

6. Romans 15–16

Conclusion

Review and exam schedule

- Please review this class and give feedback
- Exam is due by Saturday, May 27, at 9:00 pm
- Next class is “Apologetics” (starting first week of August) and then “Spiritual Formation” (starting first week of October)

Last week’s assignment

- Word study: How’d it go?

Final assignment

- Exegesis and Application: How to do this.

Outline of Romans 15:7–16:27:

- Teaching conclusion to wrap up the substance of the letter
 - 15:7–8 Transition to final conclusion
 - 15:9–13 Prayer
- Personal conclusion with a word on ministry, travel, and greetings
 - 15:14–21 Paul’s Ministry to the nations in Rome and throughout the world
 - 15:22–33 Travelogue
 - 16:1–16 Greetings
 - 16:17–21 Final words
 - 16:22–23 The sign off from amanuenses
 - 16:25–27 Dedication

Teaching conclusion to wrap up the substance of the letter

15:7–8 Transition to final conclusion

- *Where did you land with the main theme of the book?*
- Here’s where I’ve landed: Jews and Gentiles alike are justified together as the people of God—all declared “children” of God’s family—because of the faithfulness of Jesus, apart from the law, so now we ought to live in harmony and holiness together as one.

15:9–13 Prayer

- “God of hope”: give you all joy and peace: Josh Patrick (“hope junkie”)

Personal conclusion with a word on ministry, travel, and greetings

15:14–21 Paul’s Ministry to the nations in Rome and throughout the world

- “Never give them a thimble full of the gospel; give them the whole thing.” — Steve Maccaia? at ECPA, May 9th, 2023

15:22–33 Travelogue

- [Read vv. 22–24a]

Timeline of Rome, Spain, and the Pastoral Epistles

- Paul was likely released from Roman prison (cf. Acts 28) in A.D. 62 and went on a fourth missionary journey.
- Fourth missionary journey?! Yes, he likely went to Spain.
 - Rom 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, 24 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. ... 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. 29 I know that when I come to you, I will come in the full measure of the blessing of Christ.”
 - 1 Clement 5 (ca. AD 95), who wrote from Rome, indicates Paul had been released from Roman prison after he was under house arrest in Acts 28: “Having taught righteousness to the whole world, and having gone to the extremity of the west [ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθῶν] and having borne witness before the rulers, so was he released from the world and went to the holy place, being the greatest example of endurance.” *Going to the extremity of the west* usually meant Spain.
- He went to Rome and wrote 1 Timothy and Titus. He went on a fourth missionary journey. And when he got back in Rome, he wrote 2 Timothy. Paul's Final Years (AD 61–64), from Dennis McCallum, “A Chronological Study of Paul's Ministry,” <https://dwellcc.org/learning/essays/chronological-study-pauls-ministry>
 - AD 62 – *Acts written* –
 - AD 63–64: 1 Timothy: after his release from two years in AD 62 (see Acts 28)
 - AD 63–64: Titus: after 1 Timothy was written
 - AD 63–64: 2 Timothy: after Titus was written while he was awaiting his trial in Rome (2 Tim. 4:6, 9–18).
 - AD 64–64: “He then returned to Rome, where he was martyred in the summer of 64 A.D., in connection with the persecution instituted by Nero (2 Tim. 4:6).”

- Nero died in AD 68
- v. 24b “Enjoyed your company for a little while.”
- We as Americans need to learn to enjoy each other.
- Story: Cyprus and my first hang session with Erson: “I need to go”.

16:1–16 Greetings

- v. 2 “Benefactor” means a patron, a financial supporter.
- v. 7 “Andronicus and Junia” are “*prominent among the apostles*”. What does this mean?
 - Prominent (Gk. *episeōmos*) can mean “of exceptional quality, splendid, prominent, outstanding”
 - Usage in Josephus in **bold**: *The Wars of the Jews*, 6.201: “There was a certain woman that dwelt beyond the Jordan, her name was Mary; her father was Eleazar, of the village Bethesub, which signifies *the house of Hyssop*. She was **eminent** for her family and her death, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time.”
 - 3 Maccabees 6:1 (NRSV): “Then a certain Eleazar, famous among the priests of the country, who had attained a ripe old age and throughout his life had been adorned with every virtue, directed the elders around him to stop calling upon the holy God, and he prayed as follows:”
 - **However, this uses a different construction in Greek than Romans 16:7. It uses a genitive article and noun construction (meaning of or from) instead of a dative (meaning to, for, in, with, by).
 - The preposition used in Romans 16:7 is *en*, which qualifies this adjective and usually means “in” but can mean in, among, or by.
- v. 16: Holy kiss? Sure... or give good hugs!

16:17–21 Final words

- [Read v. 17–18] It goes back to unity again, the theme of the letter.
 - v. 20: “... crush Satan under *your feet*.”

16:22–23 The sign off from amanuenses

- v. 23: I’m Gaius

16:25–27 Dedication

- Like a book dedication! Except at the back.
- Goes back to the *gospel*, which is the proclamation that Jesus is the Christ. See Matthew Bates’s book *Why the Gospel?* “Jesus
- I think these phrases separated by an “and” here is a hendiadys (a one-two thing, “hen” “di” “adys”): an expression of a single idea in two words separated by an “and”.
- **v. 26: “to bring about the obedience of faith”**: The goal of the gospel is not just faith but the obedience of faith.

Final Q&A