

(15:13) - NOW THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE IN BELIEVING, THAT YE MAY ABOUND IN HOPE, THROUGH THE POWER OF THE HOLY GHOST. - Paul concludes his exhortation to these believers by expressing his confidence in God who alone gives grace for His people to enjoy fellowship together in Christ and in God's grace in them to desire and promote this unity and fellowship in Christ. **"The God of hope"** - God is both the source and the object of our hope in Christ. Our hope is the certain and firm expectation of salvation and final glory we have by virtue of HIS grace and mercy and founded upon the blood and righteousness of Christ.

"Fill you with all joy and peace in believing" - As we rest in Christ and depend upon Him, and as we continually look to Him, follow Him, and honor Him, we have **"all joy"** (which is part of the fruit of the Holy Spirit and is a deep-down assurance of our complete acceptance before God in Christ and of our eternal well-being in Him) and **"peace"** (peace between brethren which binds us together in Christ). This **"joy"** and **"peace"** comes **"in believing"** (in looking to Christ for all salvation, righteousness, eternal life, and glory). Joy, peace, and faith are all gifts from God in Christ and the fruit of the Spirit within us, but faith is the foundation grace from which all other graces flow.

"That ye may abound in hope" - As we continually look to Christ for all salvation, we overflow in the hope of the Gospel **"through the power of the Holy Ghost."** These graces within us, and this hope which we have and in which we **"may abound"** are all the gifts and operation of the Holy Spirit within us as He applies the life and power of Christ in our hearts.

(15:14) - AND I MYSELF ALSO AM PERSUADED OF YOU, MY BRETHREN, THAT YE ALSO ARE FULL OF GOODNESS, FILLED WITH ALL KNOWLEDGE, ABLE ALSO TO ADMONISH ONE ANOTHER. - Paul was convinced of their salvation. He calls them his **"brethren,"** children of the same Father, saved by the same Redeemer, and born again by the same Holy Spirit.

"That ye also are full of goodness" - The goodness with which we who are saved are filled is not our own. It is the goodness of God in and by the Lord Jesus Christ. It is Christ Himself living and working in us by His Spirit and by His Word - **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"** (Gal. 2:20). **"With all knowledge"** - This knowledge is the knowledge of God's grace in Christ, the knowledge that He gives us by the Holy Spirit in His Word, whereby we are made able **"to admonish one another,"** i.e., to teach and correct one another in love.

(15:15-16) - NEVERTHELESS, BRETHREN, I HAVE WRITTEN THE MORE BOLDLY UNTO YOU IN SOME SORT, AS PUTTING YOU IN MIND, BECAUSE OF THE GRACE THAT IS GIVEN TO ME OF GOD, THAT I SHOULD BE THE MINISTER OF JESUS CHRIST TO THE GENTILES, MINISTERING THE GOSPEL OF GOD, THAT THE OFFERING UP OF THE GENTILES MIGHT BE ACCEPTABLE, BEING SANCTIFIED BY THE HOLY GHOST. - Paul's boldness in his corrections, instructions, and encouragements to them was not to criticize them and squelch their zeal in the Gospel ministry. It was to remind them of and encourage them in helping him in the grace of God given to him to minister unto the Gentiles. He needed their help in preaching the Gospel to God's elect among the Gentiles and in **"offering up of the Gentiles"** (presenting them unto God) as **"acceptable, being sanctified by the Holy Ghost,"** i.e., in and by the Lord Jesus Christ. Literally, Paul says here that he ministered "as

a priest the Gospel of God." He refers to himself, not as a priest ministering in the service of the tabernacle of old, nor in the law of Moses, but as one who ministers the Gospel. He presented before the people God's way of saving sinners based on that perfect satisfaction to His law and justice found only in the blood and righteousness of Christ. This ministry among the Gentiles could not be promoted by believers at Rome arguing and dividing over non-essential issues, but it would be promoted by their stand and unity in the truth. God uses His people to witness the Gospel and its power in the Holy Spirit to bring His elect to a saving knowledge of Christ and into the fellowship of His saints. Division among God's people brings reproach upon the Gospel and gives the enemies of Christ an occasion to blaspheme.

(15:17) - I HAVE THEREFORE WHEREOF I MAY GLORY THROUGH JESUS CHRIST IN THOSE THINGS WHICH PERTAIN TO GOD. - Paul's ministry among the Gentiles had been greatly blessed of God to the praise of the glory of God's grace in Christ. Paul could rightfully "**glory**" (boast) in this but only "**through Jesus Christ in those things which pertain to God.**" Paul's boasting here, then, was not in his own goodness or abilities, but in grace and power of Christ and giving glory to God alone.

(15:18-19) - FOR I WILL NOT DARE TO SPEAK OF ANY OF THOSE THINGS WHICH CHRIST HATH NOT WROUGHT BY ME, TO MAKE THE GENTILES OBEDIENT, BY WORD AND DEED, THROUGH MIGHTY SIGNS AND WONDERS, BY THE POWER OF THE SPIRIT OF GOD; SO THAT FROM JERUSALEM, AND ROUND ABOUT UNTO ILLYRICUM, I HAVE FULLY PREACHED THE GOSPEL OF CHRIST. - Paul had no interest or desire to speak of things that God had not accomplished by him in the ministry of Christ. Christ had worked many miracles of His power through Paul to bring many Gentiles to obedience unto faith. He had used Paul "**by word**" (preaching the Gospel of Christ, crucified, and risen) and "**deed, through mighty signs and wonders, by the power of the Spirit of God**" (performing miracles by the power of God), preaching the Gospel of God's grace in Christ all the way from Jerusalem far into northwestern Greece. It is only by the power of the Holy Spirit that sinners are born again and converted to Christ, but He uses the preaching of the Gospel by chosen ministers to accomplish this great work (**Rom. 1:16-17; 1 Cor. 1:21**). Paul had "**fully preached the Gospel of Christ,**" i.e., in ministering to Gentiles Paul did not diffuse or hold back anything of the Gospel of God's grace in Christ.