

## Paul's Letter to the Romans:



THE PINNACLE OF  
CHRISTIAN THOUGHT

### My Life As A Noyuki Comanche... Romans 15:14-33

I try to give a title to every lesson or sermon I do. Now I don't do that to try to make my lesson or sermon stick in your minds. If the central proposition or exegetical idea of the passage isn't clear after I finish doing my exposition then it really won't matter what my lesson title was. That is why I hardly ever mention my working title. No, the reason I give a title to my lessons is so I can satisfy myself that I am able to state in a simple way what I am trying to get across in my lesson or better yet what the biblical writer is trying to get across in the passage being considered in my lesson.

Now, here's how I do that. I start by reading the passage or listening to the passage being read until I have the overall flow of the passage nailed down. Then, I try to determine the structural and logical markers in the text. That is, I try to determine where and when the biblical writer switches gears and then I try to decide how the various pieces of a passage or paragraph hook together. Once I have done that, I try to come up with a simple sentence or a short title that more or less summarizes what the biblical writer is trying to get across.

Let me see if I can illustrate what I mean using the passage we have before us this morning, Romans 15:14-33. Now, the first thing I think you need to see is

that the passage is really divided into three different parts. In fact, I think you could say it is divided up into three simple periods of time: the past, the present and the future. The first section, Romans 15:14-22, concerns the past and explains the reason why Paul had not visited the Romans sooner. In other words, Paul outlines for the Romans the things that had prevented him from visiting them in Rome. Of course, he does touch on a few other issues as he offers his explanation but those things are mostly secondary to his principal purpose of explaining why he had not yet visited the Romans and you can actually tell that, I think, by how he transitions between sections.

So here's what I am saying, **"In the first section, Paul is going to talk, principally talk, about why he had visited Rome in the past."** Does everyone understand? All right then, now follow along as I read this first section from Romans 15:14-22.

<sup>NIV</sup> **Romans 15:14**...I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another. <sup>15</sup> I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me <sup>16</sup> to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. <sup>17</sup> Therefore I glory in Christ Jesus in my service to God. <sup>18</sup> I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- <sup>19</sup> by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum<sup>1</sup>, I have fully proclaimed the gospel of Christ. <sup>20</sup> It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. <sup>21</sup> Rather, as it is written: **"Those who were not told about him will see, and those who have not heard will understand."** <sup>22</sup> This is why I have often been hindered from coming to you.

Now you can see that Paul is offering the Romans an explanation of why he had not visited them earlier. You can also see pretty clearly I think, that Paul is focusing on the past. He is saying something like this, **“You know I have wanted to come to you many times but I haven’t been able to before now and the reason I haven’t been able to visit you Romans before now is because I didn’t want to build on someone else’s work. In fact, if you get right down to it I have been working on a pretty good-sized building project of my own, one that stretches in quite a huge arc all the way from Jerusalem to Illyricum.”**

Now we’re going to come back and look at these verses in more detail in a minute or two but right now I’ll be satisfied if you simply have a general sense of Paul’s concern. Now I am fully aware in saying that that there is a danger of oversimplifying Paul’s words but I am willing to risk that for a moment or two just so you can get a handle on his overall argument.

Now in the second section, Romans 15:23-27, Paul is going to talk about why he is unable to visit the Romans at that moment. That is, he is going to talk about why he is unable to come see them right away. Do you see what I mean? In the first section, he talked about why he hadn’t been to see them in the past. In this section, he talks about an obligation he has undertaken that prevents him from coming to them in the present. Let me read it to you, Romans 15:23-27.

<sup>NIV</sup> **Romans 15:23**...But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, <sup>24</sup> I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. <sup>25</sup> Now, however, I am on my way to Jerusalem in the service of the saints there. <sup>26</sup> For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. <sup>27</sup> They were pleased to do it, and indeed they

owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Do you see his point? What he says is, **“Look, I’ve got this offering I have to take to Jerusalem. It is simply a must. It has a lot to do with the fulfillment of an obligation that the Gentiles have to the Jews and so on. Anyway, that’s why I can’t come right now.”**

Now in the third section, Romans 15:28-33, Paul is talks about the future and what he says is this, **“When this project is done, I will come to see you. I’ll come to see you and I’ll spend time with you and then if you are willing, you can help me by sending me on my way to Spain.”** It’s Paul’s way of saying, **“I am really and truly coming to see you and I am excited about that. Still, I am not going to be able to stay very long.”**

Look at Romans 15:28-33.

<sup>NIV</sup> **Romans 15:28**...So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. <sup>29</sup> I know that when I come to you, I will come in the full measure of the blessing of Christ. <sup>30</sup> I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. <sup>31</sup> Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there, <sup>32</sup> so that by God's will I may come to you with joy and together with you be refreshed. <sup>33</sup> The God of peace be with you all. Amen.

Now you don’t have to be rocket scientist to see that Paul tells the Romans goodbye even before he gets there.<sup>2</sup> Now, you know I think that is telling. You see I think Paul’s heart was restless. I don’t mean restless in the modern sense at all. He wasn’t discontent; he wasn’t a brooder or anything like that. It’s just that

Paul was unable to see himself pulling over to rest prior to reaching his destination. He was a man without a country and as a result he was unable to attach himself to any one place permanently. He was a Roman citizen who had no interest in Rome. I am not sure that he ever visited Rome prior to being imprisoned there. I think the reason for that is obvious enough. Paul's citizenship, his real citizenship, was somewhere else altogether. But I digress.

Anyway I was saying earlier that I like to make a title that included all of the elements or most of the elements in the section I am teaching and based on what we've looked at this morning this is what I came up, **"Why I Didn't Come Sooner, Why I Can't Come Right Away, And Why When I Finally Do Come I Won't Be Able to Stay Longer.**

Now I like that because it is so clear. It pays attention to all three elements of time. It casts the overall idea in phrases that almost rhyme and it actually does justice to the content of what is contained in the passage. But, and I hate to admit this, it is a little long. So I decided to change it and make it shorter and somewhat pithy and because I just finished watching the movie *the Searchers* with John Wayne I considered making it cute and calling it **"My Life as a Noyuki Comanche."**

Of course, I realized right off that that many of you, sadly most of you, wouldn't know the movie or know the dialogue from the movie and that even if you did you probably wouldn't remember John Wayne's explanation in the movie that the word **"Noyuki"** means **"sort of round about"**...which was why it was so hard for him to catch up to the raiding party he was chasing in the movie. So,

reluctantly, I laid that title aside as well...even though it seemed to me to offer a wonderful description of Paul's life and ministry.<sup>3</sup>

Still, I needed a working title. So finally, I decided on this, "**The Sacrifice of a Lifetime.**" Here's why. In the first section we read Paul relates how he had spent 30 years of ministry in a wonderful sweeping arc around the Mediterranean preparing a Gentile church to be a "**living sacrifice**" of worship to God. You can see that in verses 15 and 16

<sup>NIV</sup> **Romans 15:15...** I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me <sup>16</sup> to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit.

And doesn't it sound just like Romans 12:1, in which Paul pleads with the Romans "**to present**" themselves as "**living sacrifices**"?

Of course it does. Now what is interesting is that in the second section Paul points out that he has encouraged the Gentiles he had ministered to make an offering or a sacrifice that would benefit the poor in Jerusalem and that taking that offering to Jerusalem was the very reason he couldn't visit them straightway.

Then finally in the third section, Paul explains that he is coming to Rome and that in doing so he needs the Romans help and that he needs their help because of his desire to continue producing this "**offering of a lifetime**" harvested from among the Gentiles and the way he does that is by using the little phrase "**help me on my way**". You can see that I think in 1 Corinthians 16:10-11.

<sup>NIV</sup> **1 Corinthians 16:10**...If Timothy comes, see to it that he has nothing to fear while he is with you, for he is carrying on the work of the Lord, just as I am. <sup>11</sup> No one, then, should refuse to accept him. Send him on his way in peace so that he may return to me. I am expecting him along with the brothers.

You can see the same thing in Acts 21:5.

<sup>NIV</sup> **Acts 21:5**...But when our time was up, we left and continued on our way. All the disciples and their wives and children accompanied us out of the city, and there on the beach we knelt to pray.

You see in both cases it's not just letting someone stay with you but rather it is actually supporting someone through encouragement, offerings and prayers. What it really means is supporting someone for whom you have affection. All right then does that make sense? I hope it does. If it doesn't maybe it will as we work ourselves down through the verses. Let's look first at verse 14.

<sup>NIV</sup> **Romans 15:14**...I myself am convinced, my brothers, that you yourselves are full of goodness, complete in knowledge and competent to instruct one another.

Paul starts his conclusion to his letter by explaining to the Romans that he believed they **"full of goodness, knowledge and competency when it came to teaching one another."**

Now there is a sense in which I think that is pretty funny. Not funny in any kind of sarcastic way but genuinely funny.

Paul had just written the Romans the singular most sophisticated, theologically profound treatise in the history of the world and then he turns and says that he believes they **"full of goodness, mature in knowledge and competent to**

**instruct one another.” Well that leads me to ask myself a question, “What did Paul do that? I know Paul well enough to know that he would never toy with the Romans? I know him well enough to know that he would never do anything other than say what he meant. So why would he say they were already full of knowledge and learning and maturity after writing them such a long and theologically profound letter?”**

Well we don't have to guess. Or at least we don't have to just guess. He actually tells us in verse 15.

**NIV Romans 15:15**...I have written you quite boldly on some points, as if to remind you of them again, because of the grace God gave me <sup>16</sup> to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. <sup>17</sup> Therefore I glory in Christ Jesus in my service to God.

You see since Paul had never met the Romans and since he was called to be the Apostle to the Gentiles he felt the liberty, perhaps even the obligation, to remind them of the gospel that he had been called to and to ask them to help him continue his preparation of his lifelong obsession with presenting the Gentiles as a sacrifice to the Lord Jesus. Because of that he was not the least bit hesitant to write them, indeed to write them in detail, of their common faith and of their common mission.

Now when it comes to that I love the words of the old Scottish preacher, Thomas Chalmers, who writes this:

The truth is, that neither the greatest knowledge, nor the greatest goodness, supercedes the necessity of being told the same things over

again. Men might thoroughly know their duty, and yet stand constantly in need to be reminded of their duty. The great use of moral suasion is not that thereby people should be made to know, but should be led to consider. And thus our Sabbaths and other seasons of periodical instruction, are of the greatest possible service, although there should be no dealing in novelties at all-though but to recall the sacred truths which are apt to be forgotten, and renew the good impressions which might else be dissipated among the urgencies of the world.<sup>4</sup>

Chalmers concludes:

In keeping with this, Paul says in the 14<sup>th</sup> verse that he writes, not to inform but to put in mind.<sup>5</sup>

**“To put in mind”**... isn't that a wonderful way to put it. You see I think Chalmers is hinting that Paul's words and emphasis make it possible to draw a very practical and wonderful conclusion and this is it. The best way to push someone along in their sanctification is to preach and teach the gospel to them. It is certainly allowed to teach other things but the thing that needs to be hammered home again and again, the thing that people need to reminded about, the thing that most often needs repeating is the wonderful work of Christ is obtaining for us an everlasting righteousness.

Now you ought to notice that even as Paul talks about reminding the Romans of what they already know...which I think has to be a very generous assessment on his part...he feels the freedom to do that only because he has been appointed as an apostle. Do you see what I mean? He is almost apologetic for the authoritative way in which he addresses the Romans...he can do so he says however because he is an apostle and he has been called to prepare the Gentiles as a sacrifice for the Lord Jesus. Now that tells me two things. First, we ought to strive to be

gentle with those under our sphere of influence and secondly, we ought to be especially gentle with those who are not under our sphere of influence. Paul is not very presumptuous. Listen to what Charles Hodge says:

How striking the blandness and humility of the great apostle! The preceding exhortations and instruction, for which he thus apologizes, are full of affection and heavenly wisdom. What a reproof is this for the arrogant and denunciatory addresses which are so often given by men who think they have Paul for an example!<sup>6</sup>

And listen to Calvin.

We see in this instance the singular modesty of this holy man, to whom nothing was more acceptable than to be thought of no account, provided the doctrine he preached retained its authority.<sup>7</sup>

What a tremendous lesson and truth that is for us to apprehend, gentleness...gentleness...gentleness.

Now I want you to notice one other thing here and this is a very practical point. Paul uses a metaphor to describe his service to the Gentiles and the metaphor is that **“a priest”**. You can see it in verse 16.

<sup>NIV</sup> **Romans 15:16**...to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. <sup>17</sup> Therefore I glory in Christ Jesus in my service to God.

Now traditionally, Protestants have made a pretty big distinction between the role of their ministers and those of the Catholic Church. I don't know if you have ever thought about this or not. But we do not call our pastors **“priests”**. No, we

call them **“Pastor”**...it’s not Father Tom...it’s Brother Tom, or even better just Tom. Now the reason we do that is because the work of a priest is to offer up a sacrifice and neither Tom Ferrell or John Duke or myself do that. We don’t do that because Christ was and is our high priest and because He is we don’t need any other priest.

By the same token, we do not observe Mass, which is by its very nature includes the offering of a sacrifice. No we observe Communion or the Lord’s Supper and the nature of that involves looking back to when His blood was shed.

Now I bring that up because although the New Testament doesn’t call ministers priests, Paul does use the metaphor here of being a priest to talk about the preparation of the Gentiles as a sacrifice or offering that is being prepared over the course of his life as part of his service as a priest or Levite before the Lord Jesus. Now I don’t want to make more of the metaphor than Paul does but his point is pretty simple, **“Paul feels a responsibility to prepare the Gentiles for their presentation one day before the Lord Jesus.”** Listen to what Calvin says:

He then makes himself a priest, even a chief priest in the ministry of the gospel...with the purpose of offering up as a sacrifice the people whom he gained for God...And doubtless that is the priesthood of the Christian pastor...to sacrifice men, as it were, to God, by bringing them to obey the gospel, and not, as the Catholics say by offering up Christ to reconcile men to God. And notice that Paul does not give the title of priests to the pastors of the Church as something perpetual but simply uses the metaphor to commend the honor and power of the ministry. Let preachers of the gospel have this view in mind while discharging their office...even as they offer up souls to God, which have been purified by faith.<sup>8</sup>

Now it was that very idea that led to preach the sermon I preached last Sunday and though I don't want to make you to have to endure it all over again, I do want you to see that Paul takes that charge very seriously. You can see that here where Paul identifies himself as a minister, a leitourgo,j, who has the purpose of a temple worker, preparing the Gentiles as an offering to Jesus. And you know we all have that same responsibility. Of course, the scope of our effort is much smaller and much different but we are to be about the business of preparing ourselves and those under our charge for presentation to Jesus. Well, I've said plenty about that. Let's move on down to verse 18 where Paul describes what that task has looked like in his life.

<sup>NIV</sup> **Romans 15:18**...I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- <sup>19</sup> by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. <sup>20</sup> It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. <sup>21</sup> Rather, as it is written: "**Those who were not told about him will see, and those who have not heard will understand.**" <sup>22</sup> This is why I have often been hindered from coming to you.

Now there is something remarkable about the way Paul says what he says here. He doesn't just say, "**I have proclaimed.**" No, he says, "**I have fully proclaimed.**" Now when I say it is remarkable, I say that believing Paul was right but knowing that he had to mean something much different than what we mean when we say an area is fully covered. You see when you get right down to it, there were not hundreds of churches but dozens of churches and yet Paul seemed to think his mission was finished. Now how could that be?

Anders Nygren asks that same question this way:

But how can Paul think that he has finished his proclamation of the gospel in the East? What has been accomplished up to this time is that he has preached the Word in a series of cities and established churches. But these churches are still in the beginning stage and, furthermore, they are scattered around very sparsely. How can Paul then say that he has “fully preached the gospel” here? It would rather seem that there is room for much more work here, and that the care of the churches would give him more than enough to do, so that he would not need to look for a new field. The answer to this is implicit in his apostolic office. His office was not the same as other preachers of the gospel. His task was to establish new congregations.<sup>9</sup>

You see Paul’s job was not to baptize, to disciple, to build to maturity. His purpose was to plant where not man had been and he did that. He went into a region and planted a church and trained leaders and moved on. As far as I can tell, the longest he ever stayed anywhere was three years (Ephesus, Acts 20:31) and then he moved on. Oh, he visited and he wrote the churches he had planted but he never started over in the same place. He stopped and planted a church and moved on. And how he moved. He even tells us how much area he covered. He does that in verse 19:

<sup>NIV</sup> **Romans 15:19**...by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully preached the gospel of Christ.

Now I thought you might like to see how much area that Paul covered.

The New Bible Dictionary describes Illyricum like this:

The name of the large mountainous region...reaching from NE Italy and the Celtic tribes in the N to Macedonia in the S. Its name was derived from one of the tribes within its boundaries...Its inhabitants spoke dialects which were probably the linguistic ancestors of modern Albanian...Paul says at the time of writing the Epistle to the Romans (15:19) that it was the

limit of his evangelistic activity. His reference to it appears to be inclusive, but it is not known when, or from what direction, he had entered it (possibly from Macedonia when he revisited that province after his Ephesian ministry, Acts 20:1). It was the first Latin-speaking province which he visited in the course of his apostolic ministry, and could have prepared him for his projected mission in Latin-speaking Spain.<sup>10</sup>

On commentator says that if a man were standing Thessalonica and pointing westward to the mountains in front of him and asked, “**Now what is that land there?**” The answer would have been “**Illyria.**”<sup>11</sup>

After preaching both in the east and west, he (Paul) gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects.<sup>12</sup>

<sup>NIV</sup> **Romans 15:23**...But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, <sup>24</sup> I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while. <sup>25</sup> Now, however, I am on my way to Jerusalem in the service of the saints there. <sup>26</sup> For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

Craig Keener writes:

One popular Jewish expectation of the end time was that Israel would rule over the Gentiles, who would finally acknowledge the one true God, and the Gentiles would send tribute to Jerusalem (e.g., Is 60:11–14). Jerusalem Christians may have viewed Paul’s collection for the saints there (15:25–27) as a fulfillment of this vindication of Israel’s faith.<sup>13</sup>

You can see that in Isaiah 60...

<sup>NIV</sup> **Isaiah 60:11**...Your gates will always stand open, they will never be shut, day or night, so that men may bring you the wealth of the nations--

their kings led in triumphal procession. <sup>12</sup> For the nation or kingdom that will not serve you will perish; it will be utterly ruined. <sup>13</sup> "The glory of Lebanon will come to you, the pine, the fir and the cypress together, to adorn the place of my sanctuary; and I will glorify the place of my feet. <sup>14</sup> The sons of your oppressors will come bowing before you; all who despise you will bow down at your feet and will call you the City of the LORD, Zion of the Holy One of Israel.

<sup>NIV</sup> **Romans 15:27**...They were pleased to do it, and indeed they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Paul also asks for the for his readers prayers that his offering may be accepted by the church in Jerusalem; and that request is surprising. After all the authorities in Jerusalem had requested the gift; and it is hard to imagine why they might be reluctant to accept it.<sup>14</sup>

<sup>NIV</sup> **Galatians 2:10**...All they asked was that we should continue to remember the poor, the very thing I was eager to do.

<sup>NIV</sup> **Romans 15:28**...So after I have completed this task and have made sure that they have received this fruit, I will go to Spain and visit you on the way. <sup>29</sup> I know that when I come to you, I will come in the full measure of the blessing of Christ. <sup>30</sup> I urge you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. <sup>31</sup> Pray that I may be rescued from the unbelievers in Judea and that my service in Jerusalem may be acceptable to the saints there, <sup>32</sup> so that by God's will I may come to you with joy and together with you be refreshed. <sup>33</sup> The God of peace be with you all. Amen.

Tell story of J. Vernon McGee...breast cancer...Thru the Bible Radio.

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<sup>1</sup> D. A. Carson, (1994). *New Bible Commentary: 21st Century Edition*. Rev. ed. of: *The New Bible Commentary*. 3rd ed. / edited by D. Guthrie, J.A. Motyer. 1970. (4th ed.) (Ro 15:14). Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press. "Illyricum was a Roman province that occupied the area covered roughly by what was Yugoslavia and Albania. Jerusalem was the point of departure for the Christian mission, while Illyricum was the farthest extent of Paul's preaching to date. A line drawn from one to another forms an arc, and hence Paul's language *all the way around* (lit. 'in a circle')."

<sup>2</sup> William G. T. Shedd, *A Critical and Doctrinal commentary on the Epistle of St. Paul to the Romans* (Minneapolis: Klock and Klock, 1978 reprint of 1879 Scribner's edition), 418. He writes: "The

Apostle intended no long stay, but only a rapid passage through the city of Rome, because the Christian church was already established there.”

<sup>3</sup> Noyuhkanuu / Noyukanuu – Wanderers Band

<sup>4</sup> Thomas Chalmers, *Lectures on the Epistle of Paul the Apostle to the Romans* (New York: Robert Carter, 1848), 508.

<sup>5</sup> Ibid.

<sup>6</sup> Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids: William B. Eerdmans, 1955), 438.

<sup>7</sup> John Calvin, *Commentary on Romans*, 15:14.

<sup>8</sup> Ibid, 15:16.

<sup>9</sup> Anders Nygren, *Commentary on Romans*, Trans. by Carl C. Rasmussen (London: SCM Press, 1944), 454.

<sup>10</sup> D. R. W. Wood, & I. H. Marshall, *New Bible Dictionary*. (Downers Grove: InterVarsity Press, 1998), 498.

<sup>11</sup> W. Sanday & A.C. Headlam, *The Epistle to the Romans* (New York: Charles Scribner’s Sons, 1901), 407-8.

<sup>12</sup> *The First Epistle of Clement to the Corinthians*, Chapter 5.

<sup>13</sup> C. S. Keener, *The IVP Bible Background Commentary: New Testament*, (Downers Grove, Ill.: InterVarsity Press, 1993). See. Romans 15.

<sup>14</sup> Paul J. Achtemeier, *Romans*, (Atlanta: John Know Press, 1985), 229.