

# **Romans – Gospel of God Exalted**

*Facilitated by Sister Patricia Weaver*

**Zoom Meeting ID:**

 **828 7580 6094** ►

**Thursday November 13, 2025**

**Women of Excellence**

**Bible Study 7pm**

## **Memory Verse**

### **Romans 15:16 (NLT)**

<sup>16</sup> I am a special messenger from Christ Jesus to you Gentiles. I bring you the Good News so that I might present you as an acceptable offering to God, made holy by the Holy Spirit.

## **In Defense of Boldness**

### **Romans 15:14–16 (NLT)**

<sup>14</sup> I am fully convinced, my dear brothers and sisters, that you are full of goodness. You know these things so well you can teach each other all about them. <sup>15</sup> Even so, I have been bold enough to write about some of these points, knowing that all you need is this reminder. For by God's grace, <sup>16</sup> I am a special messenger from Christ Jesus to you Gentiles. I bring you the Good News so that I might present you as an acceptable offering to God, made holy by the Holy Spirit.

### **Romans 15:14–16 (NASB95)**

- 14** And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.
- 15** But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God,
- 16** to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that *my* offering of the Gentiles may become acceptable, sanctified by the Holy Spirit.

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## **Introduction**

In the present text, Paul gives a defense of his ministry, especially of his boldness in writing this letter to a church he did not found and had never visited. Yet he addresses them both warmly and forthrightly, as if they were close friends. He confronts them with boldness on many crucial issues, including that of the relationship of stronger and weaker believers, which he has dealt with in the long section (14:1–15:13) we just concluded. Having set forth his divinely-revealed doctrine, he now once again (see 1:8–16) bares his own heart and soul.

Because he has spoken so forcefully, Paul did not want to jeopardize his relationship with the church at Rome by seeming insensitive, or unloving. He had long hoped to visit them in person, in order to minister to them and to share mutual encouragement. Now, at last, it seemed this desire soon would be fulfilled, during his expected stay in Rome on the way to Spain (Rom.15:24).

### **POINT 1 - PAUL THE PARTNER IN FAITH**

**And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another. But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God, (15:14–15)**

In this context, Paul's addressing his readers as **my brethren** not only indicates his recognition of their salvation but also their maturity. At the beginning of the letter, he thanked God for their faithfulness, which was "being proclaimed throughout the whole world" (1:8).

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The apostle now acknowledges again that, completely apart from his influence, the Roman believers **are full of goodness, filled with all knowledge, and able to admonish one another**. He is saying, in effect: “In spite of all that I have written to you in this letter—with strong reminders that you were saved solely by God’s grace, made effective by your faith in His Son, with the admonitions for obedience to the Lord, for mortifying the flesh, for holy living, for exercising your spiritual gifts, for serving each other in love and humility, and all the other teachings—I am fully aware of your spiritual maturity and moral virtue, and I commend you for it.” The only other church he praised so highly was the one in Thessalonica (see 1 Thess. 1:2–10).

The first commendation was for their **goodness**, their high moral character and living. As Paul makes clear in Galatians 5:22–23, all virtue is the fruit of the Holy Spirit. But the Spirit can bear fruit only in the lives of believers, such as those in Rome, who are submissive to His divine will and power. They were not perfect, but neither were they spiritually deficient. In this letter Paul makes no reference to particular problems in the church, either individual or corporate. Those believers genuinely hated evil and loved righteousness, and they lived accordingly. They were obedient to the Lord and were kind, generous, and humble. By their moral **goodness**, they gave abundant evidence of their spiritual transformation and of the good works in which God ordains all believers to walk (Eph. 2:10).

Second, Paul commended the church at Rome for being **filled with knowledge**. He is not, of course, speaking of broad human knowledge but of the deep **knowledge** of God’s truth in the gospel of Jesus Christ. Believers in this church were doctrinally sound. They were well on their way to “attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God’s mystery, that is, Christ Himself, in whom are hidden all the treasures of wisdom and knowledge” (**Col. 2:2–3**).

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Virtue and truth, here referred to as **goodness** and **knowledge**, are inseparable. Paul could have described those believers as having “a pure heart and a good conscience and a sincere faith” (**1 Tim. 1:5; cf. v. 19**). They knew God, they knew His truth, and, by the power of His Spirit, they were committed to living holy lives.

Such goodness and knowledge are possible for all believers to possess and live by. The Holy Spirit, who indwells every believer, also works to teach and purify every believer. As Paul has already declared, “From [Christ] and through Him and to Him are all things” (**Rom. 11:36**). It is by the Lord’s doing that we “are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption” (**1 Cor. 1:30; cf. Eph. 1:8–9**).

The third virtue for which Paul commends believers in Rome is a product of the first two. Christians who are **full of goodness** and **filled with all knowledge** are **able also to admonish one another**.

**To admonish** carries the ideas of encouraging, warning, and advising. It is a comprehensive term for counseling. In this context, it refers to coming alongside other Christians for spiritual and moral counseling. Paul is not referring to a special gift of counseling, but of the duty and responsibility that every believer has for encouraging and strengthening other believers.

It is obvious that some Christians are uniquely gifted for giving encouraging counsel, just as some have special gifts and abilities in other areas of ministry. Paul has earlier made clear that, “since we have gifts that differ according to the grace given to us, [we should] each exercise them accordingly” (**Rom. 12:6**). His broader point in 15:14c is that, through His Word and His Holy Spirit, God had

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provided the church at Rome—and will provide every godly congregation of believers—with everything needed to live faithfully, effectively, and joyfully for Him. His specific point is that, apart from particular gifts of the Spirit, *all* faithful Christians are divinely equipped **to admonish one another** as needs and opportunities arise among them. The Romans had set an example for others in this.

When God's Word rules our hearts, His Holy Spirit makes us "rich in the true wisdom" and prepares us **to admonish one another**, to "teach and help one another along the right road."

The place for Christians to counsel and be counseled is in the church. That is not, of course, to say that it must be done in a church building, but that it be Christian counseling Christian. That principle applies to general admonitions among fellow believers, as Paul mentions in this text, as well as to counseling regarding more serious and prolonged problems confronted by a biblically oriented and spiritually gifted Christian minister.

After that brief but touching commendation, Paul begins the defense of his boldness in writing the letter, which some readers might have considered to be presumptuous. **I have written very boldly to you on some points**, he explains, **so as to remind you again, because of the grace that was given me from God.**

He gave the church many other commands and admonitions too numerous to repeat here, but all of them were given in a spirit of love as well as boldness, **so as to remind them again**. He was not teaching them things they had never heard but was reminding them of truths they did know. He did not speak forcefully because those believers were untaught and immature but, to the contrary, because

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they were spiritually strong and well-equipped. He was not bold because they were carnal and wavering but because they were uncompromising and steadfast.

A good teacher must keep in mind the opposing problems of familiarity and forgetfulness. Even for the best of minds with the sincerest devotion, that which is not kept familiar eventually will be forgotten.

Paul instructed his beloved Timothy to keep reminding the brethren under his care of the truths of the gospel, in order that Timothy himself, as well as those fellow believers, would be “constantly nourished on the words of the faith and of the sound doctrine which you have been following” (1 Tim. 4:6).

**Because of the grace that was given** to him **by God** enabling him to do so, Paul boldly reminded the Roman Christians of truths they had long known and accepted. He was not speaking of God’s saving or sustaining **grace**, but of the **grace** of his divinely-bestowed apostolic mandate and authority to proclaim the Word. He did not write this epistle to express his own beliefs and wisdom or to fulfill a personal desire or plan. He wrote under divine orders to teach divine truths. Paul was “a bondservant of Christ Jesus, called as an apostle, set apart for the gospel of God,” from whom and for whom he had “received grace and apostleship” (Rom. 1:1, 5). He explained to the church at Corinth that, although he considered himself to be “the least of the apostles, who are not fit to be called an apostle,” he nevertheless could say that “by the grace of God I am what I am, and His grace toward me did not prove vain” (1 Cor. 15:9–10).

In less specific ways but just as certainly, every believer, whatever his spiritual gifts may be, is under divine compulsion to obey and serve the Lord “according to the grace given to [him]” (Rom. 12:6).

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## **DISCUSSION QUESTIONS**

1. How does verse 15:14 teach that all believers are competent to counsel one another?
2. What stood out to you in this section of the lesson?

Having reintroduced, as it were, the subject of his divine calling as an apostle, Paul now defines his threefold role in fulfilling that office—as priest (v. 16), as preacher (vv. 17–19), and as pioneer (vv. 20–21).

## **POINT 2- PAUL THE PRIEST**

**to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, that my offering of the Gentiles might become acceptable, sanctified by the Holy Spirit. (15:16)**

Under the New Covenant, Jesus Christ is our perfect and eternal High Priest (Heb. 2:17; 3:1), and there no longer is a human, earthly institution of priesthood as under the Old Covenant. There is but “one mediator also between God and men, the man Christ Jesus” **(1 Tim. 2:5)**.

Yet all believers are priests. “As living stones, [we] are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ” **(1 Pet. 2:5)**. We “are a chosen race,” Peter later adds, “a

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royal priesthood, a holy nation, a people for God's own possession, that [we] may proclaim the excellencies of Him who has called [us] out of darkness into His marvelous light" (**v. 9**). Christ "has made us to be a kingdom, priests to His God and Father" (**Rev. 1:6**). Those who have "a part in the first resurrection," that is, believers, "will be priests of God and of Christ and will reign with Him for a thousand years" (**Rev. 20:6**). In that sense, the entire church is a priesthood of believers. We do not have to go through a human mediator to reach God. He is our own heavenly Father, with whom we are able to have direct fellowship and communion. And we engage in a priestly role by bringing others into God's presence.

Paul did not inherit a priestly *office* by birth. He was a priest in the same way that all Christians are priests, except in a larger way. During his missionary travels, Paul typically began his ministry in a city or town by preaching and teaching in a synagogue or among an informal group of Jews, such as the women who were praying by a riverside (Acts 16:13). He would be used by God to bring some of them to Christ. But his special calling was **to be a minister of Christ Jesus to the Gentiles** in a priestly way.

**Minister** was a general Greek term used of public officials. Earlier in this letter, Paul used it of government officials in general, who are, whether they realize it or not, "servants of God" (**Rom.13:6**). But in the New Testament, the word is used most often of those who serve God in some form of public worship.

As Paul ministered figuratively **as a priest the gospel of God** to the Gentiles, he did so in order that his **offering** of believing **Gentiles** to God, as it were, **might become acceptable** to Him, being **sanctified by the Holy Spirit**. In faithful fulfillment of his unique apostolic calling, Paul's supreme **offering** to God was a



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multitude of **Gentiles**, who by virtue of the Holy Spirit's power had been sanctified and thus made **acceptable** for fellowship with the Father.

### **+DISCUSSION QUESTIONS**

- 1. How did Paul view his ministry of the gospel? V15-16**
- 2. What stood out to you in this lesson that you can apply to the lesson?**

### **Closing Prayer**