

SBC – Feb. 2, 2025
Romans 16:21-27 (NKJV)
“Concluding Greetings and Doxology”

71

Prayer:

Slide # 1

Romans

Theme: The Righteousness of God – The Gospel of God

Outline:

- **Prologue:** 1:1-17
- **Doctrinal:** 1:18-8:39
God’s holiness – man’s sinfulness – 1:18-3:20
Justification by grace through faith – 3:21-5:21
Sanctification of the believer – 6:1-8:39
- **Dispensational:** 9:1-11:36 (The place of Israel and the church)
- Practical: 12:1-15:33 (Duties and privileges of the believer)
- **Epilogue:** 16:1-27

We have now come to the end of our study in Romans. This is my 71st message out of the book. And (Lord willing) next week we will start our study in the book of Daniel. But today we are wrapping up Romans.

Romans 16 can be outlined in this way.

Slide # 2

Romans 16

- vv. 1-16 Greetings TO various saints in Rome
- vv. 17-20 Interjection: Warning about false teachers
- vv. 21-24 – Greetings FROM those with Paul in Corinth**
- vv. 25-27 - Doxology**

In verses 3-16 Paul sent personal greetings to 26 individuals at Rome. Now in verses 21-23 Paul passes along greetings from 8 people who are with him at Corinth. Apparently, Paul dictated the bulk of this letter through a man named Tertius as noted in verse 22. Many think that very possibly Paul took pen in hand to personally write the warning interjection in Romans 16:17-20 with the concluding benediction and then perhaps resumed dictating in verse 21. But this is all a guess.

Romans 16:21–27 (NKJV)

21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

Paul begins with Timothy as those who are sending greetings. Timothy was very possibly led to the Lord by Paul during the course of his first missionary journey (cf. Acts 14:6). Paul affectionally referred to Timothy as “**my son**” (cf. 1 Cor. 4:17; 2 Cor. 1:1; Phil. 2:19-24).

On his second missionary journey, Timothy joined Paul’s mission team and hung with Paul for the next 8 years, bringing them up to where they were now (cf. Acts 16:1-3).

Paul had the highest regard for Timothy in Phil. 2:22 speaking of his “**proven character, that as a son with his father he served with me in the gospel.**” Paul often gave him special assignments as a trusted minister of the gospel. Timothy is named in 10 of Paul’s 13 letters, with two of those letters bearing the name “Timothy”. So, he was well a well-known and prominent associate of Paul.

Lucius [Loo-shuhs] may or may not be the man named in Acts 13:1. Although his name resembles that of Luke, he is probably not the Dr. Luke who wrote the gospel of Luke. Jason could be the man named in Acts 17:5-9, but again we are not certain. Sosipater may be the same person called Sopater from Berea named in Acts 20:4, but that too is uncertain.

So, while we know a lot about Timothy, the other 3 mentioned here in verse 21 are not known for certain – other than Paul says they were his “**countrymen**,” which evidently indicates that they were fellow Jews by background (cf. Rom. 9:3; 16:7, 11). However, some think it should be understood in the sense of being relatives (which, in my view, is not likely).

One thing we do see here is that Paul was working with a **TEAM** which is characteristic of how he operated. For Paul “missions” was a TEAM effort!

22 I, Tertius, who wrote this epistle, greet you in the Lord.

At this point, Paul definitely turned the pen over to Tertius [Turr-shee-us], who wrote the bulk of the epistle. Thus, he served as Paul’s secretary. It seems that this was a common practice for Paul, evidently because he had a chronic eye problem (cf. Gal. 4:13-15).

Paul would dictate most of the letter and then characteristically pen the last few words of the letter as his signature sign-off, which was a token of authenticity (cf. 1 Cor. 16:21; Gal. 6:11; Col. 4:18; 2 Th. 3:17).

Slide # 3

2 Thessalonians 3:17 (NKJV)

17 The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

When Teritus says I “***greet you in the Lord***,” he evidently was, in effect, saying he sends Christian greetings as a fellow believer – that is, as one who is in the Lord or as to those who are in the Lord.

23 Gaius, my host and the host of the whole church, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

There are a number of people named Gaius in the NT, but we are not sure this man here correlates with any of them (cf. Acts 19:29; 20:4; 3 Jn. 1). It is most likely that he is one of the few people that Paul baptized upon seeing people converted at Corinth.

Slide # 4

1 Corinthians 1:14 (NKJV)

14 I thank God that I baptized none of you except Crispus and **Gaius**,

It seems that Paul was currently staying at his house – and not only that, he extended the use of his house to the whole church. This would indicate he probably had a LARGE house and was a man of some means. He, too, sent greetings to those in Rome.

If, indeed, this is the Gaius Paul baptized as seen in 1 Cor. 1:14, that would add evidence that Paul did indeed write the letter of Romans from Corinth – which we believe that he did on his 3rd missionary journey as he was preparing to take a love gift from the Gentile Churches to the saints in Jerusalem.

Erastus, the city treasurer, also sent greetings. We don't know if this is the same person named in Acts 19:22 or 2 Tim. 4:20. Being the city treasurer of Corinth would have been an important position of prominence as the city of Corinth is thought to have had a population of about 200,000 people.

In 1931, a Latin inscription dated A.D. 50-100 was found at Corinth bearing the name Erastus, who was honored because he paved a street. This might well have been the same man. – ***Alan Johnson***

In 1 Corinthians 1:26, Paul said that among the Christians in Corinth, there were not many wise, mighty, or noble, but he didn't say there weren't any. It is thought that Gaius was probably a man of some means and that Erastus was a high public official.

But having sent greetings from those higher in society, Paul immediately also sends greetings from a totally unknown man named Quartus, whom he calls a brother. We know nothing else about him – other than he was a fellow brother in the Lord.

This is how it works in the body of Christ. It is a team effort. Tertius wrote the letter, and Phoebe, we believed, carried the letter; those of higher society, such as Gaius and Erastus, were part of the team, but so were the totally unknown, such as Quartus. We are a motley crew – and this is by God's design! God uses a wide assortment of human tools to do His work.

24 The grace of our Lord Jesus Christ be with you all. Amen.

Verse 24 is essentially identical to the last sentence in verse 20 with the exception of the word “**all**” being added here in verse 24. However, verse 24 lacks manuscript support, so many think it probably was not part of the original letter.

But as is normal whenever there is a variance in the manuscripts, NEVER is there any doctrine in question. Same here. He has already stated this same benediction in verse 20, so there is no doctrine at issue. However, it is pointed out that it is not that unusual for Paul to have two benedictions in very close proximity, as seen, for example, in 2 Thessalonians.

Slide # 5

2 Thessalonians 3:16–18 (NKJV)

16 Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all.

17 The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

18 The grace of our Lord Jesus Christ be with you all. Amen.

We now come to the doxology in verses 25-27. A doxology is praise to God, ascribing glory and worth to Him. This is a rather extensive doxology in many ways corresponding to the first five verses of the letter. Furthermore, its content reflects the fundamental themes presented in the letter as a whole.

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

What we have here is three coordinate clauses with each one nuancing some aspect related to the gospel.

Slide # 6

Romans 16:25...

“according to **my** gospel”

“[according to] the preaching of **Jesus Christ**”

“according to the revelation of the **mystery**”

Paul here is touching on the major gospel themes of the letter and then tying it all to a climactic doxology.

Paul emphasizes that God is able to establish the saints in Rome according to the gospel. The gospel which is able to save (Rom. 1:16) is also able to establish people once they get saved (Rom. 16:25). We first need to be saved and then we need to be established, and both happen in relation to the gospel.

In Romans 1:11, Paul expressed his desire to help the saints in Rome be established, and this letter reiterating the basics of the gospel served to further that goal.

To be established means to be strengthened, to be stabilized, or made firm. Immature children in the faith are “**tossed to and fro and carried about with every wind of doctrine**” (Eph. 4:14). But those established by gospel truth are not so moved. They are grounded and steady! It denotes a **settled and stable spiritual condition**. Paul says that his gospel is able to thus establish them.

Paul refers to the gospel as “**my gospel**”. Paul is not saying his gospel was unique only to him. In Romans 1:1 Paul said that he was uniquely “**separated to the gospel of God**”. It was God’s gospel but he had a special role in relationship to it (cf. Rom. 2:16; 2 Tim. 2:8).

The word ***gospel*** means “***good news***”.

Paul personalized the good news of God for a couple of reasons.

- 1) Paul had personally received this gospel directly from the Lord Himself as noted in Galatians 1:12 (cf. Rom. 2:16; 2 Tim. 2:8).
- 2) In 1 Tim. 1:11 Paul says that the gospel had been specifically committed to his trust. In 1 Cor. 9:17, Paul indicated that he had uniquely been entrusted with a gospel stewardship – especially in relationship to the Gentiles (Rom. 11:13).

Yes, it is God’s gospel, and yes all God’s children own the gospel in that it is their message, and yet Paul’s role in relation to the gospel was very personalized in that he had a very unique and special role - (Rom. 11:13; Gal. 2:2; Eph. 3:3).

Paul says, “***Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ***”. What Paul calls “***my gospel***” is identical to “***the preaching of Jesus Christ***”. What Paul does here is further qualify exactly what the CONTENT of his gospel is – namely the proclamation of Jesus Christ. Paul’s good news, in short, is “**Jesus Christ**”. It’s all about Jesus Christ – It’s all about WHO He is.

Slide # 7

Matthew 1:21 (NKJV)

21 And she will bring forth a Son, and you shall call His name **JESUS**, for **He will save His people from their sins.**”

The Name Jesus essentially means “***Savior***”. More literally, it means “***God-Savior***”. The name Jesus corresponds to the Hebrew name Joshua in the Old Testament.

Slide # 8

(Heb) Yehoshua = Joshua

“***Yehoshua***” is a compound name consisting of two words.

“***Yeho***” is a prefix form of God’s Name ***YHWH***.

And “***Shua***” ***means to deliver, rescue, or save.***

Jesus literally means “***YHWH saves***” or “***YHWH is salvation***”

This is WHO Jesus is – He is our God-Savior! And as believers, we believe in Him for Who He is as our God-Savior!

The word "**Christ**" is really a descriptive TITLE instead of a proper name. It is descriptive of WHO Jesus is. The New Testament word "Christ" (Gk. Christos) corresponds to the Old Testament Hebrew word "**Messiah**" (Heb. Mashiach). Christ/Messiah literally means "**anointed one**" with the idea being one chosen for a special role. The Christ is "the chosen one".

In the Old Testament, when someone was chosen by God for a special role (such as a priest or a king), they were anointed with oil, which signified they were God-chosen for this special role of service. It symbolized being a special CHOSEN person to serve in a special role.

Anointing was a public display that this person was uniquely called and empowered by God for a special calling (cf. 1 Sam. 10:1). Thus, they were the LORD's anointed.

Jesus the CHRIST is, more literally, "**Jesus the Anointed One**". It designates Him as the special chosen One Who was promised in the OT but Who has now come in fulfillment of the prophesied coming Deliverer and Ruler uniquely chosen by God. Thus, He is the fulfillment of all the prophecies concerning this special chosen One prophesied in the OT Scriptures in terms of WHO He would be and WHAT He would do.

Slide # 9

Jesus: God-Savior

Christ: Special Chosen One Who fulfills all the OT prophecies concerning the Coming Deliverer and Ruler.

Paul's gospel was all about Jesus Christ. It's all about WHO He is as the God-Savior in fulfillment of all the Messianic OT prophecies. This is the gospel proclaimed by Paul. It's all about this historical Jesus Who is the Christ!

There is one more important aspect related to this gospel truth, namely that it is "**according to the revelation of the mystery**," which then has 6 qualifiers. There is a lot tied to this gospel when it is shared in FULL!

But note the major correlating point: It is "**according to the revelation of the mystery**". What does this mean?

There is a mysterious element related to the gospel, as shared by Paul, that was previously unknown. A mystery in the NT is something that was previously unknown but now, by way of God's revelation, has been made clear. It is something we would not know apart from God's REVELATION.

There are two aspects of mystery revealed in connection to the gospel. In the OT the core truth of the gospel involving Who Jesus would be and what He would do was revealed – but it was shadowy. It certainly was not clear that this would be fulfilled in the historical person of Jesus of Nazareth. Even the disciples themselves never really got the true implications of the gospel until after the resurrection (cf. 1 Pet. 1:10-12).

Slide # 10

2 Timothy 1:10 (NKJV)

10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and **brought life and immortality to light through the gospel,**

In the OT, there was a sketch – a basic outline or framework of the gospel, but it wasn't until the coming of Christ that it all became CLEAR.

But there is an aspect related to the gospel (apart from the faintest of typology) that was a total mystery until it was revealed in the NT, and that is that by way of the cross, Jesus would unite all true believers into ONE body called the Church. The mystery is that now both Jew and Gentile believers would be spiritual equals. That was a whole new revelation. The OT foresaw Gentiles being saved, but it never saw them as being spiritual equals to the Jews. This was NEW!

Slide # 11

Ephesians 3:3–6 (NKJV)

3 how that by revelation He made known to me the **mystery** (as I have briefly written already,

4 by which, when you read, you may understand my knowledge in the **mystery** of Christ),

5 which in other ages was not made known to the sons of men, as it has **now been revealed** by the Spirit to His holy apostles and prophets:

6 that the **Gentiles should be fellow heirs, of the same body,** and partakers of His promise in Christ **through the gospel,**

This emphasis on the gospel truth that brings about a whole new spiritual UNITY and EQUALITY is a major emphasis in the book of Romans. It is one of the KEY points Paul deals with in the section of Romans 9-11.

And then note the qualifiers. This mystery of combining both Jews and Gentiles into one body (commonly called the Church) was ***kept secret since the world began but now made manifest***. This was a divine secret. God knew what He was going to do – but no one else – UNTIL NOW!

I often think about this in relation to the husband and wife relationship which is a picture of Christ's relationship to the Church. This reality – this purpose of marriage portraying Christ's relationship to the Church was unknown for 4000 years. It was unknown from the time of creation all through the OT – all the way up until it was revealed by way of NT revelation.

What a wonderful aspect of the gospel, which emphasizes the intimacy of spiritual UNION all believers now share with Christ and with each other. Not only are we saved by the saving work of Christ but we are now brought into a whole new family – a forever family where all are connected to Christ in the most intimate of ways. The gospel is that in salvation, we not only get a SAVIOR, but we also get a WHOLE NEW FAMILY. This glorious secret of God creating this forever family called the Church has now been revealed (cf. Rom. 9-11; Eph. 3:1-7; Col. 1:25-27, 2:2-3; 4:3).

Slide # 12



26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

After saying that the gospel is according to the revelation of this mystery that has now been made manifest, Paul then says, “***and by the prophetic Scriptures***”.

The sense here is that this mystery aspect related to the gospel (although previously hidden) is consistent with the gospel framework prophetically given in the OT. In 1 Cor. 15:1-4 Paul says that the gospel is “**according to the Scriptures**”. The OT gave the basic gospel “framework,” but the NT then fills in related details (cf. Rom. 1:2; 3:21; 9:1-11:36).

Furthermore, Paul says it is to be “**made known to all nations**”. This gospel is for the whole world. It is for everyone! God so loved the world (Jn. 3:16). Jesus said to go into all the world (Mk. 16:15-16). Jesus said His people would be His witnesses “**to the end of the earth**” (Acts 1:8). The great commission is an “**all nations**” emphasis!

God wants the whole world to know about the work of His Son in providing salvation and that everyone is invited to be a part of His forever family called the Church – which the gospel of Christ made possible.

And all this is “**according to the commandment of the everlasting God**”. This is the sovereign plan of the eternal God, which He has ordained. The idea of “**command**” here is that of “**order**”. Paul knew that he was under orders to share this gospel with everyone (Rom. 1:14-15).

God has implemented it, and He has commanded it. Certainly, the Great Commission mandate is included here as God has commanded that this gospel go out to all the people of the whole world.

And what is the goal: “**for obedience to the faith**” which more literally is “**for obedience of faith**”. This is how people must respond in order to be saved. Saving faith is a response of obedience! We are not saved by the obedience of works, but we are saved by the obedience of faith.

This is the very same language Paul began the letter with. This emphasis serves as the two “**bookends**” of the letter.

Slide # 13 [bookends]

Romans 1:5 (LSB)

5 through whom we received grace and apostleship for the **obedience of faith** among all the Gentiles for the sake of His name,

Romans 16:26 (LSB)

26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the Gentiles, leading to **obedience of faith**;

This is a vital point concerning the NATURE of saving faith; namely it involves a human response of obedience! Theologians disagree here. Some interpret “**obedience of faith**” in the sense of obedience that results from faith. That is different from saying that faith itself is an act of obedience, which is what the text plainly says. Certainly, I agree that saving faith bears the fruit of obedience. But that is not Paul’s emphasis here!

The proper response to the gospel is faith, as Paul has stressed throughout his letter, but it is a faith which itself is obedient and which issues in a life of obedience. – **John Stott**

Some have the tendency to read their theology into the text. For example, those who believe that faith is merely a gift completely independent of any human response have a problem with faith being a response of obedience.

Therefore, they tend to say that obedience of faith here is simply the obedience that is the fruit of faith and not faith itself. They argue that since faith is a gift, it has nothing to do with a human response of obedience.

But the text itself literally speaks of the “**obedience of faith**” and not the obedience which is a result of faith. The obedience here is the faith itself. That is what the text plainly says – “**obedience of faith**”.

It is biblical to speak of faith as a response of obedience. We are commanded to believe in Jesus (1 Jn. 3:23). Whenever a person believes in Him that is an act of obedience.

Acts 6:7 says, “**Many of the priests were obedient to the faith.**” Jesus will one day come in flaming fire taking vengeance on those “**who do not obey the gospel**” (2 Thess. 1:8). The issue is always “obedience of faith”.

The whole immediate context in Romans 16:26 is an evangelistic context – dealing with the nations and the evangelistic call for them to respond with the obedience of faith.

In fact, this emphasis on “**obedience of faith**” is seen throughout the whole letter of Romans.

Slide # 14

Rom. 1:5 "...for **obedience** to the faith among all nations..."

Rom. 6:17 "...you **obeyed** from the heart..."

Rom. 10:16 "...not all **obeyed** the gospel..."

Rom. 15:18 "...to make the Gentiles **obedient...**"

Rom. 16:26 "...for **obedience** to the faith..."

By way of review, Paul, in this doxology, brings out six points of clarification in relation to the gospel.

Slide # 15***The Revelation of the Gospel Mystery...***

- 1) Kept secret since the world began
- 2) Now made manifest
- 3) [Made known] by [in keeping with] the prophetic Scriptures
- 4) Made known to all nations
- 5) According to the commandment of the everlasting God
- 6) For obedience of faith

Slide # 16

The hallmark emphasis in Romans is that the righteousness of God is acquired by faith alone, but it must be the right kind of faith! Saving faith is shown to be from the heart involving a response of obedience! We must believe in Christ...

-**Savior** (Rom. 3:24-26; 5:8-9).

-**Lord** (Rom. 10:9-10)

-**Heart** (Rom. 10:9-10)

Here are some of the highlight emphases in the letter of Romans.

Slide # 17**Romans 1:16–17 (NKJV)**

16 For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for **everyone who believes**, for the Jew first and also for the Greek.

17 For in it the righteousness of God is revealed **from faith to faith**; as it is written, "The just shall live **by faith**."

“**From faith**’ points to the initial act; **to faith**’ to the life of faith which issues from it.” - **W.E. Vine**

Slide # 18**Romans 3:26–28 (NKJV)**

26 to demonstrate at the present time His righteousness, that He might be just and the **justifier of the one who has faith** in Jesus.

27 Where is boasting then? It is excluded. By what law? Of works? No, but **by the law of faith**.

28 Therefore we conclude that a man is **justified by faith** apart from the deeds of the law.

Slide # 19**Romans 4:4–5 (NKJV)**

4 Now to him who works, the wages are not counted as grace but as debt.

5 But to him who does not work **but believes** on Him who justifies the ungodly, **his faith** is accounted for righteousness,

Slide # 20**Romans 5:8–9 (NKJV)**

8 But God demonstrates His own love toward us, in that while we were still sinners, **Christ died for us**.

9 Much more then, having now been **justified by His blood**, we shall be saved from wrath through Him.

Romans 5:1 (NKJV)

1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Slide # 21**Romans 10:9–10 (LSB)**

9 that if you confess with your mouth **Jesus as Lord**, and **believe in your heart** that God raised Him from the dead, you will be saved;

10 for **with the heart a person believes**, leading to righteousness, and with the mouth he confesses, leading to salvation.

Slide # 22

HOW SHALL WE THEN LIVE?

Romans 12:1–2 (NKJV)

1 I beseech you therefore, brethren, by the mercies of God, that you **present your bodies a living sacrifice**, holy, acceptable to God, which is your reasonable service.

2 And **do not be conformed to this world**, but **be transformed by the renewing of your mind**, that you may prove what is that good and acceptable and perfect will of God.

In sharing our faith, it is common for people to refer to the ***Romans Road***. The Romans Road is key evangelistic verses in Romans that show people how to be saved. People use different verses but here is my version of the Romans Road.

Slide # 23**Jesus: God-Man:****Romans 1:3–4 (NKJV)**

3 concerning **His Son Jesus Christ our Lord**, who was born of the seed of David **according to the flesh**,

4 and **declared to be the Son of God** with power according to the Spirit of holiness, by the resurrection from the dead.

Slide # 24**Our Sin Problem:****Romans 3:23 (NKJV)**

23 for **all have sinned** and fall short of the glory of God,

Romans 6:23 (NKJV)

23 For the **wages of sin is death**, but the gift of God is eternal life in Christ Jesus our Lord.

Slide # 25**Jesus: Savior****Romans 5:8–9 (NKJV)**

8 But God demonstrates His own love toward us, in that while we were still sinners, **Christ died for us**.

9 Much more then, having now been **justified by His blood**, we shall be saved from wrath through Him.

Romans 5:1 (NKJV)

1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

Slide # 26

Saved by Faith

Romans 10:9–10 (NKJV)

9 that if you confess with your mouth the Lord Jesus and **believe in your heart** that God has raised Him from the dead, you will be saved.

10 For with the **heart one believes** unto righteousness, and with the mouth confession is made unto salvation.

Slide # 27

What say you?

Have you made that call?

Romans 10:13 (NKJV)

13 For "**whoever calls** on the name of the LORD shall be saved."

Well, this brings us to the end. How do you end a letter like Romans? How do you end a letter that has been called **the greatest letter ever written** – the greatest book in the Bible?

Well, you end it by calling for **GLORY** to be given to God! At the end of the great section on God's sovereign dealings with Israel and the church, Paul concluded with this doxology.

Romans 11:36 (NKJV)

36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.

But now he comes to the very end of the letter, and he puts this capstone of GLORY on top of the whole thing!

27 to God, alone wise, be glory through Jesus Christ forever. Amen.

Once again, Paul puts the emphasis on God's **WISDOM**. As Paul has worked through God's MASTERFUL plan of salvation, he stands in total amazement at the wisdom of God and how He has brought it about through Jesus Christ.

The wisdom of God is displayed SUPREMELY in the person of the Lord Jesus Christ.

Again, he made the same emphasis back in chapter 11 saying...

Romans 11:33 (NKJV)

33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

God's plan of salvation that has made provision for the nations – for Jew and Gentile alike is indicative of a supernatural wisdom that can only be described as a GOD-THING!

There is no other wisdom like this!

To God, Who ALONE is wise “***be glory through Jesus Christ forever.***”

God's all-wise plan of salvation has been accomplished through Jesus Christ.

As Paul says in Col. 2:3, In Christ “***are hidden all the treasures of wisdom and knowledge.***” (cf. 1 Cor. 1:30).

And because of this, GLORY – eternal GLORY, is to be attributed to God for what He has done! All the GLORY belongs to God forever and ever!

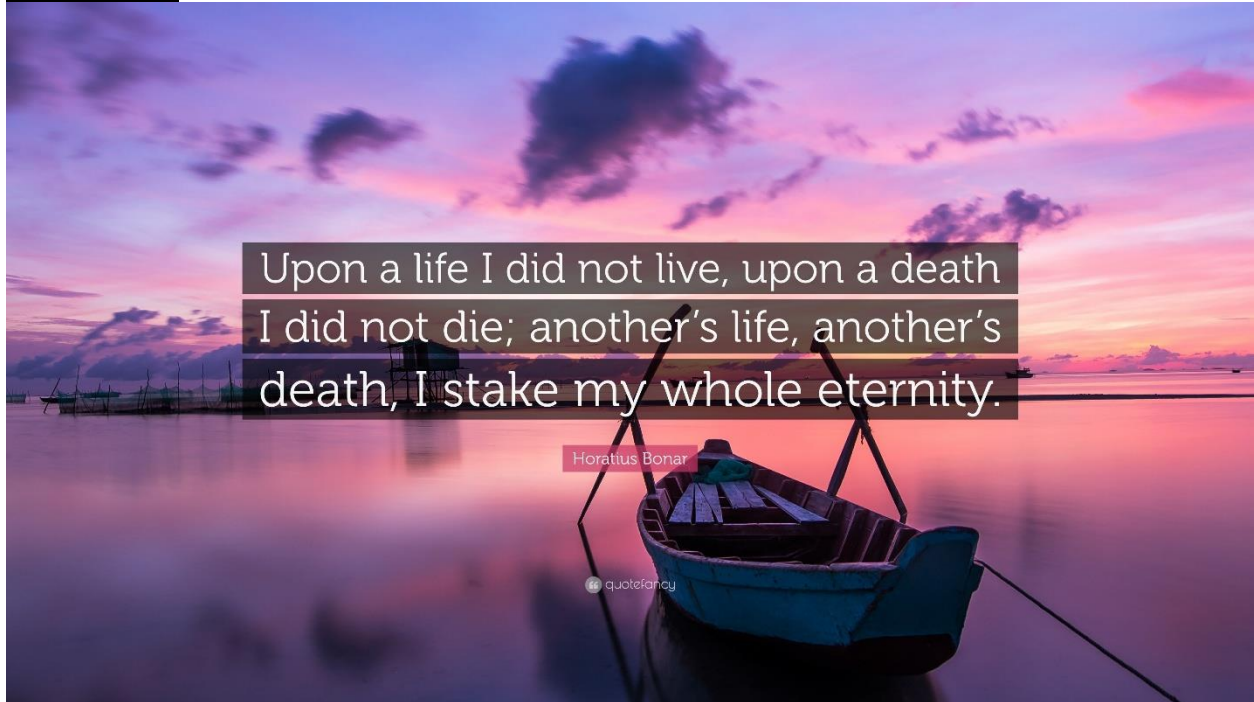
The letter begins with “***Grace to you***” (Rom. 1:7) and concludes with “***To God be the Glory***”! These are the great bookends to this, the greatest of all letters ever written!

Amen means, “***This is true!***” or “***So be it!***”.

It strongly affirms what has been said!

The gospel of God and the wisdom of God behind it, as presented in Romans, is TRUE to the glory of God! You can stake your eternal destiny upon it!

Slide # 28



Romans 16:27 (NKJV)

27 to God, alone wise, be glory through Jesus Christ forever. Amen.

And all God's people said, "Amen"!