

THE BOOK OF ROMANS



1995
2144 East 52nd Street
Indianapolis, Indiana 46205
317-255-6189
CES@CESonline.org
www.CESonline.org



2144 E. 52nd Street · Indianapolis, IN 46205 · 317-255-6189 · Fax 255-6249 · E-mail Jesusces@aol.com

Dear Friend,

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 each person grow in grace and function in the Body of Christ as the Lord Jesus leads. We would love to hear what you think of this seminar, be it constructive criticism or its practical benefit to your life. We love you and look forward to helping you in any way we can.

Your brother in Christ,

John A. Lynn

ROMANS

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 effect 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 does not 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

The Gospel	(1:1-6)		
		Salutations	(1:7)
		Prayer	(1:8-10a)
		Journey	(1:10b-13)
		Ministry	(1:14-16a)
		Doctrinal	(1:16-8:39)

1: 16b-5: 11 Sins—The old nature (its results) what (God did (Christ is) **FOR** us.

1:16b, 17 Power of God Revealed

1:18 Wrath of God revealed

1:19-3:20 Man's ungodliness and God's wrath

3:21-5:11 God's righteousness and power unto salvation

5:12-8:39 Sin—The old nature (itself). What (God did) (Christ is) **IN** us

5:12-21 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 second Adam.

6:1-7:6 We are not in sin because we died with Christ.

7:7-25 Sin is in us, though we have risen with Christ.

8:1-39 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.

9:1-11:35 (Administrational, how God dealt with Jew and Gentile through history)

12:1-15:7 (Practical)

15:8-12 (Administrational)

Ministry (15:13-21)

Journey (15:22-29)

Prayer (15:30-33)

Salutations (16:1-24)

The Mystery (16:25, 26)

A DOULOS OF THE LORD JESUS CHRIST

1. Exodus 21:2,5,6 has the insignia, brand, by his deliberate decision based on love for his master
2. Matthew 8:9
Mark 13:34 is a man “under authority”
3. Matthew 10:24
John 13:16
John 15:20 as a servant, is not above nor greater than his master
4. Matthew 20:27,28 is one who ministers
5. Acts 4:29 is one who speaks the Word with boldness
6. Acts 9:5 knows the Lord Jesus Christ
7. Acts 27:23 belongs to God and serves God, trusting God to care for him
8. Romans 1:4 is marked out
9. Romans 6:16-20 is a slave of righteousness
10. 1 Corinthians 7:22 is a freeman
11. 1 Corinthians 7:23 is bought with a price
12. 2 Corinthians 4:5 preaches Christ Jesus the Lord
13. Galatians 1:10 does not serve and please man (serves and pleases God)
14. Galatians 4:7 serves as a son and heir
15. Ephesians 6:6 is one who does the will of God from the heart
16. Philippians 2:8 (“no reputation”) is empty of self; plays his life under by his will and self-determination
17. Philippians 2:8 humbles himself and becomes obedient
18. 2 Timothy 2:24 must not strive, is gentle unto all men, is apt to teach and is patient
19. 2 Timothy 2:24 in meekness instructs those that oppose themselves
20. 1 Peter 2:16 is one who doesn’t use liberty for a cloke of maliciousness

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 heart 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.

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 which can be universal, and therefore the only one which 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	disobedience	<i>parakoe</i>	hear beside
2. Romans 5:14	transgression	<i>parabasis</i>	step beside
3. Romans 5:15	offence	<i>paraptoma</i>	fall beside
4. Romans 1:25 (against)	more than	<i>para</i>	beside
5. Romans 5:20	entered	<i>pareiserchomai</i>	came in beside
6. Romans 8:32	delivered	<i>paradidomi</i>	give beside
7. Hebrews 2:14	likewise	<i>para;lesios</i>	come beside
8. Romans 12:1	present	<i>paristemi</i>	stand beside
9. 1 Corinthians 11:2	stand beside	<i>paradidomi</i>	give beside
10. Romans	stand beside	<i>paristano</i>	stand beside

STRUCTURE OF ROMANS 6 and 7

Statement	5:20	6:14	7:6	7:12
Question	6:1	6:15	7:7	7:13
Repudiation	6:2	6:15	7:7	7:13
Answer	6:3-14	6:16-7:6	7:7-12	7:13-25

ROMANS 7:15- THREE WORDS FOR “DO”

<i>katergazomai</i>	to be the cause of author of; to work out, brint about, accomplish
<i>prasso</i>	to practice, do repeatedly (emphasizes means by which it is done)
<i>poieo</i> done)	to act to produce something tangible (emphasizes end, i.e. what is done)

ROMANS
vs.

GODLINESS

Spiritually minded
God-centered
God the subject, man the object
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
Eternal rewards

RELIGION

Carnally minded
Man-centered
Man the subject, God the
Fleshly
Old man
Dead
Outside in
Tradition
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 alone
Go to heaven when you die
Temporal satisfaction