

Ladies Bible Study

Week 24

(Week 23 in your lessons)

March 31, 2026



Romans 15:22 -For which cause also I have been much hindered from coming to you.

In the first chapter of Romans, verse 10, we first learn of Paul's strong desire to go to Rome. He says, "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you." In the 13th verse he adds, "Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles."

"For" indicates a _____ of what Paul has said, he was "hindered" from coming to them. This means his plans were impeded and interrupted. "Have been much" suggests that on several occasions his plans to go to them were interrupted. It appears that for some time, Paul had conveyed to them the thought that he would soon be visiting them, and they were eagerly looking forward to seeing him, but when he failed to arrive some were wondering how much he really cared about them.

Romans 15:23 – But now having no more place in these parts, and having a great desire these many years to come unto you;"

As Paul is writing this Epistle, the time has come when he has "no more place in these parts". He has not yet a place in the general area from which he is writing.



It is probable that he was writing from Corinth; however, according to verse 19, the regions he speaks of most likely include the large circle from Jerusalem to Illyricum.

What does Paul mean by the statement that he no longer has a place, an opportunity, or viable population centers to reach? Is he declaring that in approximately ten years he has _____ taught the Word of God to this vast area? No, of course not, but he is telling us something about the kind of ministry the Lord has given unto him, the Apostle Paul.

We must keep in mind that this ministry was given unto him as the chief apostle of the church. He had a unique message to proclaim to as many as possible within a very limited time. As we have already talked about, in this context, Paul portrays himself as an evangelist, one who is ambitious to preach the Gospel to those who have never heard it.

This must not be interpreted to mean that every city, village, and hamlet had been evangelized in the vast region including, Samaria, Syria, Galatia, Asia, Macedonia, Achaia, etc., but rather that those who wanted to hear the Gospel had an opportunity to do so directly or indirectly. For example, as a result of Paul's ministry at Ephesus, all those living in Asia heard the word of the Lord, both Jews and Greeks –and we can find that in Acts 19:10.

Again, Paul recounted his “great desire” and strong _____ to see the Roman believers. He has had this longing for many years.

In conclusion, Paul was a teaching evangelist, ministering to those who had never heard the Gospel. As a result of his ministry, churches needed to be established to nurture the converts, a job which he left to others, giving help and direction as necessary.



As an evangelist, he focuses on the unsaved, lost sinner. On the other hand, as Paul writes his epistles to the churches, he assumes the role of a teacher of believers. Thus we see, Paul had two ministries:

1. Persuasive Teaching Evangelist – when on the front lines he used solid Biblical teaching to persuade the lost to acknowledge Jesus Christ as their Savior.

2. Teacher of Teachers, Leader, and of All Believers – when writing.

Romans 15:24 – Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

The only two times Paul expresses his purpose to go to Spain are in this verse and in verse 28. We have no _____ in the New Testament indicating that Paul went to Spain. Between the time he wrote this epistle and actually arrived in Rome, many uncalculated things took place. These certainly changed his plans. Even though he did finally arrive in Rome, it was as a prisoner, which made the carrying out of this original plan impossible. If he did get to Spain it would have been after he was released from his Roman imprisonment; however, these are mysterious, silent years, not in the book of Acts.

Paul's original plan was to go to Spain via Rome and stopover in Rome for a brief visit, trusting that they would be able to pay his expenses to Spain. His original hope was that while passing through, he expected to see them face to face. It is one thing to hear about fellow believers, but it is a much more meaningful experience to be able to gaze emphatically and compassionately into their eyes, knowing that you are _____ of Christ.



It is difficult to pin down exactly what Paul means by the end of this verse. Does he mean that he will be sent forth to Spain by them:

- 1.If he is first partially filled of them – what they are, of their fellowship
- 2.If he is first partially filled with that which belongs to them – of the things which they own.

In other words, is Paul talking about them sharing with him themselves, or sharing with him their possessions? In the light of the context and his need for support to go to Spain, I believe it's the latter.

Romans 15:25 – But not I go unto Jerusalem to minister unto the saints.

Back in Acts 11:28-29, Agabas predicted that a famine was coming. As a result, believers determined to send an offering unto the brethren in Judea. As Paul had contact with the various churches, he shared with them the _____ needs of the saints in Judea. Many responded liberally and raised a sizeable offering for the famine stricken brethren (2 Cor. 8:-8; 9:1-5). According to 2 Corinthians 8:16-24, Paul and others approved by the churches will take this contribution to Jerusalem and Judea.

Paul did not look forward to this trip to Jerusalem as a happy reunion with the brethren there, for he says in Acts 20:22, “And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.”

One of the reasons for Paul's concern is expressed in the next verse, namely, “Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.”



Finally Paul was going unto Jerusalem for the purpose of “ministering to the saints.” This refers to his serving the saints in helping meet their physical needs. But secondarily, I am sure that his greatest burden for them was in the spiritual sphere, sharing with them the Gospel of Grace.

Romans 15:26 – For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

Macedonia is a relatively large country lying north of Greece. It included the key New Testament cities of Philippi, Thessalonica, and Berea. Achaia is in Greece and included the New Testament city of Athens, Corinth, and Cenchreae. If all the churches in Macedonia and Achaia, which are mentioned in the New Testament, shared in this offering, it would include the churches at Philippi, Thessalonica, Berea, Corinth and Cenchreae. There may have also been churches at Nicopolis (Titus 3:12) and Athens (Acts 17:34) which contributed.

In this verse Paul says that the _____ from the churches was for “the poor” saints in Jerusalem. I have already suggested that famine conditions contributed to this poverty. There is another factor which also may have contributed toward this poverty, and that is the premature practicing of Kingdom conditions, having all things in common. It is important here to consider the background of this situation so that we may get the whole picture in proper perspective.

When on earth, our Lord had taught His disciples to “take no thought” for their food or clothing (Luke 12:22-24). His instructions were: “rather seek ye the kingdom of God, and all these things shall be added unto you,” assuring them, “fear not, little flock, for it is your Father’s good pleasure to give you the kingdom” (Verse 31,32).



Could anything be clearer to the believing reader? The kingdom, to be taken from the chief priest and Pharisees (Matt. 21:43), was to be given to the “little flock” of His followers. Indeed, our Lord had already appointed the rulers who were to reign with Him in that kingdom (Matt. 19:28). Thus the disciples were not to “take thought” about the trivial needs of the present, but were to “seek the kingdom,” assured that “all these things” would be provided them.

Many, who apply the Sermon on the Mount to our day, interpret the words, “seek....the kingdom of God” to mean : see the things of God, and the words “give you the kingdom” to mean: give you the victory, or give you some spiritual blessing. But all of them stop short at the next verse (33), which says, “sell that ye have, and give alms!” It appears that they would rather not discuss this passage, for none of them obey it, and to

_____ this would be too obvious. Yet our Lord included all this in His Sermon on the Mount and even sent His apostles forth to preach, with the instructions: “provide neither gold, nor silver, nor brass in your purses (Matt. 10:9). How would our missionaries fare if we sent them forth without providing a dollar, a dime, or even a cent for traveling expenses? Yet, this was to be one of the basic requirements of life in the kingdom.

The Sermon on the Mount, rightly called “the charter of the kingdom,” taught communal living with everyone concerned about the welfare of his brother. Human nature does not readily turn over its wealth to those in need, nor would this be in order in “this present evil age,” but at Pentecost, when “they were all filled with the Holy Spirit,” the thousands of Messianic believers did _____ live for one another, “neither said any of them that aught of the things which he possessed was his own,” with the result that none of them lacked anything (Acts. 4:32,34).



As we know, however, Israel rejected the King and His kingdom, thus it was not long before this program passed away and a serious economic problem developed. Now many of them were poor.

Some years previous, at the great Jerusalem Council, the Judaeen leaders had requested Paul to remember their poor, “which,” says Paul, “I also was forward to do” (Gal. 2:10). It was in fulfillment of this promise that Paul had now promoted a vast love-offering from the Gentile churches for the “poor saints” at Jerusalem.

How simple to reconcile Acts 4:34 (where none lacked) with Romans 15:25,26 (the poor saints) when we rightly divide the Word of truth! The happy, prosperous way of life which the Pentecostal believers enjoyed for a time was a _____ of the coming kingdom, when all will again be “filled with the Holy Spirit.” But, as we say, this program passed from the scene with Israel’s rejection of Christ and the raising up of Paul to proclaim grace to the Gentiles.

Romans 15:27 – It hath please them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

Paul opens this verse by reaffirming the fact that the Macedonian and Achaian believers were pleased for the opportunity to contribute to the poor in Jerusalem. He immediately gives a reason for why they should be pleased, because “their debtors they are,” i.e., of the poor Jews to whom they have contributed. This Greek word “debtors” means that the Gentiles owe, are obligated, and have a debt to pay to those who are now poor.



Paul now proceeds to explain how the Gentiles incurred this debt to the Jews. If they are Gentile believers, then it follows that they have “shared” and participated in the “spiritual things” which are spiritual rather than carnal, which belong to the Jews. God has made the Jews the custodians of the Old Testament. He has also made a Jew, the Apostle Paul, the central custodian of the Gospel of the Grace of God.

As Gentiles, we must keep in mind that the message of both the Old and New Testaments has come down to us through the _____.
Furthermore, the one in whom we have salvation is the Son of David, the Son of Abraham, and the Son of God. Furthermore, we recognize that the same Truth deposited with Paul also comes down to us through the writings of Peter and John, two Jews.

In view of the spiritual heritage which God has passed on to us Gentiles through the Jews, it is our “duty” to minister to their carnal needs. Carnal needs are things pertaining to the flesh, the physical body, and to what is essential for earthly existence.

Summarizing, through the Jews God has given to us the essential ingredient, the Gospel of His Grace, for initiating and sustaining our spiritual-life relationship with Himself. Through the saved Gentiles, it is God’s purpose to minister to the physical-life needs of the poor Jews, thus enabling the Gentiles to pay their debt owed to the Jews.

Romans 15:28-29 – When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. And I am sure that when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ.



Keep in mind that the main subject of our context is the Gentile-believer offering which Paul and others are taking to Jerusalem to the poor saints. When they “have performed this,” have completed this, and when they “have sealed” or delivered safely the offering to those responsible for it, then Paul says, “I will come by you into Spain.” Putting it simply, when Paul and company have delivered the offering and received a proper receipt for the same, then he will get ready for his trip to Spain, which will take him through Rome.

After having planned to go to Rome several times, but having been hindered hitherto, Paul is now _____ that his proposed coming will be in the “blessing of the gospel of Christ.” Or you could say it will have the approval and praise of Christ. He expressed this confidence in the midst of uncertainty, for he was fully aware of the fact that he had enemies in Jerusalem. As we look back, we know that the worst did happen; his enemies apprehended him in the temple and were bent on killing him. From the first attempt of the Jews to kill Paul until after he was released from prison in Rome, he was under the protection of the Roman Government; prison was his asylum. The Roman Government not only protected him from his own countrymen, but it also provided a free trip for him to Rome. We know that in Rome he had the freedom to rent his own dwelling and to receive all those coming to him. For two years he had the liberty to preach and teach the Gospel of Jesus Christ in an unhindered, bold manner. We can assume that during this time he had the opportunity to meet most of the believers in Rome and undoubtedly spend more time with them than his original schedule would have permitted.

Romans 15:30-33 – Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judaea;



and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and my with you be refreshed. Now the God of peace be with you all. Amen.

Paul beseeches, urges, and encourages them to pray for him. He makes this plea through the agency of our Lord Jesus Christ. This is in keeping with the fact that all prayer is to be expressed through or in the name of Jesus Christ. Also, he makes this same plea through the agency of the love of the Spirit or you could say, the love which the Spirit _____. It appears that Paul is urging believers, through the love which the Spirit has implanted in them, to strive in prayer to God for him.

In verse 30, Paul encouraged believers to strive with him in prayers to God on his behalf. Verse 31 sets forth the reason he is soliciting prayer, that he “may be delivered from them that do not believe in Judaea.” He is talking of those that may be dragged and rescued away “from” them “that do not believe,” basically speaks of those who are unpersuaded, hence disobedient. Paul wanted prayer that he might be delivered from the unbelieving in Jerusalem. Unbelief in God leads to disobedience to God.

Furthermore, Paul urged believers to strive with him in their prayers that “my service which I have for Jerusalem may be accepted of the saints.” After having knocked himself out to raise this offering, why wouldn’t it be “acceptable” and pleasing to the saints? Did he feel that some might be dissatisfied with the amount of the offering? Whatever his concern, it was a priority on his prayer list. We probably have a positive answer to this prayer in the statement: “And when we were come to Jerusalem, the brethren received us gladly” or joyfully (Acts 21:17). It would be exciting to have a record of all that was said at this meeting, but we don’t, and I presume that the brevity served the Holy Spirit’s _____.



In addition to the above, Paul encouraged believers to strive with him in their prayers that he may come to them in joy, gladness, and rejoicing. Even though he was continuously persecuted and had a price on his head, he uses this word for joy some 23 times in his epistles. He looked at joy as that which primarily _____ on a right relationship with God rather than upon physical circumstances. It is listed as the second fruit of the Spirit in Galatians 5:22. It is one of three things which characterize the kingdom of God, namely, righteousness, peace and joy in the Holy Spirit (Rom. 14:17). Remember, joy is not something which we generate within ourselves, but that with which God fills us by His Spirit while we believe (Rom. 15:13).

We observe further, Paul's prayer is that his coming to them with joy may be through the will of God or in accordance with what God designs and resolves. His being in the will of God would be a prerequisite to his being filled with the joy of God via the Spirit – the result of a harmonious relationship with God.

Paul is looking forward to the time when God will grant him the privilege of having a refreshing rest together with the Roman believers. The thought could well be that after his long trip to Rome, he anticipated a time with them to get rested up before leaving for Spain.

Finally, Paul refers to God as “the God of peace” some seven times in his epistles. This suggests that “peace” harmony, concord, and unity are prime characteristics of God. He is the Creator and Sustainer of an unfathomable universe, the parts of which are perfectly synchronized and function in harmony with each other.



Twelve times peace is spoken of as coming from God in the Pauline epistles. In other words, He is the source from which peace emanates to all believers. Even as He is the God of peace, likewise, as His children, we are to be characterized by peace.

Drawing upon the peace which God graciously makes available to us, we have the potential to be at peace within ourselves and with one another. We need to recognize that when Paul expressed his desire that the God of peace would be with Roman believers, he himself was facing disbelieving, disobedient men who were bent on murdering him. On this side of the Adamic curse, God provides peace for His elect, while Satan, on the other hand, continually attacks them.

