

Last of Us

Romans 15:1-7

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I. Strong vs. 1-3

a. Strong

i. Strong –

1. Under the gospel the strong, those who, because of the inner freedom which has been given to them,
2. Their faith in Christ allowed them to partake with a clear conscience of food that earlier they had held to be ceremonially unclean. They were free from ceremonial obligations, but they remained under the obligations of love.

ii. Bear- *patiently, put up with*: weaknesses of the weak, be able to bear up under especially trying or oppressive circumstances; Since carrying is an exertion of power and thus includes an exercise and application of will

- a. cf. Gal. 6:2 ἀλλήλων τὰ βάρη βαστάζετε. In classical Greek the ordinary word would be φέρειν, but βαστάζειν seems to have gradually come into use in the figurative sense. It is used of bearing the cross both literally (John 19:17), and figuratively (Luke 14:27).
- b. It was not enough that the strong simply put up with the foibles of weaker Christians; they were to bear the weaknesses of the immature. Rather than insisting on their own way, they were to be supportive of those whose faith was insufficiently robust (cf. Gal 6:1–2). The temptation of the strong is to pay scant attention to the timorousness of the weak. But Paul insisted that the strong be supportive and helpful to those who naturally speaking would be nonproductive in the assembly.
- c. Paul is requiring from the strong something much more positive than that they should tolerate the weaknesses of the weak (mere toleration might well, as, notes, involve putting a certain pressure upon the weak to do that which he personally cannot do in integrity of faith, and it would not exclude an attitude of superiority and condescension). What is required is that the strong should **actually help** the weak by taking something of the weight of the burden which they have to carry off their shoulders on to their own

2. Weaknesses - by weakness of faith an instance of weakness or limited times when they are weak.
 - a. Such weakness is, it is true, a sign of absence of faith, but we who are strong in faith ought to bear with scruples weak though they may be. οἱ ὀύνατοι not, as in 1 Cor. 1:26, the rich or the powerful, but as in 2 Cor. 12:10, 13:9, of the morally strong.
 - b. to help to carry the infirmities, disabilities, embarrassments and encumbrances of their brothers who are having to live without that inner freedom which they themselves enjoy.
3. Without Strength - **to lacking capability in functioning adequately**
 - b. Please 14:7
 - i. Please- **accommodate** please oneself," as in R. 15:1–3, where the opp. is not "to detest oneself" but "to deny oneself"
 - a. 1 C. 10:33 the part. clause: suggests that the reference is to an attitude. The same holds good in **1 Th. 2:4** and Gl. 1:10: where serving men and being the slave of Christ are brought into contrast. 1 Th. 2:15 and 4:1 are to be taken in the same way, and the context shows that the reference is to an attitude in R. 8:8
 - i. Not Just Ourselves - He strikes at the root of Christian **disunion, which is selfishness.**
 - ii. *and not merely suit our own pleasure.* Selfish concern, even based on strong conviction and inner freedom, should not be the motivation of Christians. They should not follow their own ideas or their personal tastes, for all are bound, one to the other.
 - iii. What is meant here by not pleasing oneself is not pleasing oneself regardless of the effects which one's pleasing oneself would have on others. What Paul is forbidding in particular is that strong Christians should please themselves by insisting on exercising outwardly and to the full that inner freedom which they have been given, when to do so would be to hurt a weak brother's faith.
 - ii. Neighbor- Neighbor **the one who is near or close by, neighbor, fellow human being...**Of fellow-Christians. The forcefulness and power of Jesus' teachings on the love of neighbor and its relationship to one's love for God are demonstrated by a similar emphasis within the early church. Paul on two occasions called the love of neighbor the "fulfillment of the entire law" (Rom 13:8–10; Gal 5:14), while James referred to the same commandment as "the royal law" (Jas 2:8)

1. For his Good

- a. Every strong Christian is to learn to please his neighbour, instead of pleasing himself regardless of his neighbour's interest. He is to be considerate, to take due account of the position in which his brother is placed. Compare the use of ἀρέσκειν in 1 Cor 10:33. But, since not all pleasing of one's fellow-men is good (cf. Gal 1:10; 1 Th 2:4; also Eph 6:6; Col 3:22), Paul adds the necessary qualification εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν as a necessary qualification. The latter phrase clarifies the former. The neighbour is very likely to be ready to be pleased by flattery and by the condonement of his wrong-doing; but the pleasing of the neighbour which is here commanded is such a pleasing as has regard to his true good, to his salvation, a pleasing which is directed toward his edification, a pleasing of one's neighbour which is no mere man-pleasing but has regard to God.

2. Edification - **process of building, building, construction** of spiritual strengthening (s. οἰκοδομέω 3) *edifying, edification, building up*

- a. The end or purpose of pleasing them must be the promotion of what is absolutely to their good, further defined by οἰκοδομή, their edification. These words limit and explain what St. Paul means by 'pleasing men.' In Ga 1:10 (cf. Eph. 6:6; 1 Thess. 2:4) he had condemned it. In 1 Cor. 9:20–23 he had made it a leading principle of his conduct. The rule is that we are to please men for their own good and not our own.
- b. The goal is to help them develop into more mature Christians (v. 2). The goal is the benefit of the one in greatest need of help (cf. 1 Cor 10:24, 33).

iii. Christ

1. Not Please Himself

- a. sums up with eloquent reticence both the meaning of the Incarnation and the character of Christ's earthly life. He most certainly did not seek to please Himself, but sought rather to please His Father and to please men

2. Reproach

- a. The great example of self-denial for the sake of others is, of course, Jesus Christ (v. 3). If Christ, the very Son of God, did not order his life so as to please himself, how much more should we forego all personal advantage and follow the path of the Suffering Servant. The selfless life of Christ is reflected in Ps 69:9, "The insults of those who insult you have fallen on me."

- b. The purpose of the reference is to indicate the lengths to which Christ went in His not pleasing Himself rather than specially to encourage the strong Christians in Rome to imitate this particular element of Christ's endurance. If, for our sakes, He was willing to go as far as this in His not pleasing Himself, how ungrateful should we be, if we could not bring ourselves to renounce our self-gratification in so unimportant a matter as the exercising of our freedom with regard to what we eat or whether we observe special days—for the sake of our brothers for whom He suffered so much

II. Perseverance vs. 4-6

- a. Written
 - i. Instruction
- b. Through
 - i. Perseverance
 - ii. Encouragement
 - 1. [Have Hope](#) At first sight it seems rather surprising; but, in view of the importance of hope in Romans (see 4:18; 5:2, 4f; 8:17–30; 12:12; 15:12f; also 13:11–14) and in the rest of the NT (see, e.g., Acts 26:6f; 28:20; 2 Cor 3:12; Eph 1:18; 2:12; Col 1:23, 27; 1 Th 4:13; 1 Pet 1:3, 13; 3:15; 1 Jn 3:3), it is not really surprising. To speak of Christians as holding fast their hope is, in fact, a very appropriate way of indicating their continuing to live as Christians
 - iii. Hope
 - 1. the specifically Christian feeling of hope. It is the supreme confidence which arises from trust in Christ that in no circumstances will the Christian be ashamed of that wherein he trusteth (Phil. 1:20); a confidence which tribulation only strengthens, for it makes more certain his power of endurance and his experience of consolation. On the relation of patience to hope cf. 5:3 and 1 Thess. 1:3.
- c. God
 - i. Gives
 - ii. Same Mind - Acts 1:14
 - 1. Paul's wish was that God would grant the church at Rome a spirit of unity. His desire that they "mind the same thing among one another" (literal translation) does not mean that they should all come to the same conclusion. That is obvious from his discussion of the weak and the strong—the conscience of each is to guide the conduct of that person. It is unity of perspective that is

desired. And that perspective is that of Christ Jesus, our model for Christian conduct. Think as he does. Take on his values and priorities. As each member of the church draws closer to Christ, we will at the same time draw closer to other members of the body.

2. but is humble enough to leave that decision to Christ the Lord. Such an agreement among the Christians of Rome as is according to the will of Christ Jesus is desired and prayed for; and this may, or may not, include identity of conviction on the matters at issue between the weak and the strong, but must certainly mean a common sincere determination to seek to obey the Lord Jesus Christ together with the mutual respect and sympathy befitting brethren.
- iii. Same Voice and One Accord
 1. expresses the goal of the desired agreement—that the Roman Christians may glorify God with one heart and one voice
 2. in order to promote the glory of God.' As the following verses show, Christ has summoned both Jews and Greeks into His kingdom in order to promote the glory of God, to exhibit in the one case His faithfulness, in the other His mercy. So in Phil. 2:11 the object of Christ's glory is to promote the glory of God the Father

III. Accept v. 7

- a. Accept- **to extend a welcome, receive in(to) one's home or circle of acquaintances**
 - i. Both the weak and the strong are to accept one another. That is what it means to follow Christ. He accepted us; we are to accept one another. It should not be too difficult to extend the hand of friendship to one who is loved by the one we honor and worship (cf. 14:1, 3, 15).
 - ii. the command is no longer to the strong to admit the weak, but to all sections of the community alike to receive and admit those who differ from them