

PAUL'S GOSPEL MINISTRY | ROMANS 15:13-21

- Verses 13-20 included in Session 46
- Verse 20 – Paul begins his concluding remarks about his Gospel ministry.
 - He states that he **strived**, which is φιλοτιμέομαι [philotimeomai], the combination of the words *love* and *honor*.
 - Young's says, *counting it honor to preach...*
 - Perhaps best understood as *loving the honorable thing*.
 - NASB uses the word *aspired*, and NKJV says *made it my aim*.
 - In 1611, the English word *aspired* had to do with breathing and would not have been an appropriate translation.
 - The 1599 Geneva Bible said, *so I enforced myself*.
- Paul's aspiration was to preach the Gospel *outside of Israel*.
 - This is the only grammatically correct interpretation of **not where Christ was named**.
 - The word **named** is a passive verb, so to interpret as "not where Christ was called upon" is incorrect, using the active rather than the passive.
 - Compare 2 Timothy 2:19 which is in the active.
 - The literal reading of this passage is that Paul did not want to preach the Gospel in Israel, where Christ was named by Joseph.
 - Paul, as he states many times, was the Apostle to the uncircumcision.
 - Compare Acts 8:1 and 11:19 where it is crystal clear that the Apostles were staying among the Jews (this was about 41AD, long after the day of Pentecost).
 - The verb is in the passive. Translations which fail to put the passive make a completely different meaning of the text. In the passive, the phrase means, "In Israel." In the active, the phrase means, "where people do not call on the name of Christ."
 - NASB: where Christ was *already* named (they had to insert a word to change the meaning totally).
 - ESV: where Christ has already been named (ESV does not alert the reader to editorial insertions). They kept the passive but the addition of *already* changes the meaning.
 - NIV: where Christ was not known. The translators completely dropped the *naming* issue. This is the fundamental problem with "dynamic equivalence" translations.
 - NLT: where the name of Christ has never been heard. Since Paul went first to the synagogues, they had certainly *heard* the name of Christ. Furthermore, the Greek contains no word in reference to hearing. (TEV is similar)
 - HCSB: where Christ has not been named. They kept the passive, but they made it a participle rather than an aorist. A participle is ongoing, an aorist is at a point in time.
 - *The Message*: only unto those places where Jesus was not yet known and worshiped. This paraphrase adds far more than the text says, a most dangerous practice.
- Verse 21 - Paul quotes from Isaiah 52:15 and Isaiah 65:1, both end-times prophecies.

THE DESIRE TO GO TO VISIT FACE-TO-FACE | ROMANS 15:22-33

- Verse 22 - The **cause** that **hindered** Paul from visiting the Romans was his desire to preach the Gospel. This desire had kept Paul busy in his travels and ministry, unable to get to Rome, which was far more distant from Jerusalem than the other places he ministered.
- Verses 23-24 –
 - Paul had now been through Asia Minor with the Gospel, and was now ready to press on to Rome and Spain.
 - Paul had previously expressed his desire to visit the Roman believers face-to-face (Rom. 1:13), where he also mentioned that He was unable to do so. His stated desire was **that I might have some fruit among you also** (1:13).
- Verse 25 - Paul's visit to Rome would have to wait until after he went to **Jerusalem to minister unto the saints** (that is, the believing Jews). In Acts 19:21 Paul also expresses desire to go to Rome after taking the gift from Macedonia and Achaia (v. 26) to Jerusalem.
- Verses 26-27 –
 - This is the **contribution** for which Paul had been the chief fundraiser (see 2 Cor. 8-9).
 - It was to help **the poor saints which are at Jerusalem**, who were poor because...
 - they were under persecution by non-believing Jews
 - they had given everything in expectation of the Kingdom, which had not arrived. (Such a gift would be foolish for us but was wise for them, for they were being offered the Kingdom, while we are not).
 - Twice in these verses Paul says that it **pleased them** to give this offering. This is in harmony with Paul's instruction of 2 Corinthians 9:7, where was to give **according as he purposeth in his heart**.
 - Verse 27 is a great reminder that Christians should, as they are able, be generous to Jews (especially Jewish believers), because we are **partakers of their spiritual things**, and thus we have a **duty to minister unto them in carnal things**. Note that **carnal** has no implication of *sinful*, but is simply *physical*.
- Verse 28 - In taking the offering to Jerusalem, Paul's life came into danger, and he was arrested and removed to Caesarea, and eventually taken to Rome where he was under "house arrest." It was from Rome that he wrote Ephesians, Philippians, Colossians, and Philemon (and perhaps others).
- Verse 29 - Though Paul came to them in chains, He was, nonetheless, with them **in the fulness of the blessing of the gospel of Christ**, for such blessing is not material, but spiritual, and cannot be taken away by man nor government.
- Verses 30-31 - Though Paul would add a postscript, he concludes his epistle with a three-fold prayer request:
 - That Paul would be **delivered from them that do not believe in Judaea**. Was this prayer request answered? Compare Acts 23:21-35.
 - That his ministry in Jerusalem **may be accepted of the saints**. Was this prayer answered? Compare Acts 21:17-26.
 - That he would be able **to come unto you with joy...and be refreshed**. Was this prayer answered? Compare Acts 28:15-16, 30, 31.