

26-1011sc - Detailed Summary

26-1011sc - *The Book of Romans*, Steve Cain

See the transcript: [Transcript HTML](#) - [Transcript PDF](#)

26-1011 - The Book of Romans 15:1-13

Summary of Transcript (0:04 - 48:04), Teacher: Steve Cain

(0:04–1:02) Opening Prayer for Understanding

Steve opens the class by leading in prayer to the Heavenly Father. He thanks God for the opportunity to study His Word, which was provided through the Holy Spirit who worked with the writers who penned the Scriptures. He asks for blessings as the class works with translations, praying that God watched over and protected those translations so they were accurate and would supply the information needed. He expresses gratitude for the blessing of being able to read and understand, and prays that God will enhance that ability. He specifically asks for understanding, insight, and the capacity to comprehend Paul's writings and what Paul is trying to communicate. The prayer concludes in Jesus Christ's name with Amen.

(1:09–4:20) Transition to Romans 15 and Early Concerns

Steve states that in his mind the class is ready for the fifteenth chapter of Romans and invites any questions about what has been covered so far. There is brief banter about whether he needs his glasses (he concludes they do not really help but gets them out just in case) and a comment that they are "on a five pews deep here," along with a note that he has a strong voice especially when excited. He indicates he is working with the New International Version. Reflecting on what Paul will share, he emphasizes that believers need to be concerned about fellow Christians. He observes that every time he reads through the material he gains a new concept or idea to discuss, and he tries to read Romans through at least once a week in preparation. The main point, he says, is that Paul is concerned about each person as an individual. He asks what concerns people had when they became Christians. For himself, at age twelve when baptized, he was concerned about being right with God, being in relationship with Him so that God could hear his prayers, and having his sins forgiven, knowing that sins separated him from God. He notes that as a child he mainly knew what he had heard in Bible classes taught by his peers and their concepts and interpretations about Paul's teaching and how Christians ought to live. He frames the question in terms of "Steve Cain, how am I as a Christian?"

(4:20–7:39) Newness of Life and Right Standing with God

Continuing his personal reflection, Steve turns to Romans 6, where Paul points out that believers are dead to sin and raised to walk in the newness of life. He asks how one comprehends the newness of life and what was wrong with the old life that one is now in a new life. The old life, he

explains, was the way of walking with friends—behaving, acting, and doing things with them. There was something wrong with that: he basically talked the way they talked and did some of the things they did, which were not in harmony with what God wanted him to be. Therefore he realized he had to shed that and take on what God wants, including freedom from jealousy, envy, and the works of the flesh described in Galatians 5. The newness of life means walking righteously in the sight of God and being righteous. Over the years he has learned that as he walks concerned about his relationship with God, Jesus is interceding for him at the right hand of God, pleading his case. From 1 John he has learned that as long as he is walking in the light as Jesus is in the light, Jesus' blood continues to cleanse him. At this point in his mind he is right with God.

(7:39–11:26) Judgment Over Observances Versus Relationship with God

Steve then describes someone coming along and saying, “Steve, you don’t observe Christmas, do you? You don’t observe Easter, do you?” He replies that they do not pass up on gifts or the Easter Bunny and know all about Santa Claus and the Easter Bunny, but they do not observe Christmas or Easter as religious holidays (though some people do). The person then asks what kind of Christian he is. Steve asks what such a person is doing: they are condemning and judging him, calling it a flaw. He notes that congregations sometimes put rules and regulations in place and expect people to line up with them. He questions how that changes one’s relationship with God or changes the individual. As he reads, he finds no stipulation in the Bible that requires observing Christmas or Easter. Of course the church observes Jesus’ death, burial, and resurrection every Lord’s Day because that is what Jesus instituted.

He asks how the other matters interfere with his relationship with God and states that this is what God wants people to think about—what interferes with relationship with God. Paul points out in Romans that it does not. Steve asks who judges us, what separates us from the love of God, and whether another person’s lack of appreciation for not observing Christmas or Easter (or not doing certain things) separates him. He notes that believers are classified as servants; he is a servant of God. Paul says in Romans that no one has the right to judge the servant of someone else. That servant stands before his own master, and if his own master has not condemned him, he is not condemned. God is the master, so one does not have the right to judge another’s performance, behavior, or way of working, nor does that interfere with one’s stance before God. Paul’s point is: don’t let anybody else interfere with your relationship with God.

(11:26–15:45) Do Not Judge; Restore Gently per Galatians 6

Steve repeats for clarity that believers must not let anybody else interfere with their relationship with God, which is why Paul says do not judge. Judging means judging someone else’s servant who stands perfectly right in the sight of his own master, while the judger also stands perfectly right before his own master. One knows this because, as long as a person is walking in the light as Jesus is in the light, Jesus’ blood continues to cleanse, and Jesus is at the right hand of God interceding—making excuses, standing up for, and defending the believer. As long as Jesus is defending, there is nothing to worry about. Steve asks whether he has the right to judge anybody and answers no. He can, however, make observations and point things out. He turns to what Paul points out (first uncertain whether it is Galatians 4, 5, or 6, then confirming it is the sixth chapter).

He quotes Galatians 6:1: “Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently.” This means not going up and condemning the person, but

pointing out that he might want to reevaluate what he has done, giving every reason to ask God for forgiveness, evaluate, make amends, and adjust behavior. The text cautions to watch yourself or you also may be tempted. It continues: carry each other's burdens and in this way fulfill the law of Christ. If anyone thinks they are something when they are not, they deceive themselves. In other words, when approaching another, one is not judging or thinking oneself perfect (though some people do think they are perfect and have the right to point out others' flaws). This is what Paul is trying to point out concerning concern for relationship with fellow brothers in Christ. He notes that there are some who are weak and some who are strong, and the fourteenth chapter talks about the one whose faith is weak. The class is now slipping into the fifteenth chapter. He invites comments, and Jim responds.

(15:45–18:54) Grace, Living Sacrifice, and Avoiding Self-Deception

Jim comments that people who have a really harsh attitude toward others about being righteous tend to get it wrong too. Conversely, they have a confused opinion of God's grace. He would rather be the brother in ignorance than the one being judgmental. Steve agrees and says the class needs to know what grace is all about. The fact that God has given the opportunity to be reconciled to Him is His grace—reaching out, unmerited favor. One does not have to earn it; it is there to take up. Take Him up on the fact that He is willing to forgive and give the opportunity to come back and be with Him. Steve connects this to Romans 12 (correcting an initial reference to the thirteenth chapter), which says to present your bodies as a living sacrifice, fully acceptable to God. That is what the individual is concerned about: is my behavior acceptable?

Scott then contributes from Galatians 6, noting the discussion about restoring someone gently and the caution that you also may be tempted. At first glance one might think this means being caught in the same sin, but that is not what Paul is talking about. Looking at verses 3 and 4, Paul said (verse 2) to carry each other's burdens, and in this way you fulfill the law of Christ. As believers restore while carrying each other's burdens, verse 3 warns that if anyone thinks they are something when they are not, they deceive themselves—that is the temptation. How would one do that? By thinking "I'm better than he is." Each one should test their own actions and then can take pride in themselves alone without comparing themselves. Steve affirms this, adding that the real sin is comparing yourself with somebody else. God wants us to compare ourselves with Jesus, and when we do we fall woefully short.

(18:54–21:43) Theme of Agape Love for Brothers and Mankind

Steve continues that in relation to the sixth chapter one is fulfilling the law. What fulfills the law? Paul tells us that loving one another fulfills the law. Therefore, in the relationship of brothers and sisters, believers need to think in terms of love—being concerned, which describes God. God is agape; He loved us first because He first loved us. One needs to be concerned about love and loving brothers. Paul is not only talking about brothers and sisters in Christ; he is talking about mankind. Believers need to love mankind and be concerned about them. That is what Steve thinks Paul will be talking about in the fifteenth chapter. They have only two chapters to go and will have accomplished this in record form for him, because he has been known to drag this study out for a year. As they get into the fifteenth chapter, the whole theme is basically loving one another—love your neighbor as yourself. That is what Jesus said when confronted (not by the Sanhedrin, but describing the encounter) with the question of the greatest commandment. Jesus said to love God with all your heart, soul, and mind, and the second is like it: love your neighbor as yourself. John in

1 John (the epistle) says he has a new commandment, but it is not really a new one: love one another. The whole theme is agape—love one another, which means be concerned about the welfare of the other person.

(21:44–23:15) Strong Bearing with the Weak

Steve turns to Romans 15 and begins with the question of what kind of “strong” is meant. It is strong in the faith—those who understand what Christianity is all about and what God wants them to do. This strength includes loving one another and being concerned about the other person; they have that ability. Those who are strong ought to bear with the failings of the weak and not please themselves. He notes that this goes contrary to what is taught and contrary to the world’s philosophy. Counselors tell people to stand up for themselves and not be a “pansy.” Yet the text says the strong should bear with the failings of the weak and not please themselves.

(23:15–24:19) Pleasing Neighbors and Christ’s Example

Verse 2 continues: each of us should please our neighbors for their good, to build them up. Paul is talking not only about brothers and sisters but about mankind. This raises the question “Who is my neighbor?” which leads into Jesus’ story of the Good Samaritan. Believers need to think in terms of what Jesus taught when asked who one’s neighbor is. Even Christ did not please himself, but as it is written, “the insults of those who insult you have fallen on me.”

(24:19–28:02) Old Testament for Endurance and Hope

Everything written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide, we might have hope. Steve asks how many people think the Old Testament is not for us to read today, as if “that was the Old Testament; we are in the New Testament now.” Paul has just said believers can get a great deal from reading and knowing the Old Testament, so it is important. Growing up, Steve sat in adult Bible classes where some said the New Testament was the only way, yet those classes almost always went into the Old Testament; he has a strong background in it. He likes the concept that endurance can be learned from the Old Testament. Endurance is perseverance, holding the course, and standing firm even when things are rough. There are rough times in the Old Testament, and people endured and persevered through them. Paul points this out in Romans 5 and James in James 1: trials and tribulations promote perseverance, and perseverance when complete makes us complete, lacking nothing. If we persevere, we gain the ability to be complete and to stand. The encouragement the Scriptures provide gives hope. The hope Paul is talking about is not wishful thinking (like a little girl waiting for her dad to take her to King’s Island and saying “I hope”). The hope believers have is the fulfillment of their desires; they already have that.

(28:02–30:11) Same Mind as Christ to Glorify God

Verse 5 prays that the God who gives endurance and encouragement may give the same attitude of mind toward each other that Christ Jesus has, so that with one mind and one voice they may glorify the God and Father of our Lord Jesus Christ. One benefit of reading the Gospels (Matthew, Mark, Luke, and John) is the opportunity to see how Jesus endured. God provides trials and tribulations on purpose to see how people will react; the purpose of testing is to see whether they will pass and get a “passing grade.” How do believers glorify God? By being on the same page, thinking and

believing the same thing. God is glorified by that. Division and dissecting one another is not glorifying, because it shows division. The main thing is to glorify God.

(30:11–33:39) Behavior That Glorifies God

Believers want to behave in such a way that, as children of God who claim to be Christians and know they are, their behavior determines how others view them. Do they really believe in God and glorify Him? Using the Lord's name in vain does not glorify God. If they behave rightfully, they glorify God by demonstrating that they are children of God; people can see it by the way they act and conduct themselves. In his private prayers Steve always asks that his behavior has glorified God. When he behaves as he should, others say he is a Christian and in so doing glorify God. God also glorifies Himself by the way He behaves toward us, how He intercedes, and by divine intervention, providence, and preservation—Steve's mantra. Looking back honestly, one can see how God has worked in one's favor, blessed, provided for, and strengthened. Even when it feels like giving up, one keeps going. Neighbors see what God has done and say "He is a child of God," thereby glorifying God. Steve recalls the Israelites returning to Jerusalem and rebuilding the temple; people round about would say God was glorifying them because He brought them back. God is glorified by the way He looks after His people, so that others say only God could bring that about.

(33:39–36:50) Accept One Another; Promises Confirmed

Verse 7 is why Steve began the class by saying "He's accepted you." Believers should identify themselves with that: He has accepted them in order to bring praise to God. Christ has become a servant of the Jews on behalf of God's truth so that the promises made to the patriarchs might be confirmed, and moreover that the Gentiles might glorify God through His mercy, as it is written. Steve had read this before class, which is why he has been speaking as he has; they too are glorifying God and the Father of our Lord Jesus Christ. Accept one another, then, just as Christ accepted you, in order to bring praise to God. Paul quotes various Scriptures to make the point. God made promises to the patriarchs—Abraham, Isaac, Jacob, and David—and several others along the way. There is evidence that He fulfilled them. He has also made a promise to believers today. In a sermon Steve preached on faith, the promise is that they will be with Him in heaven. He will keep that promise because He has kept His promises to everyone else; the record shows He is a promise-keeper, and being God He will keep His promise. Children of God are going to inherit heaven; He has promised it.

(36:50–38:16) Promise-Keeper and Never Forsake

Steve keeps telling Sandy they are going to heaven—they have a reason to live and look forward to. He is a promise-keeper, and Paul wants them to recognize that God has made this promise and gone on record. Someone observes that God has said "I will never forsake you." They have the assurance that what they must do is not leave Him. They walk in the light as He is in the light; as long as they do that, His blood continues to cleanse them, and they do not have to worry.

(38:16–40:08) Gentiles' Hope in the Root of Jesse

The text continues: "Therefore I will praise you among the Gentiles; I will sing the praises of your name." The speaker is praising God, who is the object of the praise. Again it says "Rejoice, you

Gentiles, with His people,” and “Praise the Lord, all you Gentiles; let all the peoples extol Him.” That is the class—they should extol Him. Isaiah says the root of Jesse will spring up, one who will arise to rule over the nations; in Him the Gentiles will hope. The desire is to get to heaven, and the only hope is Jesus. Put all your eggs in one basket—on Jesus. He is the one who makes it possible; there is no other way and no other name under heaven whereby man may be saved (Acts). Their hope is God extending it through Jesus. God extends the hope through Jesus, and Jesus is the fulfillment of that hope, the only way they can get there.

(40:08–42:03) God of Hope and the Holy Spirit

May the God of hope fill them with all joy and peace as they trust in Him, so that they may overflow with hope by the power of the Holy Spirit. It is a wonderful statement. God is the one extending the hope of heaven through Jesus, and He will fulfill it. Put all faith and trust in Him so as to overflow with hope by the power of the Holy Spirit. Steve does not think they preach enough about the Holy Spirit and His role. Sometimes they deny the hope, power, and work of the Holy Spirit because of the way Pentecostals deal with Him. Growing up, people did not really think of the Holy Spirit in a role in salvation per se, but the Holy Spirit has more power than one can realize. He notes that he does not teach the Holy Spirit (as much as he should).

(42:03–46:26) Spirit as Earnest and Empowering Against Sin

The Holy Spirit has been instilled for several reasons. A primary one (as Paul points out in the Ephesian letter) is that it is given as an earnest of being saved. Earnest means a down payment; God is guaranteeing salvation. The Holy Spirit is put into each person baptized for the forgiveness of sins, to rise and walk in the newness of life, as an earnest. God is saying this is His guarantee that they are going to be saved and be in heaven with Him. There are other reasons, but Steve is unsure whether to venture further in this class. He believes the Spirit also gives the ability to put sin behind them. Using a bowling illustration from his days of bowling faithfully (when he once thought he might become a pro), if a person is having a bad game with open frames and only six or seven pins, he draws a line—a “fence.” From that point on he expects to strike; bad luck will not jump the fence and good luck will follow.

In the same way, when one becomes a Christian and walks in the newness of life, the Holy Spirit is designed to give the ability to say sin is dead in the body. One does not have to sin; one can say no, and the Spirit gives power to say no and to break the hold of sin, whether addiction or anything else. Sin is dead. There is now no condemnation for those in Christ Jesus; they are dead to the law. Where there is no law there is no sin, and they have the ability to say they will no longer do that but will walk in the newness of life. Newness of life means dedicating one’s life to God and no longer giving one’s body or any part of oneself to the servants of sin. The Holy Spirit empowers believers to do that. Steve asks if he is speaking out of bounds and concludes he is not. The Spirit has given that ability. He returns to the prayer that the God of hope fill them with joy and peace as they trust in Him so they may overflow with hope by the power of the Holy Spirit.

(46:26–48:04) Holy Spirit’s Work and Closing

What kind of power does He have, and what is that power supposed to do? Jesus gives a job description of the Holy Spirit in John 16: He will bring back remembrance of the things Jesus taught them, and He will convict of sin—convict the world of sin. How does He do that? That is His

problem; believers should not hinder Him or, by their own teachings, restrict Him and put restrictions on Him. That is a tendency—restricting the Holy Spirit by their own teachings. They should put no restrictions on the Holy Spirit and let Him do His job. Steve’s time is up; they can pick up with verse 14 next week. He thanks the class.

Verses Steve Covered in this class

Romans 15:1–13 (the main text of the class).

Steve explicitly moves into the chapter around the 21–22 minute mark and works through it verse by verse up to the end of verse 13. He closes by saying they will pick up with **verse 14** next week.

Supporting passages he draws on

- **Romans 6** — dead to sin / newness of life
- **Romans 12** — present your bodies as a living sacrifice
- **Romans 14** — weak and strong; not judging another's servant
- **Galatians 5** — works of the flesh (jealousy, envy, etc.)
- **Galatians 6:1–5** — restore gently, carry one another's burdens, don't compare yourself with others
- **1 John** — walking in the light so Jesus' blood continues to cleanse
- **Ephesians** (especially the “earnest/down payment” language) — Holy Spirit as guarantee of salvation
- **John 16** — Holy Spirit's work (reminding of Jesus' teaching and convicting of sin)
- Various **Old Testament** quotations that Paul cites in Romans 15:3–12 (including the “insults” passage and the root of Jesse / Gentiles' hope)

The core of the 10/11/26 class is the exposition and application of **Romans 15:1–13**.