



Paul's Letter to The Romans

The Sacrifice of a Lifetime... 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 sections. 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, Romans 15:14-22, 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.

^{ESV} **Romans 15:14**...I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. ¹⁵ But on some points I have written to you very boldly by way of reminder, because of the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. ¹⁷ In Christ Jesus, then, I have reason to be proud of my work for God. ¹⁸ For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience--by word and deed, ¹⁹ by the power of signs and wonders, by the power of the Spirit of God--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; ²⁰ and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, ²¹ but as it is written, "Those who have never been told of him will see, and those who have never heard will understand." ²² This is the reason why I have so 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.

^{ESV} **Romans 15:23**...But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴ I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. ²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in 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.

^{ESV} **Romans 15:28...**When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. ²⁹ I know that when I come to you I will come in the fullness of the blessing of Christ. ³⁰ I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, ³² so that by God's will I may come to you with joy and be refreshed in your company. ³³ May 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.¹ 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 includes 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 Very Long.**

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.²

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 see Paul relating 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

^{ESV} **Romans 15:15**...But on some points I have written to you very boldly by way of reminder, because of the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, 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 how he means it, I think, by looking at 1 Corinthians 16:10-11.

^{ESV} **1 Corinthians 16:10**...When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. ¹¹ So let no one despise

him. Help him on his way in peace, that he may return to me, for I am expecting him with the brothers.

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

^{ESV} **Acts 21:5**...When our days there were ended, we departed and went on our journey, and they all, with wives and children, accompanied us until we were outside the city. And kneeling down on the beach, we prayed

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.

^{ESV} **Romans 15:14**...I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

Paul starts his conclusion to his letter by explaining to the Romans that he believed they were **“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.

^{ESV} **Romans 15:15**...But on some points I have written to you very boldly by way of reminder, because of the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. ¹⁷ In Christ Jesus, then, I have reason to be proud of my work for 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.³

Chalmers concludes:

In keeping with this, Paul says in the 14th verse that he writes, not to inform but to put in mind.⁴

“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!⁵

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.⁶

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.

^{ESV} **Romans 15:16**...to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. ¹⁷ In Christ Jesus, then, I have reason to be proud of my work for 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 Christ's great high priestly work.

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.⁷

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 λειτουργός, 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.

^{ESV} **Romans 15:18**...For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience--by word and deed, ¹⁹ by the power of signs and wonders, by the power of the Spirit of God--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; ²⁰ and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, ²¹ but as it is written, "Those who have never been told of him will see, and those who have never heard will understand." ²² This is the reason why I have so 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.⁸

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:

^{ESV} **Romans 15:19**...by the power of signs and wonders, by the power of the Spirit of God--so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of 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.⁹

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.”**¹⁰

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.¹¹

Now look down to verse 23.

^{ESV} **Romans 15:23**...But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴ I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. ²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.

And then Paul does the strangest thing. He goes on to ask the Romans to pray for him that the saints Jerusalem will accept the offering he is taking there. Now why would he do that? Think about that. Basically he says, **“Look I have collected this enormous offering for the suffering saints in Jerusalem. Pray for me that they will accept what I am taking to them.”**

Now let me ask you something, **“Why would they not accept it?”**

Well possibly they might not accept it because of pride. I mean it would have been difficult for a proud Jew to accept the help of an uncircumcised Gentile. But I think there is another reason. I think Paul is afraid they won't accept the

offering because to do so would mean that they had to accept or vindicate the validity of his ministry. You ought to remember that there was a group at Jerusalem that insisted on circumcision and regarded Paul as one who denigrated Jewish law. I think Paul was fearful that they might reject the offering of the Gentiles out of spite toward his gospel of free grace. Now imagine for a moment how Paul must have worried that the Jews in Rome might discourage his Gentile friends and partners by snubbing them and their gift. You see Paul wanted this wonderful sacrifice of love on the part of the Gentiles to be accepted. He wanted them to be included in God's people. In fact, he knew they were already included...he wanted that fact, as the Apostle to the Gentiles, to be recognized and appreciated by the Jews in Rome.

Now look down at the third and final section starting in verse 28.

^{ESV} **Romans 15:28**...When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. ²⁹ I know that when I come to you I will come in the fullness of the blessing of Christ. ³⁰ I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, ³² so that by God's will I may come to you with joy and be refreshed in your company. ³³ May the God of peace be with you all. Amen.

Now I have two final questions for you. Here's the first question, **"Did Paul ever make it to Rome?"**

The answer is, **"Yes he did."** Paul was arrested in Jerusalem on this very trip and goes to Rome in chains.

Here's the second question, **"Did he ever make it to Spain?"**

I think the consensus is that he did not but nobody knows for sure. Most scholars think he was imprisoned as mentioned in Acts and then had perhaps a brief respite before being arrested again and finally executed under Nero. Now whether he did make it or not is important but not terribly important. What is important and this is the thing I want you to see most is that Paul believed his whole life should be given over to the procurement of this wonderful sacrifice of Gentiles to God. He never considered, not even for a moment, that he had done his time. It never occurred to him that he was just about finished. He intended to give his whole life over to the pursuit of Christ's kingdom and I think there is a lesson there for us to learn.

Paul believed that the best of his ministry was ahead and he believed that as long as he had life and breath he ought to pursue the ingathering of the sacrifice of the Gentiles as an offering to God.

Let me just give you a practical illustration of why we ought never quit our service to the Lord. In 1965, Dr. J. Vernon McGee was a successful pastor at the Open Door Church in Los Angeles. He enjoyed the largest midweek service of any church in America and then, all of a sudden, he found out he had breast cancer, a phenomenon fairly rare in men in those days and which was almost always fatal. Dr. McGee had the radical surgery of that day and the doctors gave him six months to live.

So Dr. McGee resigned his pastorate and retired. But one of the men in his church couldn't stand to see Dr. McGee just sit around and die so he volunteered to purchase some radio airtime for Dr. McGee to teach through the Bible in one year. His idea was simple...keep McGee busy so he would stop thinking about dying.

They called the program **“Through the Bible in One Year”** or something close to that. At the end of the first year, Dr. McGee’s health was still holding so they decided to do the same thing only calling it **“Through the Bible in Three Years.”**

At the end of that period they decided to do it again calling it, **“Through the bible in Five Years.”** The **“Through the Bible in Five Years”** cycled three and a half times before Dr. McGee finally died December 1, 1988. It is still on the air today and is being broadcast across the Middle East and Asia and Europe today in over thirty languages. Since its inception, **“Through the Bible Radio”** has won over a million souls to Christ, that’s a pretty large offering gathered and presented to the Lord Jesus Christ.

Think of what would have happened if he had quit. It’s the same for us. No time to rest now...no time to stop...let us continue the business of gathering in the sacrifice of a lifetime.

Let’s pray.

¹ 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.”

² Noy~~u~~hkan~~u~~ / Noy~~u~~kan~~u~~ – Wanderers Band

³ Thomas Chalmers, *Lectures on the Epistle of Paul the Apostle to the Romans* (New York: Robert Carter, 1848), 508.

⁴ Ibid.

⁵ Charles Hodge, *Commentary on the Epistle to the Romans* (Grand Rapids: William B. Eerdmans, 1955), 438.

⁶ John Calvin, *Commentary on Romans*, 15:14.

⁷ *Ibid*, 15:16.

⁸ Anders Nygren, *Commentary on Romans*, Trans. by Carl C. Rasmussen (London: SCM Press, 1944), 454.

⁹ D. R. W. Wood, & I. H. Marshall, *New Bible Dictionary*. (Downers Grove: InterVarsity Press, 1998), 498.

¹⁰ W. Sanday & A.C. Headlam, *The Epistle to the Romans* (New York: Charles Scribner's Sons, 1901), 407-8.

¹¹ *The First Epistle of Clement to the Corinthians*, Chapter 5.