

Transcription – Bible Study Romans chapter 15, 16

Alrighty, exciting. We are finishing up on the Book of Romans and for all intents and purposes, we pretty much finished Romans. Actually, I think the first seven verses of chapter 15 really go with chapter 14, as we'll see here when we read them and then really the rest of it is just salutation. It's a salutation. There's some interesting things that we'll go over.

Chapter 16 is mostly, again, just probably Paul's longest salutation. There's many different people there that he's saying hello to and whatnot. We'll talk about it when we get there, because there are a few misinterpretations that people have come across from there. But as far as really the doctrinal end of it, like I said, after the first seven verses, pretty much the doctrinal end is over.

So, just to rehash quickly. When you're looking at the Book of Romans or the letter of Paul to the Romans, really the main focus on the book is YAHWEH's justification. How ... can we earn our way? Can the works of the law, can the animal sacrifices forgive our sins according to the first covenant or do we need something more? What does it take to be justified before YAHWEH? Like I said, the first eight chapters are dealing with that.

And then chapter 9 through 11, is the chapters on the tribes, which again is talking about the justification of the tribes coming back by the grace of YAHWEH, not by their lineage, but 9, 10, 11, extremely interesting chapters on the tribes of Israel, more information than anywhere else in the New Testament on that. And then chapter 12, we were going over spiritual gifts. Chapter 13 was government, worldly government, and church government, but respect of government and following government, as all government is given from YAHWEH.

And then last week we were going over chapter 14, which was a dispute that was in the congregation and not only in Rome, but also we know this happened in Corinth and probably other places. As you had very hardened Jews that were there, religious Jews, some of them even rabbis that are in congregations with people that could either be Israelites that maybe are fallen Israelites, that are coming back to faith and Gentiles that are coming from a complete paganistic background.

And there was, because of meat, in these Gentile areas that is maybe sacrificed to an idol and winding up in the meat market, some of the more zealous. Religious Jews were saying, well, maybe we should just be vegetarians and not take the risk. And that's what we went over the last time. Primarily on that, but then also just in general on not putting a stumbling block before our brother or a sister and coming into a unity of the faith. And that's why I say, I think the first, because as he's saying here ... like look at verse 21 of chapter 14, we'll even start in verse 19. He says,

Romans 14:19-20a; 21 *So, then, let us pursue the things of peace, and the things for building up one another. Do not by your food undo the work of Elohim ... Verse 21 ... It is good not to eat flesh, nor to drink wine, nor anything by which your brother stumbles, or is offended, or is weak.*

So again, it's talking about building each other up, building up your brother. And then we get to chapter 15.

Romans 15:1 *But we, the strong ones, ought to bear the weaknesses of those not strong, and not to please ourselves.*

So, if you remember in chapter 14, look how it started. Chapter 14 verse 1,

Romans 14:1-2 *Assist the one who is weak in the faith, not to judgments of your thoughts ... And then he goes into one is one ... One indeed believes to eat all things, but being weak, another one eats vegetables.*

So in chapter 15, he's really rehashing that.

Romans 15:1 *But we, the strong ones, ought to bear the weaknesses of those not strong, and not to please ourselves.*

So, he's saying the strong ones are the ones who build up other ones in the body of Messiah and are not offended over peripheral issues. If you look in many commentaries or other religious Bibles, they'll try to say that the Torah is a peripheral issue. And it's absolutely not.

Like we said, more than 70 references in one letter. Can you imagine? Like I said, this is not a book that's being written, that's being published, it's a letter being written to one congregation and in that letter, it's almost 30 years after the

resurrection of Yahshua, right? And supposedly this is the biggest letter that's doing away with the Torah and there's more than 70 references, word for word references of the Torah in here.

So again, Paul by far, never ever ever is saying that the Torah, in any way, is optional. So again, in chapter 14, we're talking about things, though that are **not Torah based**, things that are like he says here.

Romans 14:1 *Assist the one who is weak in the faith, not to judgments of your thoughts.*

So, it's people thinking, having a self-righteousness going far and above the Torah. Then verse 2 says,

Romans 15:2-6 *For let each one of us please his neighbor for good, to building up ... same as we were just talking about ... For also Messiah did not please Himself, but even as it has been written, "The curses of those cursing You fell on Me." ... Again, another reference, **Psalms 69:9** ... For whatever things were written before were written for our instruction, and through patience and encouragement of the Scriptures we might have hope. And may the Elohim of patience and encouragement give to you to mind the same thing among one another according to Yahshua Messiah, that with one accord and with one mouth you may glorify the Elohim and Father of our Master Yahshua Messiah.*

So, he's saying there needs to be a common unity, we were going over this somewhat in our sermon last week. **1st Corinthians 1:10**, we see the same thing, **1st Corinthians 1:10**.

1st Corinthians 1:10 *Now I beseech you, brothers, through the name of our Master Yahshua Messiah that you all say the same thing, and there be no divisions among you, but you be united in the same mind and in the same judgment.*

So, how can that be unless we all have the same belief system? If you don't have a basis for the same belief system, how can you all be in the same judgment? Because your judgment comes by your personal belief system. So he's saying this, there's only one common belief system, it could be - is the Torah. If not, where else would a common belief system come from? It's got to be the Torah. So he's saying this, and then in verse 7,

Romans 15:7 *because of this be friendly and bear one another's burdens as Messiah also brought us close to the glory of Elohim.*

Galatians 6 in verse 2. He says,

Galatians 6:2 *And you carry the excess load of one another, and thus complete yourself in the instruction of Messiah.*

So, it's really interesting, because in *Galatians 6:2*, he's saying we need to carry the excess burden of one another, but in verse 5 it says,

Galatians 6:5 *for each one will bear his own normal daily load.*

In the King James is very confusing, it almost sounds contradictory, but when you really read it for what it's saying. What he's basically saying is, that everybody has to bear their own daily load, but we should be helping each other with excess burden. So again, somebody's sick and they can't care for something. An extreme emergency comes up, a financial emergency or medical emergency. We should be helping one another with these kinds of things or even like today, coming over and helping us at our property, which we really, really appreciate. So, really now at verse 7, maybe I'll even also go to *Philippians 2, 2 to 4*. He says,

Philippians 2:2-4 *complete my joy, by being in one accord, and one love, and one soul, and one mind. Doing nothing according to strife or self-glory, but in humility, let each regard his neighbor as better than himself; let no one be mindful only of his own things, but let each one also be mindful of the things of his neighbor.*

So again, this is all connecting to chapter 14. It's all connecting with ... it doesn't just happen. Like I said, so many times over the years, I can't tell you how many hundreds of people, that have either come to the feast or come to the Bible school and said, "I've never seen a congregation like this. I've never seen people that are zealous and happy and loving and unified" and I tell them, "It doesn't just happen."

It's against human nature. The only way it can happen is when we surrender our will to the will of YAHWEH. And part of

surrendering our will to the will of YAHWEH is surrendering to the ordained eldership that He puts there. YAHWEH ordains the people. YAHWEH puts a leadership there. By looking to these people, these elders, and these leaders, as older brothers in the faith and following their example, as Paul says, *follow me as I follow Messiah* [1Cor 11:1], it helps us to be united.

The fact that we have the Bible lessons, the 22 lessons. Now anywhere we go in the world, it's like this. This word is steamrolling all over the world. And there's no greater, powerful tool that we have of preaching the Good News, beside the Hebraic Root Bible and the 22 lessons. I mean, all the other things are great. The sermons are great. The articles are great. The Remnants Walks are great.

But the Hebrew Root Bible and those 22 lessons, that is the cornerstone of people coming to faith and coming to truth and everything else is just icing on the cake, so to speak. But like I said, this really is where you see it. And praise YAHWEH; like I said, last week and even from last week till today, I've gotten many more letters from elders and brethren from around the world. And this is something I've never seen in my 32 years.

When I was in Church of God, there seemed to be an assembling of unity, but it was only because people were afraid to speak their mind. Because if you spoke your mind, you were getting kicked out. But once the organization fell apart, I couldn't believe, people I knew, some of them even elders for 20 or 30 years, you find out what they really believed ... that they didn't really believe the doctrine. They were just going along for whatever reason.

And we've had in our congregation, we've had different pruning's that have come along. We've had different times where things were more unified, maybe less unified. But where we are now, as a grand scale, probably just in the last six years, we're probably 300-500% larger as a congregation than we were three to five years ago. Like I said, having people come ... in one month, 215 countries coming to the website and 24 hours a day, seven days a week, people downloading. It's like a machine that's taking over in witnessing, witnessing of the Good News. And really it's YAHWEH.

I praise YAHWEH for people like Andy that He gave the knowledge to put it together and that we meet and we help and we do things. But really it's YAHWEH. It's His word and it's Him doing it and it's exciting. I know I'm excited to see it happen. And really, like I said, every week now getting letters from people from all over the world, wanting baptism, wanting to know more, wanting to be part of what we're doing.

So, praise YAHWEH for that. And this is all part of *Romans 14*. It comes with a maturity that we realize this thing is bigger than me. And I'm not going to go out and try to offend people, the opposite. I'm going to try to not offend people at the same rate. We have to stay with the one true doctrine that has been given us for the last 2,000 years. But in matters that are not biblically doctrinal, we have to be mature with each other.

So, like I said, at this point, verse 7, the letter is really over. As far as doctrine, as far as everything, the letter is over. From here on in, it's things that Paul is going to make some comments. He's going to make some salutations. And then we'll continue in chapter 16, which is the longest salutation of personal people that he'll write to and we'll talk about it as we get there. So in verse 8, he says,

Romans 15:8 *And I say, Yahshua Messiah has become a minister ... a servant ... of circumcision for the truth of Elohim, to confirm the promises of the fathers*

So, this is kind of really interesting now, that he actually starts to get into here, as he's closing up, into what? He's getting into the key of David, as we're going to see, because now, supposedly they're saying how Romans is a Gentile congregation, yet, all throughout the letter, he's talking about ... to Israelites and saying, we and us to the Romans there.

So clearly, when you look at it, overall with a non-biased attitude, Romans is written to mostly Jews and Israelites that are living there. But again, I don't doubt that there might be 20% Gentiles that are there. But now he starts to say,

Romans 15:8-9 *I say to you, Yahshua Messiah has become a servant of the circumcision for the truth of Elohim to confirm the promises of the fathers ... So this is getting into, this is what the covenant is all about ... and for the nations to glorify YAHWEH for mercy, even as it has been written, "Because of this I will confess to You in the nations, and I will give praise to Your name."*

So, we talked about it when we went over chapters 9, 10, 11, what did the falling away of Israel do? It brought salvation

to the nations. That like YAHWEH says, if somebody throws lemons at you, you make lemonade. So, by Israel failing, the same way by Adam failing and being cast out of the garden, what did that do? It made the second Adam have to come to a world of unsuspecting people - the same way. By Israel being sanctified in the Land, just like Adam being sanctified in the garden and Israel being cast out, it didn't destroy the plan of YAHWEH, it opened up salvation to the nations. And that's where we are now.

Now we see where YAHWEH started with one man, Adam, one seed, right? And even going ... continuing with that, one man, Noah, one man, Abraham. But now in the New Covenant, what are we dealing with? Yes, we're still dealing with the Elohim of Israel and we're still dealing with the tribes of Israel. But any body of any race of any place in the world, it makes no difference on earth what you look like, if you're male or female, that anybody that has a heart to YAHWEH and that will repent of their sins and accept the blood of Yahshua for the forgiveness of their sins, can come into that covenant.

And where is it, like we saw in Romans 9, 10, 11, where does that leave the nation? That leaves the nation outside of the covenant, because the nation is not accepting the very premise that the covenant is based on. The shed blood of the Son of YAHWEH. But we know it's not that they're lost forever. We know we're hitting a time now where the spiritual nation, the physical nation will crisscross and they'll become one. That's what the millennium is about and the restoration of our brother Judah. So, this is what he's talking about now.

Romans 15:10-11 *And again He says, "Rejoice, nations, with His people." ... Deuteronomy 32:43 ... And again, "Praise the Master YAHWEH, all the nations, and praise Him all the peoples." ... Another Psalm 117 [verse 1] ...*

And again, Isaiah says, so he says ... banging off scripture after scripture after scripture in the Torah that supposedly, he's writing this letter to say it's done away with, yet, at the end of the letter he's pounding with every scripture you can imagine.

Romans 15:12 *And again Isaiah says, "The Root of Jesse shall be, and He rising up to rule the nations; on Him nations will hope."*

We know that from *Isaiah the 11th chapter* [verse 1 and 10], *a shoot will come from the stump of Jesse*, and we talked about that many times. But again, *"The Root of Jesse shall be, and He rising up to rule the nations; on Him nations will hope."*

2nd Samuel 7:12. And this is why I say it really hits in to the key of David, because it's all about a seed of David. A seed of David is going to do this. This is what Paul is showing, that He is that seed of David. *2nd Samuel 7:12.*

2nd Samuel 7:12-13 *When your days are fulfilled ... YAHWEH is talking to David, King David ... and you lie with your fathers, then I shall raise up your seed after you, who shall come out from your loins, and I shall establish his kingdom. He shall build a house for My Name, and I shall establish the throne of his kingdom forever ... Verse 16 ...*

2nd Samuel 7:16 *And your house shall be sure, and your kingdom before me forever. Your throne shall be established forever ... Verse 19.*

2nd Samuel 7:19 *And this was yet but little in Your eyes, O Adonai YAHWEH. But You have spoken also of Your servant's house for a time afar off. And is this the law of men, O Adonai YAHWEH?*

So very, very clearly Paul is reminiscing on this, that Yahshua is the Seed when he says,

Romans 15:12-14 *And again Isaiah says, "The Root of Jesse shall be, and He rising up to rule the nations; on Him nations will hope." ... Verse 13 ... And may the Elohim of hope fill you with all joy and peace in believing, for you to abound in hope, in power of the Holy Spirit. But, my brothers, I myself also am persuaded concerning you, that you yourselves also are full of goodness, being filled with all knowledge, being able to warn one another.*

Romans 15:15-17 *But I wrote to you more boldly, brethren, as reminding you in part, because of the grace given to me by Elohim, for me to be a minister of Yahshua Messiah to the nations, sacredly ministering the good news of Elohim, that the offering of the nations might be acceptable, sanctified by the Holy Spirit. Therefore I have boasting in Yahshua Messiah as to the things pertaining to Elohim.*

Romans 15:18-19 *For I will not dare to speak of anything which Messiah did not work out through me for the obedience of the nations in word and work, in power of miracles and wonders, in power of the Holy Spirit, so as for me to have fulfilled the preaching of the good news of Messiah from Jerusalem and in a circle as far as Illyricum.*

And it's very interesting, when you look at this, that at this point Paul is believing that he fulfilled the commission in **Matthew 24:14**, that he has taken the good news around the world. And here we are almost 2,000 years later, doing the same exact thing, reading the same exact Bible study, and in the process of being part of that anyway. I'm not saying that what we're doing is alone fulfilling **Matthew 24:14**. I think it's a big part of it.

But many, many brethren all over the world, that are part of doing the same thing, but we see that Paul is believing that the end-time is short, that the time is coming. The other thing, it's kind of interesting, is in verse 16 when he says,

Romans 15:16 *for me to be a minister of Yahshua Messiah to the nations, sacredly ministering the good news of Elohim, that the offering of the nations might be acceptable, sanctified by the Holy Spirit.*

So again, if our witness of the Good News is going to be acceptable, you have to be sanctified, very clearly. And today in a world, particularly a Christian world, that is completely unsanctified. And that's the key. When I was in the Church of God and they were infiltrated by the Illuminati, the Freemasons, and later when some of these things came out of how they worked, they basically said, once you can take the doctrine away and there's no more absolute right or wrong, it's a very, very short time before you can get the people to believe almost anything. Because people can be swayed, our human nature can be swayed.

So, if it's not an absolute 100%, absolute belief of ours, what's going to happen? You might change that. And that's why I'm saying, if we're going to be acceptable in our preaching of the Good News, we have to stay sanctified. We have to stay set-apart, or that's not going to happen.

Romans 15:20 *And so eagerly striving ... verse 20 ... to preach the good news where Messiah was not named, so that I should not build on another's foundation.*

In the Aramaic it could also be translated as 'on a foreign foundation'. So, Paul is saying, even though he went in this circle all around from Greece to Jerusalem, all around Corinth in these areas, he's saying that he didn't go to certain areas, so he would not build on another's foundation. What is he talking about? He's talking about **Acts 16**. That's a very interesting scripture, **Acts 16** in verse 4. It says,

Acts 16:4-8 *And as they went through the cities, they delivered to them the need to keep the decrees that had been determined by the apostles and the elders in Jerusalem ... Same thing, preaching judicial order, preaching one doctrine ... Then indeed the congregations were being made stronger in the faith, and increased in number day by day ... Just like we were saying ... And passing through the Phrygian and the Galatian country, being forbidden by the Holy Spirit to speak the Word in Asia, coming against Mysia, they attempted to go along Bithynia, and the Spirit of Yahshua did not allow them to go. And passing by Mysia, they came down into Troas.*

So, in my book on the tribes of Israel book, *The Chosen People*, I have a map in there, showing where Peter and the apostles went compared to where Paul went and even though they went in the same country, Paul was forbidden to go any north from here from the Holy Spirit. Why? Because like we see, where? He couldn't go to Bithnia. Where is Bithnia? Bithnia is one of the places Peter is writing to, because that's where Israelites were.

So, although later, because Paul did say Yahshua told him, you'll go before kings, you'll go before Gentiles and you'll go before the sons of Israel [Act 9:15]. And later in Paul's life, when he went to Rome is when he went to the Israelites. And if you look in some of the secular history, because we're going to even read here in a little while, where it talks about him going to Spain, there were Israelites in Spain, he went to Israelites in Rome, he went to Israelites in Great Britain, where he went to. But earlier on, when he was going up toward Asia, the Holy Spirit forbid him. He said that's not your spot. So, here he's saying this.

Romans 15:20 *And so eagerly striving ... verse 20 again ... to preach the good news where Messiah was not named, so that I should not build on another's foundation.*

So, that was not his job to go to. Sometimes we may not realize that. We talk about the cloud moving and sometimes I think we do it maybe in too much of a laissez-faire, a casual way. But the cloud really does move. It moves for the congregation as we see in the Exodus. But it moves for each of us. And we really need to be praying about that, because as we see here, YAHWEH has a specific plan for all of us.

And one thing I learned in my life when I was first coming to be a believer, you don't want to fight YAHWEH's plan. And that's why when He says, get up and go, I get up and go. I'm an Abraham, I don't ask questions, I don't think about what will happen here, what happened there. If I know the Holy Spirit is leading it, that's the only thing that matters.

And that's why we should be praying for that specifically. We should be praying to YAHWEH, what is Your will in my life? When we come to decisions, a lot of times He allows us to make decisions, but we want to at least be praying and making sure the decisions we're making is fulfilling the will of YAHWEH as we see here. In Paul's case, he wasn't allowed to go there. Then in verse 21 he says,

Romans 15:21 *but even as it has been written, "They shall see, to whom nothing was announced concerning Him; and the ones that have not heard shall understand."*

So, going to new areas, going to virgin territory where the Good News hasn't been preached yet, where people could be out there just waiting for it.

Romans 15:22 *Because of this I also was much hindered from coming to you*

So, Paul wanted for a long time ... he wanted to come to Rome. He's never been to Rome at this point, to the congregation there he's writing, but he wanted to come, but what is he saying? YAHWEH had other plans. There were many people that needed this Good News, so he couldn't go.

But he knew he was going to come, because it was prophesied to him. And that's why, even when they were being shipwrecked ... Remember, in comes he tells the chiliarch*, don't worry. You know, an angel of YAHWEH came to me and said, you're going to get there, because it was a promise given to Paul. [Act 27:22-24]

But again, you look at it. Sometimes it's a two-edged sword, because here, as we're going to see, Paul is telling them all these things. And I just have to go to Jerusalem first. I'm going to see you. And what happens? He never thought he'd be going to Rome with chains, getting a free ride, so to speak, hitchhiking as he's being arrested. So, sometimes you really have to think about that side of it too.

And the other part was, he wanted to go to Rome so bad, because of the brethren there in the congregation. And when he finally did get to Rome that was his last spot. Not only did he spend two years in prison, but he was beheaded there by Nero. Not the first time, he did get out of prison for a short time, that's probably when he went up toward Great Britain, but then he came back, was arrested and beheaded. We'll talk about that a little later, though.

But really interesting here, like I said, because now what I love about these parts of letters is, when you're looking at things as nuts and bolts, doctrine, **Hebrew 6:1**, these are the doctrines, baptism ... They're great, because this is where our lessons come from. And this is where our belief system comes from.

But I also love things like this, that are not really part of doctrine, but just part of ... Paul, by inspiration to Holy Spirit, is sharing these little tidbits with us and thinking about that, why did the Holy Spirit not allow him to go there? Ah, now we're seeing, because he was going to other areas that need the Good News. And if he would have went to Rome there, we would have never had a church in Corinth. We would have never had a church in Ephesus. So all things working to the good [Rom 8:28]. In 23 he says,

Romans 15:23-25 *but now having no more place in these regions, and having a longing to come to you for many years, whenever I may go into Spain, I will come to you; for I hope in traveling through to see you and to be set forward there by you, if first I may be filled of you in part. But now I am going to Jerusalem, doing service to the saints.*

So again, having no idea he's going to get arrested there and get an escort, coming over there to Rome. Why is he going to Jerusalem? Also, **Galatians 2:9 and 10** ... **Galatians 2:9 and 10**.

Galatians 2:9-10 *And knowing the grace given to me, Jacob and Cephas and John, those seeming to be pillars, gave right hands of fellowship to Barnabas and to me, that we go to the nations, but they to the circumcision; only that we might remember the poor, which same thing I was eager to do.*

So, Paul is also bringing ... remember there's a drought that's going on in Jerusalem. There's a great famine that's coming on in this time period and he's trying to collect money over here for some of the saints. *1st Corinthians 16*, we see the same thing. He says,

1st Corinthians 16:1-3 *And about the collection for the saints, as I have given orders to the congregations of Galatia, so you do also. After the first of the Sabbaths ... though this is after the Feast of First Fruits, because that goes to YAHWEH ... let each of you put aside and keep in his house whatever he can afford, that there not be collections then when I come. And when I arrive, whomever you select I will send through these epistles, to carry your grace to Jerusalem.*

And I am planning on sometime in the near future, giving another message on tithing, because I think that people are somewhat mistaking on tithing. I've had people ask me all the time, even unconverted children that are out of work. If I give them my money, can I give them my tithe? Or even with brethren, I'm tithing to another brother or sister. You don't see that anywhere in the Bible.

The tithe is sacred, the tithe is YAHWEH's and the tithe goes to the sanctuary. So, of course if you're in a local congregation, you would be tithing to the local congregation. And then everywhere in the world, at least once a year, it could be on each of the high-holy days, the three times, but each congregation should be making some kind of donation to Jerusalem as we're seeing here. Because this is the work that's going worldwide.

And just in the last couple of months, we built the kibbutz in Ethiopia. We built the kibbutz in Philippines. We're building two congregational halls in Kenya. I mean, there's a lot of stuff just in the last couple of months we're doing. And I'm not Donald Trump, I'm Donald Esposito. I don't have \$9 billion to show that I'm doing it with all.

I'm not doing it with any of my own money. Of course, except my tithe, the little bit of money I make. It's being done with all the brethren that are faithfully tithing. And that's what happens. So, if the brethren are not tithing, or if they're using their tithe themselves to do what they want to do, what are they doing? They're building their own kingdom.

That's not the way YAHWEH's judicial order works. YAHWEH's judicial order works, like I said. The tithes should be collected locally, to the local elders and whatever you need, you have locally. And then there should always be something that has gotten from there and sent to the saints that go around worldwide. So this is what he's talking about when he's saying to do service to the saints. In verse 26 he says,

Romans 15:26 *For both Macedonia and Achaia thought it good to make certain gifts to the poor of the saints in Jerusalem.*

Just like we were just reading. And in this time, particularly that and I think even today it's like that, sometimes we have people coming from the poorest places on earth. And even if they can only give \$5, they want to do it. And that's great, because they want to give to Jerusalem, to YAHWEH's headquarters and they'll be blessed by it. So, we're seeing the same thing from the first century. It says,

Romans 15:27-29 *For they thought it good, also being debtors of them; for if the nations shared in their spiritual things, they ought also to minister to them in the fleshly things. Then completing and having sealed this fruit to them, I will go through you into Spain ... So, again, he's saying he is going to deliver this gift. He's going to be over there. And then he's going to go through them to Spain ... And I know that I will come to you in the fullness of the blessing of the good news of Messiah when I come.*

It's interesting, I'm starting to mark in my Bible, because there's two words that's used in the New Testament for good news. The one in verse 19, where he says, he's preached the Good News. The word used there is 'Sepharta', the Aramaic word, which means 'hope'.

But sometimes, like here, when he says the blessing of the Good News, it's 'Evangelion'. And it actually comes from the Greek word of 'Evangelical', of going out and evangelizing. So, most of the times 'Sepharta' is used, but sometimes this

word is used, which means more of a worldwide preaching word. Because again, 'Sepharta' means hope. And it's a sure hope.

So, most of the time when he's talking about the Good News of Yahshua, when it's the actual message, they use 'Sepharta', which is the hope of the Kingdom. But when they're doing it in the sense of an organized plan, they use this word here, because that's what it is. It's going out and bringing it. He says,

Romans 15:30-33 *But I exhort you, brothers, by our Master Yahshua Messiah, and by the love of the Spirit, to strive together with me in your prayers to Elohim on my behalf, that I be delivered from the disobedient ones in Judea, and that my ministry, which is to Jerusalem, may be acceptable to the saints, that I may come to you in joy through the will of Elohim, and that I may be refreshed with you. And the Elohim of peace be with all of you. Amen.*

So we see, he's also saying, he's knowing he's having problems with some of the Jews in Jerusalem. He's foreseeing this. Then verse 32, again,

Romans 15:32 *that I may come to you in joy through the will of Elohim, and that I may be refreshed with you.*

2nd Corinthians 12 in verse 5, where Paul is saying:

2nd Corinthians 12:5-8 *On behalf of such a one I will boast. But I will not boast on my behalf, except in my weaknesses. For if I desire to boast, I will not be foolish, for I speak the truth. But I spare, lest anyone reckons me to be beyond what he sees me or hears anything of me. And by the super abundance of the revelations, that I not be made arrogant, a thorn in the flesh was given to me, a messenger of Satan, that he might buffet me, that I not be made haughty. Beyond this I entreated our Master three times, that it depart from me ... Remember three, the number of resurrection and life.*

2nd Corinthians 12:9-10 *And He said to me, My grace is sufficient for you, for My power is made perfect in weakness. Therefore, I will rather gladly boast in my weaknesses, that the power of Messiah may rest upon me. Because of this, I am pleased in weaknesses, in insults, in dire needs, in persecutions, in distresses, for the sake of Messiah. For when I am physically weak, then I am spiritually strong.*

So, he's kind of saying the same thing in the end of Romans here, that even though there's people that are after him and he's going through these trials, that he says in verse 32,

Romans 15:32 *that I may come to you in joy through the will of Elohim, and that I may be refreshed with you ...* So, when he's physically weak, he's spiritually strong.

Then we get into chapter 16, again just the continuation of Paul's last kind of words and now getting into different salutations. Like I said, really interesting that Romans gives more names of people that he's greeting, than any other letter and yet he never came to Rome.

So, it's showing that this congregation, besides being a strong congregation as we saw in the beginning, they must have had people that were going to other congregations. Because Paul did start Corinth, he did start Ephesus, he did start in Colossae and some of these other places, but yet, never being to Rome, knowing all these people, how would he know them? He would only know them by them going to different areas and also evangelizing with him. He says,

Romans 16:1 *But I ...*

--- end of audio ---

* 'Chiliarch' is a term for a commander of a unit of about one thousand men