

ROMANS

15:1-33

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Taught by Simeon Forder on Sunday morning, 4th June 2023 @ Deal Christian Fellowship

Reading: Romans 1:8-15

Introduction

We are fast approaching the end of Paul's letter to the Romans, and specifically to the Christian's living in Rome in around 57AD. And as we were just reminded of in our reading from Romans chapter 1, Paul thanked God for these Christians, he regularly prayed for them, and he wanted to visit them – not only that he would be encouraged by them, but that he might be a blessing to them. And that's a point he'll return to in this penultimate chapter that we'll study this morning.

Chapter overview of Romans

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- **Chapters 1-8:** Christian doctrine
 - Sin (1-3), Salvation (4-5), Sanctification (6-8)
- **Chapters 9-11:** Israel
 - Israel - Past (9), Present (10), Future (11)
- **Chapters 12-16:** Practical Christian living

As you know, in the opening 8 chapters Paul gave us the most comprehensive explanation of sin, salvation and sanctification. And there really is no better description of the human condition that you will find *anywhere*. And following that, he spent 3 chapters showing how Israel are still God's chosen people, how they still have a place in His plan, and how God's faithfulness despite their fickleness is of great comfort to us Gentiles.

In these last 5 chapters of the letter we have one of the most practical sections of the Bible, showing us how we should live as Christians — whether that be how to act towards each other, towards our Government, or towards those outside the church. And having dealt with matters of doctrine and instruction in prior chapters, in chapter 14 (that we studied last week) he dealt with matters of conviction and conscience, ultimately saying we need to be considerate of one another.

That is, if you feel at liberty to do something as a Christian, and a Christian brother or sister does not, then you shouldn't be upset with them, or worse try and convince them to go against their conscience.

Likewise, if you feel convicted to *not* do something, and you see another Christian do it — you shouldn't judge them.

However, any liberty *must* be within the boundaries that God sets out in His Word. For example there are a lot of good reasons to abstain from drinking alcohol, though God's word permits us to drink it. But what it never ever gives us permission to do is to get drunk. And Paul's attitude is that he will not do anything that causes a fellow Christian to sin — even if he is at liberty to do it. In fact, we read from 1 Corinthians 8 where Paul speaks of eating meat offered to idols, where he says:

1 Corinthians 8:13

Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

And so if we apply that to the example of drink, that would be like saying *I will never drink any alcohol again, if that prevents me from setting a right example, or worse, coercing a fellow Christian to go against their convictions or to sin.*

While we are to stand firm on matters of Biblical doctrine and instruction, we are to show much grace in matters that matter to us, or to others, but may not matter to God. That is, those matters where the Bible does not give us explicit instruction. For it is more important what is in our heart, than on our plate (for example).

Overview of chapter fifteen

Overview of chapter fifteen

- **v1-6** — One mind (toward one another)
- **v7-13** — One body (Jews & Gentiles together)
- **v14-21** — One purpose (An acceptable offering and sharing of the gospel)
- **v22-33** — Paul's desire to visit Rome (for their benefit and his)

Now, as we study chapter 15, we can break it down into four sections. In the first 6 verses Paul will continue straight on from what we read in chapter 14 — talking of how we should act toward fellow Christians, especially those who don't share our opinions or convictions on everything. Then from verses 7-13 he'll explain how it was always God's plan to save the Gentiles as well as the Jews — but not as two distinct groups, but rather that we might praise God together. In verses 14-21 we'll read how we are to be willing to admonish one another that we might be acceptable to God, and we'll see Paul's example in his desire to preach the gospel. Then finally in the last 11 verses Paul will return to talking about his desire to visit Rome — but we'd do ourselves a disservice if we think there is nothing for us to learn in those verses, for there is!

Chapter fifteen

This morning then, as we study chapter 15, we'll see Paul carry on exactly where he left off. Indeed, there were no chapter or verse numbers in Paul's letter when he wrote it, nor in any of the Bible. Those numbers have been added to help us quickly find our way around. So what Paul is writing is very much a continuation of what he previously said. So let's remind ourselves of a few points. In verse 10 he wrote:

Romans 14:10

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of Christ.

Then in verse 13:

Romans 14:13

Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

Then towards the end of chapter 14, in verse 21, we read:

Romans 14:21

It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.

And *continuing* on this topic he now writes:

Romans 15:1

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves.

Who are the strong? He is talking about those strong in the faith. And I find it interesting that it is to this group that he writes this. He doesn't write anything specifically to those that are weak. He doesn't tell the weak to bear with the liberty of those strong in faith. Why is that? Well, I think one possible answer is that there's a correlation between those that are weak in the faith and those that do not read the Bible, and therefore were unlikely to read this letter from Paul.

Of course, it should go without saying that you won't understand the Bible if you don't read it. And especially in the area of Christian living — in what is permissible and what is not — a lack of reading and understanding of the Bible has notable consequences. Dustin Benge put it so very well:

Ignorance of God's Word quickly turns primary doctrines into tertiary issues and tertiary issues into primary doctrines. Both extremes destroys a church.

Dustin Benge

If we are going to be strong in the faith, we need to be men and women who read and study the Bible. For when we do, we'll grow both in our understanding of it, and how to apply it.

And as we saw last week (using eating of meat as an example), those that are weak in the faith are not simply those who prefer not to eat meat because they can't stomach the idea, nor those whose stomach doesn't agree with it, nor those who don't like the taste or texture of it — but those who believe it is Biblically wrong to do so, when in fact the Bible permits it. Likewise those that are weak in the faith are not those who wear a suit to church, but those who believe that they *must* wear a suit to church or not be a good Christian. For these things go beyond what the Word of God teaches.

What we read here is that we are to bear with the weak, those that have scruples. That's not some sort of disease, but a scruple is simply (according the dictionary) *a feeling of doubt or hesitation with regard to the morality or propriety of a course of action*. In other words, those with scruples are those that have doubts and hesitations about things that the Bible actually permits them to do within the boundaries it sets. And we're to bear with them. Not getting into unnecessary disputes.

Putting that together then, we see that those who are strong in the faith, who know what the Word *permits* and as such have no guilty conscience in doing those things within the *boundaries* that it sets, are to be gracious and accommodating to those who through lack of understanding believe it is wrong for them to do so. We're not to rub our liberty in their faces — such as deliberately eating a bacon cheeseburger in front of a vegan, or coming in ripped jeans and t-shirts to church *just* to spite the person who feels convicted to wear a suit. But, rather we are to be patient with those who are legalistic in their walk, who have rules and regulations for everything they do (or don't do).

However, Paul was clear in the last chapter that such individuals are not to judge others who act with freedom within the boundaries God's Word sets out. And he also warns the Colossians and Timothy of those that try and enforce their legalistic framework on others. So it's not that we should all fall in line with their perspective. Indeed he writes next:

Romans 15:2

Let each of us please his neighbour for his good, leading to edification.

That is, we are not to butter him or her up for *our* good, but to *build* him or her up for *their* good. And we're not simply to *please* our neighbour. We're not simply to agree with any wrong conclusion they have about what the Bible says we are or are not to do. But rather we are to please them for their *good*. Because we read here that the purpose of doing so is for *edification*. That is, to help further someone in their faith. To encourage them in their walk with the Lord. To help them grow as Christian. And so, at times, that means we'll need to lovingly correct someone. To have a coffee with them and gently show them what the Bible says on a particular topic.

However, we are also to be considerate of other's convictions, even to the point of being willing to *not* do something that we have the *freedom* to do, that we might not cause them to stumble in their faith, and go against their conscience.

I encourage you to go over the study notes from chapter 14 on this, but in short, there are 3 questions we would do well to ask ourselves before we do anything that could be considered a matter of conviction or conscience, rather than clear Biblical instruction:

- Will doing this distance me from *the Lord*? (causing me to stumble)
- Will doing this distance me from *another believer* (disrupting our fellowship)
- Will doing this distance someone else from the Lord? (causing *them* to stumble)

Let me give a practical example. And that is dancing. Some ask, can Christian's dance? *Some* can. *Some* really can't! But in seriousness, there will be convictions at either extreme - some Christians will feel it is quite innocuous to do so. And others will feel that dancing is the work of the Satan. And perhaps, if you see how some Christians dance you might have sympathy with that perspective.

So how do we approach it? Certainly, if you are convicted that you shouldn't dance — whether due to ability or liberty — then don't. But for the Christian who has liberty to *do* so, think carefully whether you *actually* do so.

I once went Salsa dancing by accident. It was kind of a good lesson in listening to what others are saying. For I'd spoken to a friend by phone who said "*let's all meet and go to such and such a place.*" And I didn't register what that place was. So when myself and a couple of others arrived in town and he said "*we're going Salsa dancing*", I replied "*salsa what?!*" - probably with a look of horror on my face. But he was a good friend, and we'd travelled an hour, so salsa dancing we went. And both thankfully and awkwardly I spent the evening in the beginners class, where I was spending as much time trying to avoid contact with the floor as with other people. But certainly it was enough of an ordeal - I mean experience - that I have no desire to repeat it. Why? A few reasons. But let's consider those questions in this context:

First, will going Salsa dancing distance me from the Lord? For me, it depends. If I were to go Salsa dancing with my wife - probably not. But if I had to do that kind of dance with other women, that would not be helpful for me. It could cause me to stumble. So that rules it out for me.

Second, will going Salsa dancing distance me from another believer? Perhaps if they saw me dance they may well keep their distance - but again, seriously, if a close friend had a strong personal conviction about this, I could potentially offend them by doing this. And, in that situation, I should rule it out for the sake of fellowship with them.

And **third**, will going Salsa dancing distance someone else from the Lord? Well, if I were to live and breath Salsa dancing, and folks walked in here on a Sunday who had seen me dancing away on a Saturday evening, that would have the potential to cause them to drop their guard to something that would actually cause *them* to stumble. If that were the case, then that also should rule it out for me.

We should each be fully persuaded in our own mind as to what we do or not do within the boundaries that the Bible sets. But we are also to be considerate of others. As we read in verse 19 pf chapter 4, we are to *pursue the things which make for peace and the things by which one may edify another*. And in all this, Jesus is our example:

Romans 15:3

For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

Quoting from Psalm 69:9 Paul notes how Jesus showed His selflessness by bearing *our* sin, by laying down His life for *us*. And following *His* example, we should be willing to anything for the sake of others, up to and including our lives, as John writes in his first letter:

1 John 3:16

By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

And we continue:

Romans 15:4

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

That is, when we look at how patient God was with Israel as a nation throughout all that occurred in the Old Testament, we recognise how patient He has been with us as individuals. We see His mercy in the flood, we see His grace in calling Abraham by faith. We see His faithfulness in David's unfaithfulness. We see His salvation in how He preserved Israel, not because they were good, but because He is good.

There is such richness in the Old Testament, from Genesis to Malachi, that we would be foolish to think it is unnecessary or of no benefit to us as Christians today. And we read Paul's words here, that the things written there are for our learning. Not that we might be historians, but that we might learn from both the failings and faithfulness shown by the characters, nations and situations it speaks of.

And therefore, neither myself or the elders here will be negligent and avoid teaching it. Indeed, once we've finished our study of Romans we'll begin a new verse by verse study of Genesis. And after our Sunday evening series on the *attributes of God* has concluded, we'll begin a verse by verse study of the book of Joel. There is much to learn, that we might have hope. Hope such as this world cannot offer. Hope such as you'll never find in the daily newspaper or evening news.

Romans 15:5-6

Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

This patience and comfort is linked with the prior verse. Our God is the God of the Bible. You cannot separate them. Jesus *is* the Word. And in light of what He has done, how He has shown such patience toward us, let us show patience to one another. We read in Galatians:

Galatians 5:13-15

For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. For all the law is fulfilled in one word, even in this: "You shall love your neighbour as yourself." But if you bite and devour one another, beware lest you be consumed by one another!

We need to hold fast to and be united in the doctrine and instruction of the Bible, but show grace, love, and patience in matters of conviction and conscience. When we do that, we will indeed glorify God as we should.

Romans 15:7

Therefore receive one another, just as Christ also received us, to the glory of God.

"Oh, but this guy is so difficult to get along with." we might say. Or "that person is so immature in her faith." Yet what do we read in Romans 5? "...God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."

There is no excuse for us to push other genuine believers in Christ away from us. Yes, we must seek unity based on the Word, and we must not compromise on the Word. But where there is agreement in the fundamentals of our faith, we must not let minor differences of opinion separate us.

Romans 15:8-9

Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers, and that the Gentiles might glorify God for His mercy, as it is written: "For this reason I will confess to You among the Gentiles, And sing to Your name."

So then, Jesus came as a servant to the Jews, as their Messiah (as promised to Adam and to Abraham), but not only for their benefit, but that the Gentiles may also be saved. This was a shocking realisation to the Jew - that God wanted to save the Gentiles as well. But it had been there in plain sight in Scripture all along. And Paul quotes four examples, starting with this first one recorded in both 2 Samuel 22:50, and Psalm 18:49. He then quotes Deuteronomy 32:43:

Romans 15:10

And again he says: "Rejoice, O Gentiles, with His people!"

And we should note, that if the church has replaced Israel, who then are the Gentiles to rejoice with?! Of course, we know from prior chapters that God has not finished with Israel.

Next, quoting from Psalm 117:1 Paul writes:

Romans 15:11

And again: "Praise the LORD, all you Gentiles! Laud Him, all you peoples!"

And finally, quoting from Isaiah 11:10 he writes:

Romans 15:12

And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

Saving the Gentiles was not an afterthought. It wasn't a reaction to the Jews rejecting Jesus. God had planned all along to save both Jews and Gentiles. But herein is a huge example — if God can bring two entirely different peoples, from different countries, different backgrounds, some who had grown up with Scripture and some who were completely devoid of it, together in unity before Him through a common Saviour, then there should be no trivial rift that divides us.

Our *separation* is only to be from the *world*, and from those who live and teach *contrary* to the Bible.

Romans 15:13

Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

Don't be mistaken thinking you'll find joy and peace in merely going to church, or knowing lots of Christian words, or singing Christian songs. No, no. There is peace in believing. And not only believing that He exists — but by believing in *Him*. That God sent His Son to die for your sin, that He rose again, and that — if you have put your faith and trust in Jesus as your Saviour — you have an eternity to look forward to *with* Him. For when that happens, you'll truly be able to say, like Paul, that you *consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us*. That's the hope he is speaking of.

Romans 15:14

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.

Indeed, mature Christians should be able to admonish one another - that is, to advise or urge others earnestly of things to be avoided. Not things of personal preference, but things in areas of doctrine and Biblical living. We need to be willing to have the difficult conversations. And have them early. It doesn't mean that everyone will listen to us. But we need to be willing to admonish, *and* be willing to *be* admonished. This is a Biblical pattern shown throughout the letters by Paul, James, Peter, John and Jude. And we should take no offence to it.

In fact, here Paul isn't writing to the Christians in Rome because they don't know these things, but because they were mature enough that he was able to *remind* them of these necessary things. We read:

Romans 15:15-16

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

Paul was confident they were able to admonish, but that they also needed to be admonished. And indeed, we never stop needing to learn, to be corrected, encouraged, exhorted or admonished. Nor does the duty of any minister or pastor and teacher of God's Word ever change. In fact, Paul would have failed in his duty if he had failed to warn, correct, admonish, exhort and rebuke.

Yet in fulfilling his duty, he knew the credit should go to God, and not himself. He writes:

Romans 15:17

Therefore I have reason to glory in Christ Jesus in the things which pertain to God.

That is, all that had been accomplished in the lives of believers through him teaching the Word, was of no credit to him, because ultimately it was what God had done in the lives of others. It was God's Word, and not Paul's word after all.

Romans 15:18-19

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—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.

So, not only was Paul sure not to take credit from God for what God had done. But also he was careful not to suggest he was the vessel which God used, when that had not been the case. In fact, his whole ministry had been to take the gospel to those who had *not* heard it preached before, and he notes that was from Jerusalem all the way round to Illyricum, which is an old Roman province that includes part or all of the modern day countries of Albania, Kosovo, Montenegro, Serbia, Bosnia and Herzegovina, Croatia, and Slovenia — a province that lined one side of the Adriatic Sea opposite Italy on the other side.

Romans 15:20-21

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, but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand."

Quoting from Isaiah 52:15, Paul notes this was his specific calling — to take the gospel to where it had not been preached, to establish churches, pastoring and teaching them, then establishing godly leadership, and moving on to the next location. Paul was a true missionary. And he was also obedient to God over personal choices, for we read:

Romans 15:22

For this reason I also have been much hindered from coming to you.

That is, for the sake of the call, for doing what God had for him to do, he didn't get to go everywhere he wanted to go, or see everyone he wanted to see. Let that be a lesson for us that it is more important to do what God wants, *where* He wants, than it is to travel the world, even to visit friends or family. I'm not saying we shouldn't do those things of course — I wouldn't think much of someone who never visited their parents — but if there is no occasion where you're willing to say no to something you want to do, for the sake of serving God, then you are not yielded to Him as you ought to be.

But secondly, when you are willing to serve God with your all, don't be disheartened when the things you want to do (even things God has put on your heart) don't happen immediately, or in your timing. Just look at how Paul had such a desire to go to Rome, to be a blessing to them, yet because he was not able to so immediately, he wrote this incredible letter to them that we are now blessed by. Had he dropped everything he was doing and booked an EasyJet flight to Rome, we might never have had these words in our hands. We need to trust God and His timing.

Romans 15:23-24

But now no longer having a place in these parts, and having a great desire these many years to come to you, whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

So, writing this from Corinth, he notes his work there is done, and will soon travel again. First to Jerusalem, then to Rome, then to Spain. At least that's his intent. And we know he did at least 2 out of those 3.

And having already noted in chapter 1 how he wanted to be a blessing to them, to impart some spiritual gift that they might be established, and indeed that they might all be encouraged in their mutual faith, he also says here how they may also be able to support him in his onward ministry travels. That's a good reminder for us that when we have visiting speakers, we are not to assume they are only here for our benefit, but we're here for theirs too!

And, continuing this note about support for one another, he writes this:

Romans 15:25-27

But now I am going to Jerusalem to minister to the saints. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

So then, these Gentile churches, having heard of the practical need for the Christians in Jerusalem, happily gave financial support for them, and willingly so because of the huge spiritual blessing that church had been to them. Indeed, the church had *begun* in Jerusalem - first the disciples, then those gathered with them in Acts chapter 1 (that is, the women and Mary the mother of Jesus, and His brothers), then the 3000 souls saved in Acts chapter 2, then the 5000 plus that were saved in Acts chapter 4. From this first church came all churches, as faithful men and women shared the gospel, often at risk to their livelihood, even their lives.

But now, those that remained in Jerusalem were in practical need. And these Christians in other churches in Macedonia and Achaia stepped up to what they should do, just as today we are to provide for the practical needs of those through whom God provides for our spiritual needs. Here, speaking of this particular gift, Paul doesn't say it would nice if they gave, but that it was their duty.

Romans 15:28

Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

This is Paul's intent, and he would indeed get to Rome - but it will work out differently to how he planned. That is, he wouldn't go there as a free man, but he would at least get an all expenses paid trip there as a prisoner. But whatever the means, his intent was the same:

Romans 15:29

But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

Of course with Paul, it wouldn't be anything less. That when he comes, it will be a blessing to that church. But I wonder, is that true of us? Is it a blessing when we arrive, or when we leave?

Romans 15:30-32

Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me, that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints, that I may come to you with joy by the will of God, and may be refreshed together with you.

So Paul asks for prayer. And he specifically asks for 3 things. First that he may be delivered from the Jews who were against him in Jerusalem. And he was. He may not have left Jerusalem with his freedom, but he at least left with his life. Second, Paul asks that the offering for the Christian's Jerusalem would be accepted by them - but why ask for that? Perhaps receiving support from anyone is a test of our humility. But also, the Jewish believers would have been raised with a certain amount of disdain for Gentiles, so it would have been further humbling to receive support from them. And third, he asks for prayer that he may be able to visit the Christian's in Rome. Again, that is another prayer that was answered.

Those are the facts of what he was asking for here, but let's also note a few principles. First, no-one is without need of prayer. As Finnis Dake commented, *"It is noticeable that Paul never got so full of the fullness of God that he felt he did not need prayers of the saints and continued blessings of God."* And indeed, Paul was willing to share such needs with others.

Second, note the fervency with which he asks for prayer. He doesn't say *"hey, it would be nice if you could pray for this"*. No, no. He says *"I beg you"*. And furthermore he begs that the Christians in Rome would strive together with him in prayer. The Greek word behind strive, *synagōnizomai*, is where we get our word agonise. And the idea is of partnering or striving with someone toward a common goal - think of an olympic rowing team or similar. How we should pray like that!

And third, note the focus of Paul's prayer request wasn't for new car, or a sick cat. It wasn't even about personal needs, but it was ministry needs. And given that, I beg you this morning - strive together in prayer for me as I prepare to teach the Bible each week. Spending the time I do in the Bible is a blessing, and teaching it is a privilege, but it is very much a labour too. Working a regular full time job means the only way I can get the time to prepare and still spend time with my wife and son is to get up around 6am 7-days a week, to do a couple hours of study before work or the day starts. And it's tiring. So please pray for strength. Pray that I would be able to battle through the tiredness. Pray that I would be focussed during all my times of study — not only in those morning hours, but evenings and weekends too. And pray most of all that I would follow God's leading through His Holy Spirit as I prepare my notes. And should you ever find yourself in another church, pray for your pastor there. Strive with them in prayer. Matthew Henry noted this:

The more earnestly the people pray for their ministers, the more benefit they may expect from their ministry.

Matthew Henry

Paul now closes this section, saying:

Romans 15:33

Now the God of peace be with you all. Amen.

Indeed, our only hope for peace in this crazy world is the God who made us, Who saved us, and is coming back for us. For those that love Him.

Conclusion

We are almost at the end of our study of Romans, and I hope that we will never be the same as a result. That we would take these things Paul writes and instructs us in, and apply them to our lives. But, we are not done yet — and next week we'll see a many examples of those in the early church that we would do well to follow.

Application questions

As we go home this morning, I encourage you to ask yourself these questions:

- What can you do for the spiritual good of each person in your church family?
- What practical need can you fill in the lives of other Christians?
- How might you strive together with others in prayer?

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