

# ROMANS

## Chapter 16

### *Personal Greetings*

**I commend to you our sister Phoebe, a servant of the church at Cenchreae, 2 that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well. 3 Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4 who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5 Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. 6 Greet Mary, who has worked hard for you. 7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. 8 Greet Ampliatus, my beloved in the Lord. 9 Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10 Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11 Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12 Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13 Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. 14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15 Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.**

**Ch 16** Luther: “The last chapter is a chapter of greetings. But [Paul] mingles with them a noble warning against the doctrines of men, which break in alongside the teaching of the gospel and cause offense. It is as if he had certainly foreseen ... the whole squirming mass of human laws and commandments, which have now drowned the whole world and wiped out this epistle and all the Holy Scriptures.... God save us from them. Amen” (AE 35:379–80). (TLSB)

**16:1–16** By sending specific greetings to 26 named people who know him, Paul seeks to establish his credentials among all Christians in Rome before he arrives. Note the prominent number of Jews (kinsmen) and women. (TLSB)

**16:1** *commend*. Could mean “introduce” (cf v 2). (TLSB)

*our sister*. In the sense of being a fellow believer. (CSB)

*Phoebe*. Probably the carrier of the letter to Rome. (CSB)

A fellow Christian who likely delivered the Epistle. *servant*. Gk *diakonos*, a masculine noun that may also describe a woman, as it does here. Could refer to a particular position “of the church” (cf 1Tm 3:8–13); however, the word also denotes general service. (TLSB)

*servant*. One who serves or ministers in any way. When church related, as it is here, it probably refers to a specific office—woman deacon or deaconess. (CSB)

*Cenchrea*. A port located about six miles east of Corinth on the Saronic Gulf. (CSB)

**16:2** *welcome her*. Lit, “receive her to yourselves” as she comes delivering this Letter to Rome. (TLSB)

*patron*. She may have given financial support or other assistance to Paul. (TLSB)

**16:3** *Priscilla and Aquila*. Close friends of Paul who worked in the same trade of tentmaking (see Ac 18:2–3). (CSB)

Worked with Paul as fellow tentmakers in Corinth, but are now back in Rome (cf Ac 18:2–3). (TLSB)

*fellow workers*. Labored with Paul in sharing the Gospel and teaching the faith (Ac 18:24–26). (TLSB)

**16:4** *risked their neck for me*. There is no other record of this in the NT or elsewhere, but it must have been widely known, as the last part of the verse indicates. (CSB)

In danger because of their support for Paul. (TLSB)

**16:5** *church in their house*. Prior to the fourth century, Christians generally gathered in homes like those of Prisca and Aquila. (TLSB)

*my beloved*. Related to Gk *agapetos*; denotes a loved brother in Christ (cf 13:8–9). (TLSB)

*first convert*. To Christianity. (TLSB)

*Asia*. Roman province of Asia Minor, now western Turkey (cf Ac 16:6). (TLSB)

**16:6** *Mary*. Six persons are known by this name in the NT. This one is unknown apart from this reference. (CSB)

One of six Marys in the NT; probably unknown. (TLSB)

**16:7** *Junias*. A feminine name. (CSB)

*my kinsmen*. † No doubt a reference to their being Jews (cf. vv. 11, 21). (CSB)

*known to the apostles*. † Two interpretations are given: 1. “Apostles” is used in a wider sense than the Twelve—to include preachers of the gospel recognized by the churches (see Ac 14:4, 14; 1Th 2:7). 2. “Apostles” is preceded by the definite article, which may indicate that the Twelve are in view. In this case, the meaning would be that these two persons were outstanding “in the opinion of” the apostles. The previous view seems preferable, since it is based on an accurate rendering of the Greek. The presence of the definite article is not decisive, as it is present also in Ac 14:4, 14. (CSB)

*fellow prisoners*. They had been under arrest with Paul; the apostle was detained numerous times (e.g., Ac 16:24; 2Co 11:23). (TLSB)

*in Christ*. Believed in Jesus as the Christ/Messiah prior to Paul’s conversion (Ac 9). (TLSB)

**16:8–10** *Ampliatius ... Urbanus ... Stachys ... Apelles*. All common slave names found in the imperial household. (CSB)

*Ampliatius*. Common Latin name for a slave. (TLSB)

**16:10** *Aristobulus*. Perhaps refers to the grandson of Herod the Great and brother of Herod Agrippa I. (CSB)

*approved in Christ*. Tested as metals in fire, refined and genuine. (TLSB)

**16:11** *my relative*. Perhaps a reference to his being a Jew. (CSB)

*Narcissus*. Sometimes identified with Tiberius Claudius Narcissus, a wealthy freedman of the Roman emperor Tiberius. (CSB)

**16:12** *Tryphena and Tryphosa*. Perhaps sisters, even twins, because it was common for such persons to be given names from the same root. (CSB)

*Persis*. Means “Persian woman.” (CSB)

*worked hard*. Labored to the point of exhaustion. (TLSB)

**16:13** *Rufus*.† It is possible that he is the same person mentioned in Mk 15:21, as also Mark no doubt wrote his Gospel to the Christians in Rome and Italy. (CSB)

Mark’s Gospel, likely written to Rome, notes that Simon of Cyrene was the father of a Rufus (Mk 15:21). (TLSB)

*chosen in the Lord*. May refer to common calling of all the “elect” or to a special calling given to him. (TLSB)

*mother to me*. Cared for and perhaps housed Paul at some time. (TLSB)

**16:14–15** None of these persons can be further identified, except that they were slaves or freedmen in the Roman church. (CSB)

**16:16** *holy kiss*. See 1Co 16:20; 2Co 13:12; 1Th 5:26; 1Pe 5:14. Justin Martyr (A.D. 150) tells us that the holy kiss was a regular part of the worship service in his day. It is still a practice in some churches. (CSB)

Common way of sharing the peace of the Lord in that culture; perhaps a liturgical term (cf 1Co 16:20; 2Co 13:12; 1Th 5:26). (TLSB)

*churches of Christ*. While there is one true Church, the plural is natural for Paul, who generally uses “church” to refer to a local congregation. (TLSB)

**16:1–16** Paul greets 26 people by name. Many of these believers have labored long and hard for Christ with Paul. They serve as examples and role models for us. Christ unites Jew and Gentile, male and female. He breaks through all other human bonds in His Church. He also establishes a committed and dear relationship among believers. • Thank You, Father, for people who bless our relationship with Christ. Amen. (TLSB)

*Final Instructions and Greetings*

**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. 18 For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. 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. 20 The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you. 21 Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen. 22 I Tertius, who wrote this letter, greet you in the Lord. 23 Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.**

**16:17–20**† An abrupt warning against factions, which plagued the church at Corinth, from where Paul wrote Romans (see 1Co 1:10–17). (CSB)

**16:17** *those who cause divisions and put obstacles in your way.*† Not just any divisions and obstacles (offenses), but those which were contrary to the teaching they had learned. Verse 18 states the evil results of such false teachers—self-service rather than serving Christ. (CSB)

Unnamed people divided the Church from within, probably along Jew/Gentile lines. (TLSB)

*contrary to the doctrine.* No false teaching is acceptable for God’s Church, whether it contradicts the Law or the Gospel. Ignatius of Antioch: “Some are in the habit of carrying about the name [of Jesus Christ] in wicked guile, while yet they practice things unworthy of God, whom you must flee as you would wild beasts” (*ANF* 1:52). Polycarp: “Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offence, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error” (*ANF* 1:34). (TLSB)

*avoid them.* As in Galatians, believers are to reject any false teachings and refuse to associate with those who advocate them. Some have applied this to any and every different teaching, but here it refers specifically to issues that strike at the heart of the Gospel. Cf ch 14. (TLSB)

**16:18** *appetites.* Basic, sinful human desires. (TLSB)

*smooth talk and flattery.* Unlike Paul, false teachers snare hearers with false praise (1Co 2:1–5; 1Th 2:3–6). (TLSB)

**16:19** *wise about what is good.*† Christians are to be adequate judges of false doctrine. (CSB)

Actively engaged in the practice of good; having no personal experience with evil (cf 12:9, 21; Mt 10:16). (TLSB)

**16:20** *God of peace.* See 15:33. (CSB)

*will soon crush Satan.*† Satan, the father of lies, is behind all false teachings. A reference to Satan’s final doom (cf. Ge 3:15). (CSB)

Alludes to Gn 3:15. *soon*. Can mean “suddenly” or “quickly” (cf Rv 22:20). (TLSB)

**16:21–23** Combined evidence places Paul in Corinth when he wrote Rm. He stayed there for three months toward the end of his third journey and was on his way to Jerusalem (cf 15:25–27; Ac 19:21; 20:1–3). (TLSB)

**16:21** *Timothy*. Traveled with Paul on his second journey beginning in Ac 16:1–4; listed as co-author of Php, 1 and 2Th; recipient of 1 and 2Tm. (TLSB)

*Jason*. Possibly the Jason mentioned in Ac 17:5–9. (CSB)

*Sosipater*. Probably Sopater son of Pyrrhus from Berea (see Ac 20:4). (CSB)

**16:22** *I, Tertius, who wrote down this letter*. Not mentioned elsewhere in the NT. He had functioned as Paul’s secretary. (CSB)

Tertius was an “amanuensis,” a scribe to whom Paul dictated the Letter. His greeting “in the Lord” means he was a Christian. (TLSB)

**16:23** *Gaius*. Usually identified with Titius Justus, a God-fearer, in whose house Paul stayed while in Corinth (see Ac 18:7; 1Co 1:14). His full name would be Gaius Titius Justus. (CSB)

May have been baptized by Paul (1Co 1:14), who is now staying at his home. (TLSB)

*whole church*. House church gathers in Gaius’s home. (TLSB)

*Erastus*. At Corinth archaeologists have discovered a reused block of stone in a paved square, with the Latin inscription: “Erastus, commissioner of public works, bore the expense of this pavement.” This may refer to the Erastus mentioned here. He may also be the same person referred to in Ac 19:22 and 2Ti 4:20, though it is difficult to be certain because the name was fairly common. (CSB)

*city treasurer*. An inscription discovered in 1929 near the theater in Corinth mentioned Erastus and identified him with this office (cf 2Tm 4:20). (TLSB)

*Quartus*. Means “fourth (son).” (CSB)

**16:17–23** Paul warns against those who cause divisions and promises God will overcome them. Those who advocate a false Gospel are to be avoided entirely. As “living sacrifices” to God (12:1), we are to be actively engaged in good and uninvolved with evil. As promised in Gn 3:15, God will bring about the final culmination of our salvation by crushing the power of Satan, sin, death, and hell forever (cf Rv 20:10, 14). • Heavenly Father, guard and protect Your Church from all who would corrupt Your precious Gospel. As we await the final consummation of our salvation, may our obedience to Your will be “known to all” around us. Amen. (TLSB)

*Doxology*

**25 Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 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, to bring about the**

**obedience of faith— 27 to the only wise God be glory forevermore through Jesus Christ!  
Amen.**

**16:25-27** It is fitting that the apostle should conclude this letter with its rich content in such a flow of ardor and fullness of thought. The Holy Ghost, who has spoken through Paul, once more lifts the writer's heart and mind to God. After the apostle in this letter, as in no other, has presented the whole plan of God's salvation, and to Christ Jesus, the perfect mediator, praises and thanks Him in advance for His saving work which He will surely perform in the readers of the letter. The closing doxology corresponds especially to the introit of the letter. (Stoekhardt)

Preceding our text we find Paul's final instructions to his readers. He advises them to avoid divisive people who undermine the clear teachings of Christianity. After clearly presenting the essential and systematic teachings of Christianity—all of which flow from justification by grace through faith—Paul directs our praise to the author of such teaching, God. (Concordia Pulpit Resources - Volume 22, Part 1)

In the Nestle-Aland XXVI Greek text verses 25-27 are enclosed in single square brackets. This means that the editors consider these verses of doubtful authenticity though the apparatus assumes in principle that this reading is part of the text. What causes difficulty is that these verses are not found in the same place in all original documents. The apparatus informs us that some omit these words altogether; some add them after 14:23; some add them after 15:33; some add them after 14:23 and 15:23; some add them here and after 14:23. The most reliable texts add them here only. KJV adds them here because the Textus Receptus adds them here. All of our current versions have these words here only. No sane minded scholar considers these words spurious. (Buls)

Comments by commentators on these verses are interesting.

Franzmann: Paul began the body of his letter with the proclamation of the power of God at work in his Gospel, 1:16. What wondrous things that power can do and does, his whole letter has set forth in unparalleled fullness. Paul closes with a hymn in praise of God who has power; He is a God at hand, able to sustain the Romans in their conspicuous and responsible place, able to strengthen them for the greater tasks that Paul's coming will open to them. (Buls)

Kretzmann: Paul closes the letter with such a remarkable doxology, a veritable effusion of glowing thoughts, interwoven with a beautiful eulogy of the Gospel. He gives all glory to God, to Him that is able to make the Christians firm and constant in faith and holy life. (Buls)

Bengel: A doxology closes the whole epistle, as one closed the doctrinal part of it, 11:36. So 2 Peter 3:18 and Jude verse 25. The last words of this epistle correspond exactly to the first, 1:1-5. Especially on the power of God, the Gospel, Jesus Christ, the Scriptures, obedience of faith, all nations. (Buls)

Sanday-Headlam: The Epistle concludes in a manner unusual in St Paul with a doxology or ascription of praise, in which incidentally all the great thoughts of the Epistle are summed up. Although doxologies are not uncommon in these Epistles (Galatians 1:5; Romans 11:36), they are not usually so long or so heavily weighted; but Ephesians 3:21; Philippians 4:20; 1 Timothy 1:17 offer quite sufficient parallels. Ascriptions of praise at the conclusion of other Epistles are common, Hebrews 13:20-21; Jude 24-25. (Buls)

This doxology is the grandest hymn of praise in the New Testament. It has often been said that the Epistle to the Romans is a grand summary of all the Christian Doctrine. This doxology is fitting for such a great book. (Buls)

Verses 25-27 comprise one sentence. Grammatically speaking verse 27 is the main clause. NKJV translates: "to God, alone wise, be glory through Jesus Christ forever. Amen." Verses 25-26 stand in apposition to "only wise God" in verse 27. The majority of our versions begin this verse with "now." It indicates the conclusion of the Epistle. (Buls)

"Glory and praise" belong to God. "Is able" is present tense. He is constantly able. "Establish" means "to make firm, to make stable." RSV renders it "to strengthen." AAT has "to make strong." It covers both justification and sanctification, faith and living, in the life of the Christian. JB evidently wants to make sure that we do not omit Christian living here: "Glory to him who is able to give you the strength to live according to the Good News, etc." (Buls)

We have three "by" or "according to" phrases in this text: two in verse 25 and one in 26. The translations of the three are interesting in the versions: KJV, NKJV, RSV, and NASB have "according, according, according." TEV has "according, according, by;" AAT has "by, by, as;" and NIV reads "by, according, by." The commentators ask whether these three phrases denote correspondence or cause. As becomes clear in verse 26, the very purpose and cause of the Gospel is to give me true faith in Christ and obedient living in keeping therewith. (Buls)

In verse 26 the Gospel is called "good news, proclamation, revelation of mystery." These three terms are synonymous and embellish each other. Note that the first two are articular and that the third is likewise definite because it is modified by a genitive. The Gospel is THE good news, THE proclamation, and THE revelation of the mystery, *par excellence*. Even unbelievers are made aware of this. And, by virtue of the fact that it is THE revelation of God's mystery, all synergism is eliminated. Man's reason is incapable of originating such a plan and he is not even able to believe it of his own strength. (Buls)

**16:25 now to him** – The purpose of Paul's intended visit to Rome was to strengthen the Roman Christians. (1:11) That was also the purpose of this letter. However, God alone has the power to strengthen and establish the Christians in their estate. (Stoekhardt)

*is able* – Form of word translated "power" in 1:16. (TLSB)

*my gospel*. Not a gospel different from that preached by others, but a gospel Paul received by direct revelation (see Gal 1:12). (CSB)

Why does Paul call it "my" Gospel? Three versions make it a subjective genitive, and we think that is correct. TEV and JB have "the Good News I preach." AAT reads "by the good news I bring." "Jesus Christ" is plainly objective genitive: "the proclamation about Jesus Christ." The proclamation is nothing more and nothing less than Jesus Christ. (Buls)

"For long ages past" is variously translated "since the world began, for long ages, for endless ages." (Buls)

Lenski: During all those past ages no public proclamation in the world. (Buls)

Kretzmann: It had been hidden, kept secret, unknown and undiscoverable by human reason, from ancient times, from eternity. The counsel of God for the redemption of mankind had been hid in God, Ephesians 3:9, and it had not been made known in its fullness and glory for several millenniums after the creation of the world. (Buls)

Franzmann: Christ is the disclosure of the 'mystery' of God, the revelation of His long counsels of salvation that worked in strange and secret ways for long ages, all through the dark and inconspicuous history of His little people Israel. (Buls)

Stoekhardt: The eternal times extend from eternity through the eons of the pre-Christian era until the time designated by 'now' . . . Already the children of the Old Covenant hoped in Christ. Nevertheless, the mystery of eternity could with right be designated as something secret because the Savior had not yet appeared, because complete understanding of prophecy was lacking, because the report concerning Christ was limited to a small area and hidden to the world at large. The preaching of the Gospel is in this present era until the end of the world the greatest and most important work on earth. (Buls)

Bengel: The TIMES are pointed out, which at their very beginning, as it were, touched upon previous ETERNITY, and as it were, mingled with it. Not eternity itself, of which the TIMES are, as it were, streams . . . In the prophets the calling of the Gentiles had been predicted, but the Jews did not understand it.(Buls)

Sanday-Headlam: God who rules over all the aeons or periods in time is working out an eternal purpose in the world. For ages it was a mystery, now in these last days it has been revealed. (Buls)

Cranfield: The manifestation, which has taken place in the Gospel events and their subsequent proclamation, and is contrasted with the hiddenness of the mystery in the past, is a manifestation which is properly understood in its true significance only in the light of its Old Testament foreshadowing and attestation. It is when the manifestation of the mystery is understood as the fulfillment of God's promise made in the Old Testament, (compare 1:2) as attested, interpreted, clarified, by the Old Testament that it is truly understood as the Gospel of God for all mankind. (Buls)

*preaching of Jesus Christ.* A description of the gospel; it is about Jesus Christ, who is its content. (CSB)

Synonymous terms; the former emphasizes the content, while the latter refers to the active proclamation. (TLSB)

Here at the end Paul appeals to his Gospel, to the Gospel which was entrusted him by the Lord. Its content is nothing else than the preaching of Jesus Christ. Thus in 1:1 ff., it was directly called "the gospel...concerning his Son Jesus Christ." (Stoekhardt)

"My gospel" is not different from "the preaching of Jesus Christ." It is consistent with and refers to the true Gospel. "The preaching of Jesus Christ" is the same as that referred to in Heb 1:1-2. The disclosed mystery is a perfect prelude to Christmas. (Concordia Pulpit Resources - Volume 22, Part 1)

*mystery.* The OT did not make all things clear. In the NT, the mystery is now revealed. God in Christ has united Jew and Gentile together in one Body (cf Eph. 3:4-6). (TLSB)



*for long ages.* From eternity past (see 1Co 2:6–10). (CSB)

**16:26** *now been disclosed and made known through the prophetic writings.* See 1:2. (CSB)

According to the context the mystery is the mystery of Christ and the salvation in Him. The same was hidden in eternity, has now, however, been revealed. According to the revelation of the mystery, which was kept secret since the world began, rather: in eternal times. The eternal times extend from eternity through the eons of the pre-Christian era until the time designated by “now.” Already in eternity God has resolved to redeem the human race through Christ. This resolution was first hidden in God, Eph 3:9, and was from the beginning of the world kept secret from the children of men. Now, however, since Jesus Christ has come and has carried out God’s saving counsel, the secret of eternity has been revealed, in that God revealed it to holy apostles, who in turn proclaimed it to the world. (Stoeckhardt)

The proclamation of the Gospel was mediated through prophetic Scriptures, since the apostles according to the example of Christ connected their teaching and preaching to the Scriptures of the OT. “Scriptures of the prophets” points back to OT time and economy. Already in prophetic Scriptures God had noted His eternal plan of salvation through the Spirit. In the beginning it was stated that God had promised the Gospel of His Son by His prophets in the Holy Scriptures (1:2). So already the children of the Old Covenant hoped in Christ. Nevertheless, the mystery of eternity could with right be designated as something secret because the Savior had not yet appeared, because complete understanding of prophecy was lacking, because the report concerning Christ was limited to a small area and hidden to the world at large. Now, however, the apostles have drawn the prophetic Scriptures out of their relative secrecy, have fully revealed prophecy and have shown not only to Israel, but also to all the Gentiles that all prophecy is fulfilled in Jesus Christ. (Stoeckhardt)

The mystery is revealed not only by the incarnate Word, but also by the written Word. Jesus’ teachings and the apostles’ teachings are not disconnected from the Old Testament prophetic writings (Eph 3:4–5). “Obedience of faith” does not refer to sanctification but refers to the subjective appropriation of God’s objective gift of grace. (Concordia Pulpit Resources - Volume 22, Part 1)

*all nations.* The universality of the gospel (see Mt 28:19). (CSB)

The eternal God, who decrees beyond time and eternity, has granted this last ere of the world the preaching of Jesus Christ. He gave the apostles, the NT preachers in general, the express mandate to reveal the secret of eternity to all peoples of the earth. The preaching of the Gospel is in this present ere until the end of the world the greatest and most important work on earth. It serves to the salvation of souls. The purpose of the preaching of the Gospel is to establish among all Gentiles the obedience of faith, which alone makes men righteous before God and saves them. (Stoeckhardt)

*eternal God.* God is without beginning or end. (TLSB)

*to bring about the obedience of faith* – The mystery which at first was kept secret, has now been made manifest and has been made known. "Through" denotes agency. It denotes the Old Testament prophetic writings. Then the cause or means, "by the command of God." (Buls)

"So that all might believe and obey," or literally "for the purpose of the obedience of faith." It is not easy to classify "believe" as a genitive. It could be appositional: faith is obedience. It might be called adjectival: the obedience of a Christ is of a certain type, faith obedience. Or perhaps subjective: faith causes obedience. (Buls)

Arndt: . . . the obedience of faith, that is, simply faith. (Buls)

Most versions take the second part of the phrase with "to make known," "made known to all the nations." Thus KJV, NKJV, NASB, TEV, NEB, AAT, and JB. But, notice, NIV takes it differently: "so that all nations might believe and obey him." Our versions translate "nations." Lenski understands it as "Gentiles." Perhaps JB likewise: "broadcast to pagans everywhere." (Buls)

Lenski: 'The publication' means a making manifest plus a making known. It began when Jesus sent the apostles into all the world to make it resound with the Gospel. . . . 'Writings' differentiates this means from the 'kerygma' which is oral, the voice of the heralds, Christ's Apostles. But the apostles preached Christ not apart from or as different from, the Old Testament prophets . . . Paul's Epistle constantly quotes the prophets. Now the fulfillment had come, and now at last the prophetic writings became a means for reaching the whole world. (Buls)

Kretzmann: Through the preaching of the Gospel the very writings of the prophets are made clear and are shown to contain glorious Gospel truths. (Buls)

Franzmann: All nations now shall know the God who hid Himself so long in Israel. (Buls)

Stoeckhardt: The Gospel brings along with it that they who have come to faith also persevere in faith. (Buls)

Sanday-Headlam: In this passage still carrying on the explanation of 'kerygma,' four main ideas of the Apostolic preaching are touched upon -- the continuity of the Gospel, the Apostolic commission, salvation through faith, the preaching to the Gentiles. (Buls)

Like Lenski, they understand "Gentiles." Think for a moment: What is the greatest proclamation of New Testament times? Democracy? No. Communism? No. Islam? No. Science? No. It is what Revelation 14:6 calls "the everlasting Gospel." (Buls)

The connection of this whole description of the Gospel is now clear. According to this Gospel God can and will strengthen the Christians. The Gospel, which is appointed by God to accomplish the obedience of faith, brings along with it that they who have come to faith also persevere in faith. The God, who works faith through the preaching of Jesus Christ, can and will through this same preaching strengthen and keep the believers in saving faith unto the end. (Stoeckhardt)

**16:27** *only wise* – God is all-knowing, but also all-wise in providing for our salvation. (TLSB)

The versions have difficulty with the two adjectives. KJV: "to God only wise."; NKJV: "to God alone wise"; RSV, NIV, AAT, NASB: "to the only wise God"; TEV: "to the only God, who alone is all wise"; JB: "He alone is wisdom"; (Buls)

Lenski: No one who could also be called wise can be placed beside him. (Buls)

Arndt: Here the apostle calls God the only wise one. (Buls)

*to ... God be glory.* The ultimate purpose of all things. (CSB)

Bengel: God's wisdom is glorified by the gospel in the Church, Ephesians 3:10. 'That is of power' (verse 25) and 'wise' are joined here, as 1 Corinthians 1:24, where Christ is called 'the power of God and the wisdom of God' who through Christ appears as wise alone. (Buls)

"Through Jesus Christ" denotes Christ as Mediator between God and man. We would never have known God as the only wise one unless Christ has reconciled us to God and made this known in the Gospel. (Buls)

Sanday-Headlam: The doxology sums up all the great ideas of the Epistle: The power of the Gospel which St. Paul was commissioned to preach; the revelation in it of the eternal purpose of God; its contents, faith; its sphere, all the nations of the earth; its author, the one wise God, whose wisdom is thus vindicated -- all these thoughts had been continually dwelt on. (Buls)

In Jesus Christ, the salvation of the world, in the eternal counsel of God's love, now fulfilled and revealed, in the preaching of Jesus Christ which goes through all lands from one people to another and everywhere works some fruit unto eternal life, the fruit of the obedience of faith, God's incomparable wisdom, which surpasses all human thought and understanding, has glorified itself. To this only wise God, who will certainly complete His saving counsel also in the readers of the letter, the apostle, in the name of the readers of the letter, gives praise and glory through Jesus Christ, the Mediator of salvation. He also gives praise and glory to Jesus Christ. He wishes to consider Jesus Christ, the Mediator of salvation, as the "coordinated Cause of salvation," as in the introduction of the letter (1:7). He coordinates the Father and Son, who is of the same essence, of equal power and glory with the Father. (Stoeckhardt)

The doxology is directed to God the Father, and not Jesus Christ. However, any access to God—even in praise—occurs through Christ alone. (Concordia Pulpit Resources - Volume 22, Part 1)

**16:25–27** Paul's closing words encompass the entire good news of God, from the prophetic OT writings to the proclamation of Jesus Christ being made known to all nations. God's eternal being, His wisdom, knowledge, and power, are all far beyond ours. He calls those of faith to respond in obedience to His will. The Gospel of Jesus Christ was entrusted to Paul and faithfully proclaimed among the nations in accordance with God's will. • At the bottom of his music, Johann Sebastian Bach wrote "S.D.G" (Lat *Soli Deo Gloria*), "to God alone the glory." Paul ends his marvelous expression of Law and Gospel in Rm on the same note. He then adds that this is all in and through Jesus Christ, to whom be glory. Amen! (TLSB)