

EPILOGUE

The Last part of this epistle is divided into 5 sections.

**1. Persuasion or conviction by Paul
15:14-21**

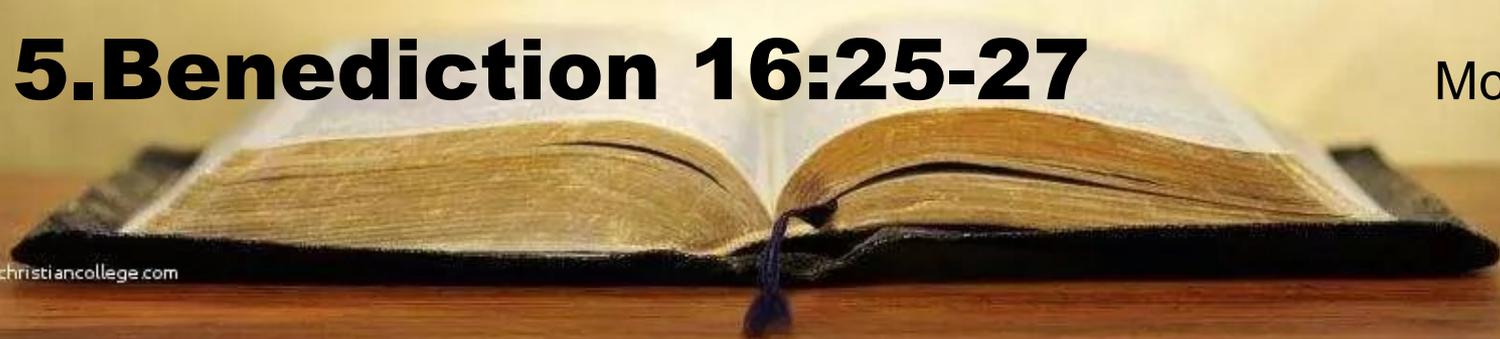
2. Paul's plans 15:22-29

3. Request 15:30-32

4. Listing of Paul's friends 16:1-24

5. Benediction 16:25-27

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1. Persuasion or conviction by Paul 15:14-21

**Romans 15:14
(NASB77)**

¹⁴ And concerning you, my brethren, I also am *convinced* that you yourselves are

****full of goodness,***

****filled with all knowledge, and***

****able also to admonish***

If the Roman church ***full of goodness, filled with all knowledge, and able also to admonish one another, -***

then why was Paul telling them in the next verse ¹⁵But I have written very boldly to you on some points, so as to remind you again, because of the grace that was given me from God?

Answer: To remind them that there is a constant need in all believers of reminding.

All levels of maturity, leaders, all

Paul's policy was to only go to places where Christ had never been preached.

²⁰And thus I aspired to preach the gospel, not where Christ was already named, that I might not build upon another man's

We don't have the same policy today

1 Corinthians 3:5-10

⁵ What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one.

⁶ I planted, Apollos watered, but God was causing the growth.

Romans 15:22-29 (NASB77)

22 For this reason I have often been hindered from coming to you;

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

24 whenever I go to Spain-- for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while--

25 but now, I am going to Jerusalem serving the saints.

26 For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

27 Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.

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.

29 And I know that when I come to you, I will come in the fulness of the blessing of Christ.

²² **For this reason** *I have* **often** *been hindered from coming to you;*

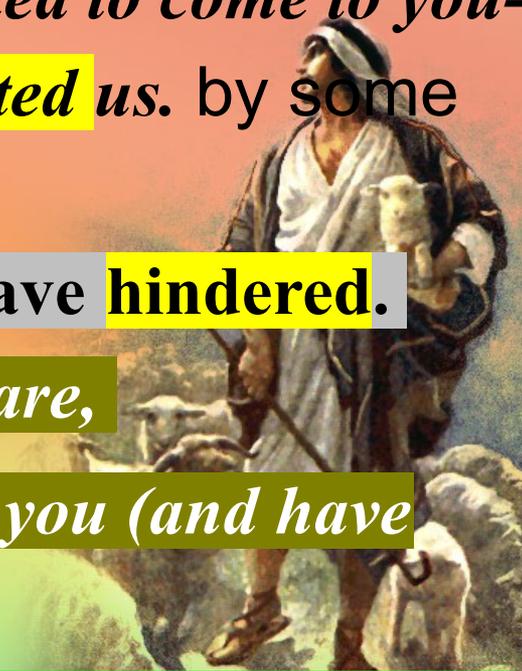
"For this reason" is *dio, this* (Vv.18-21) **is the reason that Paul's preaching throughout the territory just mentioned, had kept him from coming to Rome.**

In 1Thess. 2:18 he said, ¹⁸ *For we wanted to come to you-- I, Paul, more than once-- and yet Satan **thwarted** us.* by some direct, desperate stand.

But here, countless present responsibilities have **hindered.**

Rom 1:13 ¹³ *And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far)...*

Often shows how continually Roman Christians were on his





Black Sea

Mediterranean Sea

Italy

Rome

Appii Forum

Puteoli

Tyrrhenain Sea

Sicily

Syracuse

Malta

Numidia

Africa

Tripolitania

Cyrene

Egypt

Arabia

Illyricum

Dacia

Moesia

Thrace

Macedonia

Philippi

Amphipolis

Thessalonica

Berea

Apollonia

Troas

Assos

Mitylene

Aegean Sea

Delphi

Corinth

Attica

Sparta

Athens

Ephesus

Miletus

Cnidus

Patmos

Cos

Rhodes

Salmone

Phoenix

Crete

Fair Havens

Patara

Myra

Attalia

Pamphylia

Cilicia

Salamis

Paphos

Sidon

Tyre

Ptolemais

Caesarea

Antipatris

Jerusalem

Bithynia and Pontus

Galatia

Cappodocia

Mysia

Pergamum

Thyatira

Sardis

Philadelphia

Laodicea

Colosse

Lystra

Pisidian Antioch

Derbe

Tarsus

Issus

Antioch

Seleucia

Damasco

Syria

Phoenicia

Judea

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 with no further place for me in these regions*

Was Everybody converted?

No.

Were All the saints established and perfected? No.

Paul had this desire from the Lord to go where no information of Christ had come.

Paul is now free to come to Rome

²⁴ *Whenever I go to Spain-- for I hope [proceeding this] to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while--*

Go to—The same Greek word is used of **Christ's pursuing His path:**

“He set His face to proceed [on His course] to Jerusalem” (Luke 9:51);

“I must proceed [on my course] today and tomorrow” (Luke 13:33);

“The Son of Man proceeded [on His course] as it is written of Him” (Luke 22:22).

We see here Paul's realization of his “course,” appointed by the

(Philippians 3:12-14 (NASB77))

¹² Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.

¹³ Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,

¹⁴ I press on toward the goal for the prize of the upward call of God in Christ Jesus.

²⁴Whenever I go to Spain-- for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while--

Conybeare's rendering is, "After I have in some measure satisfied my desire for your company," or, "I must, to some extent at least have my fill of your company." It is a

Paul also hopes, not only to see these Christians at Rome, but to be brought on my way [to Spain] by you.

We find today bodies of saints who by prayer and gifts, send the preacher on to other

WHY Jerusalem?

The purpose of his visit to Jerusalem (to carry a **love-gift** to the saints there),

²⁵ but now, I am going to Jerusalem serving the saints. ²⁶ For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem.

- ❑ **It led the Gentile Christians into special blessing.**
- ❑ **This offering was for the poor Jewish Believers in Jerusalem, and it really pleased Gentile Believers to be able to do**

²⁷ Yes, they were pleased *to do so*, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.



❖ The spiritual things of which the Gentiles took part are the spiritual blessings of salvation.

❖ They are debtors to the Jew for them because as our Lord said, "*Salvation is of the Jews*" (John 4:22).

❖ The material things which the Gentiles minister to the Jews are the necessities of life food clothing

Here is the reason for our special ministry toward Jewish Christians, and, as Gentiles, to help the Jews in any way possible: we have been made partakers of their “spiritual things.”

It is not that they are at present recognized, (Jewish Christians) nationally, by God: they are not.

But we are “their debtors.” As a result, we should be ready to “minister” to them, as we are able.

“Their **spiritual things**” does not mean that our *calling* is Jewish or earthly, in any sense. See Chapter Eleven.

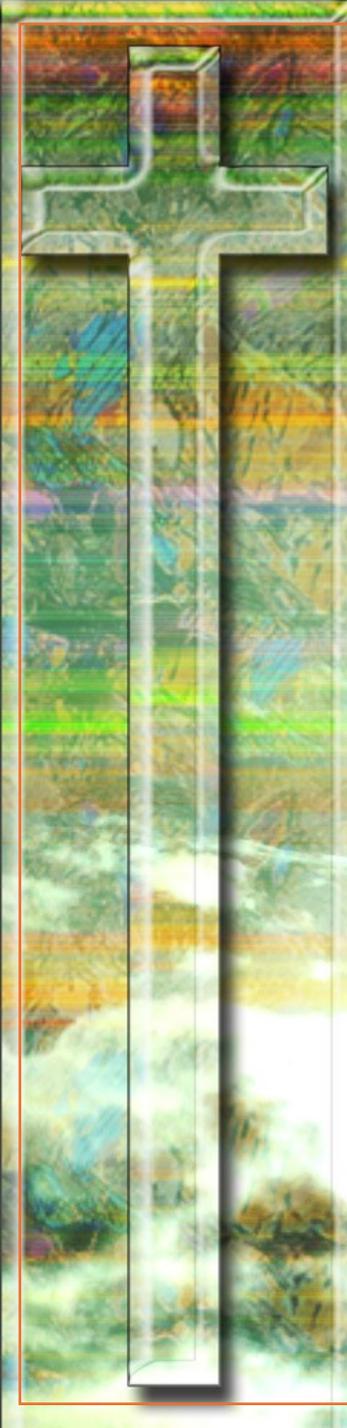
The principle which Paul states concerning himself to the Corinthians:

(1 Corinthians 9:11-12)

¹¹ If we sowed spiritual things in you, is it too much if we should reap material things from you?

¹² If others share the right over you, do we not more?

Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the gospel of Christ.



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.

"Finished" is *epiteleō*, "to bring to an end, accomplish, execute, complete."

"Sealed" is *sphragizō*, "to set a seal upon."

Denney says, "The point in the figure in *sphragizō* cannot be said to be clear."

- It may possibly suggest that Paul, in handing over the money to the saints, *authenticates* it to them as the fruit of their 'spiritual gifts' which have been sown among the Gentiles;
- or it may only mean 'when I have *secured* this fruit to them *as their property*' (Meyer).

- **Note Paul's confidence of the success of his ministry;**
- **That giving is regarded as the proper "fruit" which "seals" to other believers the reality of our confession.**
- **2 Corinthians 9:13 about this same issue:**

¹³Because of the proof given by this ministry they will glorify God for your obedience to your confession of the gospel of Christ, and for the liberality of your contribution to them and to all.

Confession of Christ that does not result in ministering to others, is not an

²⁹And I **know** that, when I come unto you, I shall come in the fullness of the blessing of Christ.

Know-oida

The differences between ***ginōskō*** and ***oida*** mandate consideration:

(a) ***ginōskō***, frequently suggests inception or progress in “knowledge,” while

(b) ***oida*** suggests fullness of

- 1. Paul had a divine, inspired knowledge that he would get to Rome;**
- 2. He had the same knowledge that when he did go to Rome, it would be not on a lower plane than his full apostolic message, but**
- 3. *“in the fulness of the blessing of Christ.”***

Acts 19:21 (NASB77)

21 Now after these things were finished, Paul purposed in the spirit to go to Jerusalem

after he had passed through Macedonia and Achaia,

saying, "After I have been there, I must also see Rome."

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