

PLEASE NOTE - The references below are taken from the 86-19 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(Romans 15:1) 15 We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves.

*** w14 6/15 p. 24 par. 6 Do You View Human Weakness as Jehovah Does? ***

When Paul spoke of those who were “strong,” he did not intend to make some Christians feel superior. (Rom. 15:1) Rather, he was saying that Christians with more experience should be patient with those who were not yet firmly rooted in the truth.

*** it-2 p. 780 Reproach ***

Although knowing the great reproach that would come upon him, Jesus voluntarily submitted to the doing of his Father’s will to the point of dying a shameful death on a torture stake. (Isa 53:3-7; Joh 10:17, 18; Heb 12:2; 13:12, 13) To render good to others, he did not seek to please himself but was willing to take reproach from persons who by word and deed reproached Jehovah God. The apostle Paul pointed to this when highlighting the right attitude toward spiritually weak ones: “We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even the Christ did not please himself; but just as it is written: ‘The reproaches of those who were reproaching you have fallen upon me.’” (Ro 15:1-3) In the previous chapter (Ro 14), Paul had discussed the weaknesses of some Christians who had conscientious scruples regarding certain foods or the observance of a certain day; he had shown the need to avoid being a cause for stumbling such ones and the need to build them up. This would likely mean that those strong in understanding, faith, and conscience would have to restrict themselves in the exercise of their rights, and this might be somewhat unpleasant to them.

Nevertheless, they must “bear” (the verb here allowing both the sense of “carry” and “put up with or endure” [compare Ga 6:2; Re 2:2]) whatever burdens such weaknesses might cause them, imitating Christ. (Compare Mt 17:17-20; also Moses’ expression at Nu 11:10-15.) Additionally, they should not simply forge ahead in their own pursuit of God’s favor, blessings, and rewards, while pushing aside these spiritually weak ones as an encumbrance or allowing them to be lopped off by the Adversary because of lack of consideration and help from these strong ones.—Compare 1Co 9:19-23; 10:23-33.

(Romans 15:8-11) . . . , 9 and that the nations might glorify God for his mercy. Just as it is written: “That is why I will openly acknowledge you among the nations, and to your name I will sing praises.” 10 And again he says: “Be glad, you nations, with his people.” 11 And again: “Praise Jehovah, all you nations, and let all the peoples praise him.”

*** w97 7/1 pp. 18-19 par. 10 Separated to Be Joyful Praisers Worldwide ***

10 From ancient times, Jehovah foretold that people of all nations would praise him. He would have joyful praisers in every land. To prove this, the apostle Paul quoted prophecies from the Hebrew Scriptures. He told the international congregation of Christians in Rome: “Welcome one another, just as the Christ also welcomed us, with glory to God in view. For I say that Christ actually became a minister of those who are circumcised in behalf of God’s truthfulness, so as to verify the promises He made to their forefathers, and that the nations might glorify God for his mercy. Just as it is written [at Psalm 18:49]: ‘That is why I will openly acknowledge you among the nations and to your name I will make melody.’ And again he says [at Deuteronomy 32:43]: ‘Be glad, you nations, with his people.’ And again [at Psalm 117:1]: ‘Praise Jehovah, all you nations, and let all the peoples praise him.’”—Romans 15:7-11.

(Romans 15:30, 31) 30 Now I urge you, brothers, through our Lord Jesus Christ and through the love of the spirit, that you exert yourselves with me in prayers to God for me, 31 that I may be rescued from the unbelievers in Ju-de'a and that my ministry in behalf of Jerusalem may prove to be acceptable to the holy ones,

*** w01 3/15 p. 31 Paul Organizes Relief Contributions for the Holy Ones ***

Paul had other concerns. Before departing, he wrote Christians in Rome to pray that he 'might be delivered from unbelievers in Judea and that his ministry for Jerusalem might prove to be acceptable to the holy ones.' (Romans 15:30, 31) Although the holy ones would undoubtedly receive the contributions with deep gratitude, Paul may have been concerned about the trouble that his arrival could cause among the Jews in general.

(Romans 16:1) 16 I am introducing to you Phoe'be, our sister, who is a minister of the congregation that is in Cen'chre-ae,

*** g 7/10 p. 28 Should Women Be Ministers? ***
First-Century Ministers

What does the word "minister" mean to you? Many would immediately think of a religious leader, male or female, who presides over a congregation for worship. But the Bible uses the word in a broader sense. Consider the Christian woman Phoebe, whom the apostle Paul introduced as "our sister, who is a minister of the congregation that is in Cenchreae."—Romans 16:1.

Do you imagine Phoebe standing before the congregation in Cenchreae, presiding over a religious service? Really, what ministry did Phoebe perform? In his letter to the Philippians, Paul writes that certain women "worked together with me . . . in spreading the good news."—Italics ours; Philippians 4:2, 3, Contemporary English Version.

The primary way in which first-century Christians spread the good news was "publicly and from house to house." (Acts 20:20) Those who engaged in that work were ministers. That included women such as Priscilla. She, along with her husband, "expounded the way of God more correctly" to a God-fearing man who had not yet been baptized as a Christian. (Acts 18:25, 26) Like Phoebe, Priscilla evidently was an effective minister—as were many women.

(Romans 16:5-7) 5 Also greet the congregation that is in their house. Greet my beloved E-pae'ne-tus, who is a firstfruits of Asia for Christ. 6 Greet Mary, who has worked hard for you. 7 Greet An-dron'i-cus and Ju'ni-as, my relatives and fellow prisoners, who are men well-known to the apostles and who have been in union with Christ longer than I have.

*** w88 10/1 p. 13 pars. 15-16 Appreciation for Our Brothers ***

15 Paul became a devoted Christian apparently within a year or two of Christ's death. By the time he wrote his letter to the Romans, he had been used by Christ as a prominent apostle to the nations for many years. (Acts 9:15; Romans 1:1; 11:13) Yet, notice his generosity and humility. (Read verse 7.) He greeted Andronicus and Junias as "men of note among the apostles [sent ones]" and admitted that they had been serving Christ longer than he had. No trace of petty jealousy there!

16 We know little or nothing of such early Christians as Epaenetus, Ampliatus, and Stachys. (Read verses 5, 8, 9.) But simply by the way Paul greeted all three of them, we can be certain that they were faithful men. They had so endeared themselves to Paul that he called each of them "my beloved."