

Paul Elaborates on His Ongoing and Upcoming Endeavors (vv. 22-27)
His Desire Regarding the Roman Believers (vv. 22-25)

VERSE 22 For this reason I have often been prevented from coming to you (Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς [*conj. dio for this reason + conj. kai also; “often” + impf.pass.ind.1s. egkupto prevent + def.art. acc.m.p. + adj.acc.nt.p. polus + def.art.w/aor.act.infin. erchomai come + prep. pros to + pro.acc.m.p. su*]);

VERSE 23 but now, with no further place for me in these regions, and since I have had for many years a longing to come to you (νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν (*conj. de but + adv. nun now + adv. meketi no longer + noun acc.m.s. topos place + pres.act.part.nom.m.s. echo have + prep en + d.a.w/noun loc.nt.p. klima region + adj.loc.nt.p. houtos these + noun acc.f.s. epipothia longing + conj. de and + pres.act.part.nom.m.s. echo have + d.a.w/aor.act.infin. erchomai come + prep pros to + pro.acc.m.p.su you + prep. apo + adj.gen.nt.p. polus many + noun gen.nt.p. etos year*]))

VERSE 24 whenever I go to Spain -- for I hope to see [visit] you in passing (ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπορευόμενο [*conj. hos + part. an particle of contingency + pres.dep.subj.1s. poreuomai travel + prep. eis to + d.a.w/noun acc.f.s. Zpania Spain; here and in v. 28 + conj. gar for + pres.act.ind.1s. elpizo hope + pres.dep.part.nom.m.s. diaporeuomai go or travel through + aor.dep.infin. theaomai see; visit + pro.acc.p. su you*]),
and to be helped on my way there by you, when I have first enjoyed your company for a while – [*καὶ ὑφ’ ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ* [*conj. kai an + prep hupo by + pro.gen.m.p. su + aor.pass.infin. propempho help on one’s way; as in: Acts 15:3; 20:38; 21:5; 1 Cor. 16:6, 11; 2 Cor. 1:16; Titus 3:13; 3 Jn. 1:6 +*

adv. ekei there + part. ean if + pro.gen.p. su + adv. protos first + prep. apo for + noun gen.nt.s. meros while + aor.pass.subj.1s. empaiemi enjoy)).

VERSE 25 but now, I am going to Jerusalem serving the saints (νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις [*conj. de but + adv. nun now + pres.pass.ind.3s. poreuomai travel, proceed + prep eis to + noun acc.f.s. Jerusalem + pres.act.part.nom.m.s. diakoneo minister + d.a.w/adj.dat.m.pl. hagios “saints”*])).

ANALYSIS: VERSES 22-24

1. Here Paul reiterates what he said about visiting the Roman church in Rom. 1:13.
2. In these verses we see the close bond between Paul, and those he was assigned to minister to.
3. Now he elaborates on why he has not been able to pay these believers a visit.
4. The circumstances that prevented him from making a long anticipated visit were beyond his control.
5. The delay was due to the fact that he had previous obligations to others in regions in the general geographical regions within the Empire.
6. He could not simply abandon these areas of evangelization until his work was complete not matter how much he longer to visit the Royal Family in the capital of the Roman Empire (cf. v. 20).
7. “But now” the situation was such that he could now make plans to visit Rome (v. 23a).
8. “No longer having a place in these regions” indicates he had fulfilled his missionary obligations elsewhere.
9. Paul was at the place in his ministry that he could set his sights on more distant lands that needed to hear the Gospel.
10. He reiterates that it was not for a lack of desire to visit the saints in Rome.
11. In fact, he has a great, and long-standing, desire to visit these believers in the capital city (v. 23b).
12. “Many years” he had longed to visit positive volition in Rome.
13. He had never been to Rome and the attraction was not that of a tourist!
14. In v. 24 he informs them that his primary destination for his apostolic ministry was “Spain” not Rome.
15. Rome had already been exposed to the Gospel and had an established local church that Paul had not fostered.
16. Rome was to be a resting place, a place he planned to visit “in passing.”
17. Spain, to the west, was his long range destination to bring the Gospel to a relatively distant place.
18. Rome, on the other hand, was to be a place of rest, fellowship, and material help for his Spanish endeavor.
19. In v. 24b he indicates what kind of visit he hoped for among the Roman believers.
20. He hoped that they would be of such a mind as to “help” him on his journey westward.

21. Another benefit of his visit is that he “might enjoy [their] company for a while.”
22. But first, he informs them that he has some unfinished business in Jerusalem (v. 25).
23. It is a ministry to “the saints” in Jerusalem.
24. This has to do with the Jerusalem offering to assist Jewish believers who were suffering economic hardship due to persecution and hard times due to the weather.

The Reason for the Jerusalem Visit (vv. 26-28)

VERSE 26 For Macedonia and Achaia have been pleased to make a contribution

for the poor among the saints in Jerusalem [εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωσίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ [conj. gar + aor.act.ind.3p. eudokeo be pleased + noun nom.f.s. Makedonia + conj. kai + noun nom.f.s. Achaia + noun acc.f.s. koinonia fellowship; contribution/gift + adj.acc.f.s. tis certain + aor.act.infin. poieo make + prep eis for + d.a.w/adj.acc.m.p. ptochos poor + d.a.w/adj.gen.m.p. hagios “saints” + def.art.gen.m.p. “who” + prep en in + noun loc.f.s. Jerusalem]).

VERSE 27 Yes, they were pleased to do so, and they are indebted to them

(εὐδόκησαν γὰρ καὶ ὀφειλέται εἰσὶν αὐτῶν· [aor.act.ind.3p. eudokeo be pleased + conj. gar for + conj. kai “Yes” indeed + noun nom.m.p. opheiletes debtor, under obligation + pres.act.ind.3p. eimi + pro.gen.m.p. autos them])).

For if the Gentiles have shared in their spiritual things, they are indebted to

minister to them also in material things (εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς [conj. gar for + part. ei if + d.a.w/adj.dat.nt.p. pneumatikos spiritual things + pro.gen.p. autos “their” + aor.act.ind.3p. koinoneo share + d.a.w/noun nom.nt.p. ethnos non-Jews; Gentiles, nation, people + aor.pass.ind.3p., opheilos ought “they are indebted” + conj. kai also + prep en + d.a.w/adj.loc.nt.p. sarkikos material + aor.act.infin. leitourgeo serve, minister; worship + pro.loc.m.p. autos “things”])).

VERSE 28 Therefore, when I have finished this, and have put my seal on this fruit

of theirs, I will go on by way of you to Spain (τούτο οὖν ἐπιτελέσας καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν [conj. *oun* therefore + *pro.acc.nt.s. houtos* “this” + *aor.act.part.nom.m.s. epiteleo* finish + conj. *kai* + *aor.mid.part.nom.m.s. sphragizo* seal + *pro.dat.m.p. autos* to them + *d.a.w/noun acc.m.s. karpos* fruit + *acc.m.s. houtos* this + *fut.mid.ind.1s. aperchomai* go + *prep dia* through; “by way” + *pro.gen.p. su* “of you” + *prep eis* to + *noun acc.f.s. Spain*]).

VERSE 29 I know that when I come to you, I will come in the fullness of the

blessing of Christ (οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι [*pf.act.ind.1s. oida* know + conj. *de* + conj. *hoti* that + *pres.dep.part.nom.m.s. erchomai* come + *prep. pros.* to + *pro.acc.p. su* + *prep en* + *noun loc.nt.s. pleroma* fullness + *noun gen.f.s. eulogia* blessing + *noun gen.ms. Christ* + *fut.dep.ind.1s. erchomai* come]).

ANALYSIS: VERSES 26-29

1. Paul explains why he must delay his visit to Rome.
2. He must first travel to Jerusalem on a mission of mercy.
3. Paul was at this time on his 3rd missionary journey (spring of 53 AD to the spring of 57 AD).
4. Paul wrote Romans from Corinth (c. end of 56, early 57 AD).
5. Paul arrived in Jerusalem around Pentecost (57) and met with James (Acts. 21:13-23).
6. A severe depression (caused by drought) coupled with persecution (not hiring Jewish believers or not paying them as promised) put these saints in Judea in impoverishment.
7. The economic woes began in the reign of Claudius (4th Roman Emperor: 41-54 AD).
8. This continued until the fall of Jerusalem in 70 AD.
9. Paul solicited financial support from the Gentile churches for their Jewish brethren (cf. 1 Cor. 16:1-6; 2 Cor. 8:1ff.).
10. He informs the Roman saints that these Gentiles stepped up and go together a substantial monetary offering to act as a relief fund for Christian Jews.
11. Macedonia and Achaia are the names for northern and southern Greece.
12. He says they were delighted to do so (v. 26).
13. Some stepped up and they were not themselves prosperous.
14. The contribution was strictly voluntary and not a tax.
15. The obligatory aspect arises from what these Judean believer had contributed to the spiritual welfare to the Gentile believers (v. 27).
16. The flow of the spiritual came to them via the Jewish people.
17. And by that, the long history of Jewish people from the days of the patriarchs.

18. The Gentiles are blessed by association with Jews throughout history, especially those who were the spiritual (and racial) offspring of Abraham.
19. That includes the legacy of the OT canon of Scripture.
20. So the obligatory nature of this monetary offering arises from services rendered.
21. The “spiritual things” are always of the utmost value (can’t put a price on this).
22. In another context Paul uses this same argument (cf. 1 Cor. 9:11).
23. As noted above, in point 13, there were those Gentile saints that were not flush with money, but they gave above and beyond their means (2 Cor. 8:1-5).
24. Paul used this to spur the Corinthians in Achaia to collect a free will offering.
25. Those in Corinth were in a far better economic situation to add to this effort (1 Cor. 8 for the details).
26. Paul reassures the believers at Rome that when he has finished (delivered) this monetary offering, he will visit the Roman saints on his way to Spain (v. 28).
27. The “fruit” is the divine good production of the Gentile churches under Paul’s charge.
28. “Put my seal on this” refers to his hands-on delivery and distribution of the funds in his possession.
29. Furthermore, each of the contributing churches sent a representative as witness that the gift was delivered and distributed properly.
30. Paul arrived in Jerusalem (a dangerous place for him) in the Spring of 57 AD and arrived in Rome in February of 60 AD (Acts 24:27).
31. Paul got to Rome, as a prisoner (he appealed to Caesar) while under Roman military guard in Jerusalem, and was in custody until 62 AD (Acts 28:30-31).
32. Paul did manage to do missionary work in Spain and church tradition supports it.
33. Clement of Rome in his epistle to the Corinthians makes mention of this fact.
34. During those two years of Paul’s first Roman imprisonment he had rented quarters (house arrest) and that is how he came to fulfill his long-standing desire to fellowship with believers in Rome.
35. For Paul it was not a matter of “if” he would arrive in Rome but only a matter of “when” he would visit them face-to-face.
36. The “how” of it was a different matter.
37. It was marked with high adventure and deliverances.
38. God gives adjusted believers the desires of their heart.
39. Paul arrived under what he calls “the fullness of the blessing of Christ.”
40. He has confidence in the providence of God so he can fulfill his ministry.

Appeal for Prayer (vv. 30-32)

VERSE 30 Now I urge you, brethren, by our Lord Jesus Christ and by the love of

the Spirit, to strive together with me in your prayers to God for me (Παρακαλῶ δὲ

ὑμᾶς, [ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος

συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν [*conj. de now +*

pres.act.ind.1s. parakaleo urge + pro.acc.m.p. su + noun voc.m.p. adelphos + prep dia by +

d.a.w/noun gen.m.s. kurios + noun gen.m.s. Jesus + noun gen.m.s. Christ + conj. kai + prep. dia by + d.a.w/noun gen.f.s. agape love + d.a.w/noun gen.nt.s. pneuma spirit + aor.dep.infin. suangonizomai join with + pro.dat.s. ego me + prep. en + d.a.w/noun loc.f.p. prosueche prayer + prep. huper on behalf of + pro.gen.s. ego + prep. pros to + d.a.w/noun acc.m.s. theos]),

VERSE 31 that I may be rescued from those who are disobedient in Judea, and

that my service [mission] for Jerusalem may prove acceptable to the saints (ἵνα

ῥυθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται [*conj. hina that + aor.pass.subj.1s. hruomai deliver, rescue + prep. apo from + d.a.w/pres.act.part.gen.m.s. apetheo disobey + prep. en + d.a.w/noun loc.f.s. Judea + conj. kai + noun nom.f.s. diakonia service; mission + pro.gen.m.s. ego “my” + prep. eis for + d.a.w/noun acc.f.s. Jerusalem + adj.nom.f.s. euprosdektos acceptable + d.a.w/adj.dat.m.p. hagios saint + aor.dep.ind.3s. ginomai “prove”]);*

VERSE 32 so that I may come to you in joy by the will of God and find refreshing

rest in your company (ἵνα ἐν χαρᾷ ἔλθῶν πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι

ὑμῖν [*conj. hia so that + prep. en + noun loc.f.s. chara joy + aor.act.ind.1s. erchomai come + prep. pros to + pro.acc.m.p. su + prep. dia by + noun gen.nt.s. thelma will + noun gen.m.s. theos + aor.dep.subj.1s. sunanapauomai enjoy a refreshing visit with; only here in NT + pro.instr.p. su]);*

ANALYSIS: VERSES 30-32

1. Paul characteristically enjoins believers to pray for him (2 Cor. 1:11; Phil. 1:19; Col. 4:2; 1Thess. 5:25; 2 Thess. 3:1).
2. He urges them to pray for him by the Lord Jesus Christ (the intercessor; Rom. 8:34) adding force to the request.
3. He also urges them to do so “by the love of the Spirit.”
4. There is no reason to take this as anything but the love that God the Holy Spirit has for believers.
5. The appeal is urged on by what Christ is and by what the Holy Spirit is.

6. The fact that God the Holy Spirit who indwells us and delivers a perfect prayer to the throne of God should encourage us to pray (cf. Rom. 8:26, 28).
7. Paul's specific prayer request is two fold.
8. The first part is for his safety while in a very hostile place (v. 31a).
9. His actual deliverance from those Jewish leaders who wanted him dead is found in Acts 25:11ff.
10. His deliverance from a storm on the high seas is found in Acts 27.
11. The second prayer petition he asks the Roman believers to offer up is that he would be successful in the delivery of the Jerusalem offering (v. 31b).
12. Or put another way, that the grace gift would "prove acceptable to the saints" in Judea.
13. As noted in v. 30, he asks them to "strive together" with him during his testing in Jerusalem.
14. Also, he asks them to pray that the long anticipated visit with believers in Rome would result in +H (joy) for him personally.
15. "The will of God" refers to how it would all transpire.
16. Finally, he asks them to pray that while he is with them (on his way to Spain via a two year incarceration under house arrest), he would "find *refreshing* rest in [their] company."

First Ending to Romans (v. 33)

VERSE 33 Now the God of peace be with you all (ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων

ὑμῶν [*conj. de + d.a.w/noun nom.m.s. theos + d.a.w/noun gen.f.s. eirene peace + prep. meta with + adj.gen.m.p. pas all + pro.gen.m.p. su*]).

Amen (ἀμήν [*part. amen, truly indeed associated with prayer; it is an affirmation of concurrence*]).

ANALYSIS: VERSE 30

1. This constitutes one of two endings for the Book of Romans (unusual).
2. God is called the God of peace because He is the Author of reconciliation.
3. The basis of peace with God is through Jesus Christ (Rom. 5:1).
4. Phase 2 peace is based on BD in the soul along with application (2 Cor. 5:20).
5. We call this inner peace, and it not like the peace the cosmos gives (Jn. 14:27).
6. Also, Jn. 16:33; Rom. 8:6; 14:17; 15:13; Phil. 4:6-7; Col. 3:15; Gal. 5:22.
7. We as believers are to pursue peace with all men (Matt. 5:1; Rom. 12:18; 14:19; Eph. 4:3; 2 Tim. 2:22).
8. Paul closes with the standard benediction: "Amen."

**END: Romans Chapter Fifteen
December, 2023
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