

The Gospel's Goal: The Glory of God
Romans 16:25-27
ABC 1/21/18

When I say the word *doxology* what do you think of? *Praise God from whom all blessing flow?* Right? Do you know where what we call *The Doxology* came from? It was 1st published in 1709 by Anglican Bishop Thomas Ken (1637–1711). Thomas was orphaned as a child & raised by his older sister, Ann, & her husband, Izaak Walton. Anyone know what Izaak Walton is famous for? His book, *The Compleat Angler*, published in 1653 & still in print. In 1661, Thomas received his BA at Oxford. He went on to have a variety of church & academic positions. He even served as chaplain to Princess Mary for a time. In 1674, he published *A Manual of Prayers for the Use of the Scholars of Winchester College*. In it, he urged his readers *to sing the Morning & Evening Hymn in your chamber devoutly*. Evidently, these hymns were already in private circulation. In the 1695 edition, the words to these hymns were published as an appendix. *The Doxology* we sing today was the closing stanza of each of these 3 hymns: *Awake, My Soul, & with the Sun, All Praise to Thee, My God, This Night, & My God, I Now from Sleep Awake*. In a 1709 edition, Ken changed *Praise Him above y' Angelick Host* to *Praise Him above, ye heavenly host*, & the lines reached their final form as we have it today. Here's a bit of Thomas Ken's *Morning Hymn*, which originally contained 14 stanzas:

*Awake, my Soul, & with the Sun,
 Thy daily Stage of duty run,
 Shake off dull Sloath, & joyful rise,
 To pay thy Morning Sacrifice.*

*All Praise to Thee, who safe hast kept,
 And hast refresh'd me whilst I slept,
 Grant, Lord, when I from Death shall wake,
 I may of endless Light partake.*

*Praise God from whom all Blessings flow,
 Praise Him all Creatures here below,
 Praise Him above, ye Heavenly Host.
 Praise Father, Son, & Holy Ghost.¹*

Why am I starting my sermon with this doxology this morning? Let me answer with a question:
How do you end a letter like Romans, often called the greatest doctrinal letter every written? If

¹ Dr. James D. Smith III, www.christianitytoday.com/history/issues/issue-31/where-did-we-get-doxology.html

you're Paul, you close it with a beautiful doxology. What is a *doxology*? The word comes from the Greek words *doxa*, which means *glory*, & *logos*, which means *word*. So a doxology is words that ascribe glory, in this case, to God. As Paul thinks back over what he's written, he overflows with praise toward God, who's provided such a glorious gospel for people from all nations. But in his burst of emotion, Paul piles up phrase after phrase & doesn't use a verb, & leaves the sentence incomplete. Paul begins his closing doxology in vs 25, **Now to Him**, & as he writes that, he has in mind the final words of the doxology about ascribing glory to God, but he can't bring himself to sign off so simply as, *Now to Him be glory.*" Instead, he inserts phrase after phrase about God & about the gospel he's been writing about for 16 chpts. Then he comes back to the ascription of glory in vs 27, the last words of the book. So put the beginning & the ending together from the beginning of vs 25 & then vs 27: **Now to Him ... to the only wise God, through Jesus Christ, be the glory forever. Amen.**" As with many of Paul's writings, I'd hate to have to diagram this! Even though not proper grammar, it sums up many of the ideas found in this letter. Here's how one commentary puts it:

*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.*²

Romans is the most reasoned & compelling book in the NT. It's theology, so brilliantly argued in the 1st 11 chpts, proceeds logically from the statement of the gospel in the opening vss of chpt 1 to the need for the gospel because of man's sin in chpts 1-3. Next it describes the provision of the righteousness that comes by faith in chpts 3-4. Then our position in Christ is beautifully described in chpt 5 followed by the secret of spiritual victory in chpts 6-8. Finally, in chpts 9-11 we find a vindication of God's work throughout history. As Paul concludes the doctrinal section he gives a wonderful doxology in Rom 11:33-36.

Oh, the depth of the riches both of the wisdom & knowledge of God! How unsearchable are His judgments & unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again? For from Him & through Him & to Him are all things. To Him be the glory forever. Amen.

² William Sanday & Arthur Headlam, *A Critical & Exegetical Commentary on the Epistle to the Romans*, p 436

We saw there, as we see here, that the goal of theology is doxology. The goal of sound doctrine is a heart that overflows in praise to God. The more we know our God the more we will worship Him. Paul reminds us in this conclusion that the goal of the gospel isn't merely our happiness or joy. Certainly, we should be thrilled that God rescued us from judgment & given us every blessing in the heavenly places in Christ (Eph 1:3). But our happiness isn't the ultimate goal. The gospel isn't all about us. The ultimate goal of the gospel is God's eternal glory. As Paul teaches here, the goal of the gospel is that we'd glorify the only wise God through Jesus Christ as we live in obedient faith & proclaim Him to the nations. Logically, there is no other way he could have ended this wonderfully rich letter. Paul's final praise is model for us. **25-27 PRAY**

The Westminster Shorter Catechism says, *The chief end of man is to glorify God & enjoy Him forever.* To glorify God is simply to make Him look as good as He truly is. J. Dwight Pentecost says, *Glory is displayed excellence.*³ Wayne Grudem states *God's glory is the visible manifestation of the excellence of God's character.*⁴ Robert Reymond puts it, *God's glory is the sum total of all of His attributes as well as any one of His attributes.*⁵ John Piper defines God's glory as *the infinite beauty & greatness of His manifold perfections.*⁶ & John MacArthur says it this way: *God's glory refers to the consummate beauty of the totality of His perfections. It is His supreme significance & splendor.*⁷ This concept, that the ultimate goal of the gospel is not about us, but about God's glory, is a shift from the selfish notion that the gospel is all about us. It affects, for example, our view of suffering. If the gospel is all about us & our happiness, then how do you deal with suffering & death, which aren't happy experiences? But if the gospel isn't ultimately about our happiness, but rather about God's glory, then you can face suffering & even death with the goal that **Christ will even now, as always, be exalted in my body, whether by life or by death** (Phil 1:20). Of course, as John Piper often points out, our happiness & God's glory aren't at odds with each other, because God is most glorified in us when we are most satisfied in Him. & we are most satisfied in Him when we get a glimpse of His *infinite beauty & the greatness of*

³ *The Glory of God*, p 8

⁴ *Systematic Theology*, p 221

⁵ *A New Systematic Theology of the Christian Faith*, p 165

⁶ www.desiringgod.org/messages/to-him-be-glory-forevermore

⁷ *Biblical Doctrine*, p 188

His manifold perfections. Just as when you view a spectacular sunset or the beauty of crystal clear night, you exclaim, *Wow!* so when you see the beauty & greatness of God, you spontaneously praise Him. That's the goal of the gospel.

1. Praise for God's Work – Establish You. **Establish** comes from the word *sterizo* which means to make firm or stable. Of all the things Paul could've said about what God does or has done that draws attention to His glory, of all the great acts of God & all the great abilities of God, Paul chooses to highlight just one: **Now to Him who is able to establish you ... be the glory forevermore.** He says God is wise, & that He hid something for ages, & then He revealed something for the sake of the nations, & He did all this by his eternal command. But the way Paul has set up this doxology, all of that is serving to support & explain this one main thing: **God is able to establish or strengthen you.** Paul begins by praising God for His work in establishing His children. Everything else he says in vs 25-26 is an unpacking of the gospel which strengthens believers. What kind of strength does Paul mean that God is able to give? Well, God can give whatever kind of strength He wants but here Paul means the same kind of strength he referred to in Rom 1:11–12. **I long to see you, that I may impart to you some spiritual gift to strengthen (same word) you — that is, that we may be mutually encouraged by each other's faith, both yours & mine.** The substance of this strength is faith in Jesus Christ.

A. According to the gospel. **Now to Him who is able to establish you according to my gospel (25a).** The gospel is the good news that while we were yet sinners, God graciously sent His only Son to bear the penalty we deserved. He rescues us from sin & judgment when we turn from our sins & trust in Christ alone. Jesus, the righteous one, died for our sins & rose again, eternally triumphant over all His enemies, so that there's now no condemnation, but everlasting joy, for those who trust Him. We never outgrow our need for this gospel. We don't begin the Christian life with this & then leave it behind & get stronger with something else. God strengthens us with the gospel to the day we die. The British pastor & author, J Sidlow Baxter wrote,

Jesus Christ did not come merely to preach a gospel; He Himself is that Gospel. He did not come merely to give bread; He said, "I am the bread." He did not come merely to shed light; He said, "I am the light." He did not come merely to show us the door; He said, "I am the door." He did not

come merely to name a shepherd; He said, "I am the shepherd." He did not come merely to point the way; He said, "I am the way, the truth, & the life."⁸

Jesus is the gospel. Paul calls it **my gospel** not because his gospel was different than Peter's, but because Paul had received the gospel through direct revelation from Jesus Himself (Gal 1:11-15). Paul was certain of its content & truth & the other apostles confirmed Paul's gospel as authentic (Gal 2:1-9). He says God is **able to *establish* or *strengthen* you according to my gospel**. Originally this word came from the word *prop*, as to *prop something up*. It came to mean to fix something so that it stands upright & immovable.⁹ *The effect or aim of strengthening is the impregnability of Christian faith in spite of the troubles which have to be endured.*¹⁰ In view of Rom 16:17-20, it especially means being established so you won't fall prey to false teachers. God is able to confirm you in your belief in & in your obedience to the gospel. There are 2 sides to this **strengthening** or **establishing** us in the gospel. In Rom 1:11 Paul used this word to emphasize the human side of it: **For I long to see you so that I may impart some spiritual gift to you, that you may be established**. Through Paul's ministry, he hoped that they would be established in the gospel.

Peter uses the related noun, **steadfast**, to also put the emphasis on human responsibility:

You therefore, beloved, knowing this beforehand, be on your guard so that you are not carried away by the error of unprincipled men & fall from your own steadfastness, but grow in the grace & knowledge of our Lord & Savior Jesus Christ. To Him be the glory, both now & to the day of eternity. Amen (2 Pt 3:17-18).

Peter's emphasizing the same truth, that as we are **steadfast** or **established** in the gospel & resist the errors of false teachers, God will be glorified. But in Rom 16:25, Paul's emphasis is on God's side of things. God is able to **establish** or **strengthen** us according to the gospel. As Paul puts it in Philippians, **For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus (1:6)**. Since it took God's resurrection power to raise us from spiritual death to life (Eph 2:1-5), God is able to sustain & keep & establish us so our lives glorify Him. Of course, before you can be established according to the gospel you must believe the gospel. Make sure you've turned from your sins & trusted in Jesus & His death on the cross as

⁸ *Explore the Book*, electronic edition

⁹ W.E. Vine, *Expository Dictionary of NT Words*, p 41

¹⁰ Gunther Harder, *Theological Dictionary of the New Testament*, 7:653-656

the only payment for your sins. This means repenting of trusting in your good works to contribute to your salvation. If you had anything to do with your salvation, then you have reason to boast in yourself. But there is no room for boasting if all you did was to receive an undeserved gift that God provided at Christ's expense. Once you've trusted in Christ, you never outgrow your need for the gospel. Between the opening declaration that God can strengthen your faith & the closing acclamation that God is glorious, Paul unpacks the gospel as the very thing that God uses to strengthen our faith.

B. Through the preaching of Jesus Christ. That phrase has 2 possible interpretations. It could mean Jesus is the one doing the preaching or that Jesus is the one whom Paul preached, which seems to fit best here. The gospel is the message about Jesus Christ. The heart of the gospel is good news about who Jesus is & what He did when He came & died & rose again. He doesn't tell us what that is because that's what the 1st 8 chpts were about. In 1 Cor 1:23, Paul said, **we preach Christ crucified.** In 2 Cor 4:5 he put it, **For we do not preach ourselves but Christ Jesus as Lord, & ourselves as your bond-servants for Jesus' sake.** In Col 1:28 Paul explained his ministry: **We proclaim Him, admonishing every man & teaching every man with all wisdom, so that we may present every man complete in Christ.** We were established initially through Jesus & we are maintained continually by Him. In this letter, Paul has revealed to the Roman believers the truth of the gospel as he reveals the glory of God through Christ.

Just so you know, you don't have to be a preacher to preach Christ. You should preach Christ to yourself as you read God's Word each day. Ask yourself, *what does this text tell me about Jesus & His lordship over my life? What does it tell me about His love, His grace, His authority, His holiness, or His promises?* & as you have opportunities to talk to others about the gospel, do so by focusing on the person & work of Jesus Christ. *Who do you think Jesus Christ is? Have you ever read the gospels to discover who Christ claimed to be & why He came to this earth? Have you considered the evidence that supports His bodily resurrection from the dead?* Jesus is the issue everyone has to face!

C. According to the mystery now revealed This could refer to another means by which God establishes us, parallel with, **according to my gospel & the preaching of Jesus Christ**. Or, it could be modifying those 2 phrases. If so, by **the mystery** Paul is referring to the gospel, which God planned before the foundation of the world. In the NT, **mystery** doesn't refer to something mysterious or to a puzzle that needs to be solved, but to something previously hidden that's now revealed. The problem is, if Paul is referring here to the gospel, then how was it kept secret for long ages past? After all, we see it in type when the Lord slaughtered an animal & clothed Adam & Eve after they sinned. The Lord prophesied about the gospel in Gen 3:15, where He promised that the seed of the woman would bruise or crush the serpent's head. We again see it in promise when God tells Abraham that He will bless all the families of the earth through him. It's implicit in the story of God providing the ram as a substitute sacrifice before Abraham has to slay Isaac. It's pictured in the Jewish sacrificial system as set forth in the Law of Moses. So how was the gospel kept secret in long ages past? There are perhaps 2 answers. 1st, even though we can now look back on these OT texts & clearly see the gospel, it wasn't always clear to the people then. They knew God promised to send a Savior, but even the disciples who believed in Jesus as that Savior didn't understand beforehand why He had to die (Mt 16:21-23). Concerning the inspired writers of the OT, Peter states, **As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches & inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ & the glories to follow (1 Pt 1:10-11)**. So in that sense, the gospel is **the revelation of the mystery which has been kept secret for long ages past, but now is manifested**. We can see it much more clearly looking back than they could looking forward. Yes, the Scriptures of the prophets had witnessed to it, but it had not been fully revealed & couldn't be fully understood except in Christ Jesus. But Paul may be referring to the mystery that the message would go out to the Gentiles & they'd be on equal footing with the Jews in the body of Christ. Paul has stressed this truth throughout Romans, especially in chapters 9-11. The OT reveals in many places that the gospel would go to the Gentiles, so that wasn't a mystery. But the OT never clearly reveals that through the gospel the

Gentiles would be fellow-heirs on equal footing with the Jews. God revealed this mystery to Paul (Eph 3:4-6). That aspect of the gospel was often a stumbling block to the racially proud Jews. But it's radically good news for Gentiles. It strengthens & establishes us to know that God has given us equal standing with the Jews before Him through the gospel. This mystery is nothing less than a miracle. God's salvation extends to all races, & those who receive it are in Christ & He is in them. Moreover, all Jewish & Gentile believers are brothers & sisters together. What a mystery, what a miracle, & what a call to praise God! God is able to prop us up. Actually, He's able to do even more. He's able to establish us. His way of doing this is Jesus! When Jesus is the subject of our proclamation, our conversation, & our meditation, we stand! & as we live & grow in Jesus, we become more firmly established. The unfolding mystery of God Incarnate assaults our souls & draws us up to glory:

*O the deep, deep love of Jesus,
'Tis a Heaven of Heavens to me,
& it lifts me up to glory,
For it lifts me up to Thee.¹¹*

Jesus is in you & me, & we are in Him. & this mystery which makes us stand is for all the peoples of the world. Through Christ, believing Jews & Gentiles stand together & will be established for eternity. Perhaps, if Paul hadn't already said it, he would have now said, **For from Him & through Him & to Him are all things. To Him be the glory forever! Amen** (11:36). *Praise is to be our constant occupation & preoccupation.¹²*

D. By the Scriptures of the prophets This raises the question: *How could the gospel be kept secret in the ages past & at the same time be revealed by the OT prophets?* The very writings of the OT that were obscure about the coming of the gospel for all the world are now used by Paul & the other apostles to reveal & explain the gospel. The answer lies in the 1st aspect of the mystery I just explained. There's a sense in which the gospel we see clearly in the OT on this side of Christ was in the shadows for those before Christ. It was in the prophets all along, but it didn't come into focus until after the death & resurrection of Jesus (Lk 24:25-27, 44-45). The way the OT

¹¹ Hymn by Samuel Trevor Francis

¹² Hughes, R. K. *Romans: Righteousness from Heaven*, p 311

prophets establish us in the gospel is, as you read it, look for Christ. Ask, *What does this text tell me about the sufferings of Christ & the glory to follow?* (Rom 15:4).

E. According to God's commandment Vs 26 says this all was according to the commandment of the eternal God. This reminds us the gospel has roots in eternity. It wasn't something God came up with when creation went off the rails & sin entered the world (2 Tim 1:9). That's why Paul says the gospel was by the **commandment of the eternal God** (26). Although some understand the **commandment** here to refer to the Great Commission, it probably refers to *God's own determination to make known the mystery at the time that He did.*¹³ This wasn't a mystery to God. It wasn't hidden from Him & He wasn't sitting around waiting for it to unfold. He governed every event & detail & He revealed just the right amount of His plan at each point along the way.

F. Proclaimed to all the nations Paul continues, **according to the commandment of the eternal God, has been made known to all the nations** (16:26b). For reasons we can't fully know, before Christ came, God mostly restricted the gospel to His chosen people, the Jews. But after His resurrection, Christ commanded us to take the good news to the nations. Even then, the apostles were a bit leery of Peter going into the house of a Gentile centurion & preaching the gospel (Acts 10-11). But then God saved the militant Jew, Paul, & commissioned him as the apostle to the Gentiles. When Paul says that the gospel **has been made known to all the nations**, he isn't saying the missionary task has been completed. He's just written how he aimed to go to Spain (15:24, 28). Here he's emphasizing *the universal applicability of the gospel.*¹⁴ God is glorified when people from every tongue, tribe, & nation believe in & obey Jesus Christ. We all need to labor to that end.

G. Leading to obedience of faith The gospel leads to **obedience of faith**. We saw this phrase in Rom 1:5, where Paul said his aim as an apostle was **to bring about the obedience of faith among all the Gentiles for His name's sake**. Paul doesn't mean we're saved by faith plus our works. That would be contrary to everything he wrote about the gospel in chpts 3 & 4. Instead he means genuine saving faith always results in a life of obedience to Jesus Christ. Jesus was clear that if

¹³ Douglas Moo, *The Epistle to the Romans*, p 940

¹⁴ *Ibid*, p 940

we say, **Lord, Lord** & even do miracles in His name, but don't obey Him, our faith is worthless (Mt 7:21-23). Js 2 makes the same point, that faith without works is dead faith, not saving faith. 1 Jn 2:3 plainly states, **By this we know that we have come to know Him, if we keep His commandments.** Those who profess to know Christ, but who live in perpetual disobedience, do not glorify Him. To glorify God, we must be established according to the gospel & live in obedient faith. God makes us strong through the gospel, strong in faith (Rom 1:11-12). That's what the gospel does. But the gospel is aiming at the obedience of faith. So the gospel strengthens us in faith so we'll live obedient lives. The gospel is the means to obedience because it's the means to faith & obedience comes from faith. Again, our obedience isn't the basis of our justification. Nor is it any part of the instrument or means by which we're united to Christ who alone is the basis of our justification. Faith alone unites us to Christ & Christ alone is the ground of our justification. Our obedience is the fruit of that faith. The faith that justifies is the kind of faith that, by the Holy Spirit (Rom 8:13), changes us. If your faith in Jesus leaves you unchanged, you don't have saving faith. Obedience, (not perfection, but a new direction of thought & affections & behavior) is the fruit that shows your faith is alive. Faith alone justifies, but the faith that justifies is never alone. It's always accompanied by **newness of life** (Rom 6:4). When Paul begins & ends his letter with the goal of **the obedience of faith**, he means for us to live in the joy & the assurance of the 1st 5 chpts of Romans, where he shows that we are **justified by faith apart from works of the law** (Rom 3:28). & then out of that faith & peace & assurance & boldness, a new mind & a new man emerge & the fruit of obedience grows. & the reality of justifying faith is made manifest. Paul praises God for His work He does in us by establishing us through the gospel.

2. Praise for God's Wisdom After writing the longest & most detailed letter in the NT, Paul is awed at the wisdom of God. It was the wisdom of God that confronted him on the road to Damascus. It was the wisdom of God that revealed the gospel, long concealed in the OT. It was the wisdom of God that commissioned Paul to preach the gospel to the Gentiles so that all the nations might come to faith in Christ. By the wisdom of God, Paul had become a builder, servant, shepherd, & apostle of the church of Jesus Christ. Are we surprised that Paul burst forth in his own doxology

to the wisdom of God?¹⁵ How does Paul identify God here? **The only wise God.** God is infinitely wise. Let's start with a definition. *Wisdom is knowing what the greatest goal is in any situation, & what the best way is to achieve it.*¹⁶ It's different from knowledge, but it assumes knowledge. They overlap. You can't exercise wisdom without knowledge; because in order to figure out the best way to achieve a goal, you have to have knowledge of many factors. On the other hand, you can have a lot of knowledge & not have wisdom. There are many brilliant fools. & many uneducated sages. But we're talking about God's wisdom, not ours. The difference is that He always knows the best goal in every situation & He always has total & perfect knowledge of every relevant factor in every situation which enables Him to know the best way to achieve the goal. So Paul again marvels at the wisdom of God, as he did in Rom 11:33: **Oh, the depth of the riches both of the wisdom & knowledge of God!** The wisdom of God is so deep & so expansive that He does not & cannot increase in wisdom. To increase in wisdom, something would have to go into God's mind that hasn't already come out of God's mind. & Rom 11:36 emphatically says this doesn't happen: **From Him & through Him & to Him are all things.** & if all things are from Him, there's no wisdom in the universe that isn't already His. Therefore, we conclude: God is infinite in wisdom. That is, His wisdom cannot be increased, not because He has limits, but because every conceivable increase is already His. When Paul says God is **the only wise God**, he isn't implying there are some dumb gods out there! Every other God is a dead stump or rock or figment of the imagination or who we see in the mirror. God, as revealed in His Word, is the only God & He is infinitely wise. His plan of salvation isn't something men could have thought up. It isn't the composite of the best thoughts of all the religious geniuses down through the ages. We never could have come up with the plan on our own let alone see it through to fulfillment. Rather, God planned & revealed the gospel in accordance with His infinite wisdom to bring Him eternal glory through Jesus Christ. God chose the way of salvation through Christ because it was the perfect way, the only way to achieve the greatest goal, namely, the humility of man & the glory of God. The incarnation as a helpless infant, His sinless life, a 3-year ministry of word & deed, the

¹⁵ Boa, K., & Kruidenier, W., *Romans* Vol 6, p 465

¹⁶ John Piper, www.desiringgod.org/messages/the-great-work-of-the-only-wise-god

scandalous execution as a criminal, the resurrection after 3 days just to depart & leave a band of imperfect disciples—this, God says, is infinite wisdom. This was the perfect way to accomplish the greatest goal. It could not have been done any better in any way (1 Cor 1:21-31). Throughout this whole book we see God’s wisdom. Stephen Charnock writes over 100 pages on the wisdom of God from our text. He observes, *No man or angel could imagine how 2 natures so distant as the Divine & human should be united; how the same person should be criminal & righteous; how a just God should have a satisfaction, & sinful man a justification; how the sin should be punished, & the sinner saved.*¹⁷ God’s plan for the gospel reveals His infinite wisdom! God has chosen us, purchased us, called us, & done everything else involved in our salvation, from eternity to eternity, with perfect wisdom. He’s done it in such a way as to strip us of all our boasting before God & replace it with boasting only in the Lord. Our eternal destiny is to worship & glorify God throughout the ages, so we had best start now. **25-27**

Is that the cry of your heart? Do you love the glory of God? God is calling for your attention & admiration every day because Ps 19:1 says, **The heavens declare the glory of God.** & Isaiah 6:3 says, **The whole earth is full of His glory!** God is calling out to you: behold My glory!¹⁸ Since He is the only true God, & since He is sovereign in His wisdom, & since He has redeemed us through Jesus Christ, can we do anything less than consider Him worthy of all glory?

Paul ends with **Amen**, which means, *This is true, or so be it.* The message of Romans regarding the gospel of God (1:1, 16) is true. It reveals the wisdom of God. You can stake your life & your eternal destiny on it. The goal of the gospel is that we would glorify the only wise God through Jesus Christ as we live in obedient faith & proclaim Him to the nations. In His wisdom God has made it possible for those who were once bound to earth by their own sinful depravity to be loosed from their sins & to know the throne of God as eternal home. He has made it possible for men who were made lower than the angels to rise higher than the angels. He has made it possible for us to become His own sons & daughters. For all this there can only be doxology—**to the only wise God be glory forever through Jesus Christ! Amen.**

¹⁷ *The Existence & Attributes of God*, 1:498-606, p 502

¹⁸ John Piper goes into the glory of God in Romans in this sermon: www.desiringgod.org/messages/to-him-be-glory-forevermore

Paul comes to the end of this great revelation of God in His grace & glory & says to the God whom he has revealed, Amen. *I agree. It's the truth. & I will strive to live it out!* Oh that we would do the same.