

Another Prayer Wish (vv. 13-14)

VERSE 13 Now may the God of hope fill you with all joy and peace in believing, so

that you will abound in hope by the power of the Holy Spirit (ὁ δὲ θεὸς τῆς ἐλπίδος

πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου [*conj. de now + d.a.w/noun nom.m.s. theos + d.a.w/noun gen.f.s. elpis hope + aor.act.opt.3s. pleroo fill + pro.acc.m.p. su + adj.gen.f.s. pas all + noun gen.f.s. charis grace + conj. kai + noun gen.f.s. eirene peace + prep. en + d.a.w/pres.act.infin. pisteuo believe + pres.act.infin. perisseuo abound + pro.acc.m.p. su + prep. en + d.a.w/noun loc.f.s. elpis hope + prep en + noun loc.f.s. dunamis power + noun gen.nt.s. penuma spirit + adj.gen.nt.s. hagios holy*]).

VERSE 14 And concerning you, my brethren, I myself also am convinced that you

yourself are full of goodness (Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν

ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, [*pf.pass.ind.1s. peitho convince + conj. de now + noun voc.m.p. adelphos + pro.gen.m.s. ego + conj. kai also + pro.nom.m.s. autos self + pro.nom.s. ego + prep. epi + pro.gen.p. su + conj. hotis that + conj. kai also + pro.nom.m.p. autos yourselves + adj.nom.m.p. mestos full + pres.act.ind.2p. eimi + noun gen.f.s. agathosune goodness, generosity*], **filled with all knowledge and able also to admonish one another** [*πεπληρωμένοι πάσης [τῆς] γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. [pf.pass.ind.2p. pleroo fill + adj.instr.f.s. pas all + d.a.w/noun gen.f.s. gnosis knowledge + conj. kai + pres.dep.part.nom.m.p. dunamai able + pro.acc.m.p. allelon one another + pres.act.infin. noutheteo instruct; admonish*]).

ANALYSIS: VERSES 13-14

1. V. 13 ends the preceding section.
2. The emphasis falls on the noun “hope” carried over from v. 12.
3. This verse constitutes a prayer-wish.
4. It involves invocation and exhortation.

5. The designation “the God of hope” is after the pattern of v. 5 (cp. v. 33; 2Cor. 1:3; Heb. 13:20).
6. God is so designated because He is the author of hope and the administrator of hope for Ph 3 for believers.
7. This hope He implants in us who are consistent in our intake of BD.
8. And for those who possess this hope, they are filled with joy (+H) and peace, the natural products of spiritual growth.
9. “In believing” refers to inhale faith under GAP.
10. Faiths in prophetic truth, along with the prescribed applications, generate a high level of “joy and peace.”
11. Paul’s desire for the Roman Christians is that they are filled with joy and peace as they live out their lives in Ph 2.
12. For those who have their spiritual eyes focused on the things promised in Ph 3 and not distracted by the things of the cosmos, they are filled with joy and hope.
13. The discrepancy between what believers are in the cosmos and what we shall be (1 Jn. 3:2) in no way diminishes this hope.
14. The active member of the Godhead who reveals our hope is God the Holy Spirit (v. 13b).
15. He is the agent that enlightens us to Ph 3 hope.
16. Part of His ministry to believers is to lead believers into the truth of BD (cf. Jn. 16:13; cp. 14:17, 26; 1 Jn. 2:27).
17. In v. 14 Paul encourages the saints based on what he has come to know about them even though he had not as yet been to Rome.
18. In this verse Paul gives his assessment of these believers.
19. In this letter’s greeting he speaks favorably of them corporately (1:8, 12).
20. But now, in even stronger terms he makes mention of their virtues.
21. The bond of fellowship and affection is seen in the designation “my brethren.”
22. Paul had come by information that convinced him of their spiritual soundness in the faith.
23. This demonstrates the overall maturity of the Roman Church.
24. “Goodness” is that virtue which is over against all that is selfish and mean in humans.
25. It includes integrity, kindness, and concern for the well being of others.
26. “Filled with all knowledge” refers to their understanding of how they are to relate to one another as members of a spiritual family.
27. The book of Romans is not so much as a primer course as it is a refresher course.
28. The overall status of this church was that of believers who were able to admonish/warn one another.
29. This verb (*noutheteo*) occurs in eight verses: Acts 20:31; 1 Cor. 4:14; Col. 1:26; 3:16; 1 Thess. 5:12, 14; 2 Thess. 3:15).
30. We are to look out for one another by admonishing and warning believers who need it.

Paul Explains His Approach (v. 15)

VERSE 15 But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God (τολμηρότερον δὲ

ἔγραψα ὑμῖν ἀπὸ μέρους ὡς ἐπαναμιμνήσκων ὑμᾶς διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ

θεου [adv. *tolmesteros* rather boldly; *Ix* + conj. *de* but + aor.act.ind.1s. *grapho* + pro.dat.p. *su* + prep. *apo* + noun gen.nt.s *mero* “on some points” + conj. *hos* as + pres.act.part.m.s. *epanamimnesko* remind again; *Ix* + pro.acc.p. *su* + prep. *dia* + d.a.w/acc.f.s. *charis* grace + d.a.w/aor.pass.part.acc.f.s. *didomi* give + pro.dat.m.s. *ego* + prep *hupo* by + d.a.w/noun gen.m.s. *theos*]),

ANALYSIS: VERSE 15

1. Paul proceeds to explain why he had written so boldly in certain parts of this letter.
2. He wrote plainly and in no uncertain terms as in: 6:122, 19; 8:9; 11:17; 14:3, 4, 10, 13, 15, 20.
3. This was done this way to admonish them to apply what he was teaching.
4. He did not write with reservation of timidity.
5. He was especially straightforward and direct when it came to application.
6. He is not here apologizing for this approach.
7. Those who were of the character of the Romans were not likely to take offense of draw wrong conclusions.
8. His approach was to remind them of what they had heard before.
9. To communicate in this fashion is appreciated by those who appreciated an no-nonsense approach.
10. Those full of knowledge and goodness would not take offense.
11. We how know and apply doctrine over the years appreciate this type of approach.
12. In the last part of this verse Paul is saying that he cannot take personal credit for his ability to communicate as he has.
13. God’s grace made him what he is.
14. This grace is his gift as an apostle and his development spiritually over the years.

Paul Elaborates Regarding the Grace Given Him (v. 16)

VERSE 16 to be a minister of Christ Jesus to the Gentiles (εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, [prep. *eis* + d.a.w/pres.act.infin. *eimi* + pro.acc.s. *ego* + noun acc.m.s. *leitourgos* minister +noun gen.m.s. *Christ* + noun gen.m.s. *Jesus* + prep *eis* to + d.a.w/noun acc.nt.p. *ethnos* Gentile], **ministering as a priest the gospel of God** [ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, [pres.act.part.acc.m.s. *hierourgeo* serve as a priest; *Ix* + d.a.w/noun acc.nt.s *euangleion* gospel + d.a.w/noun gen.m.s. *theos*]], **so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit** [ἵνα γένηται ἡ

προσφορά τῶν ἐθνῶν εὐπρόδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ [*conj. hina so that + aor.dep.subj.3s. ginomai “may become” + d.a.w/noun nom.f.s. prosphora offering + d.a.w/noun gen.nt.p. ethnos Gentile + adj.nom.f.s. euprodektos acceptable + pf.pass.part.nom.f.s. hagiazo set apart + prep en + noun instr.nt.s. pneuma spirit + adj.instr.nt.s. hagios holy*]).

ANALYSIS: VERSE 16

1. Paul here articulates what he means by the grace given him by God (v. 15).
2. Here it refers to his ministry as an apostle.
3. The term “minister” refers to someone who is in the service of a superior fulfilling certain duties (Rom. 13:6; Phil. 2:25; Heb. 1:7; 8:2).
4. The Gentile nations were the primary subjects of his ministry.
5. And it is Jesus Christ in whose interests Paul served.
6. Paul refers to himself as “a priest of God.”
7. All CA believers are priests (cf. 1 Pet. 2:5, 9).
8. Under the Law only male members of the tribe of Levi were priests.
9. As a priest Paul’s responsibility was to evangelize Gentiles with the Gospel message.
10. Priests must have something to offer to God.
11. Paul’s offering were Gentile converts to Christianity.
12. The Gentile converts he ministered to were proof of his “acceptable” service to God.
13. The expression “my offering of the Gentiles” is unique to this verse in the NT.
14. So by obeying his call to the ministry to proclaim the Gospel of God he as a priest was faithful and the Gentiles were proof of his commitment to his call.
15. His offering is sanctified by the Holy Spirit,
16. “Sanctified” stands in apposition to “acceptable.”
17. Paul’s converts to the faith refers to Ph 1 sanctification.

Sanctified Boasting (v. 17)

VERSE 17 **Therefore in Christ Jesus I have found reason for boasting in things**

pertaining to God (ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν [*conj. oun therefore + pres.act.ind.1s. echo have + d.a.w/noun acc.f.s. kauchesis boasting + prep en + noun loc.m.s. Christ + noun loc.m.s. Jesus + d.a.acc.nt.p. to the things + prep pros to + d.a.w/noun acc.m.s. theos*]).

ANALYSIS: VERSE 17

1. Based on Paul’s ministry to date and the evidence of that ministry he asserts that he has a bonafide basis for boasting.
2. His boasting is linked to positional sanctification—union with Christ.
3. He boasts in the things accomplished that pertain to God and His plan.
4. All God has accomplished in his efforts to date is the basis for sanctified boasting.

5. Paul boasts in God's grace over the years since his call to the ministry as an apostle.

Paul's Disclaimer (v. 18)

VERSE 18 For I will not presume to speak of anything except what Christ has accomplished through me (οὐ γὰρ τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ [*neg. ou + conj. gar + fut.act.ind.1s. tolmao be brave, dare; "presume" + indef.pro.acc.nt.s. tis anything + pres.act.infin. laleo speak + pro.gen.nt.p. hos what + neg. ou aor.dep.ind.3s. katergazomai accomplish + noun nom.m.s. Christ + prep dia through + pro.gen.s. ego*], **resulting in the obedience of the Gentiles by word and deed** [εἰς ὑπακοὴν ἔθνων, λόγῳ καὶ ἔργῳ [*prep eis resulting + noun acc.f.s. hupakoe obedience + noun gen.nt.p. ethnos + noun loc.m.s. logos word + conj. kai + noun loc.nt.s. ergon deed*]]),

ANALYSIS: VERSE 18

1. At this point Paul issues a disclaimer.
2. He asserts that he only makes mention of those things he has accomplished to date.
3. He says he would not dare to exaggerate or make up things that were not true.
4. It is only those things Christ has accomplished through him that he makes mention of.
5. This is a warning to all who would make up things in order to look good.
6. Paul will speak of "the obedience of the Gentiles" that came under his ministry.
7. The obedience of the Gentiles refers to positive volition at gospel hearing and doctrinal teaching.
8. All that he did was "in word (spoken) and deed (specified in v. 19).

The Supernatural Aspect & the Geographical Extent of Paul's Ministry (v. 19)

VERSE 19 in the power of signs and wonders, in the power of the Spirit (ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος [θεοῦ]: [*prep. en in + noun loc.f.s. dunamis power + noun gen.nt.p. semeion sign + conj. kai + noun gen.nt.p. teras wonder + prep. en + noun loc.g.d. dunamis power + noun gen.nt.s. pneuma spirit*]) **so that from Jerusalem and round about as far as Illyricum I have fully preached the gospel of Christ** [ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, [*conj. hoste so that + pro.acc.s. ego I + prep apo from + noun abl.f.s. Jerusalem + conj. kai and + adv. kuklo round about, in a circle + prep. mechri as far as + d.a.w/noun abl.nt.s. Illyricum +*

pf.act.infin. pleroo fulfill; "fully preached" + d.a.w/noun acc.nt.s. euangelion + d.a.w/noun gen.m.s. Christ]).

ANALYSIS: VERSE 19

1. In this verse Paul's specifies what God worked through him.
2. The power of the miraculous was very evident in his travels.
3. These miracles are called "signs and wonders."
4. The purpose was to authenticate the gospel message during the apostolic era.
5. A sign refers to something authenticating the message of the gospel.
6. A wonder refers to the psychological effect upon those who observed the miracles.
7. Cp. Gal. 3:5 and Heb. 2:4.
8. "In the power of the Spirit" refers to the source of the supernatural.
9. Some interpreters take this to refer to Paul's presentation of the Gospel ("in word" from v. 18).
10. God the Holy Spirit is credited with Paul's ability to communicate the Gospel (cf. 1 Cor. 2:4; 1 Thess. 1:5, 6).
11. Jerusalem represents the southern limit of his missionary activity.
12. Paul evangelized there (Acts (:26-30).
13. The northwestern limit is the city of Illyricum
14. Illyria was on the eastern shore of the Adriatic Sea.
15. This are roughly comprises that is now Yugoslavia and Albania.
16. Paul could have made excursions into this area on the missionary journey mentioned in Acts 20 or during his stay in Corinth (Acts 18:1).
17. He "fully preached the gospel" where he was led to go.
18. His travels and his accompanying miracles of confirmation fulfill "in word and deed" in v. 18.