

Romans 15:5-¹

Romans 15:1-4 are part of the notes on Romans 14.

5 Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, 6 that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. 7 Therefore receive one another, just as Christ also received us, to the glory of God.

5. Because God is patient and comforting, He enables us to be patient and comforting with each other, especially in areas where we disagree (mainly matters of conscience choices Paul was talking about in Chapter 14).
6. The “one mind and one mouth” is glorifying God by believing in and speaking the same simple gospel.
7. The NASB translates the word “receive” as “accept”. So we are to accept each other “just as” Christ has accepted us. If we don’t really believe that Jesus unconditionally accepts us, it will be hard if not impossible to accept others.

8 Now I say that Jesus Christ has become a servant to the circumcision for the truth of God, to confirm the promises made to the fathers,

8. Jesus came to the Jews to confirm the promises made to Abraham, Isaac, and Jacob.

9 and that the Gentiles might glorify God for His mercy, as it is written:
“For this reason I will confess to You among the Gentiles,
And sing to Your name.”

9. In God’s wisdom, the Gentiles also received His mercy.
 - a. Our prime mission is to worship and praise and thank our God!, As we do, Jesus joins in the worship

Denney says, "Christ is assumed to be the speaker, and we may say that He gives thanks to God among the Gentiles when the Gentiles give thanks to God through Him (*Heb. 2:12*)."-Wuest

Hebrews 2:12

for which reason He is not ashamed to call them brethren, 12 saying,

“I WILL PROCLAIM YOUR NAME TO MY BRETHREN,
IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.”

10 And again he says:

“Rejoice, O Gentiles, with His people!”

11 And again:

¹ In this lesson, the number of the comment corresponds with the number of the verse.

Unless otherwise stated, all scripture is from the New King James Version (NKJV) Copyright © 1982 by Thomas Nelson, Inc.

“Praise the Lord, all you Gentiles!
Laud Him, all you peoples!”

10. This was a prophecy that the Gentiles would worship the God of Israel.
11. This was the mystery hidden from the ages that the Jews would join with the Gentiles to worship the Lord.

12 And again, Isaiah says:

“There shall be a root of Jesse;
And He who shall rise to reign over the Gentiles,
In Him the Gentiles shall hope.”

13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.

12. Jesse was King David’s father. The root is Jesus whose lineage is trace to Jesse. It was foretold to the Jews that the Messiah would reign over the Gentiles and that they would hope in Him.
13. God is the God of hope, not the God of desperation (which means without hope). We aren’t to be filled with desperation, but rather **ABOUND** in hope by the Spirit’s power. God **FILLS US** with **ALL** joy and peace in believing
 - a. "In believing" is *en tōi pisteuein*, literally, "in the believing," interpreted, "in the sphere of the act of habitually believing." -Wuest
 - b. "Abound" is *perisseuō*, "to exceed a fixed number or measure, to be over, to exist in abundance, to be in affluence." The noun *perissos* means "more than is necessary, superadded." These words speak of a superabundance. -Wuest
 - c. The God of hope fills us with all joy and peace in believing **SO THAT** we may **ABOUND** in hope, not desperation, by His power.

14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written more boldly to you on some points, as reminding you, because of the grace given to me by God,

16 that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.

14. Paul did not start the Church in Rome, but he has confidence in the power of the New Covenant in them which says in Jeremiah 31:34, “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD.”
 - d. Paul says that the Romans are “full of goodness”.
 - e. They are filled with “all knowledge”.
 - f. They are able to admonish each other.
15. Even though the Romans had already heard the gospel, he had written very boldly to them on certain points. **Paul knew the power of reminding and repeating truths.** We tend to forget the great truths of the Gospel in the midst of the everyday pressures of life. That is why we need to continually bathe ourselves in the “basics” of the awesome gospel.

16. NASB reads, "To be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit."
- g. Denney explains, "The offering which Paul conceives himself as presenting to God is the Gentile Church, and the priestly function in the exercise of which this offering is made is the preaching of the gospel." -Wuest's
 - h. Paul knew that the true gospel was so precious, that he was a priest of that gospel. The Gentiles were Paul's gift to God. The more pure the gospel, the more acceptable and sanctified was Paul's gift.

17 Therefore I have reason to glory in Christ Jesus in the things which pertain to God.
 18 For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient—
 19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ.
 20 And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man's foundation,
 21 but as it is written:
 "To whom He was not announced, they shall see;
 And those who have not heard shall understand."

17. Paul gloried/boasted in Jesus and what He did among the Gentiles. Boasting in ourselves and what we have done is not acceptable.

1 Corinthians 1:30-31 30

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, "LET HIM WHO BOASTS, BOAST IN THE LORD."

18. The obedience of the Gentiles is not a result of behavior modification, but their heart transformation; it is the obedience of faith.

Romans 16:25-26

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 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 nations, leading to **obedience of faith**.

19. Paul fully preached the gospel, not the gospel plus works, or the gospel plus law, but the simple gospel. When the disciples taught the gospel, God confirmed His word with signs following.

Acts 20:20-24

But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, **to testify solemnly of the gospel of the grace of God.**

25 "And now, behold, I know that all of you, among whom I went about **preaching the kingdom**, will no longer see my face. 26 Therefore, I testify to you this day that I am innocent of the blood of all men. 27 For I did not shrink from declaring to you **the whole purpose of God.**

Mark 16:20

And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

20. Paul's ministry was to start new works, not to build on another's foundation. Other people have a different ministry, possibly to the body of Christ. We need all the ministries.

1 Corinthians 3:5-8

Who then is Paul, and who is Apollos, but ministers through whom you believed, as the Lord gave to each one? ⁶ I planted, Apollos watered, but God gave the increase.⁷ So then neither he who plants is anything, nor he who waters, but God who gives the increase. ⁸ Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.⁹ For we are God's fellow workers; you are God's field, you are God's building.¹⁰ According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it. ¹¹ For no other foundation can anyone lay than that which is laid, which is Jesus Christ.

21. It seems that Paul saw his ministry in this scripture (verse 21).

22 For this reason I also have been much hindered from coming to you.

23 But now no longer having a place in these parts, and having a great desire these many years to come to you,

24 whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

25 But now I am going to Jerusalem to minister to the saints.

26 For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

27 It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

28 Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

29 But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

22. Because Paul was busy beginning new works, he had not yet gone to Rome.

23. Paul was saying he didn't have a new place to minister where he was, and because of his great desire to come and see them, he planned to do so.

24. His was planning on going to Spain, so he was going to try and come see them first. He hoped they could help him on his journey and to spend time with them.

25. He was headed for Jerusalem to minister to the believers there.

26. The believers in Macedonia and Achaia wanted to give Paul contributions for the saints in Jerusalem.

27. The people were pleased to give to the believing Jews in Jerusalem. Paul is not giving a "law" that we have to live by, or we would all be giving continuously to the Jewish believers. But I think that Paul is giving a good principal, that when we are ministered to spiritually, we should minister back to them (the teachers) financially when possible.

28. After he took care of this donation, he would go to Rome via Spain.

i. It is not known whether Paul ever made it to Spain². It was in his plans at the time of the writing of Romans. He did visit Rome, but as a prisoner.

² NKJV Nelson Study Bible at verse 28.

29. He believed that when he came to them, he would come in the fullness of the blessing of the gospel of Christ.
- j. The fullness of the blessing of the gospel comes from teaching the fullness of the gospel.

30 Now I beg you, brethren, through the Lord Jesus Christ, and through the love of the Spirit, that you strive together with me in prayers to God for me,
31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,
32 that I may come to you with joy by the will of God, and may be refreshed together with you.
33 Now the God of peace be with you all. Amen.

30. Paul was humble enough to ask for their prayers. He knew he did not minister alone.
- k. "Strive together" is *sunagonizomai*. This word was used in classical Greek as an athletic term, describing the concerted action of a team of athletes in the Greek games. It meant "to contend along with, to share in a contest." -Wuest
31. The nonbelieving Jews were constantly persecuting Paul. He had been warned that traveling to Jerusalem would be dangerous.

Acts 20:17-24

*From Miletus he (Paul) sent to Ephesus and called for the elders of the church. 18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you, 19 serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews; 20 how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house, 21 testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ. 22 **And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there, 23 except that the Holy Spirit testifies in every city, saying that chains and tribulations await me. 24 But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.***

32. Paul wanted very much to be with the believers in Rome and to be refreshed together with them. For those who labor in the gospel, it is wise to take time to enjoy the fellowship of those who labor with us. It is a way of being refreshed.
33. In verse 5, Paul referred to God as the God of all comfort and the God of all patience. In verse 13, Paul called Him, the God of all hope. Now he calls him the God of peace. He is he God of comfort, patience, hope and peace. Sadly, this is not always how God is represented to us. We see quite the opposite: a God of wrath, who is impatient, causes desperation, and who is at war with us. How needful it is to share with God's people who HE REALLY IS.

Romans 16

1 I commend to you Phoebe our sister, who is a servant of the church in Cenchrea,
2 that you may receive her in the Lord in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

1. Renan says: 'Phoebe carried under the folds of her robe the whole future of Christian theology.' "The Roman letter was written at and sent from Corinth. Cenchrea was nine miles away, and one of its seaports. Vincent says it was a thriving town. It contained temples of Venus, Aesculapius, and Isis. The church there was perhaps a branch of the church at Corinth. Paul sent the letter (no carbon copy) with this woman over the long and dangerous journey to Rome. -Wuest

"Servant is the word used for the office of deacon. The fact that it used here with the phrase of the church seems to suggest an official position. Helper means "patron" or "benefactor". It implies that Phoebe was a person of wealth and position.- NKJV Nelson Study Bible

- a. As you read this chapter there are some very stunning things of which we must take note.
 - i. The number of women he mentioned is astounding. Remember only in Christianity are women considered equals with men at this time in history. Women routinely labored in the gospel with Paul.

*But the most interesting and instructive aspect of church diversity in Rome is that of gender. Nine out of the twenty-six persons greeted are women: Priscilla (3), Mary (6), probably Junia (7), Tryphena and Tryphosa, who may have been twin sisters, and Persis (12), Rufus' mother (13), Julia and Nereus' sister (15). Paul evidently thinks highly of them all. He singles out four (Mary, Tryphena, Tryphosa and Persis) as having 'worked hard'. the verb **kopiaio** implies strong exertion, is used of all four of them, and is not applied to anybody else on the list. -Stott*

The prominent place occupied by women in Paul's entourage shows that he was not at all the male chauvinist of popular fantasy. Does it also throw a light on the vexed question of the ministry of women? As we have seen, among the women Paul greets, four were hard workers in the Lord's service. Priscilla was one of Paul's 'fellow-workers', Junia was a well-known missionary, and Phoebe may have been a deaconess."-Stott

- ii. Paul also greets people with common slave names, and both Jew and Gentile.

Galatians 3:28
There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.
 - iii. Notice also how he lovingly mentions and greets each one. Each person had individual value to him. He saw them as equals not his servants. He did not value them only for what they could do for him, but he loved each one deeply.
2. Paul was aware of bias against women. This is why he encourages the believers in Rome:
 - a. To receive her (Phoebe)
 - b. In a manner worthy of saints
 - c. Assist her
 - d. In WHATEVER business she has need of you.
 - e. Some have objected to women being in a position in which men would be asked to do their bidding. Apparently, Paul missed this memo! Yet, the fact he had to ask shows he was aware that she might meet some resistance.

3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,
 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.
 5 Likewise greet the church that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to Christ.
 6 Greet Mary, who labored much for us.
 7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.
 8 Greet Amplias, my beloved in the Lord.
 9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
 10 Greet Apelles, approved in Christ. Greet those who are of the household of Aristobulus.
 11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in the Lord.
 12 Greet Tryphena and Tryphosa, who have labored in the Lord. Greet the beloved Persis, who labored much in the Lord.
 13 Greet Rufus, chosen in the Lord, and his mother and mine.
 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.
 15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.
 16 Greet one another with a holy kiss. The churches of Christ greet you.

3. Priscilla and Aquila worked in the same trade as Paul, tent making, and labored with him in Corinth and Ephesus. This married couple is never mentioned separately. The New Testament does not record how or where Priscilla and Aquila risked their own necks for Paul, though it probably happened in Ephesus.- NKJV NSB
4. Priscilla is one of the viable “suspects” as an author of the book of Hebrews. This would explain why there is no author given for the books since if written by a woman it would not be accepted, especially not by the Hebrews.
5. “Epenetus, to whom greetings were sent, is mentioned only here, but is called by Paul my dear friend (lit., “the one loved by me”; cf. Stachys, v. 9). He was the first convert (lit., “the firstfruits”) to Christ in the province of Asia.” -The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
6. Mary is identified simply as one who worked very hard (“toiled much”; cf. v. 12). Some Greek manuscripts read Mariam, the Hebrew form, which probably identifies this woman as a Jew.” -The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
7. “Andronicus and Junias, greeted together, may have been husband and wife; Junias can be either masculine or feminine. Paul called them my relatives, which probably refers to a tribal, not a family kinship (cf. 9:3). He also mentioned four other “relatives” (16:11, 21). He said Andronicus and Junias had been in prison with him (lit., “my fellow prisoners”); when or where this occurred is not mentioned (cf. 2 Cor. 11:23). Paul commended them as outstanding (*episēmoi*, lit., “having a mark [*sēma*] on them,” therefore “illustrious, notable, outstanding”) among the apostles.” The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
 - a. Junias was likely a woman, the wife of Andronicus. Paul includes her as an apostle.

8. Amplias, Urbanus, Stachys, and Apelles were common slave names. The same names have been found in lists of slaves who served in the imperial household. It is stunning that a slave would be mentioned. However, women, slaves and Gentiles were equals with men, freemen, and Jews. NKJV-NSB
10. Aristobulus was a familiar Greek name. In fact, the family of Herod the Great used the name often. Some have suggested that this Aristobulus was the grandson of Herod the Great and the brother of Agrippa I. Notice that Paul also greets his household. NKJV-NSB
11. Herodion must have been a Jew, like Paul. Some have suggested that this Narcissus was a famous freedman of that name who was put to death by Agrippa shortly after Nero came to power. NKJV-NSB
12. Tryphena and Tryphosa are believed to be sisters, possibly even twins.
 - a. “Then, Persis, addressed as my dear friend (lit., “the one loved”), was another woman who has worked very hard (“toiled much”) in the Lord.” -The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
13. Rufus and his mother, whom Paul called his own.
 - a. Though a common name, this Rufus is often identified with the one in Mark 15:21 which would make him the son of Simon who carried Jesus’ cross. Since chosen in the Lord is true of all believers, many interpret this phrase to mean “outstanding” or “eminent”. But it is possible that just as some believers demonstrate God’s love and others reflect God’s justice, so Rufus was and an exceptional example of God’s election.-NKJV-NSB and Stott
 - b. Notice how Paul complements his friends and co-workers calling them his fellow workers, beloved, and for Rufus, chosen in the Lord. What would happen if we all spoke to each other, spouses, children, and friends with such encouraging words?
14. Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them: These “evidently had something in common, perhaps as leaders of another house church. This may be indicated by the reference to the brothers with them. They are all common names, particularly among slaves.” The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
15. Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. “Julia may have been the wife of Philologus. Two other husband-wife teams were Priscilla and Aquila (v. 3) and (possibly) Andronicus and Junias (v. 7). Nereus and his sister were then greeted, though the sister’s name is not given. And finally, greetings were sent to Olympas and all the saints with him. This group may have been the leaders of another house church (cf. v. 14).” The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.
10. Greet each other with a holy kiss. It was common for the early Christians to greet each other with a kiss on the cheek.
 - a. Paul sends greetings also from the other churches.

How then in practice was the Roman church’s unity in diversity displayed? We know that they met in houses or household churches, for Paul probably refers to such six times. How was membership of these determined? We cannot suppose that they met according to sex or rank, so that there were different house churches for men and women, for slaves and free. What about race, however? It would be understandable if Jewish Christians and Gentile Christians, and specially the

weak and the strong, wanted to meet with their own people, because culture and customs are a strong cement to fellowship. But did they? I think not. The toleration of ethnic division in the Roman house churches would be incompatible with Paul's sustained argument in chapters 14-15, and with its climax. How could the church members 'accept one another', and how 'with one heart and mouth... glorify the God and Father of our Lord Jesus Christ' if they worshipped in different, ethnically segregated house churches? Such an arrangement would contradict the church's unit in diversity.-Stott

17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

18 For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

19 For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

20 And the God of peace will crush Satan under your feet shortly.

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

17. When will we start to take this seriously? Even if a “teacher” or “pastor” teach things contrary to the Gospel, we are to avoid them, even if they are really nice and loving, or outwardly successful. When we listen to “contrary” teachings (mixture, works etc.) it is like ingesting a little poison every time.

"Beseech", (urge) is *parakaleō*, "I beg of you, please." "Mark" is *skopeō*, "to look at, observe, contemplate, to fix one's eyes upon, direct one's attention to, scrutinize." Robertson translates, "Keep an eye on so as to avoid." Denney says, "Warning against false teachers. -Wuest

"Offenses" is *skandalon*, "an impediment placed in the way and causing one to stumble or fall," metaphorically, "any person or thing by which one is drawn into error or sin." -Wuest

18. We are all prone to being “simple”, trusting. We need to guard our hearts with only the true gospel.

Ephesians 4:14-15

That we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, ¹⁵but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

19. The Romans were obedient to not stray from “the Gospel”, so Paul exhorts them to be wise in what is good, the gospel, and simple concerning evil, mixture.

Matthew 10:16

“Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and harmless as doves.

20. As we walk in the only the true gospel, which Paul has taught throughout Romans, God will commit Himself to crush Satan under our (your) feet.

- a. It is interesting to note that this is the first and only mention of Satan, and only in the context of defeat.
- b. Crush: to crush completely, i.e. to shatter (literal or figurative) :- break (in pieces), broken to shivers (+ -hearted), bruise.-Strong's Talking Greek & Hebrew Dictionary.
- c. This is a reference to Gen 3:15,

And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel.”

- d. **Jesus bruised satan at the cross in a thoroughly devastating victory, and as we walk in His Gospel, we will experience similar devastations upon the enemy.**

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

22 I, Tertius, who wrote this epistle, greet you 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.

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

21. **Timothy, Lucius, Jason, Sosipater**

22. **Tertius**

23. **Gaius, Erastus, Quartus**

24. **For Paul, this was not a routine greeting. The grace of God was the gospel he taught. May that gospel, that grace, God’s favor be with you.**

*These few verses contain personal **greetings** from some of Paul’s associates: first, **Timothy, my fellow worker**, and then **Lucius, Jason, and Sosipater, my relatives**. Once again these men were not members of Paul’s family, but fellow countrymen (cf. vv. 7, 10). These may be the men of the same names mentioned elsewhere (Acts 13:1; 17:5-9; 20:4; cf. 2 Cor. 9:4).*

*Then **Tertius**, who was Paul’s stenographer for this epistle, sent his greetings. So did **Gaius**, Paul’s host in Corinth, who apparently had a church meeting in his home. 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). **Erastus** sent **greetings**. He was **the city’s director of public works** (lit., “the city’s steward,” a high position in Corinth). Paul called **Quartus** our **brother**, undoubtedly meaning a spiritual brother, not a physical one.—The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.*

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

25. **How are we established?**

a. **The gospel**

b. **The preaching of Christ**

c. **“Establish” is stērízō, “to make stable, place firmly, set fast, to strengthen, make firm.” –Wuest**

d. This is God's way to make us stable and strengthened and firm, by the teaching of the simple, pure, true Gospel, and the revealing of Jesus!

Hebrews 5:13

You have need *again* for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not **solid food**. ¹³ For everyone who partakes only of milk is not accustomed to **the word of righteousness**, for he is an infant.

Acts 20:32

And now I commend you to God and to the **word of His grace, which is able to build you up** and to give you the inheritance among all those who are sanctified.

Hebrews 13:9 Do not be carried away by varied and strange teachings; for it is good for **the heart to be strengthened by grace**, not by foods, through which those who were so occupied were not benefited.

26. Jesus, on the road to Emaus, and the disciples used the Old Testament scriptures to teach the gospel. There was no Bible as we have it today. Our obedience is faith in Christ.

27. Paul ends his letter by praising God and giving Him the glory

God used the gospel, which is the preaching of Jesus Christ, to establish the Romans believers. Paul speaks of his message as a mystery (see 11:25) because God's complete plan of salvation was at first hidden but now was being revealed. The revealed mystery is that the church will consist of both Jews and Gentiles united in the one body of Christ (see Eph. 3:1-13). –NKJV Nelson Study Bible.