

Romans – Gospel of God Exalted

Facilitated by Sister Patricia Weaver

Zoom Meeting ID:

 **828 7580 6094** ►

Thursday November 6, 2025

Women of Excellence

Bible Study 7pm

Memory Verse

Romans 15:13 (NLT)

I pray that God, the source of hope, will fill you completely with joy and peace because you trust in him. Then you will overflow with confident hope through the power of the Holy Spirit.

The Unity of Strong and Weak Christians—part 4 Rejoice with One Another in God’s Plan of Redemption

Romans 15: 7-13 (NLT)

⁷ Therefore, accept each other just as Christ has accepted you so that God will be given glory. ⁸ Remember that Christ came as a servant to the Jews to show that God is true to the promises he made to their ancestors. ⁹ He also came so that the Gentiles might give glory to God for his mercies to them. That is what the psalmist meant when he wrote: “For this, I will praise you among the Gentiles; I will sing praises to your name.” ¹⁰ And in another place, it is written, “Rejoice with his people, you Gentiles.” ¹¹ And yet again, “Praise the LORD, all you Gentiles. Praise him, all you people of the earth.” ¹² And in another place, Isaiah said, “The heir to David’s throne will come, and he will rule over the Gentiles. They will place their hope on him.” ¹³ I pray that God, the source of hope, will fill you completely with joy and peace because you trust in him. Then you will overflow with confident hope through the power of the Holy Spirit.

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Romans 15:7- 13 (NASB95)

7 Therefore, accept one another, just as Christ also accepted us to the glory of God. **8** For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, **9** and for the Gentiles to glorify God for His mercy; as it is written, “THEREFORE I WILL GIVE PRAISE TO YOU AMONG THE GENTILES, AND I WILL SING TO YOUR NAME.” **10** Again he says, “REJOICE, O GENTILES, WITH HIS PEOPLE.” **11** And again, “PRAISE THE LORD ALL YOU GENTILES, AND LET ALL THE PEOPLES PRAISE HIM.” **12** Again Isaiah says, “THERE SHALL COME THE ROOT OF JESSE, AND HE WHO ARISES TO RULE OVER THE GENTILES” **13** Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

Introduction

In this passage, which closes the major theological section of his letter to Rome, Paul discusses the fourth major principle for promoting unity in the church: corporate rejoicing because of the common sharing in God’s eternal plan of redemption. This principle is presented in a more positive form and does not focus directly on the negatives of conflicts between strong and weak believers, as do the first three. The emphasis here is on the mutual responsibilities of *all* believers for each other, which encompasses three features: the basic instruction (v. 7), biblical illustrations (vv. 8–12), and a benedictory prayer of intercession (v. 13).

POINT 1 - THE BASIC INSTRUCTION

Wherefore, accept one another, just as Christ also accepted us to the glory of God. (15:7) This verse, in effect, summarizes the previous two, which also focus on our **accepting one another, just as Christ also accepted us** and on giving **glory to God**.

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The word (**accept**) carries the meaning of receiving something or someone to oneself with special concern. In the present text, the apostle gives an illustration of the way in which Christians are to receive each other. He has used the word twice in Romans 14, each time (vv. 1, 3) referring, as here, to believers accepting one another with love and without reservation or judgment. And in 14:3, as here, believers are commanded to **accept one another** in the same gracious way that **Christ** has **accepted us**. Although He used a different verb, Jesus declared that “He who receives you receives Me, and he who receives Me receives Him who sent Me” (**Matt. 10:40**). Therefore, to **accept one another** is to accept **Christ** Himself.

Paul does not mention specific types of believers in this verse. He is speaking to the strong and to the weak, to Gentiles and to Jews. *All* believers are called to **accept one another**. He is not simply speaking of accepting new believers into our church fellowship, although that would certainly be included in this admonition. He is calling on all Christians to **accept one another** in the fullest and deepest sense, to treat each other with love and understanding, **just as Christ also accepted us**. If the perfect, sinless Son of God has accepted us into God’s divine family, how much more should we be willing to accept each other, despite the fact that we all still carry sinful trappings from our old, unredeemed flesh. The self-righteous, hypocritical scribes and Pharisees criticized Jesus because He “receives sinners and eats with them” (**Luke 15:2**). All of those sinners may not have become saved, but before salvation, every person whom Christ accepts is just like those sinners.

Jesus Christ Himself is our pattern for accepting one another. As He reminded the Twelve, “A disciple is not above his teacher, nor a slave above his master” (**Matt. 10:24**). In saying, “Take My yoke upon you, and learn from Me, for I am gentle and

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humble in heart” (**Matt. 11:29**), Jesus commands us to learn from His example the virtues of kindness, gentleness, and humility. Paul admonished the Ephesians to “be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Therefore, be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma” (**Eph. 4:32–5:2**).

To **accept one another, just as Christ also accepted us**, is a sure mark of godliness, and failure to do so is just as surely a mark of carnality. Failure to **accept one another** in love and compassion is an affront to the Savior who **accepted us**. A congregation that is divisive, quarrelsome, contentious, and judgmental gives the world reason to ridicule Christ’s church and to reject the One who is their only hope of salvation.

There are at least four characteristics of Christ’s accepting sinners. First, He accepts them joyously. In the passage cited above from Luke 15, Jesus told His critics and the rest of the crowd a parable, saying, “What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture, and go after the one which is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’ I tell you that in the same way, there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance.” (**Luke 15:3–7**)

Jesus graciously entreats all men: “Come to Me, *all* who are weary and heavy-laden, and I will give you rest” (**Matt. 11:28**), and “If *any* man is thirsty, let him come to Me and drink” (**John 7:37**). In great sorrow, He looked out over the holy

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city and lamented, “O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling” (**Matt. 23:37**). From the cross, Jesus expressed His willingness to forgive and to save even those who were then putting Him to death, “saying, ‘Father, forgive them; for they do not know what they are doing’ ” (**Luke 23:34**). He also has a message for believers who oppress and mistreat His children: “Whoever causes one of these little ones who believe in Me to stumble, it is better for him that a heavy millstone be hung around his neck, and that he be drowned in the depth of the sea” (**Matt. 18:6**).

Second, Jesus accepts sinners for salvation in spite of their sin. Otherwise, no person could be saved, because no person can cleanse his own sin. “God demonstrates His own love toward us,” Paul has said earlier in this letter, “in that while we were yet sinners, Christ died for us” (**Rom. 5:8**). In his first letter to Timothy, he testified, “It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all” (**1 Tim. 1:15**).

One day, as Jesus “was reclining at the table in the house, behold many tax gatherers and sinners came and were dining with Jesus and His disciples. And when the Pharisees saw this, they said to His disciples, ‘Why is your Teacher eating with the tax-gatherers and sinners?’ But when He heard this, He said, ‘It is not those who are healthy who need a physician, but those who are sick. But go and learn what this means, “I desire compassion, and not sacrifice,” for I did not come to call the righteous, but sinners’ ” (**Matt. 9:10–13**). On another occasion, “the Pharisees and their scribes began grumbling at His disciples, saying, ‘Why do you eat and drink with the tax-gatherers and sinners?’ And Jesus answered and

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said to them, ‘It is not those who are well who need a physician, but those who are sick’ ” **(Luke 5:30–31; cf. 6:32–35)**.

Third, Jesus accepts sinners impartially. “All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out” **(John 6:37)**. The Lord has bound Himself by His own word that He will accept any person, without qualification, who receives Him by faith. Early in this letter, Paul declared that there absolutely “is no partiality with God” **(Rom. 2:11)**. Peter confessed, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to Him” **(Acts 10:34–35)**. James vividly emphasized that truth. “My brethren,” he wrote, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,” have you not made distinctions among yourselves, and become judges with evil motives?... If, however, you are fulfilling the royal law, according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors. **(James 2:1–4, 8–9)**

Fourth, Jesus accepts sinners to the glory of God, as Paul states clearly in our text: **Christ also accepted us to the glory of God.** God established His eternal plan of redemption to glorify Himself. Everything He does is to His glory, and everything His children do *should be* to His glory.

God “predestined us to adoption as sons and daughters through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the *glory* of His grace, which He freely bestowed on us in the Beloved,” Paul declares **(Eph. 1:5–**

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6 NASB 2020). In a benediction later in that letter he said, “Now to Him who is able to do exceeding, abundantly beyond all that we ask or think, according to the power that works within us, to Him be the *glory* in the church and in Christ Jesus to all generations forever and ever. Amen” **(3:20–21)**. “God highly exalted [Christ], and bestowed on Him the name which is above every name,” in order that, when He comes again, “at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the *glory* of God the Father” **(Phil. 2:9–11)**.

Therefore, when we follow our Lord’s example in receiving each other in love and without judgment or condescension, we do so as He did, **to the glory of God**. And keep in mind, Jesus said, “Whoever receives one such child in My name receives *Me*” **(Matt. 18:5, emphasis added)**!

Discussion Questions

- 1. Why are we to accept one another? What does “accept one another really mean?**
- 2. There are at least four characteristics of Christ’s accepting sinners. What are they?**

POINT 2- THE BIBLICAL ILLUSTRATIONS

For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, and for the Gentiles to glorify God for His mercy; as it is written, “Therefore I will give praise to Thee among the Gentiles, and I will sing to Thy name.” And again,

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he says, “Rejoice, O Gentiles, with His people.” And again, “Praise the Lord all you Gentiles, and let all the peoples praise Him.” And again, Isaiah says, “There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope.” (15:8–12)

To illustrate that it has always been God’s plan to bring Gentile and Jew alike into His kingdom, Paul cites passages from the Old Testament. They obviously were given to soften the prejudice of Christian Jews against Christian Gentiles by demonstrating from their own Scriptures that the inclusion of Gentiles was neither a divine nor a human afterthought.

Throughout the epistle, Paul has emphasized that truth. At the beginning he made clear that Christ “was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name’s sake” (**Rom.1:4–5**). He also explained in his opening comments, “I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit among you also, even as among the rest of the Gentiles. I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.... For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek” (**Rom. 1:13–14, 16**).

Quoting from **Isaiah 52:5**, Paul chastised self-righteous Jews in the congregation, reminding them that for centuries, “ ‘The name of God is blasphemed among the Gentiles because of you,’ just as it is written” (**Rom. 2:24**). Instead of being like their Messiah, “a light of the nation’s so that My salvation may reach to the end of the earth” (**Isa. 49:6**), they self-righteously separated themselves from the Gentiles

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and treated them with disdain (cf. Acts 13:47). The apostle later asks rhetorically, “Is God the God of Jews only? Is He not the God of Gentiles also?” and then answers his own question, “Yes, of Gentiles also” (**Rom. 3:29**).

In Romans 9–11, which focuses specifically on Israel, he declares, “There is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; for,” as the prophet Joel proclaimed, “ ‘*Whoever* will call upon the name of the Lord will be saved’ ” (**Rom. 10:12–13, emphasis added; cf. Joel 2:32**). He informed them that, “by their [the Jews’] transgression salvation has come to the Gentiles, to make them jealous. Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be!... For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in” (**11:11–12, 25**). The book of Romans is a declaration of the sovereign plan and effort of God to save both Jew and Gentile.

Jesus **Christ**, of course, was born a Jew and became **a servant to the circumcision [the Jews] on behalf of the truth of God to confirm the promises given to the fathers**, that is, to the patriarchs Abraham, Isaac, and Jacob. God the Son became incarnate as a Jew to fulfill and to verify God’s Word. Although He came to bring a New Covenant, He did not come “to abolish the Law or the Prophets ... but to fulfill” them (**Matt. 5:17**). He fulfilled the law by upholding its sacredness and reestablishing its truth. He fulfilled the law by keeping it perfectly. He fulfilled the law in every other possible way, and Paul’s point here is that Christ came to verify the whole revealed truth of God. He came to save sinful man and to bring glory to His Father by fulfilling His Father’s promises in both “the Law [and] the Prophets.”

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Christ confirmed those **promises to the fathers** in order **to glorify God for His mercy**. Paul himself ministered to Jews by more fully explaining to them the truth of God and by showing Gentiles the mercy of God. The saved Jew primarily praises God for His truth, which He verified in Christ. The saved Gentile primarily praises God for His mercy, which He provided in Christ.

Quoting David in **Psalm 18:49** (cf. 2 Sam. 22:50), Paul goes on to explain, **as it is written, “Therefore I will give praise to Thee among the Gentiles, and I will sing to Thy name.”** Quoting Deuteronomy 32:43, he points out that **again he says, “Rejoice, O Gentiles, with His people.”** Although he here refers to the human author, Moses, it is the divine Author whose truth is being declared and praised.

In verse 11 Paul quotes from Psalm 117:1, continuing to remind his Jewish readers of the testimony of their own Scriptures: **“Praise the Lord all you Gentiles, and let all the peoples praise Him.”** Still **again Isaiah says, “There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope”** (see Isa. 11:10). The Messiah, who comes from **the root of Jesse**, the father of David, not only will rule over His ancient people Israel but also **over the Gentiles, and in Him shall the Gentiles hope**, just as the Jews.

In light of the magnificent, gracious, and sovereign plan of God—disclosed in part in His ancient revelation to Israel—Jews can have no grudge against Gentiles, because their calling, their very purpose for existing, was to reach Gentiles for the glory of the Lord. The Gentiles can have no grudge against Jews, because it was through the Jews that God brought them salvation.

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POINT 3 - THE BENEDICTORY INTERCESSION

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit. (15:13)

Paul closes this passage with a beautiful benediction of intercession for all the people of God, not mentioning Jew or Gentile, but addressing the entire, unified Body of Jesus Christ. He petitions **the God of hope** to graciously fill His people with His divine **joy and peace and hope**. It expresses the apostle's deep desire for all believers to have total spiritual satisfaction in their beloved Savior and Lord.

It is essentially the same benediction with which Paul blessed the church at Philippi: "And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus" (Phil. 4:7; cf. 1 Pet. 1:3, 8). It is a prayer for satisfied souls in Christ to know and experience the peace, the hope, the love, the victory, the joy, and the power of the indwelling Spirit of God, who makes them one in Jesus Christ their Lord.

Discussion Questions

- 1. For what two groups did Christ become a servant and why for each group? V.8-9**
- 2. What do those OT references say specifically about the Gentiles? V10-12.**
- 3. How does God cause us to abound in hope?**

Closing Prayer