body of Christ in Chapter 15. **Take the time now to mark Romans 15: 8 – 13.**

_____ **In addition to the words suggested in the Basic Chapter Study Instructions mark these key words in this chapter.** Choose a different mark for each of these than you have used for any of the other key words for the book or section.

- **Accept/accepted**
- **please**
- **Review your chart for the weak in faith as compared with the strong (15:1) – and add the final command in v. 7 in large caps across the bottom of the second page of your chart.**

How to handle words previously marked:

In the Overview of this section we examined the key words for the entire section: love, authority (rulers), brothers (brethren), Gentiles, minister (service, serving, servant), judge (judgment), weak (weakness), geographic locations

We have also marked key words for the entire book of Romans: gospel (good news, message), righteous (-ness), faith (trust, believe), justification (justly, justified, just), and law.

And, we have carried forward to this section the marking of significant words which appear in Romans 1 – 5, Romans 6 – 8, and Romans 9 - 11: grace, wrath, sin (transgression), hope, gift,

power, glory (glorify), life, death, sinful nature (13:14, only use), chosen (16:13 only use), saved (save, salvation), stumble (stumbling), mercy, promise (covenant).

We also marked **personal references Paul made to himself**. These personal references have been significant in some of the passages we have studied previously. Evaluate any personal references you come to as you study through this book to determine if you need to write down personal information Paul records.

In addition, we marked every reference to **Jews** as we completed the Overview. As you examine each of these chapters, determine if recording all the information about Jews will aid your study, or if you prefer to use the markings to alert you to notice information, but not necessarily to record it. There is an abundance of information about Jews in the book of Romans.

Any time you see any of these previously marked key words, it is important, as they are significant in some way connected with the theme of the entire book, or a large section of the book. Therefore, jot down what you notice or learn about any of these words which appear in this chapter.

A chart to record details about God, Jesus, and the Holy Spirit is given on the next page, pg. 5.

Additional help with Greek Grammar for Chapter 15: 1 - 13: After you have completed the marking of contrasts, comparisons, conclusions, and other grammatical points (see Basic Chapter Study Instructions), a final step to take in order to get ready for digging into content verse by verse next week, and for preparing to begin interpretation, is to mark significant verb tenses. **As you complete the marking of verb tenses, also use your concordance to jot down key word Strong's or NIV concordance numbers above the words you want to look up as you study through the chapter verse by verse.**

Marking verb tenses: Throughout these Chapter Studies of Romans, we will give you the option of marking words to reflect accurate meanings in the original language in which the New Testament scriptures were written--Greek. Some forms of Greek verbs show continuous, repeated, and habitual action that occurs over and over again (present tense verbs). Another form of Greek verb (perfect tense verb) shows a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present. The exact meaning is, of course, determined by context, but each of these types of verbs is very significant because it affects the meaning of the word greatly.

Choose a small mark which conveys continual action to you, such as a small squiggly line, or a tilde (~). This mark only needs to be of a small size that you will notice as you are reading, not a brightly colored mark, such as what we do for key words so we can notice them when we glance at a page. You will find these marks which show the action of the verb very useful when you begin to interpret this chapter and you are working through it verse by verse.

Since you already marked Romans 15: 1 – 7 when we studied Chapter 14, we have here the Greek information for Romans 15: 8 – 13.

Many of the words indicating continual action in the Greek are instructions to do continually or repeatedly, some are general verbs, and some are specific commands (given below). Mark this type of small squiggly line (~) above each of these words in Chapter Fifteen which convey habitual, repeated, or continuous action:

- V. 8, “tell”
- V. 10, “says”
- V. 11, “praise”
- V. 12, “says,” “will arise,” “to rule”

Now choose a mark which reminds you of an action or process that has continuing results, such as a ray, or small arrow, like this (→). Use this mark (→) above each of these words which show a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present:

- V. 8, “has become”
- V. 9, “is written”

There are five commands given in Romans 15: 1 – 13. We already marked the commands in v. 2 and in v. 7. Mark these commands in v. 8 – 13 like you marked all previous commands. Highlighting commands makes them easy to see:

- V. 11: “Praise the Lord” is a command to do something which involves continuous or repeated action
- V. 10: “rejoice,” and v. 11: “sing praises” are commands. This verb form is often used for general exhortations and for things that must be begun at that very moment.

Additional Study help for Chapter 15, Week #1

We now prepare to dig in verse-by-verse as we work our way through this chapter. Pray each day for the Lord to help you to understand and apply instruction. All of the instruction and commands given in this chapter are the expected response to all we’ve learned theologically in Romans 1 – 11, and the instruction on how to apply it begun in Romans 12. The response to faith and knowledge is obedience and love. **Why** do we keep all of these commands? **And, how** can we do so? Romans 12: 1 – 15:13 is an explanation of the commands and instruction given in Romans 6: 11 - 19. All the instruction is the outworking of Romans 12: 1 – 3.

Day Three:

Begin by reading all of Romans 14:1 – 15:13. Re-read Romans 14: 19 - 23 and connect the ideas there to Romans 15: 1 – 4. Then read each of the commands in Romans 14 and think about how the commands given in Romans 15: 1 – 4 relate to the previous commands.

The first paragraph of Romans 15 continues to deal with how we should treat each other in love and unity regarding disputable matters which are not clearly delineated in scripture. The Romans were dealing with discord between Jewish Christians who thought the Jewish feast days and dietary restrictions should still be kept (the weak) and other believers (the strong) who knew these were no longer necessary. The Corinthians were dealing with the conflict between those who were afraid of eating meat that had been sacrificed to idols (the weak) and those who knew the idol had no significance in their lives any longer and that they had the freedom to eat (the strong). The issues we deal with in our churches today are different, of course, but we still deal with disputable matters. **As you read these instructions in Romans 15 consider how they apply to our culture and the disputable matters we deal with in our churches today.**

Starting in Romans 14: 13 and continuing into Romans 15, **who** does the greater responsibility fall on? **What** does the word “strong” mean? **What** does it mean to be strong? **Who** are the strong? **What** ought the strong to do? In v. 1, **what** is implied in the word “ought” even though this isn’t a command? **How** do you bear with someone’s failings? **What** is a “failing”? **What** types of “failings” or scruples might the weak in faith have? **What** about failings make them

something which must be born with? **What** will the strong be tempted to do regarding the failings of the weak? **What** does it mean to be “weak”? It is the exact opposite of “strong.” Bearing with the weak **will involve what** concerning ourselves according to the end of the verse? **What** does it mean to continually not please ourselves? **What** is involved in our personal lives in carrying this out?

Look up each significant word in these first two verses in order to understand the directions given and the effort that will be required to obey.

Who are the strong not to seek to please? **Rather, who** does verse 2 say they are to please? **Who** is the neighbor being discussed here? **Does** it mean anyone we happen to meet, **or does** this specifically refer to the other believers in the body of Christ, particularly the weaker believers, since Paul is addressing the strong? **What** does it mean to “please our neighbor for his own good”? **What** should result in the life of one we are seeking to please for their own good? **What** does it mean to “build up” someone? **How** is building someone up something done for their own good? **How** does this relate to the earlier instruction in Romans 13: 8 – 10?

So, who set us the example to follow in this? Read v. 3 – 4.

What did Christ do? **Who** did He please? **“Please” is the same word in v. 1, 2, and 3. Be sure you understand the meaning of the word. What** does “the insults of those who insult you have fallen on me,” mean?

Read Psalm 69. Paul makes it clear in Romans 15:3, as do several of the verses of the Psalm itself which refer directly to the events of Christ’s crucifixion, that David writes not only of his own feelings while enduring persecution, but he also writes prophetically of Christ’s own feelings as He endures the process of laying down His life for us. **What** all does Christ experience as He does the work of bearing the insults of those who reject God, and as He does what is best for us in laying down His life? Since Christ is given as our example here, **might we need to be willing to endure some of these things for the good of the weak in faith?**

Examine Psalm 69 and make a list of what Christ endured for the good of others:

- v. 1 _____
- v. 2 _____
- v. 3 _____
- v. 4 _____
- v. 7 _____
- v. 8 _____
- v. 9 _____

v. 10 _____

v. 11 _____

v. 12 _____

v.13 - 18, emotions and longings contained in this prayer: _____

v. 19 _____

v. 20 _____

v. 21 _____

v. 29 _____

Reminder: We examined this same Psalm when we studied Romans 11. Re-read Romans 11:7 – 12 to remember the good result which God intended by allowing those who killed His Son to be hardened.

So, why were these words written for us? **What** does Romans 15:4 say? **Why** was everything written in the past to teach us? **What** does it mean to have “endurance”? **In what** is our encouragement? **What** does our endurance and the encouragement of the Scriptures give us? Consider Douglas J. Moo’s words: “The Old Testament, though no longer a source of direct moral imperative (Romans 6:14, 15; 7:4), continues to play a central role in helping Christians to understand the climax of salvation history and their responsibilities as the New Covenant people of God. Reading the Old Testament and seeing its fulfillment in Christ and the church fosters the believer’s hope, a hope that is accompanied by the ability to ‘bear up’ under the pressure of hostile and irritating circumstances.”¹

¹ Moo, Douglas J., *The Epistle to the Romans: The New International Commentary on the New Testament*, Eerdmans, Grand Rapids, MI, 1996, pg. 869, 870.

Examine these definitions:

“endurance” Strong’s # 5281 ὑπομονή [hupomone /hoop·om·on·ay/] GK #5705; 1 steadfastness, constancy, endurance. 1A in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings. 1B patiently, and steadfastly. 2 a patient, steadfast waiting for. 3 a patient enduring, sustaining, perseverance.²

“encouragement” Strong’s # 3874 παράκλησις [paraklesis /par·ak·lay·sis/] GK #4155; 1 a calling near, summons, (esp. for help). 2 importation, supplication, entreaty. 3 exhortation, admonition, encouragement. 4 consolation, comfort, solace; that which affords comfort or refreshment. 4A thus of the Messianic salvation (so the Rabbis call the Messiah the consoler, the comforter). 5 persuasive discourse, stirring address. 5A instructive, admonitory, conciliatory, powerful hortatory discourse.³

“hope” Strong’s # 1680. ἐλπίς *elpis*; Hope, desire of some good with expectation of obtaining it. (II) Spoken especially of those who experience the hope of salvation through Christ, eternal life, and blessedness (Rom. 5:2, 4, 5; 12:12; 15:4, 13, “the God of hope” means the author and source of hope, not the one who needs hope; see 1 Cor. 13:13; 2 Cor. 3:12; Eph. 2:12; 4:4; 1 Thess. 4:13; 5:8; 2 Thess. 2:16; Titus 1:2; 3:7; Heb. 3:6; 6:11; 10:23; 1 Pet. 1:3; 3:15). By metonymy spoken of the object of this hope, i.e., salvation (Col. 1:5).

(IV) The Jews lived in the hope of the coming Messiah. Theirs was a religion of hope. Jesus Christ declared that He was the realization of the hope of Judaism. In Matt. 5:17 He declared, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.” The apostle, writing in Heb. 7:19, declared, “For the law made nothing perfect.” The word for “made perfect” in Greek is *eteleíōsen*, to bring to fulfillment or the realization of a goal. The Law never realized God’s ultimate goal for mankind, for it was only the shadow of things to come (Col. 2:17) and acted only as a schoolmaster leading to Christ (Gal. 3:24). With Christ having come and been received by faith, we are no more under the Law (Gal. 3:25). Heb. 7:19 continues to say, “the law made nothing perfect, but the bringing of a better hope did; by the which we draw nigh unto God.” This declares that Christ was the goal of the Law and, when He came, God’s purpose of the Law was realized, for Christ is the better hope.

(V) The disciples comprehended, especially after the resurrection of the Lord Jesus, that Christ was indeed the fulfillment of the Law and, therefore, their hope was no more in the future but in the present. **They realized that they had the fulfillment of all the prophecies and the Law among them and in them in the person of the Lord Jesus Christ.** When the Lord Jesus was brought into the temple as a child and Simeon took Him in his arms, he said in words what

²Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.* electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G5281

³Ibid., Strong, James: *The Exhaustive Concordance of the Bible*

Jesus Christ deliberately expressed later when He began His public ministry, “For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel” (Luke 2:30–32). The eighty-year-old Anna, a widow and a prophetess, confirmed that Jesus was the fulfillment of the expectation of the Jews and those others who looked to Jerusalem for redemption.

(VI) Throughout the Gospels we find Jesus calling attention to His own person and not to a coming Messiah. He did not use the word “hope” lest it should hinder His acceptance as the looked-for Messiah, the redemption of Israel and the world. **He did not say, “Look forward to that which is coming,” but He said in Matt. 11:28, “Come unto me.”** He used specific promises concerning the things that were going to happen in regard to His person and His work. **We have the promises of His resurrection, His perpetual spiritual presence, and His final return in glory. We find Peter, for example, speaking of a living hope indicating that Jesus Christ, having been raised from the dead, was indeed not an unknown hope in an unknown future, but the living hope of believers, and as He lives so shall we live forever (1 Pet. 1:3, 21). The hope realized in Jesus Christ was salvation (1 Thess. 5:8), eternal life (Titus 1:2; 3:7), the glory of God (Rom. 5:2; Col. 1:27), the resurrection of the dead (Acts 23:6; 24:15). These blessings are all summed up in Jesus Christ Himself, the hope of the world realized. When we hope in Jesus, all these particular and specific blessings are included. This is why the Apostle Paul calls Him “our hope” (1 Tim. 1:1). We speak of our hope being fixed in heaven, for Jesus Christ, who is our hope, is there now.** The Apostle Paul speaks of our blessed hope as a coming liberator and King, “Looking for the blessed hope, and the glorious appearing of our great God and Savior Jesus Christ” (Titus 2:13). **Our hope is closely tied up in our future transformation when “we shall be like him for we shall see him as he is” (1 John 3:2, 3). Even inanimate nature groans for the coming of our Lord in His *Parousía* (3952), Second Coming, having been subjected to vanity “in hope” (Rom. 8:20). Thus the full realization of Christian hope will not be reached until the return of Christ; yet even now we as believers have a foretaste of the bliss that ultimately will be ours. Christ now dwells in us and in this indwelling Christ we have an earnest of final fulfillment of our hope. He is “the hope of glory” (Col. 1:27). It is, therefore, clear that to be without Christ is to be without hope (Eph. 2:12).**

(VII) Hope is one of the most distinctive marks of the Christian life in opposition to the hopelessness of the Gentile world (Eph. 2:12 [1 Thess. 4:13]). The conclusion of Paul’s hymn of love in 1 Cor. 13:13 speaks of hope not as something that is future, but as something that is not going to be needed in the future. “And now abideth faith, hope, charity (love), these three; but the greatest of these is charity.” It is evident that the Apostle here speaks of heaven and the graces that will survive our earthly existence. The word “greatest” (*meízōn* [3187]) refers not to the inherent value of love, but to the continuation of its function in the future. **Faith and hope, on the other hand, are aspects of the Christian’s experience that are exercised only on this earth and will not be needed in heaven. Heaven will be the realization of these attributes to those having experienced the love of Christ and having responded in turn with love. To be with Christ and to know Him even as we are known now (1 John 3:2, 3) will be the finalization of our faith which was the basis of our hope. Faith and hope are based on something now unseen, but historically having existed in the person of Christ. Heaven will make that which is now unseen in the graces of faith and hope to become sight. “These all died in faith” (Heb.**

11:13) is almost equivalent to “these all died in hope.” They “endured as seeing him who is invisible” (Heb. 11:27).⁴

Ponder on v. 1 – 4 and assign a theme or summary to this first paragraph.

Day Four: v. 5, 6: Paul’s prayer and blessing for the Romans

“May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ.”

In v. 4 we learned that we have hope through endurance, steadfastness, constancy and through the encouragement and consolation of the Scriptures. In v. 5 we find out who gives this endurance and encouragement. **Who** is it? **Who** is the source of endurance and encouragement? **What** does He also give? **What** is a “spirit of unity”? **How** does a spirit of unity affect the church? **Is** this the central theme of Romans 14: 1 – 15: 13? **Is** this verse talking to the “strong” to the “weak” or to both? **How** do you know? **What** does it mean to “follow” Christ? **What** results in following Christ and being given endurance and encouragement and a spirit of unity? **What** does it mean to glorify God with one heart and mouth? **How** is this a picture of unity? **Does** this mean the church has to agree completely, 100% of the time, on disputable matters in order to have one heart and one mouth and a spirit of unity? **How** do we know? **Who** are we to glorify?

Complete this word study on “spirit of unity”:

“spirit of unity” Strong’s #5426 φρονέω [phroneo /fron·eh·o/] GK #5858; 1 to have understanding, be wise. 2 to feel, to think. 2A to have an opinion of one’s self, think of one’s self, to be modest, not let one’s opinion (though just) of himself exceed the bounds of modesty. 2B to think or judge what one’s opinion is. 2c to be of the same mind i.e. agreed together, cherish the same views, be harmonious. 3 to direct one’s mind to a thing, to seek, to strive for. 3A to seek one’s interest or advantage. 3B to be of one’s party, side with him (in public affairs).⁵

⁴Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament*. electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G1680

⁵Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Test of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G5426

The Greek word used here by Paul is *phroneo*. It has many varied meanings, as can be seen from the definition on the previous page. We have dealt with this word before. **Below are the places it is used in Romans. Which** of the numbered definitions given on the previous page fits each specific usage? **Do** any of the other places it is used have the same shade of meaning that the word has here in 15:5? **Which** of the above shades of meaning is the correct definition for “spirit of unity” in 15:5?

Also used in 8:5 – “Those who live according to the sinful nature **have their minds set** on what that nature desires; but those who live in accordance with the Spirit **have their minds set** on what the Spirit desires.”

Which definition? _____

Also used in 12:3 – “For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather **think of yourself** with sober judgment, in accordance with the measure of faith God has given you.”

Which definition? _____

Also used in 12:16 – “**Live in harmony** with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.”

Which definition? _____

Also used in 14:6 – “He who **regards** one day as special, does so to the Lord. He who eats meat, eats to the Lord, for he gives thanks to God; and he who abstains, does so the Lord and gives thanks to God.”

Which definition? _____

Used here in 15:5 – “May the God who gives endurance and encouragement give you a **spirit of unity** among yourselves as you follow Christ Jesus”

Which definition? _____

How do we get the endurance, encouragement of the Scriptures, and spirit of unity among ourselves? **What** must we do? **What** does it mean to follow Christ? Living in accord with Christ, following or moving toward His position **results in what** according to v. 6?

Look at the below definitions:

“one heart” Strong’s #3661 ὁμοθυμαδόν [*homothumadon* /hom·oth·oo·mad·on/] GK #3924; **1 with one mind, with one accord, with one passion. Additional Information:** A unique Greek word, used 10 of its 12 New Testament occurrences in the Book of Acts, helps us understand the uniqueness of the Christian community. **Homothumadon is a compound of two words meaning to “rush along” and “in unison”. The image is almost musical; a number of notes are sounded which, while different, harmonise in pitch and tone.** As the instruments of a great

concert under the direction of a concert master, so the Holy Spirit blends together the lives of members of Christ's church.⁶

“mouth” Strong’s #4750 στόμα [stoma /stom·a/] GK #5125 1 the mouth, as part of the body: of man, of animals, of fish, etc. 1A since thoughts of a man’s soul find verbal utterance by his mouth, the “heart” or “soul” and the mouth are distinguished. 2 the edge of a sword.⁷

What causes God, the Father of our Lord Jesus Christ to be praised, extolled, magnified, and for the dignity and worth of His person to become manifest and acknowledged? **What** does it mean for the God and Father of our Lord Jesus Christ to be glorified?

Label this two verse paragraph with a theme or summary.

v. 7 – 12, What brings praise to God? We’ll only look at v. 7 – 9 today.

Since we are to glorify God with one heart and mouth as an outflowing of the endurance and encouragement and spirit of unity He has given us, **what** specifically brings praise to Him?

What are we commanded to do in v. 7? This verse concludes Paul’s instruction to the “weak” and the “strong” which was begun in Romans 14:1.

“Accept” is the same word used in Romans 14: 1 and 3. Re-read Romans 14: 1 – 4 and re-examine your notes on this paragraph.

Look up significant words in v. 7 and consider these questions:

In 14: 1 – 4, what specific instructions are we given about acceptance? **What** are the two things the strong are commanded to do? **What** are the weak in faith commanded to do? **Why?** **Who** has accepted each believer? **Whose** servant are we? **In 15:7, what** command is given to obey continually and habitually and **to whom** is it given? In 14:1 acceptance was commanded of the strong, **who** is commanded to accept in 15:7? **Why? Who** is our model? **Who** has also accepted each believer? **What** does it mean that Christ has accepted us? **How** does He treat us with the love of a family member which is inherent in the definition? **Is** He aware of the “baggage” we bring to the relationship and the areas of weakness we will struggle with? **Is** He aware of when we might grab more freedom than we actually have and violate our consciences? **Who** knows exactly what we bring to the relationship with Him and how He intends to bring growth in our lives? **Who** will bring about the growth in our lives? **Who** knows the mistakes we will make before we even make them? **Who** laid down His life and rose from the dead to bring us acceptance with God because we now are in Him? **What** does Christ’s acceptance of us bring to God? **Therefore, what** does our acceptance of one other bring to God?

⁶Ibid., Strong, James: *The Exhaustive Concordance of the Bible*

⁷Ibid., Strong, James: *The Exhaustive Concordance of the Bible*

Read Romans 15: 8 – 9 and look up significant words, then consider these questions:

What did Christ do that brings praise to God? **What** was the example He set? **What** did Christ become? **What** does it mean that He became a “servant of the Jews”? **What** was entailed in that action? **Why** did He do this? **On whose** behalf did He become a servant? **What** was confirmed by His becoming a servant of the Jews on behalf of God’s truth? **What** does this tell us about God’s character? **What specific** promises is this referring to? **Why** confirm these promises? **What** resulted in the lives of Gentiles then, like the Jews, as a result of Christ’s act of servanthood? **What** may Gentiles now do, along with the Jews? **Why** do we glorify God? **For what** attributes of His person?

Consider the below definitions:

“to confirm” Strong’s 950. βεβαιῶ *bebaiōō*; To make firm or reliable so as to warrant security and inspire confidence, to strengthen, make true, fulfill (Mark 16:20; Rom. 15:8; 1 Cor. 1:6; Heb. 2:3). In the NT used with or without the personal object and signifying the confirmation of a person’s salvation, preservation in a state of grace (1 Cor. 1:8; 2 Cor. 1:21; Col. 2:7; Heb. 13:9; Ps. 41:13; 119:28).⁸

“promises” Strong’s # 1860. ἐπαγγελία *epaggelía*; Primarily a legal term denoting a summons or promise to do or give something. Used only of the promises of God except in Acts 23:21 where it means order or mandate. **The thing promised, a gift graciously given, not a pledge secured by negotiation (Luke 24:49; Acts 2:33; Gal. 3:14; Eph. 1:13; Heb. 9:15). **(II) By implication, a promise. (A)** Particularly a promise given (2 Cor. 1:20; Eph. 1:13; 6:2; 1 Tim. 4:8; 2 Pet. 3:4, 9; Sept.: Esth. 4:7). **Of special promises, e.g., made to Abraham** (Acts 7:6, 17; Rom. 4:16, 20; Heb. 6:12, 15; 7:6; 11:9, promised land); **in respect to Isaac** (Rom. 9:9; Gal. 4:23); **of a spiritual seed** (Rom. 9:8; Gal. 4:28); **as made to Abraham and the Jewish patriarchs and prophets in general, e.g., of a future Savior** (Acts 13:23, 32; 26:6); **of future blessings and the enjoyment of God’s favor** (Acts 2:39; Rom. 4:13, 14, 16; 9:4; 15:8; 2 Cor. 7:1; Gal. 3:16–18, 21, 22, 29; Eph. 2:12; 3:6; Heb. 6:12, 17; 11:17); of salvation in Christ (2 Tim. 1:1); an apostle in respect to the promise of eternal life in Christ, that is, appointed to announce it (Heb. 4:1; 8:6; 9:15; 1 John 2:25).⁹**

“mercy” Strong’s # 1656 ἔλεος [*eleos* /el-eh-os/] GK #1799; 1 mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them. 1A of men towards men: to exercise the virtue of mercy, show one’s self merciful. 1B of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation

⁸Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament*. electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G950

⁹Ibid., Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament*

by Christ. 1c the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life.¹⁰

Expanded definition of “mercy” Strong’s #1656. ἔλεος *éleos*. Mercy, compassion.

(II) Mercy, compassion, active pity.

(B) Spoken of the mercy of God through Christ, i.e., salvation in the Christian sense from sin and misery (Jude 1:21, “the mercy of our Lord Jesus Christ” means salvation through Christ; see Rom. 11:31). In benedictions, **including the idea of mercies and blessings of every kind**, e.g., “the Lord give mercy” (2 Tim. 1:16, 18).

(III) Contrast *cháris* (5485) which is God’s free grace and gift displayed in the forgiveness of sins as offered to men in their guilt. God’s mercy (*éleos*) is extended for the alleviation of the consequences of sin. Grace identifies the free nature of salvation, that which is unmerited and without obligation. **Mercy is the application of grace and reminds us that redemptive freedom rescued us from the pathetic condition of our sinfulness.** Peace (*eirēnē* [1515]) refers us to the effect of salvation, namely, that we were set free from the condemnation of sin and reconciled to God. **This is true not only objectively in that we no longer stand before God as enemies but now as beloved children; but this is also true subjectively in that we have been relieved of the hostility in our hearts toward God and the torment of guilt in our consciences.** The lower creation is also an object of God’s mercy inasmuch as the burden of man’s curse has fallen also upon it (Rom. 8:20–23). But man greatly needs God’s grace and is capable of receiving it and consequently being changed. In God’s mind and in the order of our salvation as conceived therein, **God’s mercy, His loving and benevolent pity for the misery brought about by our sin, precedes His saving grace and continues to be actively demonstrated after the work of that grace. There may be certain consequences of our past sinfulness which grace cannot eliminate. For these we need God’s mercifulness.** In John 3:16, God loved in mercy and gave in grace. It is always grace and mercy that we find in the apostolic salutations, for as we experience guilt for our sin and receive God’s grace, **we also need mercy to alleviate the consequences of our sins which may remain unaffected by grace. The guilt and power of sin must be removed through God’s grace before the alleviation of the misery of sin can be experienced. The believer is to exercise mercifulness, for he can feel compassion for the misery of sin upon others**, but he has no power to exercise grace in the same manner as Christ since that is exclusively God’s work. “Blessed are the merciful; for they shall obtain mercy” (Matt. 5:7; James 2:12, 13).¹¹

Meditate on God’s unmerited mercy towards us and the effect this has on you both now and for all eternity. We’ll examine the rest of this paragraph tomorrow.

¹⁰Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.* electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G1656

¹¹Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament.* electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G1656

Day Five:

The enormous blessing of God's mercy in the lives of Gentile believers, v. 9 - 12
How will we Gentiles glorify God? What is written? Look up all significant words which define what the Gentiles do and other words which help you understand content.

First, who are the Gentiles? Look at this definition:

"Gentiles" Strong's # 1484 ἔθνος [ethnos /eth·nos/] GK #1620; 1 a multitude (whether of men or of beasts) associated or living together. 1A a company, troop, swarm. 2 a multitude of individuals of the same nature or genus. 2A the human race. 3 a race, nation, people group. 4 in the OT, foreign nations not worshipping the true God, pagans, Gentiles. 5 Paul uses the term for Gentile Christians.¹²

v. 9b, What will be done among the Gentiles? Who will do this?

Read 2 Samuel 22 to understand the context of David's quote. Paul quotes 2 Samuel 22:50 in Romans 15: 9b. The word "among" means "with" in Romans 15:9b. Another possible source of this quote is Psalm 18:49. Look at the psalm.

This is what Douglas J. Moo says about the use of this quotation, "David's praise of God 'among the Gentiles' is stimulated by the fact that God has given him victory over Gentile nations. God has made him 'the head of nations,' so that a 'people whom I have not known served me' (v. 43). It would fit Paul's purposes perfectly if he were attributing to Christ this praise of God for the subduing of the Gentiles under his messianic rule. Through his death and resurrection, Gentiles who had not known the righteous rule of the Lord can now be brought into submission to him, glorifying him for his mercy to them. The opening quotation [Rom. 15: 9b] would then match the last in the series [Romans 15: 12], both focusing on the way in which the Jewish king/Messiah has brought Gentiles into submission."¹³

v. 10, What is the next thing Paul says about Gentiles? What does Romans 15:10 say the Gentiles will do? Who have been His people in the past? Who are His people now? Romans 15:10 is a quotation from the Song of Moses which we already examined in Romans 9:32; 10:19 & 12:19.

¹²Strong, James: *The Exhaustive Concordance of the Bible : Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order.* electronic ed. Ontario : Woodside Bible Fellowship., 1996, S. G1484

¹³ Moo, Douglas J., *The Epistle to the Romans: The New International Commentary on the New Testament*, Eerdmans, Grand Rapids, MI, 1996, pg. 879.

Read the “Song of Moses” in Deuteronomy 32: 1 – 43. The verse Paul quotes is the last verse of the song.

v. 11, What does v. 11 say the Gentiles will do? **What** will all peoples do? **This is a quotation from Psalm 117. Who** are “all you nations” in the psalm? **Review your definition of “Gentiles.”**

**1 Praise the LORD, all you nations;
extol him, all you peoples.**

**2 For great is his love toward us,
and the faithfulness of the LORD endures forever.
Praise the LORD.**

v. 12, What does v. 12 say the Root of Jesse will do? **Who** is the Root of Jesse? “Root” was used in Romans 11: 16, 17, and 18. There “root” referred to the patriarchs. Here it refers to Jesus Christ. Jesse was David’s father. Jesus is a descendant of David. **What** is the significance of Jesus being called the Root of Jesse? **What** do we learn about His character and nature from this title? **What** does the verse say He will do? **What** does it mean to “spring up”? **What** will he arise to do? **Who** will hope in Him?

Read all of Isaiah 11. Paul quotes from Isaiah 11:10 here. Why the difference in wording? Who is Isaiah’s prophecy about?

Re-read this entire paragraph. What is the significance of all the quotations concerning the Gentiles now being His people and that He has risen up and rules? **How** do those quotes relate to v. 7 – 9 and unity in the church? **Why** can the Romans (and us) glorify the God and Father of our Lord Jesus Christ with one heart and one mouth?

Meditate on this and assign a theme or summary to this paragraph.

Examine the benediction in v. 13:

How is God described here? **Who** is He? **What** does Paul ask God to do? **What** are the Romans Christians, and us as believers, to be full of? **What** is “joy”? **What** is “peace”? These result from doing **what** in regard to Him? **What** does it mean to “trust in Him”? Trusting in Him causes us to overflow with **what**? We can overflow with hope because God is described here as the God of **what**? By **whose** power do we overflow with hope? **What** unity of purpose does this show between God and the Holy Spirit?

Look up significant words in this one verse paragraph. Ponder on the blessings contained in this verse. Label it with a theme or summary.

This wraps up the teaching on disputable matters begun in Romans 14:1. Consult a commentary to examine your interpretation of this section.

Additional Study help for Chapter 15, Week #2

Romans 15: 14 – 33 and Romans 16 are a different style of writing than the rest of the book of Romans. Paul is wrapping up the letter. He records details much like events and plans are discussed in history books, such as Acts. However, these details relate to the writing of the letter and the events surrounding its writing, so we paid special attention to these details at the beginning of our Overview in order to determine context. Therefore, our observations in the rest of this book will not be entirely like observations in a history book. This is very much the conclusion to a letter. **However, just as in a biblical history book, geographic locations, people, and words which indicate time are significant. Any way in which the Lord deals with these people, locations, or in time are also significant.**

Since we'll be studying the end of the book of Acts after finishing Romans and the only material we will be providing are Basic Chapter Study Instructions for each chapter, we will provide the same type of instructions here for the rest of this book with just a few ideas and a few study helps given to help you transition into study guided and directed by your own preferences as you rely on the Holy Spirit to enlighten you.

Divide this week's study up in any way that works with your schedule. Check off each step as you complete it.

Follow these first steps for Romans 15: 14 - 33:

_____ **Mark Key Words for Romans 15: 14 - 33**

Mark any of these words you see in the text with unique markings for each one:

God

Jesus

Holy Spirit

Author

Recipients (pay special attention to "Gentiles" and "brothers" and the pronouns for each in this entire chapter)

Other people

Geographic locations

Key/Significant Words which are significant for understanding this specific part of the chapter or a specific paragraph

_____ **Make lists of all you observe about each Key Word**

In your notebook make a thorough list of everything you observe about each of these key words, along with the verse reference. This reveals content more clearly to you. Some lists can be noted by numbering right into the text, such as lists of qualities or attributes.

_____ **Mark Grammatical Phrases**

Note these with marks in the text, or lists in your notebook. Note the sections being contrasted, compared, concluded, or summarized with an arrow or notation connecting these texts to the marked term.

- Mark **words of contrast** (but, however, nevertheless, or, neither, nor, not only, etc.) with a lightning bolt mark above the word (or any mark you choose). What things does the author say are the different? What is being contrasted? Write in the margin of your working copy what is being contrasted.
- Mark **words of comparison** (like, likewise, also, in addition, as, in the same way, furthermore, etc.) with an = sign (or any mark you choose). What things are similar? What is the same? Mark in the margin of your working copy what is being compared.
- Draw a little clock face (or another mark you choose) above words showing **expressions of time** (then, when, after, until, at that time, the next day, etc.). **These are especially important to note within historical books and in this conclusion to the book of Romans.** Why are these words or phrases important?
- Mark with an “x” words that show **conclusions or an end result** (therefore, so that, for this reason, in order that, because, since, consequently, etc.) and draw arrows to the ideas being concluded. Ask yourself, “What is the “therefore” there for?” What is the author trying to show or prove?
- Mark **commands** in a way which draws the eye, such as highlighting, in order to remember to ponder on these for application to your own life.
- As you moved through the chapter, verse by verse, what was revealed about the passage? **Write down anything you discover that you hadn’t seen in the text before.**

_____ **Outline the text if you find outlining helps you understand.** Grammatical markings may be more easily understood if you outline the chapter or complete a discourse or structural analysis at this point. This is especially helpful for any teaching or instruction within the history book. Complete this step if it helps you.

Once this basic chapter study work is done go ahead and begin the next steps.

Next Steps to complete:

Work through the chapter verse by verse studying the text carefully and thoroughly. **Question the text:** ask **who, what, when, where, why,** and **how** of each passage in order to help you comprehend content. **Examine key words and time indicators, determine the meaning of each verse and paragraph, look up cross references, ponder and meditate on the passages as you study, then assign paragraph themes** as you move through the entire chapter verse by verse.

Extra help with the first paragraph only, v. 14 – 16, is given beginning on page 22.

_____ **Work through these steps of Interpretation for the rest of this chapter - Romans 15: 14 – 33, verse by verse:**

- ❖ **Question the text verse by verse**
- ❖ **Look up significant word definitions in the Concordance or Lexicon**
- ❖ **Complete Cross references as necessary as you go through the chapter verse by verse.**
- ❖ **Meditate on each paragraph and assign a theme or summary to it**

Additional Greek help: Many of the words indicating continual action in the Greek are instructions to do continually or repeatedly, some are general verbs, and some are specific commands (given below). Mark this type of small squiggly line (~) above each of these words in Chapter Fifteen which convey habitual, repeated, or continuous action:

- V. 14, “are,” “competent,” “instruct”
- V. 15, “to remind”
- V. 16, “proclaiming”
- V. 17, “glory”
- V. 18, “speak”
- V. 20, “always been my ambition,” “to preach,” “be building”
- V. 23, “is,” “have been longing”
- V. 24, “go,” “hope,” “passing through”
- V. 25, “am on my way,” “service”
- V. 27, “owe” – 2x
- V. 29, “know,” “come”
- V. 30, “urge”
- V. 31, “unbelievers”

Now choose a mark which reminds you of an action or process that has continuing results, such as a ray, or small arrow, like this (→). Use this mark (→) above each of these words which show a completed action or process that has lingering effects or that leaves an ongoing result or condition—the effect of the verb continues to the present:

- V. 14, “am convinced,” “complete”
- V. 16, “sanctified”
- V. 19, “fully proclaimed”
- V. 21, “is written,” “have not heard”

There are no commands given in Romans 15: 14 - 33.

How to Find Cross References: When we studied 1 & 2 Corinthians we examined the contribution for the poor which is discussed in this chapter. Details are also given in Acts about this offering. Use your notes for these books or your concordance to find the cross references that tell more about this offering. There is also a cross reference to Isaiah 52:15 in Romans 15:21 which is very worth examining in detail.

To find cross references look in the concordance at the list of all the references given for the same word used in Romans 15. Find the same Greek or Hebrew reference number that is given for the Greek or Hebrew word you are examining.

- ❖ Double-checking cross references for historical events (such as the gathering of the contribution for the poor) is important in order to learn the “whole story”. You will always find more details about the event in other places it is discussed in the Bible. Always check cross references of key words which identify significant events.

_____ **Identify themes within a chapter**

As you work through verse by verse ponder on the meaning you have found from questioning the text, and completing the word studies and the cross reference examination. As you complete your meditations on each section or paragraph of the chapter you should be able to identify the theme of each paragraph or section.

_____ **Write the theme of each paragraph or section in the margin of your Bible or your working copy of the text.**

If you like to outline note these themes in your notebook or on your computer as your paragraph headings. You can also do a word-for-word outline of the chapter under each paragraph title if you like. Experiment with outlines to help you see what helps you understand content best.

On the next page is extra help with the first paragraph, v. 14 – 16, to get you started. No extra study help is given for the rest of the chapter. If you don’t desire any additional help with this first paragraph complete the above steps of interpretation for the first paragraph and each paragraph on your own throughout this week, and then move on to pg. 26 for the final steps.

Extra help for first paragraph: More about Paul's commission, v. 14 – 16

Look up significant words in this paragraph in order to answer these questions:

Of what is Paul convinced? **How** does he describe the Roman Christians? **Why** does he address them with such deference? **Why** does he list his credentials in v. 15 & 16 to explain why he feels he has a right to address them in this letter?

What does it mean to be “full” of “goodness”? **What** does it mean to be “complete” in “knowledge”? **Do** these terms mean the Romans have no further need for spiritual growth and have nothing further to learn? **How** do the definitions of these words help you answer this question? **What** does it mean that they are “competent” to “instruct”? Since they have these qualities **how** does Paul say he has written to them in v. 15? **What** type of application is assumed in v. 14? **Do** people with this level of spiritual knowledge and maturity still need to be reminded? **How** do you know? **Why** does Paul remind them, v. 15?

How does Paul describe himself in v. 16? **What** was the result of God's grace in Paul's life regarding his ministry? **Why** does he have the priestly duty of proclaiming the gospel of God? **What** is the result? **What** makes an offering acceptable to God? **How** does this relate to **Romans 12: 1, 2** at the beginning of this section of application?

Look at these expanded definitions from v. 16:

“minister” Strong's #3011. λειτουργός *leitourgós*; masc. noun from *léitos*, of the people, and *érgon* (2041), work. A public servant, minister, such as those in Athens who performed or administered the *leitourgíai* (3009), the public functions. **In the NT a minister, servant, generally of God (Rom. 13:6). In Heb. 1:7, “Who makes . . . his servants a flame of fire,” (a.t.) quoted from Ps. 104:4 (1 Kgs. 10:5). Spoken of a priest in the Jewish sense (Heb. 8:2; Neh. 10:39); of Paul as a minister of Christ and the gospel (Rom. 15:16). By implication, one who ministers to someone's wants (Phil. 2:25).**

“priestly duty of proclaiming” 2418. ἱερουργέω *hierourgéō*; from *hierourgós* (n.f.), sacrificing, which is from *hierón* (2411), temple, and *érgon* (2041), work. **To perform or be employed in a sacred office. Only in Rom. 15:16, referring to the sacred business of preaching or administering the gospel.** Those who believe that the office of the OT priest continued in the NT endeavor to base their argument of the priestly function of the minister or elder in a local church on the use of this verb by the Apostle Paul, “That I should be the minister [*leitourgós* {3011}, a public servant] of Jesus Christ to the Gentiles, ministering [*hierourgoúnta*, pres. act. part.] the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost” (Rom. 15:16). **The verb here means that Paul was willing to make sacrifices as did the priests of the OT. However, the servant (*doúlos* [1401]) of Christ, as Paul so often called himself (not using the term “priest”), should imitate the priest of the OT only in that he must sacrifice for the cause of Christ (Rom. 1:1; 2 Cor. 4:5; Phil. 1:1).**

The sacrifice Paul refers to has nothing to do with animals, but that which is precious to self. Paul could in no way contradict the clear statements of Heb. 10:12, 26, “But this man

[Christ], after he had offered one sacrifice for sins for ever, sat down on the right hand of God. . . there remaineth no more sacrifice for sins.” The use, **therefore**, of *hierourgēō*, **to act or work like a priest, must be taken as a figurative allusion.**

By calling himself a *leitourgós* (3011), a public servant, **Paul conceives of himself as one who performs functions that are sacred inasmuch as they serve the needs of the community, whether viewed as an ecclesiastical (1 Chr. 16:4; Heb. 8:2; 10:11) or a social unit (Num. 18:2; 2 Cor. 9:10).** The word *leitourgēō* (3008) may be used of the work of prophets and teachers (Acts 13:2) and even of the ministry of the rich to the poor (Rom. 15:27), and its technical use in nonsacrificial connections is well-authenticated. **Paul, therefore, applies the term to himself as a minister of Christ to the Gentiles. By using a familiar metaphor, he compares his functions with those of the sacrificing priest, with converted men being the offering which Paul presents to God, notwithstanding that each convert figuratively presents himself as a personal sacrifice (Rom. 12:1).** The ministry of the church, however, is in no sense priestly and propitiatory, though it should be sacrificial in service. It is in the same sense that Paul says in Phil. 2:17, “Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.” This metaphor does not make Paul the priest, but the Philippians themselves. Their faith, with the accompanying works, is the sacrifice. So great is Paul’s eagerness to help them that he is ready to die for Christ’s sake on their behalf or, as he metaphorically puts it, to have his blood poured out as a libation, comparable to the practice in the heathen rites with which they were familiar (Phil. 2:30; 3:7, 10). There is no reference at all in the NT in regard to the priestly character of the ministry. **The priesthood runs directly to Jesus Christ and terminates in Him, while the circle of analogy encompasses all the faithful, investing them with common privileges and the same obligations, recognizing no distinction between clergy or laity. All alike are priests of God and each is required to present himself a living sacrifice (Rom. 12:1). The priestly work of Christ is complete and perfect. Even to suggest that any human official should repair or supplement it is not only superfluous in regard to man, but a deprecating reflection upon the Savior.**

The ministers of congregations, whether engaged in teaching or administration (1 Tim. 5:17), were called elders or presbyters (*presbúteroi* [4245]), probably after the practice of the synagogue (Acts 11:30; 14:23; 15:2). The term “bishops [*epískopoi* {1985}, overseers]” was sometimes substituted for “elders” in churches where Hellenistic influences were strong (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 5:1, 2). The new term was familiar to the people as the title of the presiding official in their local guilds. In NT times and afterwards, the terms were used interchangeably and substitutes could be used for either. The holders of the office were responsible rulers (Rom. 12:8; 1 Thess. 5:12; Heb. 13:24), stewards of God (Titus 1:7), messengers of the churches (2 Cor. 8:23), ministers (1 Tim. 4:6), and servants (Phil. 1:1) of Christ Jesus. They had no sacrificial duties, and in sacerdotal rank they ranged with the laity whose worship they shared and conducted and over whose fate they watched.

Since Christ died, there is no need for an earthly altar or blood-sacrifice. Even the altar of Heb. 13:10 is that of Christ on which each Christian must offer for himself the sacrifice of praise (Heb. 13:15f.) and good works. In all such things the minister should be an example (1 Tim. 4:12; Titus 2:7; 1 Pet. 5:3), but with the passing away of the sacrificial ritual the need and the possibility of any sacerdotal or vicarious activities also ceased.

For the sake of order, the minister still leads and represents the people and speaks with authority when he proclaims the Word of God. However, he is himself one of them, separated from them by no personal quality or privilege whatever. He has no offering to make on anybody's behalf, except his own, and has no immunity against sin except such as arises from his own relationship to God.

The apostles themselves never claimed either to be or to appoint priestly officers. Their specific work was to bear witness to the historical Christ (Acts 1:22; 1 John 1:1–3). While they were wise enough to take steps to effectively organize the little groups of disciples they attracted, they never pretended to encumber the new church with any fragments of a sacrificial system that was, in their opinion, outworn and obsolete.

Every disciple in the first Christian church had access through Christ to God and was charged with the work of evangelism, or the establishment of personal contact between man and God. When the communities became organized, suitable disciples were appointed to the various offices. The appointment of at least the presbytery (*presbutérion* [4244]) involved three concurrent actions: the commission of God (Rom. 10:5; 1 Cor. 9:16 [cf. John 17:18]); selection by the church leaders of “men of repute”; and the consent of the church (Acts 14:23; 15:27; Titus 1:5). But while such appointments carried the right to preside at church meetings, it added no priestly quality or prerogative to those which the minister, as a disciple, already possessed (R. W. Moss under “Priest” in *The Dictionary of the Apostolic Church* by J. Hastings, vol. 2).¹⁴

As you answer all the questions about v. 14 - 16, meditate on this paragraph and assign a theme or summary.

Final steps:

¹⁴Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament*. electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G2418

Don't consult a commentary until you are at this point in your study. Use the commentary to verify your own findings and to double-check what you have discovered. If you consult commentaries before beginning they will influence your own study.

Application: As the Holy Spirit convicts, apply what you've learned to your life. Let God's Word change you.

Memorization of key verses: As you study through each chapter, choose two or three key verses and work on memorizing them each week.

Meditate on the truths you have learned in God's Word as you go throughout the day. Let God's Word become a part of your daily life by constantly meditating on it.

Application ideas from Rick Warren, *Dynamic Bible Study Methods* (Wheaton, IL: Victor Books, 1981): Application is where we apply what we learned to our own lives. If we only study God's word without applying it, then we will be no better off than the Pharisees and Sadducees of Jesus' day. Write out your application so that you do not forget it. Do not make general statement, but be as specific as possible. The application must be something that you need to do. It may be helpful to establish a timeline, set a deadline, and/or ask a trusted friend or family member to hold you accountable.

Is there any . . .

1. **Sin to confess?** Do I need to ask anyone for forgiveness, including God, and make any restitution?
2. **Promise to claim?** Is the promise universal? Do I meet the conditions to claim the promise for myself?
3. **Attitude to change?** What negative attitudes do I need to change?
4. **Command to obey?** Am I willing to obey no matter what?
5. **Example to follow?** Is the example a positive one that I need to follow or a negative one to avoid?
6. **Prayer to pray?** Is there anything I need to pray back to God?
7. **Error to avoid?** Is there any problem that I need to be aware of?
8. **Truth to believe?** Do I need to change my thinking in any areas, such as in biblical doctrine?
9. **Something to praise God for?** Do I lack thankfulness? What can I thank God for?