



## World Christian Fellowship

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### Romans 127

### Remember

### Romans 15:14-16

**Romans 15:14-21**, *Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another. <sup>15</sup> Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God, <sup>16</sup> that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit. <sup>17</sup> Therefore I have reason to glory in Christ Jesus in the things which pertain to God. <sup>18</sup> For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient— <sup>19</sup> in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ. <sup>20</sup> And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation, <sup>21</sup> but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand."*

The whole section is written to defend the way in which he spoke to the Romans.

Paul had never been to that church.

Paul is not the founder of Roman church.

Paul never pastored that church.

Paul did not personally know that church or fellowship with that church.

Yet, throughout this tremendous epistle Paul had spoken to them with great boldness.

Paul had confronted them on some very crucial issues, not the least of which was the matter of the stronger and the weaker in chapters 14 and 15.

But he had been very bold in speaking to them and his boldness needs an explanation.

**How can one whom they have never met, nor pastored that church be so bold with them?**

Paul writes this brief section in his epilogue to the epistle.

The word boldness means not hesitating in the face of danger. It conveys the idea of courage and daring.

Certainly, this is a word to describe the apostle, Paul.

Paul was a courageous man. He had a marked and unusual boldness.

He did not back down but rather spoke with great courage.

**Acts 9:27**, *But Barnabas took him and brought him to the apostles. And he declared to them how he had seen the Lord on the road, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

**Acts 13:46**, *Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.*

**Acts 14:3**, *Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands.*

**Acts 19:8**, *And he went into the synagogue and spoke boldly for three months, reasoning and persuading concerning the things of the kingdom of God.*

The testimony of the Holy Spirit in those passages in the book of Acts is that Paul spoke with great boldness.

**How ought they to listen when God speaks?**

Paul was bold, forthright, unhesitating, unflinching in his presentation of the truth and in his contradiction of any sin or any error.

**Romans 6:12-14**, *Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup> And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup> For sin shall not have dominion over you, for you are not under law but under grace.*

**Romans 8:9**, *But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.*

I don't care what your claims are, if you possess not the Spirit of Christ you do not belong to God.

**Romans 8:13**, *For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.*

Very bold and very direct.

**Romans 11:17**, *And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among*

*them, and with them became a partaker of the root and fatness of the olive tree,*

The branches known as Israel in this analogy were broken off. The trunk of blessing, the Abrahamic covenant, the Gentiles were grafted in.

**Romans 11:24-25**, *For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?*  
<sup>25</sup>*For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.*

Don't get proud because Israel's been put out and you have been brought in to covenant blessing, God is going to bring them back in.

A very confrontive word.

**Romans 12:3**, *For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.*

**Romans 13**, talk about the obedience to government authorities.

**Romans 14 and 15** talks about the weak and strong brothers to be in unity.

Some people in the Roman assembly might be asking this question.

**Where does Paul get this authority?**

**Where does Paul come with this boldness?**

Paul defends his right to that boldness in this section.

The body of the letter is over.

**Romans 1:1-17** introduction.

Body of the letter is from **Romans 1:18- 15:13**.

In this concluding section, having given them his theology, he gives them his heart.

Having described to them his doctrine, he gives them his own soul.

Having told them what he believes to be the truth of God, he now tells them some of his own ministry perceptions.

Paul touches on very personal matters.

**Romans 15:14-21** the reason for his boldness.

**Romans 15:22-33**, Future plans.

**Romans 16**, personal greeting, and Final benediction.

Having written so boldly, he doesn't want to ruin the relationship with them before it can even get started.

Paul doesn't want to undermine their association because he wants to go to Spain and he sees this church at Rome as a key point to stop off in, collect some supplies so he can go on and evangelize Spain.

Paul wants them to know not only his doctrine but his heart so that they will not misjudge his confidence and unloving spirit.

*V 14, Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

It took him through 15 chapters before he really opens up his heart and speaks to them in conciliating terms.

Despite all that I have written to calling for obedience, holiness, and the killing of sin, pursue righteousness, commit yourself to Christ, and use your spiritual gifts. Be marked by humility, love without vengeance and retaliation. Love the weaker brother and to care for each other.

Paul extols them with three virtues.

I know you are a virtuous people.

I do not have a low estimate of you.

He even calls them "my brethren," and that indicates the bond that he feels with them.

**Romans 1:8**, *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

He was commending them and now commends them again.

In the Scripture only in the commendation to the church at Thessalonica in 1 Thessalonians chapter 1. This is a marvellous church, this Roman church.

You will notice in going through the whole Roman epistle that he doesn't have to treat any given single sin issue because there was no glaring thing which needed direct attention.

Whereas in the case of writing to the Galatians, or to the Corinthians he has lot of corrections.

- 1. Goodness**
- 2. Knowledge**
- 3. Encouraging.**

## 1. Goodness.

**V 14**, *that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

Means you are rich in moral character.

You are rich in moral excellence, which is always the work of the Spirit.

The fruit of the Spirit is love, joy, peace, gentleness, goodness, same term, goodness.

That means moral excellence, that is opposed to all evil.

They hated evil.

They hated sin.

They loved righteousness.

**Romans 12:21**, *Do not be overcome by evil, but overcome evil with good.*

They were a virtuous church.

Kindness, generosity, moral purity in their word, moral purity in their action was characteristic of this church.

They were not spiritually deficient in their character.

They had given abundant evidence of their true salvation.

**Ephesians 2:10**, *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

They were manifesting by doing good things.

*You are full of goodness.*

You are a church characterized by moral virtue.

This does not mean they were perfect or without sin, else would all the exhortations of Romans have been useless.

They were not perfect, but they were good.

They were committed a quality Christian experience.

They are reminiscent of the apostle's words to the Colossians.

**Colossians 1:3-5**, *We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, <sup>4</sup>since we heard of your faith in Christ Jesus and of your love for all the saints; <sup>5</sup>because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,*

**Colossians 1:9-12**, *For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; <sup>10</sup>that you may walk worthy of the*

*Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God;<sup>11</sup> strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;<sup>12</sup> giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.*

You are a great church.

We pray you will even be a greater one.

Paul sees in them a fullness of goodness. It is not perfection. There is room for improvement but is a mark of their spiritual virtue.

This is a commendation that is genuine and true but does not preclude Paul's prior exhortations.

I can say about our church as well full of goodness and that is not to say there is not necessity for greater goodness. The two go hand in hand.

## **2. Knowledge.**

**V 14**, *that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

The word "filled" is a verb, passive verb, having been filled with.  
They had received all knowledge.

They not only were a good church, but they were doctrinally sound. They were theologically sound.

Truth and virtue go together.  
This church has both truth and virtue.

The virtue is in the term "goodness."  
The truth is in the terms "all knowledge."

Spiritual knowledge, practical application of that knowledge was theirs.

They had that possession.  
They knew God.  
They knew His revealed truth.  
They were able to stand on that.

They were in that beautiful balance that God would have His church possessed of truth and purity.  
Moral excellence and spiritual knowledge.  
Grasp of the truth and goodness of the heart.

For every believer that is a possibility.

By virtue of the Spirit of God given to us we can know true goodness. We can hate sin and love righteousness.

We can have the fruit of the Spirit.

We can have all knowledge for Christ is to us knowledge and wisdom and in Him.

They are basic to the life of the church, and this church had those things, moral excellence, and spiritual knowledge.

### **3. Encourage one another.**

**V 14**, *that you also are full of goodness, filled with all knowledge, able also to admonish one another.*

You are competent to counsel.

They can act without Paul.

Having all knowledge revealed by God, with all you are, having true goodness of life, you are able to counsel one another.

You are able to admonish one another.

The word here is ***nouthete*** means to lead someone away from a false path into a true path by warning and teaching.

A comprehensive word for counselling.

We are competent to admonish one another within the family of God based upon the quality of our life and the knowledge of the revelation of God.

Paul says you don't even need me.

They were filled with true goodness and the knowledge of God's truth. They were qualified to counsel.

Whatever kind of counselling needed to be done at Rome the people were able to do it. They didn't need Paul or any expert from outside.

**Colossians 3:12-17**, *Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; <sup>13</sup>bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. <sup>14</sup>But above all these things put on love, which is the bond of perfection. <sup>15</sup>And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. <sup>16</sup>Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. <sup>17</sup>And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.*

Everything happens within the fellowship.

Sometimes the greatest counselling there is just singing praises.

The normal functioning of the life of the church where we stimulate one another to love and good works.

There is no secret mysterious field of mystery that no one can figure out. Christians whose lives are right and who know the truth of God are competent to share that truth out of a pure life and be used by God to help others.

The Roman church was commendable church.

### **Then why write them?**

*V 15, Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,*

Although you are such a good fellowship, I have still written the more boldly to you in putting you in mind because of the grace that is given to me of God.

I am under mandate from God.

To remind you.

I know your spiritual quality, but I also know you are not all you could be because I know my spiritual quality and I know I am not all I could be either.

So, I want to remind you.

Paul wrote Romans not to tell them something they didn't know but to remind them of things they did know.

Not because they were an ill-equipped and weak church but because they were a well-equipped and strong church.

Not because they were vacillating, carnal Christians but because they were uncompromising, strong Christians but there was still much to remind them of.

Paul tells Timothy to keep teaching sound doctrine over and over and reminding the people and nourishing them in it.

**2 Peter 1:12-15**, *For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. <sup>13</sup>Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, <sup>14</sup>knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. <sup>15</sup>Moreover I will be careful to ensure that you always have a reminder of these things after my decease.*

Any good teacher knows two things.

## **Familiarity and Forgetfulness.**

The principle of forgetfulness. What I have said in the past you have already forgotten. I don't like that principle but it's true.

If I were to quiz you about Sunday morning's service, I realize that what I have said you have forgotten.

Times what I have said I have forgotten.

Do I ever listen to my videos?

I can't remember how I interpreted a passage either.

We do tend to forget. Any good teacher knows that you must repeat things.

My early school days we used repeat the tables so even after 50 years still I can remember.

That is why throughout the teaching of our Lord there is the repetition of many great truths, and the same with Paul.

His epistles intersect repeatedly with the same truth.

### **Familiarity:**

While reminding them you cannot say things in the way you have always said them, or they don't hear them because the

terminology is so familiar they think they understand what you are saying.

The challenge of teaching is to repeat to your people the same thing repeatedly in ways they think they have never heard.

Apostle Paul says, "The challenge with you is to remind you of what you already know."

*V 15, because of the grace given to me by God,*

God has called me to this.

We are elect by His grace.

There is saving grace.

**Electing grace is in Romans 11:5,**

**Saving grace is in Romans 5:21.**

**Calling grace, Galatians 1:15.**

**Forgiving grace, Ephesians 1:7.**

**Comforting grace, 2 Thessalonians 2:16.**

**Standing grace, Romans 5:2.**

The grace of a divine mandate to proclaim the truth, apostolic grace.

Paul wrote this letter to the Romans simply because he thought the Romans needed it, or simply because he wanted to establish a relationship with them.

Paul was under divine orders.

He was under divine compulsion.

This is more than just a personal desire.

This is the calling of God.

**1 Corinthians 15:9-10**, *For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.*

The thing that energized his ministry was God's outpoured grace.

Paul was under obligation.

This was the cause of his ministry. I have spoken to you more boldly than you might have expected me to speak.

I have spoken to you more directly than you might have anticipated I should speak.

The reason I have done that is because there is a grace of God that infuses my life that compels me to speak the way I speak.

**2 Corinthians 5:14**, *For the love of Christ compels us, because we judge thus: that if One died for all, then all died;*

**2 Corinthians 5:11**, *Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.*

**1 Corinthians 9:16**, *For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!*

Any believer, with whatever his or her spiritual gift might be, understand that same compulsion.

For all of us have been given gifts from the Spirit of God which the Spirit of God by grace compels to be used.

A committed Christian understands that duty.

**Romans 1:1**, *Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God.*

Paul has a duty.

Having introduced this gracious apostolic calling, he then defines that apostolic office as a three-fold role.

## **Paul the Priest.**

Paul is not in strict definition a priest. But his role can be illustrated in priestly terms.

*V 16, that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.*

First, the calling of God on my life by grace was that I should be the minister of Jesus Christ to the Gentiles.

Now the key to understanding this point is to understand the term minister.

The term refers to sacred worship or service and the context here indicates that that is its proper use in this text.

**Leitourgos** is one who performs a public service, particularly a service of worship to God. Paul sees himself then in a priestly role.

The use of this term in many places in the New Testament, many places.

**Luke 1:21-23, Zacharias**, the father of John the Baptist, was a priest and this term is used of his ministry.

**Acts 13:2**, *As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."*

The same word used in **Philippians 2:17**, **Hebrews 1:7, 14**, **Hebrews 8:2 and 6**, **Hebrews 9:21**, **Hebrews 10:11**.

In all of those uses it has a priestly kind of identity.

Paul is saying I am like a priest of Jesus Christ to the Gentiles, a priest offering to God an act of worship.

I am a priest to the Gentiles, priest of Jesus Christ to the Gentiles, serving as a priest in the gospel of God.

We would not for a minute want to say that this is the institution of a priesthood, a formal priesthood.

All believers are priests.

I am a priest. You are a priest.

**1 Peter 2:5**, *you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

**1 Peter 2:9**, *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may*

*proclaim the praises of Him who called you out of darkness into His marvellous light;*

All believers are priests. That is what we have said historically in our own faith that we believe in the priesthood of believers. We are all believer priests.

We do not have to go through some other mediation to get to get to God. We don't go through some human person.

**Revelation 1:6**, *and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.*

We are priests.

We do not need priests to get to God.

All of us are priests.

**Revelation 20:6**, *Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.*

We are not saying here then that Paul and other apostles are elevated to some level of being priests.

Technically he is not a priest at all. But his role is to the function of a priest.

**1 Timothy 2:5**, *For there is one God and one Mediator between God and men, the Man Christ Jesus,*

We go directly to God through Christ.

We don't need a human intermediary.

We don't need a saint.

We don't need anyone.

We are all believer priests. Making certain men priests and calling them priests is a misrepresentation and a violation of the priesthood of the believers and breaks against the truth of the Word of God.

Paul is not a priest who makes atonement for sin.

He is not a priest who offers a propitiatory sacrifice.

He is not a priest who mediates between God and man.

Only by way of illustration does he call himself a priest because he wants the Romans and us to understand what he does.

Like a priest, he says who offers up the Gentiles.

He is pictured here as a priest, serving Jesus Christ and the gospel of God.

He calls it the gospel of God in chapter 1, also. In serving in the gospel of God, the offering that he brings is the offering up of the Gentiles. He brings us, an acceptable offering which has

been sanctified by the Holy Spirit. This is absolutely thrilling terminology.

Here is Paul and the image of his ministry is that he's a priest. He stands before the altar of God and he has in his hands an offering.

### **What is the offering?**

The offering is the Gentiles.

The Gentiles who have been sanctified by the Holy Spirit and been made acceptable to God, saved Gentiles.

When Paul was called into the ministry, he was told he was going to be an apostle to the Gentiles.

He went out and won Gentiles to Christ.

Saved Gentiles then, in a sense, Paul has collected in his ministry and like a priest he offers them to God.

They are his act of personal worship.

Beautiful picture.

### **How different from the Levitical function in the Old Covenant?**

His priestly service to God is the offering up of the Gentiles.

You and I as priests offer God an offering and a most fitting and beautiful offering would be to offer to God the souls of those that we have led to Jesus Christ.

### **Are the Gentiles acceptable?**

The offering up of the Gentiles is acceptable because they have been sanctified by the Holy Spirit.

“Acceptable” means well-pleasing, truly saved.

These are truly saved Gentiles.

They are acceptable to God because they have been sanctified by the Holy Spirit.

In the Old Testament no sacrifice could be offered to God until it had been properly cleansed, properly purified. No sacrifice can be offered to God unless it's acceptable.

### **How is it acceptable?**

Only when it's cleansed.

You can't offer to God unregenerate Gentiles or unregenerate Jews.

You offer to God those that are acceptable because they have been cleansed by the washing of the water through the Word and the agency of the Holy Spirit.

**Titus 3:4-7**, *But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup>not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup>whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup>that having been justified by His grace we should become heirs according to the hope of eternal life.*

The Gentiles who truly believe, who come to faith in Jesus Christ through the ministry of Paul are like a great offering that Paul gathered together, and he gives that offering to God.

Gentiles are made clean from sin and have become acceptable to God.

**Acts 15:6-9**, *Now the apostles and elders came together to consider this matter. <sup>7</sup>And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup>So God, who knows the heart, [[a](#)]acknowledged them by giving them the Holy Spirit, just as He did to us, <sup>9</sup>and made no distinction between us and them, purifying their hearts by faith.*

Here we see Paul the priest.

As a priest he presents his offering to God, a spotless, sanctified group of Gentiles washed in the water of regeneration, cleansed by the blood of Jesus Christ through saving faith.

This is the only priesthood there is in the New Covenant.  
It's the priesthood of Christian ministry.

Not to offer atonement for sin but by preaching the gospel of God to unsaved people, winning them to Christ, we then offer them back to Him as an acceptable offering.

### **What are you offering God?**

Do you have any such spiritual sacrifice to hold up to His altar?

Paul is bold.

He was bold because he was under mandate.

He was bold because he's trying to win the Gentiles to Christ.

Paul says, "I am sorry for my boldness, but I have to tell you, I live to be a priest to offer up redeemed souls to God as my supreme act of worship."