

Today's text sums up not just 14:1-15:6 (how to disagree) or 12:1-15:6 (how to worship God by genuinely loving each other), but the whole of Paul's letter to the Romans (which is concerned with the salvation of all types of people by faith in Christ).

Acceptance to the Glory of God (15:7)

15:7 *Therefore, accept one another, just as Christ also accepted us to the glory of God.*

- This echoes the command of 14:1.
- “...*Christ accepted us...*” In 14:3, Paul wrote, “*God has accepted him.*” We would do well to really think about this fact, and how radically it should govern our treatment of others.
- The salvation that is ours by faith in Jesus Christ is not ultimately just for us. With the fall of humanity into sin and rebellion against God, those who had been created to bear His image (Genesis 1:26,27) instead cheated Him of the glory He alone deserved: “...*although they knew God, they did not glorify Him as God...they...changed the glory of the incorruptible God into an image made like corruptible man*” (1:21-23, N.K.J.V.).
- By saving a people from out of the Jews and Gentiles, He created a people who would forever give Him glory (Revelation 5:9). That glory is to be reflected in how we accept one another in Christ, despite our differences.

The Result of God's Salvation (15:8-12)

The Result of God's Saving from Out of the Jews (15:8)

15:8 *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...*

- The word “*servant*” (διάκονος) is the same word from which we get our title “*deacon*.”¹

¹ Christ is the ultimate Servant of God (Isaiah 42:1; 52:13; 53:11) and the Church (Matthew 20:28//Mark 10:45//Luke 22:27). All believers

The Result of God's Saving from Out of the Gentiles (15:9a)

15:9a...*and for the Gentiles to glorify God for His mercy...*

- The verb “*glorify*” is explained by five different words in 15:9b-12! The Gentiles who receive God's mercy through Christ will “*sing*,” “*rejoice*,” and three different words are used that are all translated “*praise*” in the English.
- The nations, which had turned away from God and chased idolatry, are the very ones who will give glory to God, undoing Romans 1:21,22.

The Saving of the Gentiles Promised in the Law, Psalms, and Prophets (15:9b-12)

15:9b...*as it is written* [in Psalm 18:49//2 Samuel 22:50], “*Therefore I will give praise to You among the Gentiles, And I will sing to Your name.*”

- Interestingly, the verb translated “*sing*” (ψάλλω) shares a root with the noun translated “*Psalm*” (ψαλμός). In fact, the Holman Christian Standard Bible renders this phrase, “**I will sing psalms to Your name.**”
- Since Psalm 18 is a Psalm of David, and Christ is the final, perfect, and eternal Son of David, it's possible that Paul is teaching us that Jesus Himself is making this confession of praise

are called to serve God in Christ (John 12:26) and one another (Ephesians 4:12; 1 Peter 4:10). The office of deacon serves as an example and equippage for service in the local congregation (Philippians 1:1; 1 Timothy 3:8-13; I believe the seven of Acts 6:1-6 to be an early model for the office of deacon).

among us, the non-Jews.² Psalm 18 ends with this promise:

“He gives great deliverance to His king,
And shows lovingkindness to His anointed
[מָשִׁיחַ, Messiah/Christ],
To David and his descendants [lit., “seed”]
forever” (18:49,50).

The Nations Join with the Covenant People (15:10)

15:10 *Again he says [in Deuteronomy 32:43],
“Rejoice, O Gentiles, with His people.”*

- In Christ the believing from out of the nations are added to the Jews who believe in Christ (these are the true Israel).

The Nations Are Commanded to Praise God (15:11)

15:11 *And again [in Psalm 117:1],
“Praise the Lord all you Gentiles,
And let all the peoples praise Him.”*

David’s Son, Ruler and Savior of the Nations (15:12)

15:12 *Again Isaiah says [Isaiah 11:10],
“There shall come the root of Jesse,
And He Who arises to rule over the Gentiles,
In Him shall the Gentiles hope.”*

- Isaiah frequently envisions a salvation of the non-Jews along with the faithful of Israel.³
- Jesse was the father of king David of Israel. God made promises to David that one of his sons would reign over the whole world (this is called

² This is certainly true of Hebrews 2:11,12, where the words of Psalm 22:22 about singing praise “in the midst of the congregation” are attributed to Jesus. This is an aspect of Jesus’ heavenly priesthood and presence with us by His Holy Spirit that we don’t often consider. He, by His Spirit, is the worship Leader of the congregation!

³ 2:1-4; 12:4,5; 17:7,8; 19:18-25; 25:3-9; 42:4,6,10-12; 44:5; 45:14,22; 49:6; 52:15; 55:3-5; 56:3-8; 59:19; 60:3; 65:1; 66:19-21.

the Davidic covenant).⁴ The New Testament from beginning to end draws attention to Jesus as the fulfillment of the promises of God to David.⁵

- Notice that the Son of David both rules (He is Lord) and is the object of hope (He is Savior) for the peoples.

A Prayer for Your Hope (15:13)

15:13 *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.*

- Notice carefully the use of the word “hope” in 15:12 and 15:13. In 15:12, “the Gentiles hope” in “the root of Jesse,” that is, Jesus Christ. In 15:13, Paul prays to the “God of hope.” Christ is the only hope for the peoples of the world, and it is through Christ that God gives hope to the peoples.
- There is also a connection between “the God of hope” Who fills “you with all joy and peace” (15:13) and the Kingdom’s “peace and joy in the Holy Spirit” (14:17).
- How does “the God of hope fill you with all joy and peace”? Through your “believing,” your faith. When we believe the promises of God as given through the Word and fulfilled in Christ, God gives us “all joy and peace.” This assumes we are in the Scriptures.
- When “the God of hope” fills us “with all joy and peace” through our faith in His Word, the result is that the Author of the Word, “the Holy Spirit,” causes our hope to increase.

⁴ The Davidic covenant can be found in 2 Samuel 7:12,13; Psalm 89:26-28,35,36.

⁵ Matthew 1:1; 20:30,31; 21:9,15; Luke 1:27,32,69; 2:4; 3:23-31; Acts 2:30; 13:22,23,32,34; 2 Timothy 2:8; Revelation 5:5; 22:16.