

Sha'ul of Tarsus & His Letters ~ Part 149

Romans ~ Part 37

Note: To examine the graphics in this series, click on them for a pop-up version.

As I've stressed in my previous post, our journey to comprehend the profound significance of **Sha'ul's Letter to the Romans** is not just a study but a crucial cornerstone of our faith.

Regarding Mutual Responsibility ~ Part 3

In your public life, you may feel pressured to conform or choose sides on social issues that create conflict. Romans 15:1-17 calls us to seek peace and unity. This week, challenge yourself to engage with someone with a completely different view. Instead of arguing your perspective, seek to understand theirs deeply. This will diffuse tension and position you as a peacemaker in your community, demonstrating **Yeshua's** love amid division.

Example of Forbearance

15¹ So we who are strong have a duty to bear the weaknesses of those who are not strong rather than please ourselves.

Why should the **strong** "give in" to the conscience of the weak? That seems to run counter to our culture. But, the way of love demands it. The strong **Believer** does not forsake his conscience by abstaining from certain freedoms, but the weaker **Believer** would have to violate his to accommodate the liberties of the strong. Thus, the strong should choose to follow the weak.

2 Each of us should please his neighbor and act for his good, thus building him up. 3 For even the Messiah did not please himself; rather, as the Tanakh says, 'The insults of those insulting you fell on me.' (Psalm 69:10(9))

The strong **Believer** is to follow the example of the **Lord**, who did not please **Himself**. As foretold in **Scripture**, **Yeshua** bore the insults and hostility that people had against **God** (Psalm 69:9).

4 For everything written in the past was written to teach us so that with the encouragement of the Tanakh, we might patiently hold on to our hope.

Far from being irrelevant to the **Messianic** faith, the **Tanakh** writings are for our **instruction** (2 Timothy 3:16), but not everything in them applies to **Brit Hadashah** discipleship. Still, everything points to **Yeshua** (Luke 24:27).

5 And may God, the source of encouragement and patience, give you the same attitude among yourselves as the Messiah Yeshua had, 6 so that with one accord and with one voice you may glorify the God and Father of our Lord Yeshua the Messiah.

Sha'ul's prayer is that **God** will bring these house **Kehilahs** in **Rome** to a place of harmony, love, and unity that will enable them to honor **God** best.

Call for Mutual Acceptance

⁷ So welcome each other as the Messiah has welcomed you into God's glory. ⁸ For I say that the Messiah became a servant of the Jewish people in order to show God's truthfulness by making good his promises to the Patriarchs, ⁹ and in order to show his mercy by causing the Gentiles to glorify God—as it is written in the Tanakh,

"Because of this, I will acknowledge you among the Gentiles and sing praise to your name." (2 Samuel 22:50, Psalm 18:50(49))

Verse 7 transitions between the previous topic (14:1–15:6) and what follows: vv. 8–9a presents the proposition forming the basis of the discussion, which continues to the end of the chapter. ***The Messiah became a servant of the Jewish people.*** It is not true that **Yeshua** is the **Christian Messiah** while the **Jews** are waiting for someone else. He is the **Messiah** of the **Jews**. If he is not the **Jewish Messiah**, the **Christians** have no **Messiah**. But, we **Gentiles** have been grafted in if we accept **Yeshua** as **THE Messiah**.

Sha'ul focuses on two reasons for **Yeshua's** becoming a servant of the **Jews**: ***to show God's truthfulness*** and ***to show God's mercy***. **God's** truthfulness, faithfulness, and reliability are certain (8:31–39). Though one might question this because not all **Jews** have followed **Yeshua**, **God** will make ***good His promises to the Patriarchs*** (11:28–29), and He will do this through His ***servant of the Jewish people, Yeshua*** the **Messiah**. This has already been thoroughly discussed in chapters 9–11.

God's mercy is demonstrated by ***causing the Gentiles to glorify God.***

¹⁰ And again, it says,

"Gentiles, rejoice with His people" (Deuteronomy 32:43)

¹¹ And again,

***"Praise Adonai, all Gentiles!
Let all peoples praise Him!"*** (Psalm 117:1)

¹² And again, Yesha'yahu says,

***"The root of Yishai will come,
he who arises to rule Gentiles;
Gentiles will put their hope in Him."*** (Isaiah 11:10)

¹³ May God, the source of hope, fill you completely with joy and shalom as you continue trusting so that by the power of the Ruach HaKodesh, you may overflow with hope. ¹

Sha'ul has not yet treated this, so he opens, as he did with **God's** truthfulness, by citing **Scripture** texts as evidence. He adduces them from all four major sections of the **Tanakh**: from the **Former Prophets** (2 Samuel 22:50), the **Pentateuch** (Deuteronomy 22:43), the **Writings** (Psalm 117:1), and the **Latter Prophets** (Isaiah 11:10). Every part of the **Tanakh** witnesses to the inclusion of **Gentiles** in the people of **God**.

Our next post begins with the last theme of Romans, **Closing Remarks**.

¹ Romans 15:1–13.