

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Zoom Meeting ID:

 **828 7580 6094** ► **Thursday January 15, 2026**

Women of Excellence

Bible Study 7pm

Memory Verse

Romans 15:30 (NLT)

Dear brothers and sisters, I urge you in the name of our Lord Jesus Christ to join in my struggle by praying to God for me. Do this because of your love for me, given to you by the Holy Spirit.

Ministering in the Will of God Cont.

Romans 15:29–30 (NLT)

²⁹ And I am sure that when I come, Christ will richly bless our time together. ³⁰ Dear brothers and sisters, I urge you in the name of our Lord Jesus Christ to join in my struggle by praying to God for me. Do this because of your love for me, given to you by the Holy Spirit.

Romans 15:29–33 (NASB95)

29 I know that when I come to you, I will come in the fullness of the blessing of Christ.

30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me,

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POINT 3 - PRIORITY

but now, I am going to Jerusalem serving the saints. For Macedonia and Achaia have been pleased to make contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things. Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. (15:25–28)

Paul illustrates a third element characteristic of a believer who faithfully fulfills his calling, namely that of setting clear priorities. Planning for future ministry must never cause a present ministry to suffer.

Before Paul would be free to go to Rome, much less Spain, it was necessary for him to go about a thousand miles in the opposite direction **to Jerusalem**, in order to serve **the saints**, there.

Because of that great need, Paul had made an appeal to the churches of **Macedonia and Achaia**, who were **pleased to make a contribution for the poor among the saints in Jerusalem**. During their previous trip to Jerusalem, Paul and Barnabas had been extended “the right hand of fellowship” by James, Peter, and John, “that we might go to the Gentiles,” Paul had written to the Galatians some years earlier, “and they to the circumcised. They only asked us to remember the poor—the very thing I also was eager to do” (**Gal. 2:9–10**). This was part of assuring that the dividing wall between Jew and Gentile, broken down in Christ (Eph. 2:14), was not rebuilt.

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During this period there still was considerable animosity and distrust between Jewish and Gentile believers. The **contribution** from the primarily Gentile churches of **Macedonia and Achaia**, who, for the most part, were also poor, was a powerful gesture of love and reconciliation to the impoverished **saints in Jerusalem**, who were primarily Jewish. Paul was committed to taking that offering, along with representatives of the Gentile churches who gave it, in order to promote harmony in the Body of Christ.

Believers in Macedonia and Achaia not only were willing to give generously but **were pleased to do so**. They gave because the saints in Jerusalem were brothers and sisters in Christ and also because they realized that, as Jesus told the woman of Sychar, “salvation is from the Jews” (**John 4:22**). Isaiah prophesied that “the law will go forth from Zion, and the word of the Lord from Jerusalem” (**Isa. 2:3**).

On the human level, all Gentile Christians owe their spiritual lives to the Jewish apostles, prophets, teachers, and evangelists who first proclaimed the gospel of salvation in Jesus Christ. Therefore, the Gentiles who contributed to the saints in Jerusalem acknowledged they were **indebted to** those Jews. **For if the Gentiles have shared in their spiritual things**, Paul continues to explain, **they are indebted to minister to them also in material things** (money).

It was not that the Gentiles’ being spiritually and materially **indebted** to the Jews made their generosity any less meaningful or loving. Many of them had become cheerful givers and thereby pleased God. They were also pleasing to Paul. **Therefore, when I have finished this**, he said, **and have put my seal on this fruit of theirs, I will go on by way of you to Spain**.

He wanted to **put his seal on this fruit of theirs**, confirming, both as a Jew and as an apostle, the genuine love and gratitude those Gentile representatives must

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have expressed as they presented their contribution to the suffering Jewish saints in Jerusalem.

Discussion Questions

- 1. What stood out to you in POINT 3 PRIORITY?**

- 2. What was most meaningful to you in this section of the lesson?**

- 3. How can you apply it to your life?**

POINT 4 - PROSPERITY

And I know that when I come to you, I will come in the fulness of the blessing of Christ. (15:29)

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A fourth element characteristic of a person who faithfully fulfills his divine calling is spiritual prosperity. Paul's saying, **I know** reflects his absolute assurance that when he came to Jerusalem it would be **in the fulness of the blessing of Christ**. Because he lived continually in obedience to the Lord, his life was always blessed. Obviously, that blessing did not exclude physical hardships and afflictions, as he mentions in verse 31 and in many of his other letters. But nothing physical could rob him of **the fulness** of that spiritual **blessing**.

What is often referred to as the “health and wealth gospel” was the furthest thing from Paul's mind. His obedience to Christ cost him dearly in both of those areas. Because of his service to Christ, he suffered imprisonments, beatings, stoning, dangers from Gentiles as well as Jews, and a host of other hardships (see 2 Cor. 11:23–27). But none of those outward problems could rob him of his inner blessing. To the contrary, he wrote, “my circumstances have turned out for the greater progress of the gospel, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, and ... most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear.... In every way, ... Christ is proclaimed; and in this I rejoice, yes, and I will rejoice” (Phil. 1:12–14, 18).

Paul's hardships gave him greater opportunity “to be a minister of Christ Jesus to the Gentiles” and to offer them as an offering to God, “acceptable, sanctified by the Holy Spirit” (Rom. 15:16) and thereby receive the **blessing** that only such selfless service to the Lord can bring. He knew “the peace of God, which surpasses all comprehension”; he knew “how to get along with humble means” and “how to live in prosperity”; and God supplied all his “needs according to His riches in glory in Christ Jesus” (Phil. 4:7, 12, 19).

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POINT 5 - PURPOSE

Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, (15:30a)

A fifth implied characteristic of a person who faithfully fulfills his divine calling is that of having a clear purpose in his service for the Lord. The preposition **by** has the sense of “on behalf of,” or “with regard to.” **Now I urge you** introduces the exhortation to the readers to pray for his protection and ministry. Before giving that exhortation, Paul declared unequivocally that the overriding purpose for his request was to glorify **our Lord Jesus Christ**. He told the believers at Corinth, “I do all things for the sake of the gospel” (1 Cor. 9:23), which is to say for Christ’s sake, the source and power of the gospel. “Whether, then, you eat or drink or whatever you do, do all to the glory of God” (10:31).

In a following letter to Corinth Paul declared, “We do not preach ourselves but Christ Jesus as Lord.... For we who live are constantly being delivered over to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh” (2 Cor. 4:5, 11). “Therefore, I am well content with weaknesses,” he confessed, “with insults, with distresses, with persecutions, with difficulties, for Christ’s sake” (12:10). In his closing remarks to the Galatian churches Paul wrote, “From now on let no one cause trouble for me, for I bear on my body the brandmarks of Jesus” (Gal. 6:17). And to the Philippians he said, “I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ” (Phil. 3:8).

The faithful Christian witnesses for the sake of those who need the Lord and he serves for the sake of those who need help, but his supreme motive always should

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be to serve His Lord and Savior, in whose name and by whose power he ministers to others.

Paul rejoiced in the fact that, if he succeeded in reaching Jerusalem with the contribution of the churches of Macedonia and Achaia, Christ would be glorified, within the church and before the onlooking world. The Lord would be glorified by the willing and loving generosity of the Gentile contributors as well as by the grateful reception of the gift by the Jews to whom it was sent. Christ is always honored and glorified when His church is unified in His name and in His service.

Not only did Paul minister on behalf of the glory of Christ but also for the sake of **the love of the Spirit**. This phrase and the idea it expresses are not found elsewhere in Scripture. Some have interpreted this phrase as meaning the Holy Spirit's love for Paul. As part of the Godhead, **the Spirit** certainly has the same love for the world as a whole and for believers in particular as do the Father and the Son. The context, however, seems to indicate that Paul was speaking of his love for **the Spirit**, rather than the Spirit's love for him. Paul's great love for God obviously included love for the Holy Spirit as well as for God the Father and God the Son. David expressed a similar sentiment when he wrote, "Teach me to do Thy will, for Thou art my God; let *Thy good Spirit* lead me on level ground" (Ps. 143:10, emphasis added). In both instances the Holy Spirit is praised and, by implication, is loved.

Devotion to the glory of the **Lord Jesus Christ** and love for His Holy **Spirit** should be the foremost and ultimate motive for all Christian living and service. In gratitude for the divine grace by which Christ saved us and for the divine power of the Holy Spirit who indwells us, everything we think, say, and do should express our love for them and bring them glory and honor.

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Discussion Questions

- 1. What stood out to you in POINT 4 - PROSPERITY**
- 2. What stood out to you in POINT 5 - PURPOSE?**
- 3. What was most meaningful to you in this lesson?**
- 4. How can you apply it to your life?**

CLOSING PRAYER