

THE BOOK OF ROMANS

Instructions to the Christians in Rome

Key Verse: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jews first, and also to the Greek."
(Romans 1:16)

Prologue: (1:1-18)

I. Instruction on Doctrine (Chapters 1-8)

A. The Doctrine of Man's Depravity (1:19-3:20)

1. All men are guilty and without excuse (1:19-32)
2. There are no exemptions from universal guilt (2:1-29)
3. The Jew's advantage results in greater responsibility (3:1-20)

B. The Doctrine of Justification by Faith (3:21-5:21)

1. God's remedy for sin: justification by faith (3:21-31)
2. Abraham, the example of justification by faith (Chapter 4)
3. The results of justification by faith (Chapter 5)

C. The Doctrine of Sanctification by Faith (6:1-8:39)

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2. The law's role in sanctification by faith (Chapter 7)
3. The Holy Spirit and the purposes of God in sanctification by faith (Chapter 8)

II. Instruction on Dispensations (Chapters 9-11)

A. Israel is lost whereas some Gentiles are saved (Chapter 9)

B. Israel is lost because of unbelief (Chapter 10)

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D. The Christian's duty to one another (Chapter 15:1-13)

Epilogue (15:14-16:27)

Lesson 1: The Universal Guilt of Man (Romans 1)

Key Verse: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." (Romans 1:18)

Address: (1:1-7)

1. The writer described (1)
2. The Gospel described (2-3)
3. The Messiah described (3-5)
4. The readers described (6-7)
5. The greeting (7)

I. Paul's Personal Interest in the Roman Christians (1:8-18)

- A. Paul's thankfulness for them (8)
- B. Paul's prayerfulness for them (9-10)
- C. Paul's longing for them (11-12)
- D. Paul's plans for them (13)
- E. Paul's debt to them (14-15)
- F. Paul's interest in the Gospel (16-18)
 1. Paul is not ashamed of the Gospel (16)
 2. The Gospel is the power of God (16)
 3. The Gospel reveals God's righteousness (17)
 4. The Gospel reveals God's wrath (18)

II. The Universal Guilt of Man (1:19-32)

- A. Man is guilty because of natural knowledge of God (1:19-20)
- B. Man is guilty because of refusing the knowledge of God (1:21-22)
- C. Man is guilty because of perverting the knowledge of God (1:23-28)
 1. He changed God's glory to an image (23-24)
 2. He changed the truth of God to a lie (25-27)
 3. He rejected God in his knowledge (28)
- D. Man is guilty because of his present sinful practices (1:29-32)

Lesson 2: No Exemptions to Man's Universal Guilt (Romans 2)

Key Verse: "For there is no respect of persons with God." (Romans 2:11)

I. Moral Men Are Not Exempt from Guilt (2:1-16)

- A. Moral judges are inexcusable (1-5)
 - 1. Judges are not excused (1-2)
 - 2. Judges shall not escape (3-5)

- B. God's judgment is righteous (6-16)
 - 1. God judges according to works (6-10)
 - 2. God judges without partiality (11)
 - 3. God judges according to light received (12-15)
 - 4. God judges according to the Gospel (16)

II. Jews Are Not Exempt from Guilt (2:17-29)

- A. The Jew's claim to exemption (17-29)
(Five claims to exemption)

- B. The Jew's claim invalidated (21-24)
(Five questions demonstrate the invalidity)

- C. The true relationship of the law to circumcision (25-27)
(Lawfulness is better than circumcision)

- D. The true Jew described (28-29)
 - 1. Inward rather than outward
 - 2. Circumcised heart rather than flesh
 - 3. Spiritual rather than formal
 - 4. Praised of God rather than men

Lesson 3: Man's Responsibility and God's Remedy for Sin (Romans 3)

Key Verse: "For all have sinned and come short of the glory of God; being justified freely
by his grace through the redemption that is in Christ Jesus." (Romans 3:23-24)

I. The Jew's Advantage Results in Greater Responsibility (3:1-20)

A. Five questions about the Jew's advantage (1-18)

1. Does the Jew have an advantage? (1-2)
2. Does the fact that some Jews have not believed nullify God's faithfulness? (3-4)
3. Is God unrighteous when He judges sinful Jews? (5-6)
4. Shall evil that results in good escape judgment? (7-8)
5. Are Jews better than Gentiles? (9-18)

B. The responsibility imposed by the law (19-20)

1. The law speaks to Jews (19a)
2. The law renders all silent and guilty (19b)
3. The law justifies no one (20a)
4. The law informs of sin (20b)

II. God's Remedy for Sin: Justification by Faith (3:21-31)

A. God's remedy is righteous without law through faith (21-22)

B. God's remedy is without distinction (23-24)

1. All are sinners (23)
2. Believers are justified by grace (24)

C. God's remedy is a propitiatory sacrifice (25a)

D. God's remedy demonstrates his righteousness (25b-26)

1. His righteousness in forbearance of past sins
2. His righteousness in justifying believers

E. God's remedy excludes boasting (27-28)

F. God's remedy includes Gentiles (29-30)

G. God's remedy does not nullify the law (31)

Lesson 4: Abraham, the Example of Justification by Faith (Romans 4)

Key Verse: "But to him that worketh not, but believeth on him that justifieth the ungodly,
his faith is counted for righteousness." (Romans 4:5)

I. Abraham Was Justified by Faith without Works (4:1-8)

- A. How was Abraham justified? (1-3)
 - 1. Not by works (1-2)
 - 2. The Scriptural evidence: by faith (3)
- B. Faith and works are mutually exclusive for justification (4-5)
- C. The Scriptural proof: from David (6-8)

II. Abraham Was Justified by Faith without Ritual (4:9-12)

- A. Justification was apart from circumcision (9-10)
- B. Circumcision was a sign of acquired justification (11a)
- C. This happened so that Abraham could be "Father" to all believers (11b-12)

III. Abraham Was Justified by Faith without Law (4:13-17)

- A. God's promise was not conditioned upon law keeping (13)
- B. Such a condition nullifies grace and faith (14)
- C. On the contrary, law works wrath (15)
- D. God's promise is available to all believers (16-17)

IV. Abraham Was Justified by Faith without Doubt (4:18-24)

- A. Abraham's faith exceeded human hope (18)
- B. Abraham's faith excluded impossible obstacles (19)
- C. Abraham's faith expected fulfilled promises (20-21)
- D. Abraham's justification was based on this kind of faith (22)
- E. Abraham's justification was recorded for our benefit (23-25)

Lesson 5: The Results of Justification by Faith (Romans 5)

Key Verse: "Much more then, being justified by his blood, we shall be saved from wrath through him." (Romans 5:9)

I. Seven Results of Justification by Faith (5:1-8)

- A. Peace with God (1)
- B. Access into grace (2)
- C. Rejoicing in hope (2)
- D. Glorifying in tribulation (3-4)
- E. God's love in our hearts (5)
- F. God's Spirit given to us (5)
- G. God's love fully proved (6-8)

II. Five "Much More's" of Justification by Faith (5:9, 10-11, 15, 17, 20)

- A. Salvation from wrath (9)
- B. Salvation by His life (10-11)
- C. Abundant grace (15)
- D. Reigning in life (17)
- E. More abundant grace (20)

III. Seven Results of Adam's Sin (5:12-14)

- A. Sin entered into the world (12)
- B. Death entered by sin (12)
- C. Death passed upon all men (12)
- D. All men became sinners (12)
- E. Sin was present before the law (13)
- F. Death reigned over all men (14)
- G. Adam became a negative type of Christ (14)

IV. Seven Contrasts between Adam and Christ (5:15-21)

- A. The contrast of death and abounding grace (15)
- B. The contrast of condemnation and justification from many sins (16)
- C. The contrast of death's reign over many and the reign of many in life (17)
- D. The contrast of condemnation of all and the justification for all (18)
- E. The contrast of many made sinners and many made righteous (19)
- F. The contrast of abounding sin and super-abounding grace (20)
- G. The contrasts of the reign of sin and the reign of grace (21)

Lesson 6: Questions of Sin for the Christian under Grace (Romans 6)

Key Verse: "For sin shall not have dominion over you: for ye are not under the law,
but
 under grace." (Romans 6:14)

I. Should a Christian Continue Sinning So Grace May Abound? Absolutely NOT!! (6:1-10)

A. Why the Christian should not sin (1-10)

1. In Christ we are dead to sin, but alive to righteousness (2-4)
(Symbolized by baptism)
2. Death to sin frees us from sin's dominion (6-7)
3. Resurrection enables us to live for God (5, 8-10)

B. How the Christian can live righteously (11-14)

1. Reckon yourself dead to sin, alive to God (11)
(A change of self-image, by faith)
2. Resist sin's reign (12)
(A change of sovereign, by the will)
3. Yield your body and members to God (13-14)
(A change of submission, by the will)

II. May a Christian Sin Because He Is Now Under Grace? Absolutely NOT!! (6:15-23)

A. The principle involved: Obedience determines our Master(16)

B. We have been transferred to a new Master (17-19)

1. We have been freed from slavery to the former master: sin
2. We have become servants of the new Master: righteousness
3. We are obligated to obey the new Master

C. Our new service bears better fruit (20-22)

1. The old sinful service yielded shameful fruit
2. The new service yields holy fruit

D. Our new Master pays better wages (23)

Lesson 7: The Law's Role in Sanctification (Romans 7)

Key Verse: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Romans 7:6)

I. The Law's Relationship to the Spiritual Christian (7:1-6)

- A. Law's lordship ends at death (1-4)
 - 1. The principle illustrated by marriage (2-3)
 - 2. The principle applied to the Christian (4)
 - a. We are made dead to law's authority
 - b. We are joined to Christ to bear fruit to God
- B. Law's lordship has ended for the Christian (5-6)
 - 1. In our former (unsaved) state, the law aroused sinful passions (5)
 - 2. In our new (saved) state, we are released from the law, to serve in newness of spirit (6)

II. The Law's Relationship to Sin and Death (7:7-13)

- A. The law is not sin (7a)
- B. The law brings the knowledge of sin (7b)
- C. Sin uses law as a "spear-head" to produce sin (8)
- D. The law brings awareness of sin and death (9-11)
- E. The law is holy, righteous, good (12)
- F. The law exposes sin as utterly sinful (13)

III. The Law's Dilemma for Carnal Christians (7:14-25)

- A. The carnal Christian has two conflicting natures (14-20)
 - 1. The spiritual nature: the new man
 - a. It hates sin
 - b. It wills righteousness
 - c. It agrees with the law
 - 2. The carnal nature: the old man
 - a. It practices sin
 - b. It is in bondage to sin
 - c. It violates the law
- B. The carnal Christian has two conflicting laws (21-23)
 - 1. The law of God (22)
 - a. It operates in the mind
 - b. It condemns sin
 - 2. The law of sin (21, 23)
 - a. It operates in the body
 - b. It wages war with the law of the mind
- C. The conflict makes the carnal Christian wretched (24)
- D. Deliverance is through Christ (25)

Lesson 8: The Holy Spirit and the Purposes of God in Sanctification (Romans 8)

Key Verse: "For as many as are led by the Spirit of God, they are the sons of God."
 (Romans 8:14)

I. The Holy Spirit Does What the Law Could Not Do (8:1-13)

- A. He gives freedom from condemnation (1)
- B. He gives freedom from the law of sin (2)
- C. He fulfills the righteousness of the law in us (3-4)
- D. He gives victory over the flesh (5-9)
- E. He gives power for holy living (10-13)

II. The Holy Spirit Ministers to True Christians (8:14-27)

- A. He leads in our lives (14)
- B. He witnesses to our sonship (15-17)
- C. He gives hope of redemption (18-25)
- D. He helps in our prayer life (26-27)

III. God's Sovereign Purposes for True Christians (8:28-30)

- A. God's sovereign purpose in the events of life (28)
- B. God's sovereign purpose in our election to life (29-30)
 - 1. He foreknew us (29)
 - 2. He predestined us (29)
 - 3. He called us (30)
 - 4. He justified us (30)
 - 5. He glorified us (30)

IV. The Security Provided for True Christians (8:31-39)

- A. We are secure because God is for us (31)
- B. We are secure because God will give us all things (32)
- C. We are secure because no one will condemn us (33-34)
- D. We are secure because nothing can separate us from God's love (35-39)

Lesson 9: Israel Is Lost Whereas Some Gentiles Are Saved (Romans 9)

Key Verse: "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." (Romans 9:8)

I. Israel's Lost Condition (9:1-13)

- A. Israel is lost in spite of great privilege (1-5)
 - 1. Paul's great concern for lost Israel (1-3)
 - 2. Israel's great privilege (4-5)
- B. Israel is lost in spite of God's promises (6-13)
 - 1. God's promises are not invalidated (6a)
 - 2. God's promises are not for all fleshly seed (6b)
 - illustrated in the case of Isaac (7)
 - 3. God's promises are only for the promised seed (8-9)
 - 4. God's promises are only for the elect seed (10-13)
 - illustrated in the case of Jacob

II. God's Sovereign Election Is Not Unjust (9:14-24)

- A. God has the right to be merciful as He wills (14-16)
 - illustrated in the case of Pharaoh (17-19)
- B. God is not accountable to man for how He exercises His mercy (20-21)
- C. God is just when He demonstrates His attributes through His dealings with man (22-24)
 - 1. In His dealings with the lost (22)
 - 2. In His dealings with the saved (23)
 - 3. In His including Gentiles (24)

III. The Salvation of Gentiles (9:25-33)

- A. Scriptural proof that Gentiles will be saved (25-26)
 - (Quotations from Hosea 2:23; 1:9-10)
- B. Scriptural proof that Israel will be lost except for a remnant (27-29)
 - (Quotations from isaiah 10:22-23; 1:9)
- C. Conclusion:
 - 1. Believing Gentiles have found righteousness (30)
 - 2. Israel has not attained righteousness (31)
 - Why?--
 - (a) They sought by works, not faith (32)
 - (b) They stumbled at Christ Jesus (33)

Lesson 10: Israel Is Lost Because of Unbelief (Romans 10)

Key Verse: "For Christ is the end of the law for righteousness to everyone that believeth."
(Romans 10:4)

I. Israel's Unbelief Rejects God's Way of Righteousness (10:1-11)

- A. Israel seeks righteousness through the law, rejects God's righteousness (1-3)
- B. But the true objective of the law is faith in Christ (4-11)
 - 1. Christ is the end of law for believers (4)
 - 2. Moses describes law's righteousness (5)
(Provided by quotation from Lev. 18:5)
- 3. Moses describes faith's righteousness (6-11)
(Quotation and explanation of Deut. 30:12-14)
 - a. Explained as Messiah's incarnation (6)
 - b. Explained as Messiah's resurrection (7)
 - c. Explained as faith and confession (8-10)
 - d. Explained that confession is vital to true faith (11)

II. Israel's Unbelief Rejects God's Will (10:12-15)

- A. God would have all men be saved (12)
(Quotation from Joel 2:23)
- B. God would have all men hear the Gospel (14-15)
 - 1. Faith is necessary
 - 2. Hearing is necessary
 - 3. Preaching is necessary
 - 4. Sending is necessary

III. Israel's Unbelief Rejects God's Word (10:16-21)

- A. Israel has not believed God's word (16-17)
 - 1. Proved by quotation from Isaiah 53:1
 - 2. The necessity of God's Word (17)
- B. Israel's unbelief not due to lack of hearing (18)
(Proved by quotation from Psalms 19:4)
- C. Israel's unbelief not due to lack of knowledge (19-21)
 - 1. The Gentiles, not Israel, lacks knowledge (19)
(Proved by quotation from Deut. 32:21)
 - 2. Ignorant Gentiles have found God's righteousness,
but informed Israel remains disobedient (20-21)
(Proved by quotation from Isaiah 65:1-2)

Lesson 11: Although Now Rejected, All Israel Shall Be Saved (Romans 11)

Key Verse: "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Romans 11:26)

I. Israel Now Has a Saved Remnant (11:1-10)

- A. Although Israel is lost, a remnant is saved (1-6)
 - 1. Israel is not fully rejected, some Jews are saved (1-2)
 - 2. The Old Testament example of Elijah's day (2-4)
 - 3. There is a present day remnant (5-6)

- B. Israel's remnant has obtained God's righteousness, the rest were hardened (7-10)
(Proof from Scripture--Isaiah 29:10; Psalms 69:22-23)

II. Israel's Rejection Has Present Benefit, Future Hope (11:11-24)

- A. Israel's rejection permits salvation for Gentiles (11)
- B. This happened to provoke Israel's jealousy (11)
- C. Their rejection is a blessing for Gentiles (12)
- D. Their restoration will be like a resurrection (13-15)
- E. The example of the olive tree (16-17)
- F. Warning to the Gentiles (18-22)
- G. There is hope for Israel's restoration (23-24)

III. All Israel Ultimately Will Be Saved (11:25-27)

- A. Israel is partially hardened until the fullness of the Gentiles (25)
- B. Israel will ultimately be saved (26-27)
(Proof from Scripture--Isaiah 59:20-21; 27:9)

IV. God's Program for Israel Is Unfathomable (11:28-36)

- A. God's program for Israel is an enigma (28-32)
 - 1. On the one hand Israel is an enemy (28)
 - 2. On the other hand they are beloved (28)
 - 3. This is consistent with God's integrity (29)
 - 4. This is in accordance with God's plan of mercy (30-32)

- B. God's program for Israel is beyond understanding (33-36)

Lesson 12: Exhortations for Dedication and Service (Romans 12)

Key Verse: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1)

I. Exhortation to Dedication to God (12:1-2)

- A. Dedication of the body as a living sacrifice (1)
- B. Dedication of the mind by transforming renewal (2)

II. Exhortations to Differing Members of the Unified Body (12:3-6a)

- A. Think humbly about yourself (3)
- B. Think honorably about others (4-6a)
 - 1. Each has a different measure of faith
 - 2. We are differing members of one body (4-5)
 - 3. Each has a different spiritual gift (6a)

III. Exhortation to Diligent Exercise of Spiritual Gifts (12:6b-8)

- A. The gift of prophecy
- B. The gift of service
- C. The gift of teaching
- D. The gift of exhorting
- E. The gift of giving
- F. The gift of ruling
- G. The gift of showing mercy

IV. Exhortations to Dutiful Exercise of Christian Virtues (12:9-21)

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|--------------------|------|--------------------|---------|
| A. Love | (9) | K. Hospitality | (13) |
| B. Good choices | (9) | L. Blessings | (14) |
| C. Brotherly love | (10) | M. Sympathy | (15) |
| D. Honor | (10) | N. Equity | |
| (16) | | | |
| E. Honesty | (11) | O. Lowlimindedness | (16) |
| F. Fervent service | (11) | P. Humility | (16) |
| G. Hope | (12) | Q. Nonretaliation | (17) |
| H. Patience | (12) | R. Peacefulness | |
| (18) | | | |
| I. Prayer | (12) | S. Nonvengence | (19-20) |
| J. Generosity | (13) | T. Overcoming evil | (21) |

Lesson 13: The Christian's Duty as a Good Citizen (Romans 13)

Key Verse: "Let every soul be subject unto the higher powers. For there is no power but of

God: The powers that be are ordained of God." (Romans 13:1)

I. The Christian Should Be Subject to Civil Government (13:1-5)

- A. The command to be subject to civil government (1)
- B. The reasons for subjection to civil government (1-4)
 - 1. Civil authority is established by God (1)
 - 2. Civil disobedience is against God's authority (2)
 - 3. Civil authority poses no threat to good behavior (3)
 - 4. Civil authority is God's avenger against evil (4)
- C. The necessity for subjection to civil government (6-7)
 - 1. To avoid wrath
 - 2. To have a good conscience

II. The Christian Should Support Civil Government (13:6-7)

- A. Christians should pay taxes (6)
- B. Christians should render all due requirements (7)
 - 1. Taxes
 - 2. Customs
 - 3. Respect
 - 4. Honor

III. The Christian Should Be a Good Neighbor (13:8-14)

- A. The Christian should be a loving neighbor (8-10)
 - 1. Love is the only permissible debt (8)
 - 2. Love is the fulfillment of the law (9-10)
- B. The Christian should be a godly neighbor (11-14)
 - 1. He should be alert to the urgency of the times (11)
 - 2. He should put off the deeds of darkness (12-13)
 - 3. He should put on the armor of light (12)
 - 4. He should put on Christ (14)
 - 5. He should not provide for the flesh (14)

Lesson 14: The Christian's Duty Regarding Doubtful Practices (Romans 14)

Key Verse: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17)

I. Christians Should Not Strive over Doubtful Practices

- A. Two doubtful practices of apostolic times
 - 1. Dietary regulations (2)
 - 2. Observation of days (5)

- B. Three principles about strife
 - 1. The strong should not despise the weak (3, 10)
 - 2. The weak should not judge the strong (3, 4, 10, 13)
 - 3. Each should be fully convinced (5)

II. Christians Should Accept Those Weak in Faith (14:3-12)

- A. Because God has accepted them (3)
- B. Because he is God's servant (4)
- C. Because God will make him stand (4)
- D. Because both honor God in their practices (5-6)
- E. Because both are subject to Christ as Lord (7-9)
- F. Because both will give account to God (10-12)

III. Christian Principles Regarding Doubtful Practices (14:13-23)

- A. Regulate behavior to cause no stumbling block (13-18)
 - 1. After all, uncleanness is a matter of conscience (13-14)
 - 2. We violate the law of love if we offend (15)
 - 3. The practice is not vital to God's kingdom (16-17)
 - 4. Concentrating on the vital issues is more important (18)

- B. Regulate behavior to promote peace and edification (19-23)
 - 1. The practice is not worth tearing down a brother (20)
 - 2. Offending a brother is sin, even if the deed is not (20)
 - 3. Abstinence is better than offense (21)
 - 4. Keep your convictions private between you and God (22)
 - 5. You will be happier not to approve questionable practices (23)
 - 6. If you have any doubt about it, it would be sin anyhow (23)

Lesson 15: The Christian's Duty; Paul's Ministry (Romans 15)

Key Verse: "We then that are strong ought to bear the infirmities of the weak, and not
to
 please ourselves." (Romans 15:1)

I. The Christian's Duty to One Another (15:1-13)

- A. Christians should bear with one another (1-6)
 - 1. The strong should bear with the weak (1)
 - 2. Each should build up his neighbor (2)
 - 3. Christ's example (3)
(Biblical basis: Psalms 69:9)
 - 4. The Old Testament is profitable NOW (4)
 - 5. Paul's prayer for their unity (5-6)

- B. Christians should accept one another (7-13)
 - 1. Paul commanded acceptance (7)
 - 2. Christ illustrated acceptance (8-9)
--With biblical basis (9-12)
 - 3. Paul's prayer for their joy (13)

II. Paul's Reason for Writing Rome (15:14-33)

- A. Paul is a minister to Gentiles (14-19)
 - 1. He is a minister of Christ to Gentiles (14-16)
 - 2. He ministers to them as a priest would (16)
 - 3. His ministry was successful (17-19)

- B. Paul's plans for Rome in his ministry (20-29)
 - 1. His plan to work in new territories (20-21)
(Biblical basis: Isaiah 52:15)
 - 2. His plans for Rome were delayed (22)
 - 3. His plan to evangelize Spain (23-29)
(The route: Jerusalem, Rome, Spain)

- C. Paul's prayer request for his ministry (30-32)
 - 1. Pray for Paul's deliverance and acceptance in Jerusalem (30-31)
 - 2. Pray that he may visit Rome with joy (32)

- D. Paul's benediction (33)

Lesson 16: Paul's Final Greetings and Benediction (Romans 16)

Key Verse: "Salute one another with an holy kiss. The churches of Christ salute you."
 (Romans 16:16)

I. Personal Commendations and Greetings to Romans (16:1-16)

- A. Paul's commendation of Phoebe (1-2)
- B. Paul's greetings to Priscilla and Aquila (3-5a)
- C. Paul's greetings to numerous friends in Rome (5b-16)

II. Personal Concern and Commendation for Romans (16:17-20)

- A. Paul's concern over troublemakers (17-18)
- B. Paul's commendation of the church's reputation (19-20)

III. Personal Greetings from Corinthian Christians (16:21-23)

- A. Greetings from Timothy and others (16:21)
- B. Greetings from Tertius the scribe (22)
- C. Greetings from Gaius, Paul's host (23)
- D. Greetings from Erastus, city treasurer (23)

IV. Paul's Final Benediction: Sevenfold Praise to God (16:25-27)

- A. Praise for His keeping power
- B. Praise for His Gospel
- C. Praise for His mystery
- D. Praise for His Scriptures
- E. Praise for His commandment
- F. Praise for His wisdom
- G. Praise for His glory