

Romans-Chapter 15

Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

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- strong- Gk.1415- *powerful* or *capable* (literally or figuratively); neuter *possible*: -able, could. Also used in 14:4 concerning God's ability to establish each Christian. Here referring to those who have the ability to...

 - bear- Gk.941-to *lift*, literally or figuratively (*endure, sustain, etc.*): -carry.

 - infirmities- Gk.771- a *scruple* of conscience. Scruple, according to Webster, has to do with "a doubt arising from difficulty in deciding what is right, proper, etc.", so when we read this correctly, those who are able (*stronger in the faith*) are to aid those who are finding things impossible to understand.

2Pe 3:15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are **some things in them that are hard to understand**, which the **ignorant and unstable** (*Gk.793- unfixed, that is, [figuratively] vacillating*) **twist to their own destruction**, as they do the other Scriptures. (*Emp. added*)

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- please- Gk.700- (through the idea of *exciting* emotion); to *be agreeable*. We can "be agreeable" without having to agree with those who are of less understanding when it comes to the Gospel. We need to remember what it was like to be a new convert in order to show compassion toward those who are new to the faith. Attitude is key!

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Rom 15:2 Let every one of us please his neighbour for his good to edification.

Luk 10:29 But he (*lawyer, v.25*), desiring to justify himself, said to Jesus, "And who is my neighbor?"

Luk 10:36 Which of these three (*priest, Levite, Samaritan*), do you think, proved to be a neighbor to the man who fell among the robbers?" 37 He said, "**The one who showed him mercy.**" And Jesus said to him, "You go, and do likewise." (*Emp. added*)

- From what Jesus taught, everyone who is in need is our neighbor. And since everyone needs Christ no one should be considered a nuisance or inconvenience, no matter what we may be preoccupied with (*outside of doing the Lord's work*). Especially when it comes to carrying a newer brother's/sister's load. And building their faith should always be our number one priority.

Rom 15:2 We should all be concerned about our neighbor and the good things that will build his faith. (*God's Word*)

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Rom 15:3 For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me.

Psa 69:9 For zeal for Your house has consumed Me, and the reproaches (*Heb.2781- disgrace*) of those who reproach (*Heb.2778- defame: -blaspheme*) You have fallen on Me.

Php 2:7 but made Himself nothing, taking the form of a servant, being born in the likeness of men. 8 And being found in human form, He humbled Himself by becoming obedient to the point of death, even death on a cross.

- Jesus (*the*) Christ evidently took upon Himself the same lack of respect being given to the Father. We as His brethren (*having been adopted- Eph 1:5*) are also to do likewise since our ransom could only be paid with His blood (*Mk 10:45*).

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Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

- written aforetime- Gk.4270- to *write previously*; figuratively to *announce, prescribe*: -before ordain, evidently set forth, write (afore, aforetime); here referring to the Old Testament. We are not under that Covenant but studying it helps to understand the New. This same phrase is used by Paul in his letter to the Galatians.

Gal 3:1 O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was **publicly portrayed** (*through Paul having previously preached to them*) as crucified. (*Emp. added*)

2Ti 3:15 and how **from childhood** (*Paul here writing to Timothy*) you **have been acquainted** with the sacred writings, which are **able to make you wise for salvation** through faith in Christ Jesus. (*Emp. added*)

2Pe 1:20 knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. 21 For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

- patience- Gk.5281- cheerful (or hopeful) *endurance, constancy*.
- comfort- Gk.3874- *solace*: -consolation, exhortation. Our confidence and expectation in obtaining eternal life is found in the Bible. Because of such, we continually “work out” our “own salvation with fear and trembling” (*Phil 2:12*).

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Rom 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

- Since the patience and comfort are needed to have hope which comes from God, He is more than gracious to give it.
- likeminded- When it pertains to Christ, we are all to be mentally disposed (*have thoughts*) together (*being united*) which is our payment for the patience and comfort given by God.

“If God’s word is the only source of authority, and people interpret this word in a way that is free from religious bias, there will be unity.” Brad Price

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Rom 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

- one mind- Gk.3661- *unanimously*: -with one accord (mind). Jesus prayed in the garden for the unanimous unity that exists within the Godhead to be the same among His people, and Paul here points to unity as being key in order to glorify God (*as Jesus did in the garden- Jn 17:21-23*). But there are those who say the Bible cannot be understood because everyone has their own interpretation. The following is a response by Brad Price on this issue. He credits his information from “*a small tract ‘Understanding the Bible Alike’ written by Riebers*”.
- 1.) If the Bible cannot be understood in the same way by all people, and God is the author of this book, God is the author of confusion (1Co 14:33), and this makes Him a liar (Tit 1:2).
 - 2.) When God was involved with giving the Old Testament He spoke of some “secret things” which only belong to Him but said His word had been revealed and belonged to the Hebrew people (Deu 29:29). What was revealed was understood by all because the end of this verse says, “that we may do all the words of this law.” Was the Old Testament understandable but the New Testament not?!
 - 3.) Paul denied this in Eph 3:3-4. He told the Ephesians how God had revealed the New Testament and how they could “read” and “understand” it. (*Actually, what Paul was referring to as “the mystery” was revealed in verse 6, “That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel:”. But this doesn’t take away from the fact that the only way to understand the word of God is to read it!*)
 - 4.) God has made His word understandable to all because He is not a “respector of persons” (Act 10:34).
 - 5.) God expects all people to “repent” (Act 17:30), and this implies that everyone can and must understand the Bible.
 - 6.) God has only one way to save people (the Gospel, Rom 1:16). If people cannot understand it alike, salvation is not possible!
 - 7.) If there is a problem in understanding the Scriptures, it is the work of Satan, not God (2Co 11:3-4).
 - 8.) Difficulties also come from a refusal to believe what the Bible says (Gal 1:6).
 - 9.) In the Old Testament, Jews were told not to go “to the right or left” of God’s law (Deu 5:32). A similar principle is stated in the book of Revelation (Rev 22:18-19). If we cannot understand the Bible alike, how is it possible to say anyone is making a deviation?
 - 10) God has told people to “abide in the doctrine of Christ” (2Jn 1:9).

- 11) When writing to the Corinthians, Paul told them to “speak the same thing,” have “no divisions,” and “be perfectly joined together in the same mind and in the same judgment.”
- 12) It is often the case that instead of not understanding the Scriptures, people want to “believe a lie” (2Th 2:10), listen to false teachers (2Pe 2:1), and prefer religious tradition over divine truth (Mar 7:9).

“If the word of God is the only thing that is sown, denominationalism and religious division cannot exist.”

Brad Price

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- God cannot receive His due glory when there is division in the church, so it would be impossible to glorify Him when we can’t come to the same understanding concerning His word. The sad thing is that most, if not all, denominations feel just as strongly that they are right in their interpretations of the Bible as those of us who know the simplistic truth of the Gospel.
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- God ... Father- Not only is He the Supreme Being above all the creation, He is also the One Who sent Jesus to ultimately become our elder Brother thus making Him our (the) Father also.

Heb 2:10 For it was fitting that He, for Whom and by Whom all things exist, in bringing many sons (*Gk.5207- child, foal, son*) to glory, should make the founder of their salvation perfect through suffering. 11 For He Who sanctifies and those who are sanctified all have one source. That is why He is not ashamed to call them brothers, 12 saying, "I will tell of Your Name to My brothers; in the midst of the congregation I will sing Your praise."

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Rom 15:7 Wherefore receive ye one another, as Christ also received us to the glory of God.

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- receive- Gk.4355- to *take to oneself*, that is, *use* (food), *lead* (aside), *admit* (to friendship or hospitality). This “*is in the present tense and the imperative mood*” (*Brad Price*) which means it is commanded to be ongoing, from this point in time and onward, that we continually strive to accept one another (*weak or strong*) as we aim to please Him. We are to do this in the same way that Christ admitted us into fellowship with Him for the purpose of giving God the dignity, honor, praise and worship that is due His Holy name. If He did this “*while we were still sinners*” (5:8) what should our obligation be then to each other?

Joh 14:3 And if I go and prepare a place for you, I will come again and will take you to Myself, that where I am you may be also.

And this is not to be mistaken for just accepting anyone into the fellowship. There are lines in the sand that are not to be crossed when it comes to doctrinal purity.

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Rom 15:8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

- minister- Gk.1249-διακονος- an *attendant*, that is, (generally) a *waiter* (at table or in other menial duties); specifically a Christian *teacher* and *pastor* (technically a *deacon* or *deaconess*): -deacon, minister, servant.

Mat 20:25 But Jesus called them to Him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give His life as a ransom for many."

- of the circumcision- Through His providence, God had set the nation of Israel aside in order to bring His Son into the world through a purer people. To do this, the Jews were given a separate system of laws and obligations that the Gentiles were not subject to. For this they were given the first chance of all peoples to receive the Gospel (*the truth of God*) on the first feast of Pentecost after Christ's resurrection (1:16).

- promises- Gk.1860- an *announcement* (for information, assent or pledge; especially a divine *assurance* of good): -message, promise. Jesus' task was to confirm/establish the assurances that were given to the Old Covenant patriarchs.

Mat 5:17 "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill (Gk.4137- *satisfy, finish (a period or task)*) them.

Act 2:39 For the **promise** ("*gift of the Holy Spirit*") is for you and for your children and for all who are far off, everyone whom the Lord our God calls to Himself." (Emp. added)

Heb 11:13 These all died in faith, **not having received the things promised**, but having **seen them** and **greeted them from afar**, and having acknowledged that they were strangers and exiles on the earth. (Emp. added)

Heb 11:32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- 33 who through faith conquered kingdoms, enforced justice, **obtained promises**, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. 36 Others suffered mocking and flogging, and even chains and imprisonment. 37 They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated-- 38 of whom the world was not worthy--wandering about in deserts and mountains, and in dens and caves of the earth. 39 And all these, though commended through their faith, **did not receive what was promised**, 40 since God had provided something better for us, that **apart from us they should not be made perfect** (Gk.5048- *to complete, that is, accomplish*). (Emp. added)

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Rom 15:9 And that the Gentiles might glorify God for His mercy; as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name.

- that- One purpose of Jesus' coming in establishing the Gospel plan of salvation was to fulfill the promises God made to the patriarchs. Another was to make the Gospel available to all the nations that surrounded Israel, a.k.a., the Gentiles. These also would return honor to Him for the compassion He had for them in including them in the scheme of redemption. It was never in the mind of God to exclude these nations from His ultimate plan for all mankind to be given a choice in their eternal destinations.

Psa 67:4 Let the nations be glad and sing for joy, for You judge the peoples with equity and guide the nations upon earth. Selah

Eph 2:11 Therefore remember that **at one time** you Gentiles in the flesh, called "the uncircumcision" by what is called the circumcision, which is made in the flesh by hands-- 12 remember that you were at that time separated from Christ, **alienated from the commonwealth of Israel** and **strangers to the covenants of promise, having no hope and without God in the world.** 13 **But now in** Christ Jesus you who once were far off have been brought near by the blood of Christ. *(Emp. added)*

Eph 3:5 which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. 6 **This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise** in Christ Jesus **through the Gospel.** *(Emp. added)*

- The second part of this verse fulfills another psalm where the writer speaks of being **among** the Gentiles while singing praises unto God.

Psa 18:49 For this I will praise You, O LORD, **among** the nations, and sing to Your name. *(Emp. added)*

- Remember, the Jews were to have no part of the nations around them even while living among them.

Exo 34:15 lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, 16 and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.

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Rom 15:10 And again He saith, Rejoice, ye Gentiles, with His people.

- The one speaking here is David. Being a prophet (*Acts 2:29-30*) David understood the day when the Christ would come that the Gentiles would be given the same opportunities as the Jews. So, along with the Jews the Gentiles had good reason to rejoice. (*see above- Eph 2:11-13*)

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Rom 15:11 And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people.

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- praise- Gk.1867- to *aplaud*: -commend, laud , praise. Not just that the Gentiles should praise God for the salvation that came through the price of His Son's blood but that all people, both Jew and Gentile alike, should give Him His due praise and honor.

Eph 2:14 For He Himself is **our** peace, Who has **made us both one** and has **broken down** in His flesh **the dividing wall of hostility** 15 by abolishing the law of commandments expressed in ordinances, that He might create in Himself **one new man in place of the two**, so **making peace**, 16 and might **reconcile us both** to God in **one body through the cross**, thereby killing the hostility. 17 And He came and preached peace to **you who were far off and peace to those who were near.** (*Emp. added*)

The Jews were closer to the truth, having been the chosen, then the Gentiles were; which gave the Gentiles more reason to praise Him.

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Rom 15:12 And again, Esaias saith, There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust.

Isa 11:10 In that day the Root (*Heb.8328- a root [of people involving firmness or permanence- Brown/Driver/Briggs' Hebrew Definitions]*) of Jesse, Who shall stand as a signal (*Heb.5251- a flag: -standard [as rallying point – BDB]*) for the peoples--**of Him shall the nations inquire**, and His resting place shall be glorious. (*Emp. added*)

“By inspiration Paul affirmed that Isaiah’s prophecy had been fulfilled. This fulfillment shows that those who apply Isa 11:6-11 to future events misunderstand and misapply the prophecy. What was predicted has been completely fulfilled.”
Brad Price

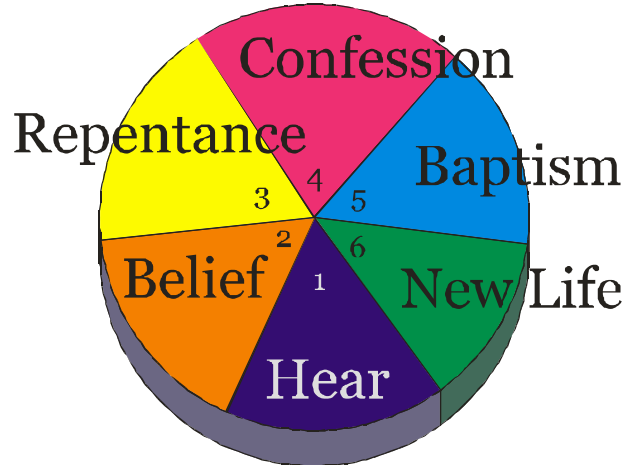
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Rom 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

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- hope- Gk.1680- (to *anticipate*, usually with pleasure); *expectation* or *confidence*. In verse 5 it is endurance and encouragement and in verse 6 it is unity. Obviously the list can go on. But here, according to verse 4, patience, comfort and hope are aspects that originated with God but accessible to us through His word. Through Scripture is the only way to obtain these. These possess the true identity of God's nature and when we possess them we are identified with Him.

- in believing- The only way we possess the true nature of God is to first entrust our very souls to Him through Jesus Christ. Belief, when used in this context, is a synecdoche. It is the one piece that represents the whole pie with **each piece representing the other aspects of it**. Sad to say there are those who believe that all a person has to do to be saved is to believe apart from any works. But baptism is a grace, not of man, but of God.

Jas 2:18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I will show you my faith by my works. 19 You believe that God is One; you do well. Even the demons believe--and shudder! 20 Do you want to be shown, you foolish person, that faith apart from works is useless?



- abound in hope- Not only are we to possess the expectation of the second coming, thus an eternity in Heaven with God, we are to excel in anticipation of it with confidence. And since the church then did not have the New Testament in written form it was to be spread by “human books”.

2Co 3:2 You yourselves are our letter of recommendation, written on our hearts, to be known and read by all. And you **show that you are a letter from Christ** delivered by us, **written not with ink but with the Spirit** of the living God, not on tablets of stone but **on tablets of human hearts** (Gk.2588- *mind*). (Emp. added)

But through something that ended “when the perfect (*complete*)” finally came (1 Cor 13:10), i.e., the age of miracles. These would confirm the messenger’s credibility in that he was speaking the truth concerning the Gospel.

Rom 1:11 For I long to see you, that I may **impart** to you **some spiritual gift to strengthen** (Gk.4741- *to confirm: -strengthen*) **you**-- 12 that is, that we may be mutually encouraged by each other's faith, both yours and mine. (Emp. added)

Eph 4:12 to **equip the saints for the work of ministry**, for **building up the body** of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, (Emp. added)

Rom 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

- Even with all the problems that went on within the church at Rome, Paul was confident they would be able to deal with them, noting their goodness (Gk.19-

virtue or beneficence) and spiritual understanding and that they had the ability to gently caution or reprove each other when the situation deemed it necessary.

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Rom 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

- But, he wrote to them with more confidence in such a way as to remind them of those problems because that was what his apostleship required; he didn't sugar coat or "lighten" the message that originated from God via inspiration.

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Rom 15:16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- minister- Gk.3011- a *functionary* in the Gospel. Thayer: "Paul likening himself to a priest, those by whom God administers His affairs and executes His decrees." Although priests were to administer to the Jews the decrees of God under the Old Covenant, Paul was to administer to the Gentiles the good message of God's grace through Jesus Christ in the New.
- offering up of the Gentiles- Just as God demanded certain requirements of the sacrifices under the Old Covenant, these Gentiles had to be acceptable in His sight as a sweet savor. This happened once they were sanctified- Gk.37- to *make holy*, that is, (ceremonially) *purify* or *consecrate*.
- by the Holy Ghost- The cleansing Agent. It is the Spirit inspired word that is used to lead penitent sinners to obedience. Read Titus 3:5.

Eph 5:26 that He might sanctify her, having cleansed her by the washing of water **with the word**, 27 so that He might present the church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. (*Emp. added*)

1Pe 1:22 **Having purified your souls by your obedience to the truth** for a sincere brotherly love, love one another earnestly from a pure heart, 23 since you have been born again, not of perishable seed but of imperishable, **through the living and abiding word of God**; (*Emp. added*)

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Rom 15:17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

- glory- Gk.2746- *boasting*, in a good or bad sense. Paul certainly had his reason to boast (*in a positive way*) because of his being chosen by Jesus to preach to the Gentiles those things that concern God's will, which is for everyone to be saved.

2Pe 3:9 The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, **not wishing that any should perish**, but that **all should reach repentance**. (*Emp. added*)

2Pe 3:15 And count the **patience of our Lord as salvation**, just as our beloved brother **Paul** also wrote to you **according to the wisdom given him**, (*Emp. added*)

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Rom 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

- As James wrote, any boasting that is not done with regard to making decisions without first consulting God's will in the matter is sin.

Jas 4:15 Instead you ought to say, "If the Lord wills (*Gk.2309- to determine*), we will live and do this or that." 16 As it is, you boast in your arrogance. All **such** boasting is evil.

- Paul had no desire to even venture to speak of his own accomplishments. Anything he did or said that would cause the Gentiles to heed the Gospel message he gave credit to Christ Who gave him the ability to do and say those things that would ultimately lead someone/anyone to their obedience.

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Rom 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

- Paul credited his ability to preach the whole Gospel, at that time in the area mentioned, with the signs (*Gk.4592- an indication: miracle*) and wonders (*Gk.5059- a prodigy [Webster: extraordinary thing] or omen [prediction]*) he was granted by the Holy Spirit.

Heb 2:3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was **attested** to us **by those who heard**, 4 while God also **bore witness** (*Gk.4901- to testify further jointly, that is, unite in adding evidence*) by **signs** and **wonders** and **various miracles** and by **gifts of the Holy Spirit** distributed according to His will. (*Emp. added*)

Act 2:4 And they were all filled with the Holy Spirit and began to speak in other tongues **as the Spirit gave them utterance**. (*Emp. added*)

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Rom 15:20 Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

- named- Gk.3687- Thayer: "to utter the name of a person or thing" –of the lands into which the knowledge of Christ has been carried. Paul had no interest in going to where the Gospel had already been established by others; ("He was a pioneer evangelist." - Brad Price) to him there were too many places where Christ hadn't even been heard of. One such place was Athens (*Act 17:16-21*).

"At the present time, there are different kinds of preachers within the church. Some excel at starting new works in places that do not have a New Testament

church. Others would be unsuccessful at this type of work, but they are highly effective in an existing congregation. Still other preachers do extremely well at studying and interpreting the Bible. Preachers vary in their talents and abilities just like everyone else. No matter where our skills are the strongest, there is a place for us in the kingdom of God.”
Brad Price

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Rom 15:21 But as it is written, To whom He was not spoken of, they shall see: and they that have not heard shall understand.

Isa 52:15 so shall He sprinkle many nations; kings shall shut their mouths because of Him; for that which has not been told them they see, and that which they have not heard they understand.

“Paul was consumed with a burning ambition to fulfill this prophecy with respect to the spread of the gospel in heathen countries. Whenever God has work to do, He raised up men with a heart to do it.”
Brad Price

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Rom 15:22 For which cause also I have been much hindered from coming to you.

- For which cause- Paul was so busy at starting new congregations that he, at this point, did not have the time to visit the brethren at Rome. The church was already established there by certain Jews who were citizens of Rome that had come to celebrate the Passover, stayed for the feast of Pentecost and who had returned to Rome as new Christians.

Act 2:6 And at this sound the multitude came together, and they were bewildered, because each one was hearing them speak in his own language. 7 And they were amazed and astonished, saying, "Are not all these who are speaking Galileans? 8 And how is it that we hear, each of us in his own native language? 9 Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and **visitors (sojourners) from Rome**, 11 both Jews and proselytes, Cretans and Arabians--we hear them telling in our own tongues the mighty works of God." (*Emp. added*)

- Since the church was already established there, Paul was in no hurry to visit as long as there were other places where no congregation existed (*although he did determine to visit them often- 1:13*).
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Rom 15:23 But now having no more place in these parts, and having a great desire these many years to come unto you;

- these parts- Speaking of Jerusalem to Illyricum (*v. 19*). The Gospel had been spread in the area where he had intended to preach it stating there was no more place to proclaim it. Having finally attained this goal of saturation, Paul was now, after so many years ready to visit Rome.
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Rom 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

“When this book was written Spain was a Roman colony that was home for many Jews. Spain was on the western edge of the Roman Empire and Paul “hoped” (present tense) to visit the brethren at Rome, if a trip to Spain could be arranged. There is no record of Paul going to Spain.” Brad Price

- According to verse 14 Paul understood the generosity that existed in the church in Rome. In this verse he states how he trusted in their support, financial and otherwise, that they would render in order to bring him to them.* He had hoped to continue westward after spending a while with them, during which time he would desire to “*impart... some spiritual gift, [that would] strengthen*” (1:11) them. Whether any of those first saints from Rome would have received spiritual gifts imparted on them by the apostles at Pentecost is not said but whatever the case, Paul wanted them to be “*established*” by having gifts necessary as witness in their spreading of the Gospel.

*1Co 9:13 Do you not know that those who are employed in the temple service (*speaking of the priests under the Old Covenant*) get their food from the temple, and those who serve at the altar share in the sacrificial offerings? 14 In the same way, the Lord commanded that those who proclaim the gospel (*priests of the New Testament, a.k.a. Christians, who are also ministers [preachers] of the word*) should get their living by the Gospel.

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Rom 15:25 But now I go unto Jerusalem to minister unto the saints.

Rom 15:26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

- There were saints still living in Jerusalem which shows the time frame to be before 70 AD when Rome sacked the capital city of Israel. These would have been those who did not leave during the dispersion at the hands of Saul (*in Hebrew a.k.a., Paul in Latin*) in Act 13:9. Whether because of the Jewish persecution of the church is what would have kept the native Jews of Jerusalem from working and thus in hiding or that they were foreign Jews who had sold all their goods in order to stay there after Pentecost (*when the church was first established*), these were poor Jewish Christians in need. Thus showing how the brotherhood took care of its own by collecting from these congregations of Asia for this very purpose.

“The congregations in Macedonia and Achaia may have been specifically mentioned because they were the closest congregations to Rome.” Brad Price

- Paul would ultimately go to Rome, not in the way he may have expected, but in the way that was planned by God. We may have goals in the church and ideas on how to teach the lost but it has to be according to God’s plan and His word that things are to be done. Read Jas 4:14.

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Rom 15:27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

- It hath pleased them verily- This was a voluntary act of benevolence because of the debt they owed to the Jews for being the nation through which the Christ would come and for obeying the Great Commission by bringing the Gospel message to them. They appreciated what Israel went through in their accepting and following, for the most part, the rigors of the Law of Moses in order to be a purer nation which God would use to bring about His ultimate plan for all of mankind.

- debtors- Obviously, the Gentile Christians weren't in the same position as were the Jewish Christians concerning physical needs but not all Gentile churches were in positions to give either.

2Co 8:1 Brothers and sisters, we want you to know how God showed His kindness to the churches in the province of Macedonia. 2 While they were being severely tested by suffering, their overflowing joy, along with their extreme poverty, has made them even more generous. 3 I assure you that by their own free will they have given all they could, even more than they could afford. 4 They made an appeal to us, begging us to let them participate in the ministry of God's kindness to His holy people in Jerusalem. *(God's Word)*

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Rom 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

- Once the funds were collected and delivered, Paul hoped to stop by (*v. 24*) on his way to Spain.

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Rom 15:29 And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ.

- According to Brad Price, Paul "*wanted to give these Christians everything he could*". Part of the fullness of the blessing of Christ would have been spiritual in nature, i.e., gifts. (*1:11-12*)

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Rom 15:30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

- strive together with- Gk.4868- to *struggle* in company *with*, that is, to be a *partner*. If they had a "prayer list" Paul begged, didn't order, them to include his mission on it. As he prayed intensely to God for his work to be fruitful, he wanted them to be as intent in their praying on his behalf. It was to be done through Jesus and for the *benevolence* of the Spirit.

Jas 5:16 ... The prayer of a righteous person has great power as it is working.

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Rom 15:31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;

Rom 15:32 That I may come unto you with joy by the will of God, and may with you be refreshed.

- There were four things here that Paul wanted prayed for. The first was for him to be delivered from the unbelieving Jews when he brought the gifts of the believing Jews to the poor saints at Jerusalem. He knew of their attitude toward him as if he was a traitor to the Mosaic Law. The second reason for them to pray for Paul was that the needy saints would accept the gifts. There could be different reasons why they wouldn't. One that comes to mind is the fact that there was still some irritation between the Jew and Gentile races outside the church but was also evident inside. Because of their Jewish upbringing they may have still harbored some thoughts of Gentile inferiority and thus might be offended by their charitable acts. Read Gal 2:11-16.

- Thirdly, Paul wanted them to pray that his return to them would be God's will. But not according to His will alone, he asked them to pray that it be with joy. He understood how fragile things could have been without him there because of how it was with Corinth and Galatia and the reasons he had to admonish those churches for doing something they wouldn't have done had he been in their presence.

2Co 10:1 I, Paul, make my appeal to you with the gentleness and kindness of Christ. I'm the one who is humble when I'm with you but forceful toward you when I'm not with you. 2 I beg you that when I am with you I won't have to deal forcefully with you. I expect I will have to because some people think that we are only guided by human motives. *(God's Word)*

Gal 4:9 But now that you have come to know God, or rather to be known by God, how can you turn back again to the weak and worthless elementary principles of the world, whose slaves you want to be once more? 10 You observe days and months and seasons and years! 11 I am afraid I may have labored over you in vain.

- Fourth, Paul wanted to get some rest knowing how difficult it was going to be to go to Jerusalem and have to go through the persecution he would receive there.

Act 20:22 "I am determined to go to Jerusalem now. I don't know what will happen to me there. 23 However, the Holy Spirit warns me in every city that imprisonment and suffering are waiting for me. 24 But I don't place any value on my own life. I want to finish the race I'm running. I want to carry out the mission I received from the Lord Jesus-the mission of testifying to the Good News of God's kindness. *(God's Word)*

"The four prayer requests found in these three verses were granted. Paul was delivered from the Jews, though it was probably not in the way he had planned. Paul received a free trip to Rome and this trip took him away from the Jewish troublemakers. His trip to Rome also answered another of his prayers. This trip gave him rest because he stayed in his own hired house for two years

(Act 28:30). The collection seems to have been well received by the Jews that were in Jerusalem. God answered Paul's prayers. Today heaven still responds to those Christians who fervently pray."

Brad Price

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Rom 15:33 Now the God of peace be with you all. Amen.

- Thus begins Paul's farewell statement in this letter to the church at Rome.

Charli Yana- December 2022

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