

more-literally translated, “to the ones not having been announced about him will see”, with the relative pronoun also serving as the subject of the seeing but having the grammatical case as first the indirect objects of the telling; the ESV paraphrases in the “never”, though it captures the sense; the verb for the “announcing” is related to the verb for the “evangelizing”; the Divinely-inspired St. Paul clearly understands the “him” in Isaiah to be Christ, as the reference to Christ and His gospel in vv.19-20 make clear; the people’s “seeing” is the result presumably of their being told, though one might expect “hearing”, which is used in what follows) ... **and those who have never heard will understand.**” (the Greek has the usual coordinating copulative conjunction “and” for what amounts to poetic parallelism; “the ones not having heard” again lacks a Greek direct equivalent for the ESV’s “never”; the “understanding” again follows as a result presumably of their hearing; their “understanding” seems to be deeper than their simply “seeing”) ... though placed at the beginning of the next subsection, v.22 arguably could have placed at the end of this subsection, serving, as it does, as a hinge between St. Paul’s “Past Actions” and his “Future Plans” to go to Rome, which are treated in the next subsection (which plans, as we noted at the end of the discussion of v.19, in some sense break with his past practice and general principle just mentioned) ...

- 15:22-29 – Future Plans: As outlined on p.298, we are continuing what can be regarded as the “Conclusion” to the epistle of Romans. Having completed the Conclusion’s first paragraph that we have subheaded “Past Actions” (vv.14-21), we now consider its second paragraph that we have subheaded “Future Plans” (vv.22-29), before we turn to its third and final paragraph that we have subheaded “Prayer Request” (vv.30-33). As noted above, we note again here that v.22 is something of a “hinge” verse that arguably could have been placed at the end of the preceding subsection regarding St. Paul’s “Past Actions” instead of at the start of this subsection regarding his “Future Plans”, which themselves were first mentioned all the way back in 1:8-15. And perhaps also worth noting here is Grothe’s comment that the future plans to travel to Jerusalem, Rome, and on to Spain are not tacked-on to the Epistle but an integral part of the Epistle ...

**V.22 This is the reason why I have so often been hindered from coming to you.** (the Greek text begins with a word that can be translated “wherefore” or “on which account” [the ESV sort of over-translates with “this is the reason why” {and confer the ESV’s insertion of “since” twice in v.23?}; Grothe renders “for that reason” at least pointing backwards, he says to 15:19b]; although left untranslated by the ESV, the Greek text has a usual word that could be the conjunction “and” or the adverb “also” [confer, for example, “also” in the KJV and ASV], but since what the stated reason might be “in addition to” is unclear, “also” may not be the preferred rendering, while “and” connects the preceding citation of Isaiah 52:15 with its implication, that is to say, “and wherefore”, so that St. Paul’s desire to preach the Gospel where Christ is not already named, such as around to Illyricum in v.19, is perhaps the major reason why he has not previously come to Rome where Christ is already named [though Sanday-Headlam says the reason why St. Paul had been hindered was the necessity of preaching the Gospel in the districts through which he had been

travelling {confer Cranfield}, which reason arguably is at least in some sense related to the other reason]; the form of the verb for “hindering” is imperfect passive [maybe rendered better, “was being hindered”, though Grothe, citing Burton, says the English perfect tense is best and translates “have been hindered”], the Greek imperfect tense indicates repeated action in the past [was the repeated action whenever St. Paul might have considered his next missionary journey?], and the passive voice leaves the “hinderer” unidentified, though we might say that in this case “the reason” is the “hinderer” [perhaps the passive could be considered a Divine passive, with God as the “hinderer”, though God’s acting as St. Paul’s “travel agent” on the missionary journeys is usually more explicit {Grothe says the will of God hindered Paul}; *TLSB* comments that Paul may have been hindered by Satan but more likely by his previous work]; what the ESV translates “often” is perhaps more-literally “the many” [confer ASV “these many times” {confer Grothe, who refers to Romans 1:13}, and Sanday-Headlam says “all the times when I thought of doing so or had an opportunity”; if this were an accusative of time “how long”, one might expect not “often” but something more like the KJV’s “much” {confer v.23’s “many years”}]; the Greek has the infinitive “to come” completing the thought of the hindering [confer the use of the same verb “to come” once in v.23 and twice in v.29, not to mention in the compound of v.28]; “to you” is plural, as we might say, “all y’all” [confer v.23 and v.29) ... **V.23 But now**, (the coordinating conjunction could be continuative “and” or adversative “but”, with “but” providing the contrast from time past to the present indicated by the adverb “now”; compare the same Greek expression in v.25 translated by the ESV as “At present, however” [there is debate whether the thought started here is picked up there or whether a new thought is started there]) ... **since I no longer have any room for work in these regions**, (the ESV inserts the word “since” without any direct equivalent in the Greek [confer the following clause]; next in the Greek text is the adverb “no longer” [compare the “many years” in the next clause]; then is simply “a place” [presumably where Christ is not already named, though Sanday-Headlam says “opportunity” {confer Grothe}], which the ESV seems to have over-translated with “any room for work” [we might consider to what extent we might regard the “no place” claim to be true, admittedly not knowing St. Paul’s intended mode of travel and intended route to get to Rome; *TLSB* suggests Paul apparently understood his service to be planting churches in major cities, and so the lack of opportunity is for what Grothe calls “pioneering” work, not no room for any work but no room for the kind of work St. Paul thinks he is supposed to do, or that he understands God to want Him to do]; the ESV changes the participle “having” into a finite verb “I have” [confer the following clause; the masculine singular nominative form of the two participles arguably is modifying St. Paul, the “I” of the verb “I was being hindered” in the preceding verse]; next in the Greek text is the prepositional phrase “in these regions” [or “territory” or “region” or “district”; the particular Greek word is related to our English word “climate”]) ... **and since I have longed for many years to come to you**, (the Greek text has the coordinating conjunction that can be translated “and” but could also be translated as “but”, which translation would seem consistent both with what the Divinely-inspired St.

Paul just said he was not having with what he is about to say he is having; again the ESV inserts the word “since” without any direct equivalent in the Greek [confer the preceding clause]; forward in the Greek text is the noun “a longing” [the particular noun is used only in this verse in the New Testament]; the ESV changes the present-tense participle “having” and the noun “a longing” into a finite verb “I have longed” [confer the preceding clause; given that the “having” both occurred in the past and is occurring in the present, the English “perfect continuous” tense might be better, that is, “I have been longing”, as St. Paul is still longing, he present-tense is having a longing]; again the infinitive “to come” completes the thought of the “longing” [confer the use of the same verb “to come” once in v.23 and twice in v.29, as well as in the compound verb in v.28; “to you” is again plural [confer v.22 and v.29]; the Greek prepositional phrase “from many years” could be genitive time “during which” [compare the “no longer” in the preceding clause; *TLSB* suggests Paul’s conversion and call happened about AD 36, that his active work began about AD 47, and that it was probably AD 55 when he wrote Romans, but Sanday-Headlam refers to Paul’s acquaintance with Aquila and Priscilla for about six years {either way, we might reflect on how many more years it would be before St. Paul would finally arrive in Rome}]; so, in this verse, St. Paul contrasts his no longer having a place where Christ is not already named with his having a longing to come to Rome, though the ESV translates that not-having/having contrast out and maybe to some extent creates its own contrast of “longer” and “longing”) ... **V.24 I hope to see you in passing as I go to Spain**, (the next Greek text is more-literally “as I might journey to Spain”, which seems to be closely connected with the “longing” of the previous verse that St. Paul is having for many years [the editors of the Greek text put a period after “Spain” and before starting a new sentence with “For I am hoping”; after Spain some manuscript copyists put “I will come to you-all”, likely to provide a finite verb in the sentence that otherwise lacks one {confer that the ESV works around the matter, and compare how the ESV works around the matter}]; the Greek has the subordinating temporal conjunction “as”, followed by a usually untranslated modal particle denoting possibility or uncertainty [Sanday-Headlam says the two words together are temporal, reflecting the uncertainty of time and event]; the verb for “journey” [used also again in v.25, and a cognate is used later in this clause] is in the subjunctive mood that also conveys some doubt about the future; the prepositional phrase “to Spain” completes the thought of “journey” [confer the mention of Spain in v.28, together the only two times the proper noun is used in the New Testament, referring, as it does, to the whole Iberian Peninsula south of the Pyrenees Mountains {Cranfield points out the three Roman provinces there by the time of Paul and that there likely were some Jewish settlements there}; *TLSB* notes that Clement of Rome {died about 100} wrote that Paul reached the limits of the West, though the matter is debated {Grothe for one says the letter to the Romans did not accomplish Paul’s purpose of his getting to Spain or perhaps even resolving the fractionalized situation in Rome}]; what the Greek text editors suggest is a new sentence then starts with “for” [Grothe and others note the incomplete preceding sentence, using the term “anacoluthon”, for such as when the expected grammatical sequence is absent, and again we want to be careful of

accusing the Holy Spirit of not knowing how to speak through St. Paul], “for” is a coordinating explanatory conjunction that in this case perhaps explains why St. Paul has a longing to see the Romans; “I am hoping” is a simple present-tense indicative, ultimately followed by two infinitives that complete the thought of for what St. Paul “is hoping”; next in the Greek text is the present-tense participle “journeying-through” [note the cognates used earlier in v.24 and in v.25; while the participle likely is in some sense temporal, “while” journeying-through to Rome, the idea surely is more than seeing the Romans “in passing”, as the ESV translates, as if St. Paul would go by on the interstate highway and not stop in to see them, as is clear in what follows; *CSSB* comments, “More than a quick stop at Rome was contemplated” and refers back to 1:11-12]; then is the infinitive “to see” [the verb can have the sense of “view attentively” like a “public show” or “parade” or of to “visit” or “meet with”] and the object “you-all” [Grothe discusses the purpose of the visit and what Paul does not say, such as his becoming their bishop or anything of that sort, but Paul’s presenting his body as a living sacrifice as his appropriate worship in his vocation gives the Roman Christians the opportunity to present their bodies as living sacrifices as their appropriate worship in their vocations by welcoming Paul, giving him a resting place, and helping him with provisions for his travel onward] ... **and to be helped on my journey there by you**, (the coordinating conjunction is the usual copulative “and”; next in the Greek text is the prepositional phrase “by you-all”, indicating the agent of the passive verb that follows; “to be sent forth” is a passive infinitive, the second infinitive completing the thought of St. Paul’s “hoping” earlier in the verse [the compound verb comes to have the sense of being fit-out with the requisites for a journey; *TLSB* notes the technical term for financial support such as that which Syrian-Antioch had supplied in the East, and *CSSB* notes not only financial support but also moral support and says “Paul wanted to use the Roman church as a base of operations for a mission to Spain”; Franzmann mentions such other things as letters of recommendation, guides, and information {confer Cranfield}); “there” is not in Rome where the Romans might equip St. Paul but Spain as the goal of the sending-forth) ... **once I have enjoyed your company for a while**. (the Greek text might be more-literally rendered “if of you-all firstly from a part I might be filled” [Grothe translates “if I might first have my fill of your company in part” and notes that “idioms abound”]; the Greek text’s initial “if” and its ending “I might be filled” are consistent in expressing a wish or its corresponding uncertainty [whether the ESV’s translation reflects that sense of doubt may be questioned]; “of you-all” seems to denote the source of the “from a part”; the adverb “firstly” arguably puts the events in sequence [perhaps reasonably reflected in the ESV’s “once...for a while” {at least one commentator suggested no amount of time with the Romans would really have satisfied Paul’s desire}); the prepositional phrase “from a part” [or “share”] relates to what might “fill” St. Paul [though not a literal word-for-word translation, the ESV may paraphrase a social-visit sense well, or the sense may be related more to the sending-forth of St. Paul as fitted-out for the journey [perhaps confer the example of the Greek believers’ offering for the Jerusalem saints that follows {Luther comments, “With remarkable modesty the apostle is suggesting also to the

Romans that they should make some contribution.”}]) ... **V.25 At present, however,** (compare the same Greek expression in v.23 translated by the ESV as “But now” [and the note there about whether this one continues that same thought or starts a new one]; one source does see the conjunction in v.23 as an adversative “but” and the conjunction in v.25 as a continuative “and”, but, where there seemed to be more obvious contrast in v.23 and less-so in v.25, either “and” or “but” arguably could work in v.25, though, before the journey through Rome to Spain is the journey St. Paul is about to embark on to Jerusalem [certainly the “now” time at which the Divinely-inspired St. Paul is writing in v.23 is the same as the “now” time at which he is writing in v.25], which journey, in both St. Paul’s intention and actual result, would further delay his heading towards Rome) ... **I am going to Jerusalem bringing aid to the saints.** (the Greek verb “I am journeying” is the same Greek verb as that used in v.24 and a cognate of another used in v.24 [Cranfield says the present-tense indicative indicates that Paul is actually about to go, though that seems a little over-stated {the Divinely-inspired St. Paul might have used a future tense or a present tense even as late as the day before he left?}; “to Jerusalem” the ultimate goal of the journey even if not its next intermediate stop [confer the mention in v.26]; the present-tense participle “serving” can have the sense of “ministering”, often offering food and drink or supplying other necessities of life [confer the verb in v.31 and compare the verb in v.27 arguably with a somewhat-related meaning; in v.25, the ESV’s “bringing aid” is a bit of a paraphrase, especially since these words do not literally say that and that could have been said explicitly by other Greek words]; the dative case of the word used could be “to” or “for” the “saints” or “holy ones” [as the ESV renders it, the specific service would be only to the believers in Jerusalem, while what the Divinely-inspired St. Paul wrote could be translated more generally of St. Paul’s serving both the saints who sent the offering, by delivering it on their behalf, and the saints who would receive it [both are mentioned in that order in what follows], though I suppose the use of “saints” in v.26 only in connection with Jerusalem might limit the application of the word in v.25 [Cranfield rejects what he calls Schlatter’s idea that the churches in Macedonia and Achaia are meant]; on the collection, *TLSB* refers to Acts 20:1-5 and 2 Corinthians 8:1-9:15; *CSSB* comments that Paul wanted to present the gift personally because it needed interpretation as representing the love and concern of the Gentile churches for their Jewish brothers and sisters [and we might clarify those meant are ethnically-Jewish converts to Christianity]; Sanday-Headlam says that for Paul “ministering to the saints” is almost a technical expression referring to the Gentile Christians’ contribution to the Church at Jerusalem; Cranfield points out the difference that the offering could make to the cause of unity between the Gentile and Jewish parts of the Church) ... **V.26 For** (the coordinating explanatory conjunction “for” in this case likely explains the “serving” the Divinely-inspired St. Paul just mentioned in connection with his journey to Jerusalem) ... **Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem.** (first in the Greek text, likely with some emphasis, is the verb “were pleased” or “thought good” [confer the use of the verb again in v.27 {many commentators say repeated for emphasis};

Sanday-Headlam mention the contribution's being voluntary and made with heartiness and good-will, though several commentators such as Cranfield and Grothe discuss St. Paul's role as the apostle in prompting them to make the contribution]; the subjects of the verb are, presumably the believers in, "Macedonia and Achaia", which we might identify as modern-day Greece, remembering that St. Paul first visited those Roman provinces on his so-called "Second Missionary Journey" and likely was dictating this Epistle to the Romans in the Achaian city of Corinth on the so-called "Third Missionary Journey" [Cranfield sees the names of the territories as naturally referring to the names of the churches to be found in them, and Cranfield discusses the mention of only the two provinces as being incomplete as far as the whole mission field giving the offering]; next in the Greek text is "a contribution some", with the noun that might usually be translated "fellowship" or "communion" seeming to have the sense of a gift jointly contributed as embodiment of the fellowship [confer Cranfield; confer the cognate in v.27] and the indefinite adjectival pronoun "some" or "a certain"; the infinitive "to do" or "to make" completes the thought of what the believers in Macedonia and Achaia were pleased to do [the verb "to do" or "to make" can be used with a sense of "producing fruit", a word used in v.28]; the prepositional phrase "for the poor" indicates the recipients of the offering [with reference to Galatians 2:10, Franzmann comments that Paul never forgot James, Peter, and John's request to remember the poor in Jerusalem {though, at least to some extent against Luther, Grothe points out that in Romans Paul does not say anything about that request}]; "of the saints" or "holy ones" and "in Jerusalem" echoes v.25 [and we remember that the offering was in part prompted by prophecy of a famine there and its fulfillment] ... **V.27 For they were pleased to do it**, (the coordinating explanatory conjunction "for" in this case seems to continue the thought from what precedes; "they were pleased" is the exact same past-tense verb as in v.27 [presumably with the same subject of the believers in Macedonia and Achaia; we noted above the repetition for emphasis, though the Divinely-inspired St. Paul is going to extend the thought in what follows]; the ESV paraphrases in "to do it", which lacks no explicit basis in the Greek text but arguably captures the sense) ... **and indeed they owe it to them**. (the coordinating copulative conjunction is the usual "and"; the ESV paraphrases in "indeed" without any explicit basis in the Greek text; next in the Greek text is the noun "debtors" [confer the cognate later in v.27; we might think of the word group's use in the Lord's Prayer in Matthew 6:12 and Luke 11:4; Grothe says not a "Law-duty" but a result of their relationship in Christ]; the predication is made with a verb for "they are" [we might wonder if the present-tense being debtors is an intentional contrast with the past-tense having been pleased to make the offering, which is to say that despite their having made the offering they remain debtors {Cranfield comments, "material succour, however lovingly and generously supplied, could never repay the debt owed by the Gentile churches"}]; "of them" is the poor among the saints in Jerusalem [presumably mostly ethnic and originally-religious Jews {note the use of the term Gentiles in what follows, not that there were no Jewish converts to Christianity among the believers in Macedonia and Achaia who made the offering]; the ESV adds "it" due to its

paraphrasing) ... **For if the Gentiles have come to share in their spiritual blessings**, (the coordinating explanatory conjunction “for” in this case seems to explain the sense of the indebtedness [and we might recall the earlier discussion of indebtedness in Romans, as at Romans 13:8]; “if” in this case seems to introduce what can be called a past condition of fact, a statement made on the assumption that the given condition is true; next in the Greek text is “in the spiritual things”, with the neuter adjective referring to things [the ESV paraphrases-in “blessings” in this clause and in the next clause; *TLSB* comments, “By God’s work in Christ, Gentiles have become part of the community of God’s people, and they share in Israel’s blessing”, *CSSB* notes “Especially Christ and the gospel”, and Sanday-Headlam explicitly refers to Christ’s human nature]; “of them” refers to the poor among the Jerusalem Jewish Christians [the last referenced third-person plural, even though they were not explicitly named]; the Greek verb for “have shared” is a cognate of the Greek word translated “contribution” in v.26, and the subject is then specified as “the Gentiles” [though, as we noted above, not to the exclusion of any Jewish converts to Christianity among the believers in Macedonia and Achaia]; Sanday-Headlam notes the sharing can be of either the giver or the receiver [and arguably both are included, as in the fellowship of the Sacramental and so Ecclesial Body of Christ]) ... **they ought also to be of service to them in material blessings**. (we might like an explicit “then” indicating the apodosis of the conditional statement begun in the preceding clause; “they are owing” is a present-tense indicative using a verb related to the “debtors” mentioned earlier in v.27 [notably, despite the ESV translation, the Divinely-inspired St. Paul does not say what “ought” to be done but states the fact of their being “owing”]; the Greek text has an adverb “also” that the ESV translates [the adverb is said to be emphatic, though the sense may be somewhat problematic, as first the Jews in some sense gave to the Gentiles, and now the Gentiles are giving to the Jews; the same word is sometimes translated as a conjunction “then”, though not usually in the second position in the Greek clause]; the subject of the verb is still the Gentiles, as mentioned at the end of the preceding Greek clause; next in this Greek clause is “in the fleshly” or “material things”, in contrast to the “spiritual things” in the preceding clause [and again the ESV translates-in “blessings”; about the material things, *TLSB* comments “The financial offering Paul is bringing with a delegation”, and that offering is certainly from the larger pool of material blessings that God had given to the believers in Macedonia and Achaia; and we should reflect on our giving from what God has blessed us with, sharing all good things with those who teach us the Gospel]; the infinitive “to do a service” completes the thought of the “owing”, and we might note that the Greek word group is related to “liturgy” and “liturgist”, and we might confer and compare the word used for St. Paul’s service in v.25; last is “to them” referring to the poor among the saints in Jerusalem) ... **V.28 When therefore I have completed this and have delivered to them what has been collected**, (first in the Greek clause is the adjectival demonstrative pronoun “this”, though, as often in English, its referent is somewhat unclear [perhaps especially to the extent, if any, it is to be distinguished from what follows {for his part, Grothe says the phrases are parallel in meaning}]; next in

the Greek text is the coordinating inferential conjunction “therefore”, drawing the implication of at least what he said in v.25 about going to Jerusalem; what follows are two participial phrases essentially functioning as temporal adverbs arguably modifying the following verb “I will come-from”; first, is this “having been brought to completion” or “accomplished” [Sanday-Headlam says the word is used especially of the fulfillment of religious rites]; and, second, is “having been sealed” [Sanday-Headlam suggests showing that they are the fruit of the Church of Jerusalem of those spiritual blessings that through him had gone forth to the Gentile world]; “to” or “for them” is presumably the poor among the saints in Jerusalem [the last “them” mentioned, but there is also a sense in which “them” could be the believers of Macedonia and Achia, perhaps especially given what follows]; “this fruit” presumably fruit of faith [CSSB notes, “The collection from the Gentile churches”, which would make the offering the fruit of their faith, though, as arguably should be the case with all such fruit of faith, it is a blessing to those who benefit from it, in this case, to the believers in Jerusalem; Grothe discusses the opposition both from Jewish false-Christians from Asia to Paul, threatening his life, and from those who oppose receiving the gift as an expression of fellowship between the more-Gentile and more-Jewish Christian churches, and how events unfolded) ... **I will leave for Spain by way of you.** (in English we might like a “then” to begin the clause that follows our “when” clause, though we have neither “when” nor “then” explicit in the Greek text; the Greek future-tense verb is a compound of a preposition for “from” and the verb being used throughout for “come”, perhaps reflecting St. Paul’s intention to come from Jerusalem, where he neither is nor writing to [he might have said simply “come” or “go” or “journey” but did not]; “through you-all” which can be “through” Rome [confer the “journeying-through” in v.24] or “on account of” or “because of” the Romans, either his longing to see them or their sending-forth him on to Spain as follows; “to Spain” follows, as in v.24) ... **V.29 I know that when I come to you I will come in the fullness of the blessing of Christ.** (the Greek text has a coordinating continuative conjunction that can be translated “and” [omitted by the ESV]; “I know” is a Greek perfect tense for past action of having come to know with the lasting result of still knowing; next is the subordinating nominal conjunction “that”, followed by the present-tense participle “coming” [confer the use of the same verb “to come” later in this verse and in both v.22 and v.23, not to mention the compound in v.28], the participle is masculine singular nominative, so modifying the unexpressed St. Paul as the “I” subject of the finite future-tense verb at the end of the clause “I will come”; he is coming “to you-all” as in vv.22 and 23; whether modifying the participle or the finite verb, he will come to them “in the fullness of the blessing of Christ”, Who has not been mentioned in the whole passage [*TLSB* comments, “The Gospel gives all the fullness we need; still, Paul’s presence in Rome will be an added source of fellowship and encouragement”; Cranfield comments, “Christ’s blessing on his visit will be pure blessing, without any admixture of something other than blessing, a blessing altogether unambiguous and reliable”; Luther notes that Paul is not bringing the Romans the blessing of temporal goods but only the Gospel; and we might discuss whether the blessing St. Paul refers to is upon him or will

be upon the Romans or whether there is a difference, since he would be blessed in order to be a blessing {Grothe translates, “And I know that, coming to you, in fullness of the blessing of Christ I will go”, which could mean that the fullness of the blessing of Christ would not come upon him until he is departing from Rome? though Grothe does not seem to mean that}; last in the Greek construction is “I will come”, which certainly seems to have some emphasis [Grothe notes the irony of the actual fulfillment of God’s blessings upon Paul, as he traveled to Rome as a prisoner for the sake of the Gospel; we might discuss whether what Paul knows is *how* he will come or *that* he will come, and we might discuss the extent to which he might have concerns about the “that-ness” of his coming, as reflected in the prayer request that follows]) ...

- 15:30-33 – Prayer Request: As outlined on p.298, we are continuing what can be regarded as the Conclusion to the epistle of Romans (15:14-33). We now have considered its subdivisions “Past Actions” (vv.14-21) and “Future Plans” (vv.22-29), and so we now turn to “Prayer Request” (vv.30-33). As we transition from vv.22-29, which includes the Divinely-inspired St. Paul’s plans to journey to Jerusalem, to vv.30-33, centering on St. Paul’s request to the Roman Christians to pray for his “deliverance” from the Judean unbelievers and that his service for Jerusalem be acceptable to the saints, with Guthrie we note, related to the prayer request, St. Paul’s concern regarding his Jerusalem trip (and on that point, we might confer Acts 20:22-25, St. Paul’s words to the Ephesian “pastors”, presumably spoken after the letter to the Romans was sent, while on that journey to Jerusalem), and, with Franzmann, we note that the events that unfolded in some sense more than justified St. Paul’s “concern”.. ... **V.30** (although left untranslated by the ESV, the Greek text has a coordinating conjunction that could be translated either “and” or but” [given what comes before about St. Paul’s coming to the Romans in the power of the Spirit, “and” could fit with an “and so” sense, as also “but” could fit with an “but in the meantime” sense; Sanday-Headlam notes, “The reference to his visit to Jerusalem reminds St. Paul of the dangers and anxieties which that implies, and leads him to conclude this section with an earnest entreaty to the Roman Christians to join in prayers on his behalf”) ... **I appeal to you**, (or “I am appealing”; the present-tense verb could be encouraging, exhorting [as in preaching, and Grothe calls this use “a repetition of a very solemn formula of encouragement as regards the Roman Christians’ worship in everyday life”], or calling for [Cranfield considers that the prayers Paul desires are primarily prayers on his own behalf and so translates “ask”; the present-tense usually envisions continuous or repeated action, and, though St. Paul only makes the request the one time in this letter, we might imagine his continuously requesting their prayers or at least their continuously praying, even though the infinitive “to strive” that completes the thought of the verb is aorist]; the accusative pronoun is plural [“y’all” or “all y’all”]) ... **brothers**, (the Greek text’s including the Greek word in this place is debated [two significant manuscripts omit it, and Sanday-Headlam for one says the word is omitted “perhaps correctly”, but Cranfield says that its presence agrees well with Paul’s usage and so is in favor of retaining the word]; if authentic, the word’s meaning could be limited to the ethnically-Jewish converts to Christianity in the Roman

congregations ethnically-related to St. Paul, though the ethnically-Gentile converts to Christianity in the Roman congregations surely are also intended to be included together with the ethnically-Jewish converts to Christianity as brothers and sisters in Christ [confer *TLSB*], especially as the Divinely-inspired St. Paul is concluding the letter that has emphasized their unity [confer also the “our” that follows in reference to the Lord Jesus Christ]) ... **by our Lord Jesus Christ and by the love of the Spirit**, (the two prepositional phrases are in some sense parallel, although the second phrase’s reference to the Spirit is in some sense more removed [“by the love of the Spirit”, not “by the Spirit Himself”, as in the case of the first phrase, “by our Lord Jesus Christ”]; the Greek preposition with genitive objects, as in this case, is often “through” or “on account of” or “because of” [notably the Greek construction is not in the dative case that we might expect if agency were in view]; some manuscripts add “the name of”, what Cranfield dismissively calls “an obvious ‘improvement’”; Cranfield refers to Paul’s use of Jesus’s name as an appeal to Jesus’s authority; the “love” is that love sometimes identified as God’s self-sacrificial love; with reference to Galatians 5:22-23, *TLSB* says “of the Spirit” is not our love of the Spirit but the love that the Holy Spirit gives as a fruit [though ultimately does not that love that the Spirit gives as a fruit include our love of the Spirit? confer Sanday-Headlam’s reference to “brotherly love”; Cranfield notes that others such as Chrysostom and Murray take the love as that which the Spirit has for the world or His love for believers]; beyond a simple reference to the Holy Trinity, we can say that we pray to God the Father [as in what follows], through God the Son and in the power of the God the Holy Spirit [as in these two prepositional phrases]) ... **to strive together with me in your prayers to God on my behalf**, (the Greek verb translated “strive together”, used only in this verse in the whole New Testament, is a compound of a preposition for “with” and the Greek verb that gives us “agony” [Sanday-Headlam refers to “wrestling as it were” and “the contest” and refers to our Lord’s agony in the garden, as in Luke 22:44 and Matthew 26:42; Cranfield notes the connection and also refers to Jacob’s wrestling with God in Genesis 32:24 ff. but doubts Paul had that account in mind when using the word here or the root verb in Colossians 4:12]; notably there is no direct equivalent in the Greek text for the ESV’s “your” modifying the prayers [perhaps the absence of “your” helps us better take together “the prayers” as both the Roman Christians’ prayers and St. Paul’s own prayers on His behalf to God]; the Greek preposition can be simply “for” but seems better translated as “on behalf” [perhaps compare v.31’s “for Jerusalem”]; the Greek text order is “on behalf of me to God”, which perhaps somewhat deemphasizes St. Paul [after striving with him and on his behalf] and emphasizes God; Roehrs-Franzmann refers to Paul’s drawing “the called saints into the orbit of the called apostle”; Franzmann refers to the solemnity of Paul’s appeal underscoring the reality of the danger and the seriousness of his request; as we think about prayers being more about changing us than about changing God, we might reflect on how the Roman Christians’ praying for St. Paul in these regards might help them be more patient and understanding of what was going to be a delay as St. Paul traveled to Jerusalem anyway but turned out to be even more of a delay) ... **V.31 that I may be delivered from the unbelievers in Judea**, (precisely how the

various purpose/result clauses that follow are related to what precedes and one another is not perfectly clear, and the ESV arguably complicates the matter by inserting into what follows an additional “that” for which there is no direct equivalent in the Greek text [we might say that v.31’s one “that” introduces two specific petitions and that what follows in v.32 is would be the result or benefit of those two petitions’ being granted]; the particular Greek verb used [it is not the usual Greek verb for “save”] can mean “to draw to one’s self” or “to rescue” or “to deliver”, and the sense of St. Paul’s being drawn to the side of the just-mentioned God seems apt, especially given the idea of separation that comes with the Greek preposition “from” that follows; the verb’s mood is subjunctive, the so-called “mood of doubtful assertion”, appropriate for a prayer to God, not because one doubts that God might grant the petition but because in such petitions one must be uncertain whether or not God will grant the petition depending on what His will is; those in Judea are described as “unbelieving ones”, with their unbelief expressed by a present-tense participle [whether those who were St. Paul’s nemeses were from Judea was another matter, as Acts 21:27 identifies the instigating Jews as from Asia; *TLSB* refers to Acts 23:12 as an example of those who violently opposed St. Paul; *CSSB* refers to Paul’s having received warnings about what might happen to him in Jerusalem]; we can note the geographical distinction between the territory of Judea in this clause and its capital city of Jerusalem in the next clause [even if we are not sure exactly what to make of that possible geographical narrowing {Grothe refers to Paul’s regular use of Judea to refer to his opponents and Jerusalem to refer to the saints in need]; there seems to be intentional contrast between the “unbelievers” in this clause and the “saints” in the next clause) . . . **and that my service for Jerusalem may be acceptable to the saints**, (confer above on the apparent construction of two parallel petitions followed by arguably one benefit of those two petitions, and the ESV’s addition of another “that” [Cranfield notes some Greek manuscripts also add one]; the noun “service”, related to one of the nouns for “servant”, can be “ministry”; the Greek construction is the nominative-case definite-article, followed by a preposition meaning “to” or “into” [the point reached or entered literally or figuratively the purpose or result], followed by the proper noun for the city, all of which is to say there is possibly intentional ambiguity of meaning, such as whether the service is going to Jerusalem and/or for the benefit of Jerusalem [and, for that matter, possibly wider out in Judean areas outside of Jerusalem affected by the famine]; *TLSB* suggests that St. Paul prays that the Jewish Christians in Jerusalem will receive the offering and notes that Gentile offerings coming to Jerusalem fulfill Old Testament prophecies, such as Isaiah 60:5-9; 66:20; and Haggai 2:7; the adjective translated “acceptable” is a compound of an adverb for “good” and a derivative of a verb for “receive to one’s self” [the adjective is used only five times in the Greek New Testament, in Romans only elsewhere at 15:16 of the offering of the Gentiles themselves’ being acceptable], so the petition regarding St. Paul’s service may have to do with his service’s being well-received “by” the saints, if the saints in Jerusalem, or his service’s being judged acceptable “by” the saints, either those in Jerusalem or those in Macedonia and Achaia, on whose behalf St. Paul is bringing their fellowship offering, as it were [confer v.26

and the discussion of it above]; last in the Greek text is “might become”, also in the subjunctive mood, as the second petition that St. Paul is encouraging the Roman Christians to make [*CSSB* suggests Paul may be referring to the way in which the money was to be distributed, noting such distribution could often be a delicate and difficult task {confer Cranfield}; Franzmann refers to Paul’s being suspect in the eyes of many Jewish Christians]; confer v.25’s mention of St. Paul’s journeying to Jerusalem serving to/by/for the saints; compare “for Jerusalem” with v.30’s “on my behalf”; confer what seems to be intentional contrast between the “unbelievers” in the preceding clause and the “saints” in this clause, and the two “reactions” related to them may also be contrasted) ... **V.32 so that by God’s will I may come to you with joy and be refreshed in your company.** (confer above on the apparent construction of two parallel petitions followed by arguably one benefit or result of those two petitions; in the Greek text, “in joy” is first arguably with emphasis [if St. Paul is delivered from the unbelievers and received well by the believers, then he will come in joy]; next in the Greek text is “having come to you-all”, with a simple past-tense participle of the same verb St. Paul has been using of his coming to the Romans in 15:22, 23, and 29; next in the Greek text is “through the will of God”, though the preposition could be “on account of” or “because of”, and unclear is whether the phrase should be taken with St. Paul’s having come in joy, with his being refreshed, or perhaps with both, placed as it is in the middle of the Greek text [arguably the “two results” are not directly related, so that the case is not that by God’s causing one result, St. Paul’s coming in joy, He necessarily causes the other result, St. Paul’s being refreshed; Cranfield notes the reference to the will of God in Romans 1:10 also in connection with Paul’s coming to Rome; *TLSB* refers to God’s opening the way for St. Paul to come and/or removing the obstacles of Satan {with a seemingly odd reference to v.22}; Grothe notes, “That his coming to Rome turned out the way it did—in chains—was God’s will, and not without blessing, too”, which comment might prompt our reflection on what we know to be God’s will, distinct from his foreknowledge, and how His will plays out in our lives]; the ESV inserts an “and” for which there is no basis in the Greek text, as the coming in joy is arguably an attendant circumstance of the primary benefit or result of the refreshment; last in the Greek text is “I might be refreshed in spirit with/by/for you-all”, where the Greek verb is used its only time in the Greek New Testament [the idea is taking rest together, as a husband and wife might lie or sleep together, but in this case metaphorically rest or refresh one’s spiritus with another or others by mutual “intercourse”], and the personal pronoun in the dative case could be “with” or “by” or even “for” [as if St. Paul’s coming in joy might for the Roman Christians’ benefit? {Sanday-Headlam says, “the prayer that the Roman Christians offer for St. Paul will also be a prayer for themselves”}]; notably, only St. Paul is the subject of the verb, and the pronoun is not reflexive, so he is not saying that all might be refreshed by one another; confer v.24 on the equipping and the company]; after v.32 the critical edition of the Greek text that I usually use puts extra spacing before v.33 [something less than a paragraph break]) ... **V.33 May the God of peace be with you all. Amen.** (although untranslated by the ESV, the Greek text has a coordinating conjunction that may

be translated “and” or “but”, and again we could imagine either translation working in this case; regarding “the God of peace”, we might reflect on the Divinely-inspired St. Paul’s choice of “peace as an attribute of God to emphasize; Sanday-Headlam calls “peace” a “keynote of the Epistle”, and Cranfield notes its Old Testament background and suggests peace “signifies the sum of all true blessings including final salvation”; in the Greek text, “the God of peace” is predicated without a verb to the prepositional phrase “with all of you-all”, and we might wonder about whether the predication should be the optative “may” as the ESV has it [Sanday-Headlam says, “St. Paul concludes his request for a prayer with a prayer of his own for them”; Cranfield calls it a “prayer-wish”] or what perhaps would be the more usual implicit “is” [confer *TLSB* on the possibility of “is” and the comment, “Paul assures them of God’s promised presence”, and, we might note, regardless of when or even whether St. Paul would get there]; “Amen” is a Hebrew transliterated liturgical affirmation that the Small Catechism teaches us to say means “Yes, yes, it shall be so” [*TLSB* applies the passage by commenting that God “will give us joy, refreshment, and peace as well”]; at this point, we might discuss various matters related to the “end” of the letter [for example, Franzmann refers to the benediction’s closing “the main body of the letter” and calls Romans 16 “a long postscript”, even if that, we might add, Romans 16 is in some ways integrally connected to the other content of the letter; Cranfield notes at least one manuscript’s putting the doxology of 16:25-27 after this verse and remarks that we should expect mention of “grace” if this were the concluding greeting of the whole Epistle)] ...