

**18-HOURS OF TEACHING  
COVERING THE ENTIRE  
BOOK OF ROMANS**

# Romans

THE EPISTLE OF PAUL THE APOSTLE TO THE

servant of Jē'sūs Christ, called to understand by the things that are made, even  
ostle, separated unto the gospel his eternal power and Godhead; so that they  
had promised afore by his 21 Because that, when they knew God, they  
holy scriptures,) 22 glorified him not as God, neither were thank-  
his Son Jē'sūs 23 And changed the glory of the uncorrupt-  
made of the seed of Dā- 24 Wherefore through the lusts of their own be-  
the Son of God with 25 Who changed the truth of God into a  
the spirit of holiness, by 26 For this cause God gave them up unto  
the dead: 27 And likewise also the men, leaving  
received grace and 28 And even  
to the faith among

also the called of  
beloved of God,  
you and peace  
Lord Jē'sūs  
ugh Jē'sūs  
spoken of  
ve with  
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ways  
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y

21 Because that, when they knew God, they  
22 glorified him not as God, neither were thank-  
23 And changed the glory of the uncorrupt-  
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25 Who changed the truth of God into a  
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27 And likewise also the men, leaving  
28 And even



**The Living Truth Fellowship**  
MAGNIFYING JESUS CHRIST, THE LIVING TRUTH



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God bless you in the wonderful name of Jesus Christ our Lord.

Welcome to this seminar on the Book of Romans, the foundational doctrine upon which all the other Church Epistles are built. Though Romans is a doctrinal treatise covering some deep spiritual truths, it also contains many practical keys to successful Christian living. We have done our best to capture each of these two aspects of the epistle for you.

We hope this class helps you grow in grace and function in the Body of Christ as the Lord Jesus leads you. We would love to hear what you think of this seminar, be it constructive criticism or its practical benefit to your life.





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## INTRODUCTION

Romans is the foundation of the seven Church Epistles, and comes first in the order of the three doctrinal epistles, the others being Ephesians and Thessalonians.

The main subject is the revelation of God's wrath against sin and of the only ground upon which the sinner can stand in righteousness before Him. It shows both Jew and Gentile falling short of the standard of God's glory in their attempts to affect their own righteousness, and their need for a divine righteousness.

Romans reveals what God has done with sins and with sin, and how the Christian, as a saved sinner, rescued from the depths of sin and iniquity, is individually justified simply by his trust in and acceptance of the finished work of Jesus Christ, and how he is united with him (in identification) in death, burial and resurrection.

Romans teaches that although the Christian's sin nature continues with him in constant hostility to the "new man," he can reckon the "old man" dead and walk in newness of life.

A Christian's foundation is that he has been judged righteous in God's sight, that there is no condemnation from God, and that nothing can separate him from God's love. Thus he sees that his human frailty doesn't invalidate what God has done for him and in him, and that he can refuse to condemn himself. Instead, he is to be transformed, thought by thought, by the renewing of his mind to the end that he functions as a unique member of the Body of Christ and walks honestly before all men, showing them by his words and works God's abounding goodness and love.





## A STRUCTURE OF ROMANS

1:1-6

1:7 1:8-10a 1:10b-13 1:14-16a 1:16-8:39 1:16b-5:11

1:16b,17 1:18 1:19-3:20 3:21-5:11

5:12-8:39 5:12-21

6:1-7:6 7:7-25 8:1-39

9:1-11:35 12:1-15:7 15:8-12 15:13-21 15:22-29 15:30-33 16:1-24 16:25,26

- The Gospel
- Salutations
- Prayer
- Journey
- Ministry
- Doctrinal

**Sins**—The old nature (its results) what (God did) (Christ is) **FOR** us. Power of God Revealed

Wrath of God revealed

Man's ungodliness and God's wrath

God's righteousness and power unto salvation

**Sin**—The old nature (itself). What (God did) (Christ is) **IN** us.

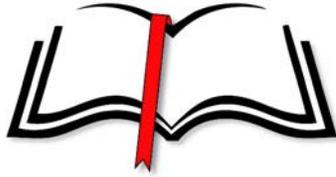
Condemnation to death of the first man through the sin of one man, Adam: but a justifying unto life through the righteous act of one man, the Last Adam.

We are not in sin because we died with Christ.

Sin is in us though we have risen with Christ.

No condemnation for the new man, those who are alive unto God in Christ Jesus and in whom is holy spirit, the new nature, made available by condemnation of sin in the flesh by Jesus Christ.

- Administrational, how God dealt with Jew and Gentile through history
- Practical
- Administrational
- Ministry
- Journey
- Prayer Salutations
- The Sacred Secret



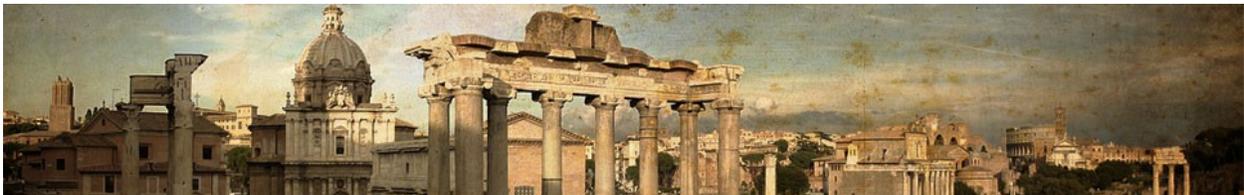
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## A DOULOS OF THE LORD JESUS CHRIST

1. Exodus 21:2,5,6
2. Matthew 8:9 Mark 13:34
3. Matthew 10:24 John 13:16 John 15:20
4. Matthew 20:27,28
5. Acts 4:29
6. Acts 9:5
7. Acts 27:23
8. Romans 1:4
9. Romans 6:16–20
10. 1 Corinthians 7:22
11. 1 Corinthians 7:23
12. 2 Corinthians 4;5
13. Galatians 1:10
14. Galatians 4:7
15. Ephesians 6:6
16. Philippians 2:8
17. Philippians 2:8
18. 2 Timothy 2:24
19. 2 Timothy 2:24
20. 1 Peter 2:16

A *doulos*: has the insignia, brand, by his deliberate decision based on love for his master; is a man “under authority”; as a servant, is not above nor greater than his master; is one who ministers; is one who speaks the Word with boldness; knows the Lord Jesus Christ; belongs to God and serves God; trusting God to care for him; is marked out; is a slave of righteousness; is a freeman; is bought with a price; preaches Christ Jesus the Lord; does not serve and please man (serves and pleases God); serves as a son and heir is one who does the will of God from the heart; (“no reputation”) is empty of self; plays his life under by his will and self-determination; humbles himself and becomes obedient; must not strive, is gentle unto all men, is apt to teach and is patient; in meekness instructs those that oppose themselves; is one who doesn't use liberty for a cloke of maliciousness.





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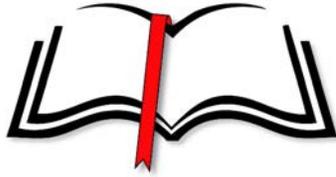
## SACRIFICE

Sacrifice and “at-one-ment” seek to span not only the natural distance between God and man, but also the wider gulf of moral distances and disparities. While it is true, on natural grounds, that “the religious mind is ever striving to unite itself with God,” yet it is preeminently this conscious moral distance between God and man which has occasioned those appalling cries of anguish, and that distressing hunger whose contemplation makes the hear sick. The wailings of humanity are full of conviction that some great calamity has befallen the race and separated it a long distance from the Divine. There are dirges everywhere of houseless and homeless wayfarers.

The knowledge has always existed that men ought to do right, that they have done wrong, and that they must be judged. In these thoughts has been anguish enough for one world. All modern glosses thrown over sin, representing it as an appearance of evil merely, have never touched the root difficulty, or in the least degree eradicated the universal conviction and self-condemnation. Men always have felt, and always will feel, that sin is something besides natural perspiration, and that it is so appalling that nothing trifling will meet the requirements for justification.

All thinking men who can justly lay claim to a philosophical mind agree with Plato, that upon natural grounds, “it is impossible for the impure to approach the holy and perfect.” More than this: that the race has been “implicated in some aboriginal calamity,” which has formed (in part) this impassable gulf, strangely and yet strongly attaches itself to human thought.





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## QUOTE BY JOHN RUSKIN

All errors of this kind (naturalisms)—and in the present day we are in constant and grievous danger of falling into them—arise from the originally mistaken idea that man can, “by searching find out God—find out the Almighty to perfection;” that is to say, by help of courses of reasoning and accumulations of science, apprehend the nature of the Deity in a more exalted and more accurate manner than in a state of comparative ignorance; whereas it is clearly necessary, from the beginning to the end of time, that God's way of revealing Himself to His creatures should be a simple way, which all those creatures may understand.

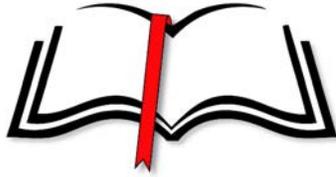
This conception of God, which is the child's, is evidently the only one that can be universal, and therefore the only one that for us can be true. The moment that, in our pride of heart, we refuse to accept the condescension of the Almighty and desire Him, instead of stooping to hold our hands, to rise up before us into His glory—we hoping that by standing in a grain or two of dust of human knowledge higher than our fellows, we may behold the Creator as He rises—God takes us at our word; He rises into His own invisible and inconceivable majesty; He goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, “There is no God.”

## PARA WORDS

1. Romans 5:19
2. Romans 5:14
3. Romans 5:15
4. Romans 1:25
5. Romans 5:20
6. Romans 8:32
7. Hebrews 2:14
8. Romans 12:1
9. 1 Corinthians 11:2 10; Romans 14:10

*parakoe* (hear beside), *parabasis* (step beside), *paraptoma* (fall beside), *pareiserchomai* (came in beside), *paradidomi* (give beside), *paraplesios* (come beside), *paristemi* (stand beside), *paradidomi* (give beside), *paristano* (stand beside)

7:6; 7:7; 7:7; 7:7–12  
7:12; 7:13; 7:13; 7:13–25



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## STRUCTURE OF ROMANS 6 AND 7

Statement / Question / Repudiation / Answer

5:20; 6:1; 6:2; 6:3-14

6:14; 6:15; 6:15; 6:16-7:6

## ROMANS 7:15 – THREE GREEK WORDS FOR “DO”

*katergazomai* = “to be the cause of author of; to work out, bring about, accomplish”

*prasso* = “to practice, do repeatedly (emphasizes means by which it is done)”

*poieo* to act to produce something tangible (emphasizes end, i.e., what is done)

## ROMANS: GODLINESS VS. RELIGION

### Godliness

Spiritually minded

God-centered

God the subject, man the object; Spiritual

New man

Living

Inside out

Truth

Grace

Mercy

Believe in Lord Jesus Christ Exercise unto godliness Manifestations and fruit of the spirit

Get to

Freedom

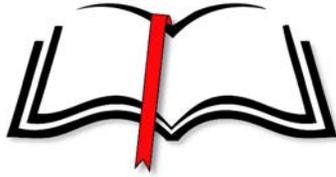
Knowing God's approval; Meekness

Elevates man

Perfect prayer

Ministry of Reconciliation

Gathered together



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Eternal rewards Meekness  
Elevates man  
Perfect prayer

## **Religion**

Carnally minded  
Man-centered  
Man the subject, God the object; Fleshly  
Old man  
Dead  
Outside in  
Traditions of men  
Works, Condemnation  
Save self by sacrifices and works  
Systematizing of error; Works of the flesh  
Got to  
Bondage  
Seeking man's approval; Pride  
Degrades man  
Vain repetitions  
Social action  
Go to heaven when you die  
Temporal satisfaction Pride  
Degrades man  
Vain repetitions



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