THE EPISTLES TO THE ROMANS

ROMANS 15:14-16:27, *CONCLUSION*

INTRODUCTION

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B. Introduction to Romans 16:17-27
   1. Douglas Moo, *... it seems likely that the false teachers had not yet come to Rome; his purpose is not to get the Roman Christians to exercise "church discipline" against heretical church members but to put them on their guard against such teachers who might make their way to Rome.*
   2. Grant Osborne, *It is unclear exactly what group Paul has in mind. He centers more on the type of people they are—divisive, self-centered, using flattery to gain followers, countering gospel truth...Paul may not have in mind a particular group at all but wants to give a general warning to be alert and ready for whatever comes.*
   3. Douglas Mangum, *Paul warns the Romans about divisive people. Then, following ancient letter conventions, he concludes with final greetings and a farewell benediction.*

ROMANS 17:17-27, *PAUL CONCLUDES WITH A WARNING, GREETINGS AND DOXOLOGY*

A. A warning for the church at Rome (17-20)
   1. Paul's warning concerned the danger of false teachers (17-18)
      a. His warning is to avoid false teachers (17), ***I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them***

         1) *those who cause divisions*
            a) It means *discord*, *dissension*, literally, *a standing apart*.
            b) Paul encouraged Roman Christians to avoid those who promote doctrine contrary to that which they had been taught by the disciples.

         2) *create obstacles contrary to the doctrine*
            a) It means *to put a temptation in someone's way, that which causes someone to sin.*
            b) Our word *scandalous* comes from this Greek word.
            c) It is translated as *hindrance* in Romans 14:13, *Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.*
            d) John Stott, *Paul urges the Romans to look out for those who cause them because they contradict the teaching of the apostles. He takes it for granted, even thus early in the church's history, that there is a doctrinal and ethical norm which the Romans must follow, not contradict; it is preserved for us in the New Testament.*

3) *avoid them*
   a) It means *to keep on turning away.*
   b) Paul's note *to watch out for those* means not only to mark or note who they are but to *avoid them.*
   c) 2 John 10, *If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting,*

4) Comments concerning Paul's warning
   a) C. E. B. Cranfield, *...the injunction to greet one another with a holy kiss, pointing as it does to the need and the obligation to maintain the peace of the church, contains within itself an implicit warning against those things which are able to destroy that peace and against the unholy kisses of those who would attach themselves to the church's fellowship insincerely, remaining all the time alien from it in doctrine or life;*
   b) Douglas Moo, *In conveying greetings from his mission churches to the church at Rome (v. 16b), Paul is probably reminded of the doctrinal threats that those churches have had to confront. He is worried that the same threat might be impending in Rome.*
   c) Some believe Paul's warning in verse 17 was too harsh to be consistent with the rest of his epistle to the Romans. John Stott addresses that concern, *it is readily understandable that his mind should move from the Roman church's unity in diversity (to be expressed in the kiss of peace) to the menace of those who were threatening divisions. Moreover, Paul's conciliatory attitude to the weak reflected his respect for sensitive consciences; his severity to the false teachers was aroused by their deliberate mischief in disrupting the fellowship and contradicting apostolic teaching.*
   d) Grant Osborne, *Paul's description is like telling people to watch and listen for the rattler; these are the characteristics that will enable the Romans to identify them soon after they arrive: (1) they "cause divisions" or dissension in the community. Their teaching is divisive and they cause church splits wherever they go. (2) They also put "obstacles" or stumbling blocks in front of believers that cause them to fall away from the Lord.*
   e) William Barclay, *Often in a church or a society, a bad situation is allowed to develop because no one has the courage to deal with it; and often, when it has fully developed, it is too late to deal with it. It is easy enough to extinguish a spark if steps are taken at once, but it is almost impossible to extinguish a forest fire. Paul had the wisdom to deal with a threatening situation in time.*

b. False teachers serve themselves not the Lord (18a), ***For such persons do not serve our Lord Christ, but their own appetites,***

1) *appetites*
   a) The Greek word is *belly.*
   b) Here, it may be defined as *their physical desires.*
   c) Note Philippians 3:19, *Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things.*

2) Paul describes false teachers as those who serve their physical desires not the Lord.
   a) C. E. B. Cranfield, *... 'serve one's own belly' is used in the sense of serving oneself, of being the willing slave of one's egotism, of that walking according to the flesh and having one's life determined by the flesh...*
   b) Douglas Moo, *...these false teachers are interested in their own pleasure.*
   c) John Stott, *It is rather a graphic metaphor of self-indulgence...*
   d) Grant Osborne, *...people with a greedy, self-centered ministry that serves their own interests rather than the Lord's.*
   e) William Hendriksen, *...self-servers of any description, people who are slaves of their own ego...allowing their lives to be determined by the cravings of their sinful human nature (cf. Rom. 8:4, 5).*

c. The naive are deceived by false teachers' well-spoken flattery (18b), ***and by smooth talk and flattery they deceive the hearts of the naive.***

1) Qualities of false teachers
   a) *Smooth talk*
      1] It means *plausible speech, eloquent and attractive speech involving pleasing rhetorical devices.*
      2] The word is only used here in the New Testament.
      3] Colossians 2:4, *I say this in order that no one may delude you with plausible arguments.*

b) *Flattery*
   1] It means *false eloquence, well chosen (but untrue) words, excessive praise.*
   2] 2 Peter 2:3a, *And in their greed they will exploit you with false words.*

c) They prey on the *naive*
   1] The *naive* are *unsuspecting, simple, gullible, unsuspecting,* literally, *without evil.*
   2] The word is only used here in the New Testament.

d) *Deceive*
   1] It means *to mislead, cheat, entice, to catch by a bait.*
   2] The purpose of the false teachers' smooth talk and flattery is to mislead the naive.

2) Such teachers confuse the hearts of the naive.
   a) The *heart* is *the organ of natural and spiritual enlightenment.*
      1] James 1:26, *If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.*
      2] Ephesians 4:14, *so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.*

   b) Douglas Moo, *Those who are not on the watch for these people and who do not listen closely enough to what they are teaching might be led astray and into ultimate spiritual ruin.*
   c) C. E. B. Cranfield, *If Paul had one particular group in mind, we cannot be at all certain which it was. But he may well have had more than one group in mind, or he may have been warning in a quite general way against a danger which he knew would always threaten the churches but could present itself in many different forms.*
   d) Grant Osborne, *I once wrote an article on why cults seem to draw so many of their followers from evangelical churches. One reason is the lack of true fellowship and caring in too many churches, and another is the lack of theological awareness and knowledge of what the Bible means. When naive people hear false teachers twisting Scripture, they cannot tell that God's truths are being compromised.*

2. Paul expressed confidence in the Roman Christians but wanted them to keep vigilant (19), ***For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.***

   a. Paul expressed his joy in their obedience with reservation.
      1) Romans 1:8, *First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world.*
      2) Thomas Constable, *Paul was confident that his readers could handle this threat because they had a reputation for following the apostles' instructions. The innocent among God's people tend to accept false teachers, and the wise normally reject them.*
      3) Douglas Moo, *...Paul is recognizing and encouraging the Roman Christians' "innocence" in one sense—their freedom from sin as a result of their obedience to the gospel message—while he subtly warns them about another kind of "innocence"—the kind that lacks wisdom and discernment about truth and error.*
      4) F. F. Bruce, *so 'simple-minded' as to swallow whatever is offered.*
      5) John Stott, *...there are two kinds of obedience, blind and discerning, and he longs for them to develop the latter...*

   b. Paul provides a principle for remaining vigilant.
      1) *wise to what is good*
         a) Wise means *prudent, understanding resulting in wisdom.*
         b) Ephesians 5:15, *Look carefully then how you walk, not as unwise but as wise,*
         c) John Stott, *To be wise in regard to good is to recognize it, love it and follow it.*

      2) *innocent as to what is evil*
         a) *innocent* means *to be pure; untainted, void of evil.*
         b) Jeremiah 4:22, *For my people are foolish; they know me not; they are stupid children; they have no understanding. They are 'wise'—in doing evil! But how to do good they know not.*
         c) John Stott, *With regard to evil, however, he wants them to be unsophisticated, even guileless, so completely should they shy away from any experience of it.*

3) Comments
   a) It appears that the distinction between *wise* and *innocent* is that the wise are those who apply knowledge and the innocent don't get involved in doing evil.
   b) John Witmer, *Christians should be innocent about evil, not following the ways of the world (Rom. 12:2).*
   c) J. B. Phillips, *I want to see you experts in good, and not even beginners in evil.*
   d) Grant Osborne, *Learn how to discern good from evil, not only with respect to ethical conduct but also with respect to theological truth.*
   e) William Hendriksen, *They should be wise for the purpose of doing and promoting what is right, and should not get "mixed up" with anything that, in God's sight, is wrong.*

3. Paul's ultimate confidence is in God who will bring victory (20)
   a. The God of peace will win the war against Satan (20a), ***The God of peace will soon crush Satan under your feet.***

      1) What is meant by *crush Satan*
         a) Some believe Paul is referring to the defeat of false teachers.
            1] Grant Osborne, *Paul sees the false teachers as emissaries of Satan and is stating that their power and influence are both temporary and doomed.*
            2] Thomas Constable, *Paul meant that the Roman Christians would frustrate Satan's work among them soon as they rejected false teachers.*

         b) Others believe that it is probably that he had completed that topic in verse 19 and this is a promise that God will surely and fully bring in the kingdom of God.
            1] Note Genesis 3:15, *I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.*
            2] Grant Osborne, *The crushing of Satan has already begun in spiritual warfare, but the battle will not be finished until the eschaton, or end of all things, when Satan will be first bound (Rev 20:3) and then thrown into the lake of fire (Rev 20:10).*

         c) Douglas Moo, *...perhaps a mediating position is best, in which we view the promise as a general one, similar to others that occur in Paul's letter endings, but with obvious relevance to the false teachers that Paul has just warned the church about.*

      2) *Soon*
         a) It is not a guarantee that the Lord will return in Paul's lifetime but it will definitely take place.
         b) Note Romans 13:12, *The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light.*

      3) John Stott, *It may seem strange that in the context Paul refers to 'the God of peace' (as in 15:33), since enjoying peace and crushing Satan do not sound altogether compatible with each other. But God's peace allows no appeasement of the devil. It is only through the destruction of evil that true peace can be attained.*

   b. Paul's prayer-wish for Roman Christians is the presence of grace from Christ (20b), ***The grace of our Lord Jesus Christ be with you.***

      1) This is another benediction by Paul in Romans.
      2) It possibly is Paul's reason why he is certain that Satan will be crushed under their feet.
      3) Victory is sure because of the presence of the grace of the Lord Jesus Christ in their lives.
      4) John Stott, *Such victories would be impossible, however, apart from grace.*
      5) Grant Osborne, *Only in Christ can his readers experience the peace and victory over Satan that is theirs by divine right.*

B. Greetings from those with Paul (21-23, [24])
   1. Timothy (21a), ***Timothy, my fellow worker, greets you;***

      a. Introduction of Timothy
         1) Acts 16:1, *Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek.*
         2) His mother was Jewish and his father was a Greek.
         3) Some believe he was converted under Paul's ministry on his first visit to Lystra, 1Timothy 1:2, *To Timothy, my true child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.*

4) Others believe he was led to the Lord by his mother and grandmother, 2 Timothy 1:5, *I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well*.
5) He knew the Scriptures from childhood, 2 Timothy 3:15, *and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.*
6) He had a good reputation among those in the churches at Lystra and Iconium.

b. Timothy joined the missionary team.
1) Paul wanted Timothy to join him in ministry at the beginning of Paul's second missionary journey (cf. Acts 17:14-15; 18:5).
a) He would probably be a helper like John Mark.
b) William Barclay, *He [Paul] was always well aware of the necessity of training a new generation for the work and for the days that lay ahead.*
c) A good reputation can open doors to great opportunity.

2) There was an issue with Timothy that had to be addressed.
a) He was not circumcised due to his father's influence.
b) Paul believed he must be circumcised in order to accompany him on this new missionary endeavor.
1] Paul was not siding with the Judaizers. This was not to appease those who believed a person must become a Jew to become a Christian. It was not an issue of justification or sanctification.
2] This was so he would not cause offense to Jews who might be willing to hear the Gospel. It was so he could effectively evangelize Jews who would consider an uncircumcised Jew an apostate.

c) Paul emphasized the spiritual futility of circumcision in Galatians 2:3-5, where he refused to let Titus be circumcised because he was a non-Jew.
d) Paul circumcised Timothy so as not to give offense (1 Corinthians 9:19-23), not to provide justification.

3) It was a good decision with lasting results.
a) Timothy became a major figure in Christianity.
b) He participated in six of Paul's epistles, 2 Corinthians 1:1, Philippians 1:1, Colossians 1:1, 1 Thessalonians 1:1, 2 Thessalonians 1:1 and Philemon 1.
c) H was the recipient of two epistles, 1 Timothy and 2 Timothy.
d) Paul called him a son and fellow-worker, 1 Corinthians 4:17, 1 Timothy 1:2, Romans 16:21 and 1 Corinthians 16:10.
e) He had a leadership role at Ephesus.
f) William Barclay, *Timothy was Paul's right-hand man, the man whom Paul saw as his successor and of whom he later said that no one knew his mind so well (Philippians 2:19–20).*

2. Lucius, Jason and Sosipater (21b), ***so do Lucius and Jason and Sosipater, my kinsmen.***

a. These were fellow missionaries working with Paul while he was in Corinth and were identified as fellow Jews.
b. *Lucius*
1) It is possible that he is *Lucius of Cyrene* from the church at Syrian Antioch.
2) Acts 13:1, *Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul*.
3) Some want to identify him as Luke the evangelist who was known to be in Corinth at that time but Luke was a Gentile.

c. *Jason*
1) Douglas Moo, *...likely the Jason who gave hospitality to Paul during his brief and tumultuous stay in Thessalonica...*
2) Acts 17:5–9), *But the Jews were jealous, and taking some wicked men of the rabble, they formed a mob, set the city in an uproar, and attacked the house of Jason, seeking to bring them out to the crowd. And when they could not find them, they dragged Jason and some of the brothers before the city authorities, shouting, "These men who have turned the world upside down have come here also, and Jason has received them, and they are all acting against the decrees of Caesar, saying that there is another king, Jesus." And the people and the city authorities were disturbed when they heard these things. And when they had taken money as security from Jason and the rest, they let them go.*

d. *Sosipater*
   1) He is probably *Sopater* of Berea who accompanied Paul from Greece on his third missionary journey.
   2) Acts 20:4, *Sopater the Berean, son of Pyrrhus, accompanied him; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and the Asians, Tychicus and Trophimus.*

e. Concerning this group, Douglas Moo, *...they probably were also delegates from the Pauline churches selected to escort Paul with the collection for the poor among the saints in Jerusalem...perhaps this is just why some Jewish Christians were selected: to demonstrate to the Jerusalem saints that the Pauline churches were not exclusively Gentile.*

3. Tertius (22), ***I Tertius, who wrote this letter, greet you in the Lord.***

   a. This is the only mention of Tertius in the New Testament.
   b. He was Paul's amanuensis (stenographer) who wrote down what Paul dictated as directed by the Holy Spirit.
      1) Grant Osborne, *Paul's poor eyesight meant he could not pen his letters himself and had to depend on others (Gal 6:11; 1 Cor 16:21; 2 Thess 3:17).*
      2) William Hendriksen, *It is the Lord alone who knows how greatly indebted are writers of letters and/or of books to their faithful and competent Christian secretaries!*

   c. Concerning Tertius' addition of a personal greeting to fellow believers in Rome, Grant Osborne, *A greeting from such a person is unusual but not unheard of. He likely knew some of the saints in Rome.*

4. Gaius (23a), ***Gaius, who is host to me and to the whole church, greets you.***

   a. John Witmer, *This Gaius was probably not the same Gaius who was from Macedonia and traveled with Paul (Acts 19:29) nor the Gaius who was from Derbe (Acts 20:4). The Gaius mentioned here in Romans was probably Paul's convert whom he baptized (1 Cor. 1:14).*
   b. Douglas Moo, *Gaius" was a common name; and at least three different men in the NT bore it: Gaius "of Derbe" (Acts 20:4; cf. 19:29); a Gaius from Corinth (1 Cor. 1:14); and a Gaius who was a church leader in Asia Minor (3 John 1). The Gaius whom Paul greets here was almost certainly Gaius of Corinth, since Paul was writing Romans from Corinth. He may very well be identified also with Titius Justus, who gave Paul lodging on his first stay in Corinth (Acts 18:7).*
   c. John Stott, *Some scholars have further suggested that his full Roman name was Gaius Titius Justus, in which case he had a large house next to the synagogue, into which he had welcomed Paul after the Jews had rejected his gospel. It is then understandable that Paul would again be his house guest, and that the church would also meet in his home.*
   d. Paul was probably staying with Gaius at the time of writing and may have been hosting the church in his home or hosted Christians passing through Corinth.

5. Erastus (23b), ***Erastus, the city treasurer,***

   a. Erastus was an important official in the important city of Corinth.
   b. Paul described him as the city treasurer but an inscription was found of a person named Erastus who was responsible for public works.
   c. Some believe it is possible that Erastus was city treasurer and later promoted to public works. According to Douglas Moo, *On the whole, the identification of Paul's Erastus with the Erastus named in this inscription is probable.*
   d. John Stott, *It is difficult to see, however, how he could at the same time have been one of Paul's itinerant helpers who on one occasion was sent 'to Macedonia,' although on another he 'stayed in Corinth.'*

6. Quartus (23c), ***and our brother Quartus, greet you.***

   a. He is only mentioned here in the New Testament.
   b. Paul described him as a brother (in Christ).
   c. C. E. B. Cranfield, *The suggestions that* (brother) *is intended to indicate that Quartus is the brother of Erastus or that he is the brother of Tertius (v. 22) strike us as highly improbable...*
   d. William Hendriksen, *Probably Quartus had acquaintances in Rome, and accordingly sends Christian greetings.*

7. Disputed text [24], ***The grace of our Lord Jesus Christ be with you all. Amen***

   a. This is a repeat of the benediction in 20b and is not found in a number of the major Greek manuscripts.
   b. It is considered to be a later addition by most students of the Bible.
   c. Grant Osborne, *It was almost certainly added later, so in most versions verse 24 is omitted and the text goes straight to verse 25.*
   d. Consider Warren Wiersbe, *Romans 16:24 was probably written by Paul's own hand, since this was his "official seal" in every letter (see 2 Thes. 3:17–18).*

C. A doxology (25-27)
   1. The focus of Paul's concluding prayer is the sufficiency of the Gospel of Jesus Christ (25-26)
      a. Paul prays that God is able to strengthen the Roman Christians (25a), ***Now to him who is able to strengthen you***

         1) *is able*
            a) It means *to be capable, have power, have the strength to.*
            b) It is the Greek word from which is derived *dynamite.*

         2) *to strengthen*
            a) It means *to confirm, establish, to set fast.*
            b) Acts 18:23, *After spending some time there, he departed and went from one place to the next through the region of Galatia and Phrygia, strengthening all the disciples.*
            c) 2 Thessalonians 3:3, *But the Lord is faithful. He will establish you and guard you against the evil one.*
            d) John Stott, *... (to establish) is almost a technical term for nurturing new converts and strengthening young churches.*

         3) New Testament claims of God's ability to strengthen believers.
            a) Jude 24, *Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy,*
            b) Ephesians 3:20, *Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us,*

         4) Comments
            a) John Stott, *If the gospel is God's power to save (1:16), it is also God's power to establish*.
            b) Grant Osborne, *We have the spiritual strength to anchor ourselves in Christ only through his empowering presence in us.*

      b. The means of God's strengthening (25b-26a)
         1) The proclamation of the *Gospel* (25b), ***according to my gospel and the preaching of Jesus Christ,***

            a) *my gospel*
               1] Thomas Constable, *"My gospel" identifies the one that Paul had preached widely and had expounded in this epistle.*
               2] Romans 2:16, *on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.*
               3] 2Timothy 2:8, *Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel,*

            b) *the preaching of Jesus Christ*
               1] Paul points to Jesus Christ as the focus of the Gospel, *the preaching concerning Jesus Christ.*
               2] Thomas Constable, *The "preaching of Jesus Christ" is another name for the gospel that stresses its subject, Jesus Christ.*
               3] Grant Osborne, *The source of strength for serving the Lord is found in the gospel, which is the core of Paul's preaching, and the gospel is grounded in the message about Christ.*

            c) Comments
               1] Douglas Moo, *Paul's point is that the gospel is the source of the strengthening.*
               2] William Barclay, *The gospel is a power which enables us to stand firm and upright against the shocks of the world and the assaults of temptation.*
               3] John Witmer, *The truth of this message is the means of spiritual life and stability...*
               4] William Barclay, *...the gospel takes its source in Christ and is transmitted by men and women. Without Jesus Christ, there can be no gospel at all; but, without people to transmit it, others can never hear of it.*

2) The revelation of the *mystery* at the command of God (25c-26a), ***according to the revelation of the mystery that was kept secret for long ages but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God,***

a) The Gospel was a mystery until the fullness of time.
   1] Galatians 4:4, *But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,*
   2] Ephesians 1:10, *as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.*
   3] Douglas Moo, *This hiddenness, as Paul will make clear in v. 26, does not mean that one could have no knowledge of the content of the mystery. What it means, rather, is that one could not fully understand it nor—and this is the special emphasis—experience it.*

b) The mystery was Christ
   1] Colossians 2:2, *that their hearts may be encouraged, being knit together in love, to reach all the riches of full assurance of understanding and the knowledge of God's mystery, which is Christ,*
   2] John Witmer, *Christ was referred to (Luke 24:44–45), but even the prophets themselves were not fully aware of all they wrote (1 Peter 1:10–12). But now in the Church Age their writings are understood.*
   3] John Stott, *...the mystery begins, continues and ends with Christ.*

c) *through the prophetic writings*
   1] The Gospel was in the Old Testament but only fully understood at the incarnation, death and resurrection of Jesus Christ.
   2] John Stott, *But how can God be making known his mystery through the Old Testament now, when it has been in existence for centuries? The answer seems to be that, following the saving events of Christ, God has given his people a new Christological understanding of the Old Testament as bearing witness to Christ (cf. 1:2; 3:21).*
   3] The important of God's Word is emphasized as it is the key means by which it is made known to all nations.

d) *according to the command of the eternal God*
   1] Grant Osborne, *It is the divine will that underlies this new uncovering of the mystery, and it has come to pass as a result of the divine decree.*
   2] Ephesians 1:4, *even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love*

c. The result of God's strengthening is obedience of faith (26b), ***to bring about the obedience of faith—***

1) Consider these verses.
   a) Romans 1:5, *through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,*
   b) Romans 15:18, *For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed,*
   c) 1 Peter 1:2, *according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.*

2) Comments
   a) John Witmer, *The goal of this "revelation of the mystery" (Rom. 16:25) is that people of all nations might believe and obey Christ...*
   b) William Hendriksen, *God delights to see in a person the kind of obedience that is based on childlike trust in him.*
   c) William Barclay, *It is a gospel which issues in an obedient world, a world where God is King. But that obedience is not founded on submission to an iron law, which breaks those who oppose it; it is an obedience founded on faith, on a surrender which is the result of love. For Paul, Christians are not people who have surrendered to a power that cannot be resisted and from which there is no escape; they are men and women who have fallen in love with the God who is the lover of human souls and whose love stands forever fully displayed in Jesus Christ.*

2. All glory goes to the Father through the Son (27), ***to the only wise God be glory forevermore through Jesus Christ! Amen.***

   a. *to the only wise God*
      1) 1 Timothy 1:17, *To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.*
      2) Thomas Constable, *As the only God, He is the God of both Jews and Gentiles (cf. 3:29–30). As the wise God, He is the author of the plan of salvation for all mankind that Paul had expounded (cf. 11:33).*
      3) Grant Osborne, *Throughout Scripture divine wisdom is one of the most frequent topics, particularly the wisdom of his creation work and his plan of salvation.*

   b. *be glory forevermore*
      1) Romans 11:36, *For from him and through him and to him are all things. To him be glory forever. Amen.*
      2) Thomas Constable, *God is worthy of all glory because of who He is and what He has done.*
      3) John Stott, *Indeed, God's redeemed people will spend eternity ascribing to him 'praise and glory and wisdom and thanks and honour and power and strength'. That is, they will worship him for his power and wisdom displayed in salvation.*
      4) Grant Osborne, *As the Westminster Shorter Catechism says, God created us "to glorify him and enjoy him forever." It is our sacred privilege to give him the glory that is his for all eternity.*
      5) William Barclay, *And so, the long argument of the letter to the Romans comes to an end in a song of praise.*

   c. *through Jesus Christ*
      1) John 14:6, *Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.*
      2) The only access to God is through Jesus Christ.
      3) Grant Osborne, *This provides a fitting end to this letter, which dwells on the fact that all salvation is possible only through Christ and the cross.*

CONCLUSION

- John Stott, *It is fair then to say that the major themes of Paul's letter are encapsulated in the doxology: the power of God to save and to establish; the gospel and the mystery, once hidden and now revealed, which are Christ crucified and risen; the Christ-centred witness of Old Testament Scripture; the commission of God to make the good news universally known; the summons to all the nations to respond with the obedience of faith and the saving wisdom of God, to whom all glory is due for ever.*
- Grant Osborne, *We find strength to emerge from the battle victorious from the revealed truths of God. His hidden truths have been revealed, and his power has been made available to his people in the church. The goal of all this is for God's salvation to bring about faith and draw together a united church that lives entirely for Christ. The end result of all this is worship, and we exist to bring glory to God and enjoy his salvation every moment of our lives.*
- Warren Wiersbe, *Christians are established by the truth, which explains why Paul wrote this letter: to explain God's plan of salvation to Christians so they would be established, and so they would share the truth with the lost. After all, we cannot really share with others something we do not have ourselves.*