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## Romans

### Part One: Greeting and Introduction 1:1-17 Romans 1:1-7

#### I. Paul, the Author and His Credentials

##### A. The Servant of Christ

1. Definition of a Servant – a slave totally possessed by the master
2. He was purchased and possessed by Christ. His total reason for existence was to serve his master
3. The servant has no will of his own  
**2 Corinthians 10:5** Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
4. It is an honor to be called a servant of Christ

**Colossians 3:23-24** And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye **serve** the Lord Christ.

##### B. Called to be an Apostle

1. Definition of an Apostle – a representative who is sent out

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2. The apostle belongs to the one who sent him and has delegated authority

3. Paul was called by God

**1 Timothy 1:12** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, **putting** me into the ministry;

**Isaiah 6:8** Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, **Here am I**; send me.

4. Paul was called to serve others

**Matthew 20:27-28** And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to **minister**, and to give his life a ransom for many.

**John 15:16** Ye have not chosen me, but I have **chosen** you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

C. Separated unto the Gospel

1. Definition of the Gospel – the good news of God

2. The gospel is the promise of a Savior, Jesus Christ

**Genesis 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

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3. The gospel is Jesus Christ come to earth in the flesh

**Galatians 4:4-5** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

4. The gospel is Jesus Christ is the Son of God

**John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

5. The gospel is the resurrection of Jesus Christ

**Ephesians 1:19-20** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

## D. We are Recipients of His Grace

1. Grace begins with God's love for us

2. Salvation is provided by grace

**Ephesians 2:8** For by **grace** are ye saved through faith; and that not of yourselves: it is the gift of God:

3. God's daily provision is because of His grace

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**Philippians 4:19** But my God shall **supply** all your need according to his riches in glory by Christ Jesus.

4. We have eternal life because of His grace

**Titus 3:7** That being justified by his grace, we should be made heirs according to the **hope** of eternal life.

## E. We are Sent forth to Serve

1. Apostleship – sent forth by Christ to be obedient

**John 20:21** Then said Jesus to them again, Peace *be* unto you: as *my* Father hath **sent** me, even so send I you.

2. Beloved of God

**1 John 3:1** Behold, what manner of **love** the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

3. Called to be saved, to serve and to be saints

**1 Timothy 2:4** Who will have **all** men to be saved, and to come unto the knowledge of the truth.

4. Recipients of grace and peace

**Ephesians 2:13-14** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our **peace**, who hath made both one, and hath broken down the middle wall of partition between us;

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## Romans

### Part One: Greeting and Introduction 1:1-17 Romans 1:8-17

#### II. Paul's Interest in the Romans

##### A. Paul praised them

1. Paul had never been to Rome, yet he thanked God for the group of believers there – he identified with them
2. Their faith was evidence that God was at work  
**James 2:26** For as the body without the spirit is dead, so faith without works is dead also.
3. This group of people had a great testimony that was spoken of throughout the world

##### B. Paul prayed for them

1. He prayed unceasingly and always – he didn't just talk about prayer – he prayed  
**1 Thessalonians 5:17** Pray without ceasing.  
**Philippians 1:3-4** I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy,
2. His prayer was genuine
  - a) God is my witness



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- c) He wanted them to have spiritual maturity – be established
- 3. He wanted to strengthen them
  - a) He wanted them to be comforted together – He wanted to be a blessing to them and he knew that they would a blessing to him
  - b) Their mutual faith would bring encouragement
- D. Paul's intentions on coming to Rome
  - 1. He was frustrated that he had not yet been able to visit
    - 1 Thessalonians 2:18** Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.
  - 2. He wanted to bear fruit among them

## III. Paul's Philosophy

- A. He was indebted to reach all people
  - Romans 10:12-13** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.
  - 1. Cultured and the uncultured
  - 2. Learned and unlearned
- B. He was ready to preach the gospel
  - 1 Corinthians 9:16-17** For though I preach the gospel, I have nothing to glory of: for necessity is

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laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward:

- C.** He was not ashamed of the gospel
- 1.** Paul could have been ashamed of his past persecution of the church
  - 2.** Paul could have been ashamed that the gospel did not measure up to man's wisdom  
**1 Corinthians 3:18-19** Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.
  - 3.** Paul could have been fearful of man's reaction to the gospel  
**2 Timothy 1:7-8** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord
- D.** What is the gospel?
- 1.** It is the power of God unto salvation to all who believe
  - 2.** It is the revelation of God's righteousness
    - a)** The problem: Man thinks he is righteous
    - b)** The answer: We are justified (declared righteous) by faith

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## Romans

### Part Two: Sin and Condemnation 1:18-3:20

#### Romans 1:18-23

- The Righteousness of God is revealed by faith in the Gospel – the just shall live by faith (vs. 17)
- The Wrath of God is revealed from Heaven (vs. 18)
- The Knowledge of God is revealed in nature (vs. 19-20)

#### I. God's Wrath Against Sinful Man

##### A. Reality/Description of God's wrath

1. It is not an outburst of violence
2. It is not anger that quickly blazes up and quickly fades away
3. It is not anger that arises from emotion
4. It is a decisive anger
5. It is an anger that comes from a thoughtful decision in the mind
6. God's anger is always just and good
7. God's anger stands against sin and evil

##### B. Reasons for God's wrath

1. Disobedience/Judgment for sin  
(Flood, Sodom and Gomorrah, Ten Plagues, Babylonian Captivity, Ananias & Sapphira)

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**Ephesians 5:6** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

**Colossians 3:6** For which things' sake the wrath of God cometh on the children of disobedience:

## 2. Unbelief

**John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

## C. Recipients of God's wrath

1. Ungodly – those who fail to love and obey God
2. Unrighteous – those who fail to love others
3. Those who hold the truth in unrighteousness – those who have access to the truth but ignore it and continue to live unrighteously

## II. God's Proof to Sinful Man

### A. Man's Conscience – that which is within

1. God has shown himself to man
  - a) There are things that can be known about God (Some things are secret)
  - b) God has given us clear proof in our hearts and minds that He exists

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- c) Men who reject God have chosen to suppress that knowledge of God
- B. God's Creation – that which is without
  - 1. Creation reveals that there is a God
  - 2. Nature declared that there is a God
  - 3. God's power can be seen (Invisible things are so clearly seen that they are unmistakable)

**Psalms 19:1** The heavens declare the glory of God; and the firmament sheweth his handywork.

  - a) Life and Being
  - b) Bodies and Structure
  - c) Variety and Beauty
  - d) Arrangement and Order
  - e) Intelligence and Knowledge
  - f) Value and Worth
- C. Man's Excuse – he has none

## III. Man's Rejection of God

- A. Man does not honor God nor give thanks to Him
  - 1. Their imaginations (thoughts and conclusions) have become vain (worthless, empty)

**Genesis 6:5** And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

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**Psalm 94:11** The LORD knoweth the thoughts of man, that they *are* vanity.

2. Their hearts have become darkened

**Proverbs 4:19** The way of the wicked *is* as darkness: they know not at what they stumble.

**Ephesians 4:18** Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

**2 Corinthians 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

## **B.** Man has become filled with pride and turned away from God

1. They have created their own ideas – man has replaced God

**1 Corinthians 3:19-20** For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.

2. They have exchanged a corruptible idol for an incorruptible God

**a)** Man has made himself a god - humanism

**b)** Man has made Creation a god - idolatry

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## Romans

### Part Two: Sin and Condemnation 1:18-3:20 Romans 1:24-32

#### I. God's Wrath is Because of Man's Sinful Actions (Romans 1:18)

##### A. Sin enslaves man

1. Sin is pleasurable and attractive
2. Sin satisfies the flesh
3. Sin is addictive
4. Sin is enticing
5. Sin lies – promising pleasure and happiness but bringing destruction
6. Sin affects others

##### B. God must abandon sinful man

1. God gives man a free will to choose between right and wrong
2. When a man turns away from God, God cannot interfere
3. Man is not a robot who is coerced into always doing right

#### II. God Gave Them Up to Uncleaness

##### A. Uncleaness – impurity, immorality

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- B.** Men are condemned to uncleanness because of the lusts of their hearts

**Mark 7:20-23** And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man.

- C.** Living in uncleanness results in idolatry

- 1.** Men begin to serve themselves – giving their time to their own desires and lusts
- 2.** Men begin to serve other gods – religion, nature, mankind

**1 John 2:15-17** Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

## III. God Gave Them Up unto Vile Affections

- A.** Vile affections – unnatural passions
- B.** Women’s affections against nature
- C.** Men burning lustfully toward one another

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**Jude 1:7** Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

**Leviticus 18:22** Thou shalt not lie with mankind, as with womankind: it *is* abomination.

**1 Corinthians 6:9-10** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

## IV. God Gave Them Over to a Reprobate Mind

- A. Reprobate mind – rejected, depraved
- B. They do not want to recognize that there is a God
- C. Actions and sins that are not fit (convenient) for the Christian
  1. Filled with unrighteousness – the opposite of righteousness
  2. Fornication – all sexual sin
  3. Wickedness – a desire to harm and hurt others
  4. Covetousness – lust for more and more
  5. Maliciousness – not ashamed to do evil
  6. Envy – to want what others have and the desire for them to hurt after suffering loss

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7. Murder – to take a life
8. Debate – fighting, contention
9. Deceit – trick, mislead
10. Malignity – evil character
11. Whisperers – gossipers, slanderers
12. Backbiters – desire to speak against
13. Haters of God
14. Despiteful – insulter
15. Proud – arrogant
16. Boasters – bragging
17. Inventors of evil things – seek new ways of sinning
18. Disobedient to parents – rebellion
19. Without understanding – foolish
20. Covenant breakers
21. Without natural affection (sexually)
22. Implacable – unwilling to give in or to make peace
23. Unmerciful

## **V. God Assures Them of His Judgment**

- A.** His punishment is eternal separation from Him
- B.** Men will be judged because of their sin and the pleasure that they have in others sinning
- C.** Men will be judge because they are without excuse of knowing God

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## Romans

### Part Two: Sin and Condemnation 1:18-3:20 Romans 2:1-16

#### I. God's Judgment of the Moralist

##### A. What is a moralist?

1. One who is concerned about regulating the morals of another
2. One who lives a moral and clean life, but judges others because they do not live as he thinks they should

##### B. What are the good qualities of a moralist?

1. He lives a moral and clean life
2. He is well disciplined – he knows right from wrong
3. In the eyes of others – he lives as a person should live

##### C. What are the faults of a moralist?

1. He judges others – criticizes, finds fault
  - a) Thinks he is better than others
  - b) Thinks he is living by a higher standard
  - c) Thinks he is more righteous
  - d) Thinks that he is more acceptable to God than others

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2. He is inexcusable

a) He condemns himself

b) The one who judges has committed the same sins

**Matthew 7:1-3** Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

## II. God's Judgment is Based Upon Truth

A. The moralist thinks that he will escape God's judgment

1. The moralist appears to be good on the outside – but God know his heart

2. God judges our deeds, but also our thoughts

**1 Samuel 16:7** But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

3. God know the secret things

**Ecclesiastes 12:14** For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

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- B.** The moralist thinks that God is too good to punish
  - 1.** God's goodness
    - a)** God's goodness does not overlook sin nor give us a license to sin
    - b)** Goodness – kindness, grace, love
    - c)** Forbearance – self-restraint, tolerance
    - d)** Longsuffering – slow to anger, patience
  - 2.** God's goodness leads us to repentance
    - a)** God's forgiveness of sin should stir us to seek that forgiveness
    - b)** Repentance – a change of mind that leads to a change of direction
- C.** The moralist hardens his heart against God's judgment
  - 1.** He thinks that God will accept him – he is good enough
  - 2.** He thinks that God is good and that God will not condemn him

## **III. God's Judgment is According to our Deeds**

- A.** God will judge the well doer – reward
  - 1.** These works are accompanied by faith

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**James 2:17-18** Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

2. Those who patiently continue – steadfast
  3. Those seeking eternal life
  - B. God will judge the evil doer – punishment
    1. Contentious – striving, argumentative
    2. Disobedient
  - C. God will judge all – he is not a respecter of persons – no favoritism
    1. God will judge those who did not have the written law; (Gentiles) their conscience bears witness of right and wrong and of the existence of God
    2. God will judge those who have the law; (Jews) they will be judged by whether they were doers of the law or just hearers
    3. God will judge the secrets of men
- 2 Timothy 4:1** I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

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## **Romans**

### **Part Two: Sin and Condemnation 1:18-3:20 Romans 2:17-29**

#### **Introduction - God Judges the Religionist**

- The Jews were considered Religionists because of their extreme interests in religion
- A Religionist is a person who is interested in religion and professes to have religion
- A Religionist may feel that they are good enough to be accepted by God
- A Religionist may feel that they have to do good works in order to be accepted by God
- A true believer worships Jesus Christ and not a religion

#### **I. The Religionist professes to have a religion**

- A.** They claim to have a special name
  - 1.** Some may consider themselves religious because of their nationality (Jew)
  - 2.** Some may consider themselves religious because of their family (Catholic, Mormon, etc.)

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- B. They claim to have a document
  1. Many believe the Bible is God's Word
  2. Many think they are religious because they have a Bible
- C. They claim to have a deity
  1. Many think that they are religious because they believe in God
  2. Being a Christian involves more than believing that God exists
- D. They claim to have knowledge
  1. They know God's will for them
  2. They know God's commandments
- E. They claim to have discernment in choosing only excellent things
- F. They claim to have received religious instruction
- G. They claim to be able to lead others
  - 1 **Corinthians 10:12** Wherefore let him that thinketh he standeth take heed lest he fall.
  1. They are confident in their leadership
  2. They perceive others as lost and blind

**Revelation 3:17** Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- H. They claim to be able to instruct the foolish and the immature

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## II. The Religionist fails to live what he professes

**A.** He is able to teach others, but does he learn himself?

**1 John 3:18** My little children, let us not love in word, neither in tongue; but in deed and in truth.

**B.** You say you shouldn't steal, but do you steal?

**Ephesians 4:28** Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

**C.** You say you shouldn't commit adultery, but have you committed adultery?

**Matthew 5:28** But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

**D.** You say that you detest idols, but is there anything in our life that you have elevated to take the place of God?

**Matthew 6:21** For where your treasure is, there will your heart be also.

**E.** You boast about God's Word, yet you dishonor the Lord when you disobey his commandments

## III. The Religionist believes that a ritual (circumcision) is the way to secure God's approval

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- A. Circumcision was a sign of the Jewish covenant, but this circumcision meant nothing if they were disobedient to God's laws
- B. Any ritual that we keep (baptism, church membership etc.) does not mean anything if we do not obey God
- C. Rituals will never bring salvation  
**Matthew 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

## IV. The Religionist fails to realize that true religion is a matter of the heart

- A. The key to a true relationship with God is an inward commitment not an outward demonstration
  - 1. Not because of your nationality
  - 2. Not because of your ritual
  - 3. Not because of outward actions**John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
- B. Commitment to God is measured by God and not by men
  - 1. That which comes from the heart
  - 2. That which God sees as acceptable

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## **Romans**

### **Part Two: Sin and Condemnation 1:18-3:20** **Romans 3:1-20**

#### **Introduction**

The discussion continues as he continues to prove that all men are sinners. He has proved that:

- The ungodly and the unrighteous are guilty of sin (Romans 1:18)
- The moralist (one who judges another's actions) is guilty of sin (Romans 2:1)
- The religionist (one who thinks their outward actions make them acceptable to God) is guilty of sin (Romans 2:17)

Chapter three begins with another claim by the religionist that their position, outward works and rituals should give them an advantage over others

#### **I. The Argument that Right was Wrong**

- A.** The religionist (Jews) argued that Paul's arguments against them were wrong. Their outward actions were good. They were God's chosen people – God would surely save them.

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- B. If being a circumcised Jew does not save, then what is the advantage of being a circumcised Jew?
- C. The religionist Jew should have a special place in God's eyes because he has received the written words of God

## II. The Argument that Wrong was Right

- A. God promised to bless the Jews, but if some of the Jews do not believe has God failed at keeping his promises?
- B. God forbid – no way can this be (God forbid is used 10 times in the book of Romans)
  - 1. God is faithful and true
  - 2. He is not a liar
- C. God will be proven to be right – He is just **Psalm 51:4** Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.
- D. If our sin brings glory to God and reminds us of His mercy and forgiveness, how can God judge us?
- E. God forbid – no way can this be
- F. We should not do evil in order to produce good

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## III. God Will Judge All Men for Their Sin (vs.9)

### A. The sinfulness of all men

All men are equal sinners before God

### B. The sinful nature of men

1. All are unrighteous

2. All lack understanding

3. All are selfish

4. All have gone their own way

**Isaiah 53:6** All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

5. All are unprofitable

### C. The sinful tongue of men

1. The sinful tongue is corrupt

**Psalm 5:9** For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue.

2. The sinful tongue is deceitful

**Psalm 36:3** The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

3. The sinful tongue is poisonous

**Psalm 140:3** They have sharpened their tongues like a serpent; adders' poison *is* under their lips. Selah.

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4. The sinful tongue is full of bitterness  
**Psalm 10:7** His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity.
- D. The sinful acts of men
1. Murder  
**Isaiah 59:7** Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths.
  2. Destruction and misery
  3. No peace  
**Isaiah 59:8** The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.
  4. No fear of God – disrespect  
**Psalm 36:1** The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes.
- E. The law (Scripture) speaks to the sinner
1. The Scripture speaks to all
  2. The Scripture stops all boasting
  3. The Scripture declare all men guilty of sin
  4. The Scripture will not justify any man
  5. The Scripture shows man that he is sinful

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## Romans

### Part Three: Faith and Justification 3:21-5:21 Romans 3:21-31

#### I. Righteousness defined

- A. Righteousness may be defined as the character of God
- B. Righteousness may be defined as the perfection which God provides for man through Jesus Christ

**2 Corinthians 5:21** For he hath made him (Jesus Christ) *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

**Philippians 3:9** And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

#### II. Righteousness is made known

- A. God has revealed to man how man can be right with God (righteous)
- B. Righteousness is obtained apart from the law
  - 1. The law requires obedience – anyone who breaks the law becomes a lawbreaker

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2. The law cannot make a person obedient  
– the law shows a person's disobedience
- C. Righteousness was foretold in the Old Testament law and prophets

## III. Righteousness is obtained

- A. Righteousness is obtained by faith  
**Romans 1:17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
- B. Righteousness can be obtained by all

## IV. Righteousness is needed

- A. All men are sinners – missed the mark
  1. All have inherited a sin nature
  2. All have sinned and are sinners  
**1 John 3:4** Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- B. All have come short of the glory of God
  1. All will continue to sin
  2. All have failed to glorify God

## V. Righteousness is provided

- A. Righteousness is possible only through Justification – being declared righteous

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- B. Justification is freely given by grace – no cost to us (unmerited favor)
- C. Justification is possible through the redemption of Jesus Christ
  - 1. Redemption is to buy back that which was owned at one time or lost  
**Ephesians 1:7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
  - 2. Our salvation cost God His only Son  
**1 Corinthians 6:20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

## VI. Righteousness is obtained by Propitiation

- A. Propitiation is the appeasing or turning away of God's wrath – satisfying the payment that is required
  - 1 **John 2:1-2** My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
  - 1 **John 4:10** Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.
- B. The shedding of Christ's blood was necessary to obtain this righteousness

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- C. Our faith is in the sacrifice made by Jesus Christ
- D. God provided righteousness for sinful man
  1. God forgives man of sin – He accepted Jesus death as the payment for our sins
  2. God is patient with man  
**Galatians 4:4-5** But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.
  3. God is just – He accepted the death of Christ as the substitute for our sins
  4. God is the justifier of all who believe – He counts our faith as righteousness

## VII. Righteousness and its advantages

- A. There is no boasting from man about his good works
- B. Faith justifies a man without the works of the law
- C. God is the God of all men, not just the Jews
- D. Is the law made void because of faith?
  1. God forbid – it should not be so
  2. Jesus fulfilled the law by keeping the law, but also by paying the price for sin set by the law

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## Romans

### Part Three: Faith and Justification 3:21-5:21

#### Romans 4:1-25

Paul continues his discussion giving us an illustration to prove that salvation comes by faith and not by works. Most people think that they become acceptable to God by doing the best that they can, but man is not justified by works

#### I. The Illustration of Justification – Abraham

- A. Abraham, the founder of the Jewish nation is the best example that could be used
- B. What would Abraham have gained if he had been justified by works? (vs. 1-2)
  - 1. If Abraham was justified by works, he could boast to men
  - 2. If Abraham was justified by works, he could not boast to God
- C. Abraham was justified by believing (vs. 3)  
**Genesis 15:5-6** And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness.
  - 1. Abraham believed God
  - 2. God counted his belief as righteousness

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## II. The Contrast of the Laborer

- A. The illustration of the worker is used in contrast to Abraham (vs. 4-5)
- B. When a man works – there is a wage that is owed to him
- C. We cannot work for righteousness  
**Ephesians 2:8-9** For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

## III. The Blessed (vs. 6-8)

- A. Paul quotes Psalm 32 describing the blessed person as the one to whom God has counted righteous without good works  
**Psalm 32:1-2** Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
- B. It is not the acts of men, but the act of God that justifies men and does not count sin against them (imputed – to put on one's account)

## IV. Abraham's Circumcision (vs. 9-12)

- A. Who then is justified? Is it only for the circumcised Jew or also for the uncircumcised?

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**B.** Was Abraham counted righteous before or after his circumcision?

**Galatians 3:6** Even as Abraham believed God, and it was accounted to him for righteousness.

- 1.** Abraham was counted righteous because of his faith
  - 2.** He was not justified by the ritual of circumcision
  - 3.** Abraham's circumcision was 14 years after he believed
- C.** Circumcision or rituals do not save
- 1.** Circumcision was a sign of the covenant
  - 2.** Circumcision was a symbol of something that had already taken place
- D.** Abraham as a father – public example
- 1.** He was an example to all those who would believe – circumcision is not necessary
  - 2.** He was an example to the Jew – circumcision does not save

## **V. Abraham's Faith Apart from the Law**

(vs. 13-16)

- A.** The promise given to Abraham was not through the law, but through his faith (The Law wasn't given to Moses for another 400 years)

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- B.** The law demands perfection, and because no one is perfect, the law erases the possibility of this promise
- C.** The law works wrath by demanding punishment for breaking the law and causing man to focus on the rules instead of pleasing God
- D.** If no law existed, then there is no law to break and no transgression
- E.** The promise is given to all who believe, not just the descendants of Abraham  
**Galatians 3:29** And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

## **VI. The Character of Abraham's Faith** (vs. 17-25)

- A.** Abraham had faith in God to give him a son when he was past child bearing years
- B.** Abraham's faith was based on what God said would happen
  - 1.** His faith was strong – even though his body was weak (100 years old)
  - 2.** He staggered not – did not question
  - 3.** He was fully persuaded that God could do what He said He would do
- C.** Abraham's faith was credited to him (imputed) as righteousness – and is the same for all who believe in Jesus

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## Romans

### Part Three: Faith and Justification 3:21-5:21

#### Romans 5:1-11

The discussion continues regarding justification. In chapter 3:24-28 he declares that justification is by the redemption of Jesus Christ. He has given us the example of Abraham in chapter 4 to remind us that justification is by faith and not by works. Now in chapter 5, he gives us the benefits of justification.

#### I. What is Justification?

- A. It means to count as righteous or to look upon as righteous
- B. It does not mean to make one righteous
- C. Justification is necessary because we are unable to appease God's wrath because of our sin
- D. Justification comes through a man's faith in Jesus Christ
- E. Justification means that we have been declared innocent

#### II. What are the Benefits of Justification?

- A. Peace with God

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1. Peace with God is not the absence of trouble, it is the knowledge of being accepted by God and having a relationship with Him
  2. Jesus Christ is the source of that peace  
**Ephesians 2:13-14** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
- B.** Access to the grace of God
1. Grace is an undeserved gift or favor
  2. Jesus Christ is the means to this grace
- C.** Rejoicing in hope
1. Hope is not a desire or a want, the believer's hope is perfect assurance and confidence  
**Titus 2:11** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
  2. To dwell in the glory of God is to experience the magnificence of God
- D.** Glory in tribulation and suffering
1. The trials that we go through are permitted to teach us patience and endurance  
**James 1:2-4** My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh

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patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

2. Patience through trials develops character in our lives. Experience is gained through perseverance

**2 Corinthians 1:4** Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

**2 Corinthians 12:9-10** And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

3. Experience gives confident hope and assurance
  4. Hope never disappoints or deceives
- E. Assurance of God's love**
1. God demonstrated His love to us through Jesus' death on the cross
  2. The Holy Spirit makes us conscious and aware of God's love
- John 14:16** And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

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**John 14:21** He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

- 3.** God's love is for the ungodly
  - a)** We were without strength and helpless
  - b)** One would scarcely die for a righteous man, much less for a good man
- 4.** God's love is for the sinner
  - a)** God gave His Son to die for our sins
  - b)** God demonstrated His love to us
  - c)** God loves us while we were sinners
  - d)** Jesus blood saves us from the wrath to come
- 5.** God's love is for the enemy
  - a)** We are reconciled (brought together, restored) by Jesus Christ
    - (1)** Sin has broken the relationship between God and man
    - (2)** God accepts the death of Christ as payment for the sins of man
  - b)** We have joy through the atonement or reconciliation of Christ

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## Romans

### Part Three: Faith and Justification 3:21-5:21 Romans 5:12-21

#### I. How did Sin and Death Enter the World?

- A.** Sin entered this world because of Adam's sin

**Genesis 2:17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

- B.** Adam passed on a sin nature to us all

**1.** We all inherit a sin nature

**2.** We are all condemned because of our own sins – not the sins of our parents

**1 John 1:8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

- C.** Sin and death existed before the law was given

**Genesis 3:19** In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

**1.** Those before the law were not charged with sin by the law

**2.** Those before the law were charged with sin due to an inherited sin nature

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**D.** Adam was a type of Him that was to come

**1.** Adam was the man that brought sin into the world

**2.** Christ was the man that brought salvation from sin to all men

**1 Corinthians 15:21-22** For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

## II. Contrasts Made (Adam and Christ)

**A.** Adam's sin brought death; God's gift brought righteousness

**2 Corinthians 5:21** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

**1.** In Adam, all men got what they deserved

**2.** In Christ, all men are offered what they do not deserve

**B.** Adam's sin brought condemnation; God's gift brought justification

**Acts 13:39** And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

**1.** In Adam, one offense brings condemnation

**2.** In Christ, many offenses are overlooked by justification

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- C. Adam's sin brought the reign of death; God's gift brought the reign of life
  - 1. Adam's transgression brought certain death
  - 2. Christ's righteousness brought certain life

## III. Comparisons Made (Adam and Christ)

- A. Adam's sin brought condemnation to all men; God's gift brought justification to all men
- B. Adam's disobedience made all men sinners; Christ's obedience made us all righteous
- C. The law was given to point out and magnify sin; God's grace can forgive any sin
  - 1. The law was given to give us knowledge of sin

**Romans 3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

**Galatians 3:24** Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.
  - 2. God's grace can forgive any man, no matter how great a sinner

**1 Timothy 1:14-15** And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that

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Christ Jesus came into the world to save sinners; of whom I am chief.

- D.** Sin reigned to death; God's grace reigns to eternal life

**John 11:25-26** Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

## IV. Conclusion

### A. Condemnation

1. The source was Adam
2. It extends to all men
3. It was caused by disobedience
4. Judgment is deserved
5. Sin continues to abound (increase)
6. Sin reigns and brings death

### B. Justification

1. The source is Jesus Christ
2. It extends to all men
3. It is a gift of grace
4. Free gift is undeserved
5. Grace did much more abound (continues)
6. Grace reigns and brings eternal life

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## Romans

### Part Four: Holiness and Sanctification 6:1-23 Romans 6:1-13

Paul continues the discussion moving from Justification to Sanctification. He begins with a question and then follows with the answer.

- I. The Question: If we have been justified, (declared righteous) then why do we need to worry about sin?**
  - A.** The grace of God does not give a person free reign to sin
  - B.** We cannot choose to sin expecting God's forgiveness
  - C.** Continuing in sin is to habitually remain in sin
  - D.** We are dead to sin, but alive unto God  
**Ephesians 2:1-9** And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind;

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and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

## II. Know: We have been immersed (baptized) or placed in Jesus Christ

*(He is teaching them the symbolism of baptism, and not that it is necessary for salvation)*

### A. We are identified with Christ in death

1. Burial symbolizes death
2. Identifying with Christ by baptism means that we are dead to sin and its penalty and punishment
3. We do not become sinless, however we should no longer practice or desire to sin

**2 Corinthians 5:17** Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

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**B.** We are identified with Christ in His resurrection

- 1.** We are raised out of the water to symbolize Christ's resurrection (immersion not sprinkling)
- 2.** Just as Jesus raised from the dead, we are raised to walk in newness of life  
**Ephesians 4:22-24** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness

### **III. Know: The old man was crucified with Christ**

**A.** The body of sin has been destroyed

- 1.** The old man is the previous, unsaved self
- 2.** Jesus death on the cross was a once for all act that paid for all sin

**B.** A dead man cannot serve sin

- 1.** The old sin nature has been crucified  
**Galatians 2:20-21** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate

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the grace of God: for if righteousness come by the law, then Christ is dead in vain.

- 2.** We are not to serve sin with our bodies  
**Colossians 3:5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

## IV. Know: Christ's death satisfied all sin

**A.** Just as Christ died for all sin, we are to die unto sin

- 1.** Don't let sin rein in your body – don't let sin dominate or control your body
- 2.** Don't seek to satisfy the sinful flesh by sinning – don't yield to the flesh
- 3.** Yield yourselves unto God  
**Romans 12:1** 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.

**B.** Just as Christ was raised to be with God, we also will be raised to be with God

**1 Corinthians 15:51** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

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## Romans

### Part Four: Holiness and Sanctification 6:1-23 Romans 6:14-23

#### I. Learn Something – Sin shall not dominate the true believer

##### A. We are not under the law

1. The person under the law is constantly trying to keep the law
2. The person under the law will always fall short of God's standard

##### B. We are under grace

1. God does not hover over us just waiting to punish us for every sin
2. Our faith in Christ is counted unto us for righteousness
3. We have been accepted by the Father because of His grace, when we sin we are to seek His forgiveness

##### C. We are not to continue in sin knowing that God will forgive us afterward

1. A true child of God has no desire to displease His father
2. A child of God does not turn to God so as to have freedom to sin

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## II. Know Something – You can only serve one master, sin or God

- A. Are you yielding to sin? – the result is death
- B. Are you yielding to God? – the result is life
- C. Who are you serving?

1. Serving God means that you don't plan to sin
2. Serving God means that you seek to make Him the master of your life
3. Serving God means that when we sin, we seek God's forgiveness

**John 8:34** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

**Matthew 6:24** No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

## III. Remember Something – You are free from sin

- A. Before we were saved, we were the servants of sin
- B. After we are saved, we are free from sin
- C. We are to obey the commands of God's Word

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## IV. Do Something – Serve God with diligence

- A.** Before we were saved, we were serving sin and that sin produced and resulted in more sin (iniquity unto iniquity)

**Ephesians 4:22** That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

**James 1:14-15** But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

- B.** After we were saved, we can yield ourselves to righteousness which produces holiness

**Romans 13:14** But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

**Galatians 5:16** This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

## V. Question Something – What fruit is produced in sin?

- A.** We should be ashamed of our past sin

**Genesis 3:10** And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

- B.** The fruit of sin is death

**Galatians 6:8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

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## VI. Consider Something – Wages of sin is death

### A. The wages of sin is death

**Romans 5:12** Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

**James 1:15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

### B. The gift of God is eternal life

**1.** Eternal life is not the payment of our the wage owed

**2.** Eternal life is a gift that is given

**Titus 3:5-7** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

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## Romans

### Part Five: Deliverance from the Demands of the Law 7:1-25

#### I. The Law and the Spiritual Man

- A. Know: The law dominates a man only as long as he lives
- B. Illustrate: A wife is free from her marriage vow if her husband has died
  - 1. If she married another man while her husband was alive, she would be called an adulterer
  - 2. If her husband has died, she would be free to marry another man
- C. Conclude: Believers are dead to the law
  - 1. Before we were saved, we were bound to the law
  - 2. Jesus Christ died for our sins, and by believing in Him we are dead to the law
  - 3. Now we are bound to Christ
- D. Reflect: Who are we serving?
  - 1. The unsaved man refuses to obey the law and bears the fruit of sin
  - 2. The saved man is delivered from the law and can bring forth fruit unto God

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## II. The Law and the Natural Man

- A. Question: Is the law sin?
- B. Answer: God forbid.
  - 1. The law reveals to us what is sin
  - 2. The law reveals to us that we are sinners
- C. Illustrate: I am aware of lust because of the commandment – thou shalt not covet
  - 1. The desire to sin (concupiscence – lust) is aroused (occasion) by the law
  - 2. Sin is dead without the law
  - 3. The law does not make a man sin – man sins by breaking the law
- D. Progression: Becoming aware of the law
  - 1. A man who does not know the law feels no guilt or fear of punishment – he feels alive, safe and secure
  - 2. A man who becomes aware of the law feels shame guilt and fear of punishment – the law shows him that he is facing death because of sin
  - 3. The law brings life by revealing to man the truth and showing his need of a Savior
- E. Deception: Sin deceives
  - 1. We are deceived by thinking that keeping the law will bring salvation

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2. We are discouraged because no matter how hard we try, we cannot keep the law
  3. The law does not deceive, it is just and fair to all men
- F.** Question: If the law is good, how can it cause death?
1. The law does not cause death, it exposes sin and makes man aware of sin
  2. The law reveals to man that not keeping the law results in death

## III. The Law and the Carnal Man

- A.** We struggle with sin because we have a sin nature
1. The things that I do, I do not approve of – I know they are sinful
  2. The things that I want to do (the right things) – I don't do
  3. The things that I know are wrong (hate) – I do them
- B.** We struggle with sin because there is nothing good in us
1. I want to do the right things
  2. I don't know how to always do the right things

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- C. We struggle with sin because there is an inward conflict
  - 1. There is the tendency to sin because of a sinful nature
  - 2. There is the desire to please God coming from the Holy Spirit
- D. We will struggle with sin until we realize that our efforts to do the right thing are insufficient – we are in need of a Savior
  - 1. Jesus Christ can deliver us from our sin
  - 2. Even though the sin nature many times wins the battle, I know in my renewed mind that the war has been won because Jesus has paid the penalty for my sin

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## Romans

### Part Six: Deliverance and Redemption 8:1-39 The Believer's Relationship to the Spirit

#### I. Those in Christ have Victory

- A.** There is “no condemnation” to those who are in Christ
  - 1.** We are free from the penalty of sin
  - 2.** We will not be judged as a sinner, but counted as righteous
- B.** Who are those that are “in Christ”?
  - 1.** Those who walk not after the flesh
  - 2.** Those who walk after the Spirit
- C.** Free from the law
  - 1.** The law of the Spirit of life in Christ
    - a)** The Spirit gives life by freeing the believer from sin and death
    - b)** The Spirit gives life by doing what the law could not do – man's flesh is too weak to keep the law
  - 2.** The law of sin and death
    - a)** The law requires perfection
    - b)** Jesus came and fulfilled the law
- D.** Righteousness of the law is fulfilled by those who are “in Christ”

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## **II. Those In the Spirit are Spiritual**

### **A. The carnal mind**

- 1.** The carnal mind is the thinking of our earthly flesh
- 2.** The carnal mind focuses on material things
- 3.** The carnal mind focuses on being perceived as good and moral by others
- 4.** The carnal mind leads to death
- 5.** The carnal mind cannot please God

### **B. The spiritual mind**

- 1.** The spiritual mind has been renewed by the Spirit of God
- 2.** The spiritual mind brings life and peace
- 3.** Those who are in Christ have been indwelt by the Holy Spirit
- 4.** The same Spirit which raised Jesus from the dead will give us eternal life

### **C. Spiritual living**

- 1.** We are not to serve the flesh
- 2.** We put away the desires of the flesh through the Spirit
- 3.** We are to be led by the Spirit of God

## **III. Those in the Spirit are Adopted**

- ### **A. We have been delivered from bondage and fear**

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- B.** Adoption gives us the privileges of sonship
  - 1.** We can cry out to God as our Father (Abba)
  - 2.** We have access to God through the Spirit
- C.** The Spirit testifies of this adoption
  - 1.** We are the children of God
  - 2.** We are heirs of God – we can receive what He possesses – eternal life

## **IV. Those in the Spirit Will Be Delivered From Suffering**

- A.** Those things suffered here on this earth cannot be compared to the blessings and glory which will be received in the future
- B.** All creation suffers and groans because of corruption, but waits for deliverance
- C.** The believer suffers and groans because of corruption but lives in hope
  - 1.** Hope of being present with the Lord
  - 2.** Hope of a redeemed body
  - 3.** We wait patiently for those things which we know will happen, yet have not seen
- D.** The Spirit suffers and groans with us
  - 1.** We do not know how to pray as we should

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2. The Spirit helps us in our weaknesses as we pray

## V. Those in the Spirit are Secure

- A. God is in control of all circumstances and all things will operate and result for good
  1. To those who love God
  2. To the called – true believers
- B. God's desire is that believers will be made like Christ – sinless and eternal
  1. God has foreknowledge of those who will be saved
  2. God has determined that those who will be saved should be made like Christ
    - a) Predestined to be like Christ
    - b) Called (invited) to be saved
    - c) Justified by faith
    - d) Glorified with an eternal body
- C. God is not against the believer
  1. God gave us His Son, Jesus Christ
  2. God wants to give us good things
- D. God keep us secure from extreme circumstances
  1. Nothing can separate us from God's love – we are assured
  2. We are conquerors through Him – we have the victory

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## Romans

### Part Seven: Why Israel has Rejected God's Righteousness 9:1-11:36

Paul directs the next three chapters to the nation of Israel. Paul was considered a traitor to the Jews because he ministered to the Gentiles, and because he taught freedom from the Law of Moses. Paul had stated that we are secure in Jesus Christ, and now he answers a question whether God has failed to keep His promises to the Jews.

#### I. Paul's Concern (9:1-5)

##### A. Paul's love for the Jews

1. Please trust me, I tell you the truth
2. My heart is heavy
3. I would give up my own salvation for my people

##### B. Paul's respect for the Jews

1. Special name – Israelites
2. Special privileges
  - a) Adopted – chosen people
  - b) Presence and glory of God
  - c) Covenants and promises
  - d) Law of God
  - e) Tabernacle/Temple (service of God)

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3. Special heritage
  - a) Patriarchal fathers
  - b) Nation from whom Messiah would come

## II. God's Faithfulness (9:6-13)

*Have God's promises to Israel failed?*

- A. Jewish descent does not make you a true child of God
  1. Abraham had two sons – Isaac received the promise, not Ishmael
  2. Jacob received the promise, not his older brother Esau
- B. Good works or human merit does not make you a true child of God
  1. Jacob was chosen before he was born
  2. God is faithful to us even when we are unfaithful

## III. God's Righteousness (9:14-18)

- A. Is God unrighteous? No!
  1. God may choose one and not the other – but neither have been chosen because of their good works
  2. God shows mercy to some according to His sovereign will

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## B. Moses and Pharaoh

1. God showed mercy to Moses and Israel when they committed idolatry – only 3,000 were killed

**Exodus 33:19** And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

2. God used a wicked Pharaoh to fulfill His will in delivering Israel from bondage  
**Exodus 9:16** And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth.

## IV. God's Justice (9:19-29)

- ### A. Who are we to argue with God? God is sovereign and He can do as He wishes

1. We as the clay cannot demand our way from the potter (God)
2. God's sovereignty does not excuse us from human responsibility

- ### B. God has His purposes

1. God did not create man to be sinful so that He could judge that sin
2. God punishes the wicked because of their sins

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3. God shows his glory in those to whom He shows mercy while being patient with the wicked
- C. God had prophesied that this would be so
  1. God would speak to the Gentiles

**Hosea 2:23c** I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.

**Hosea 1:10c** Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.
  2. Not all of Israel would be saved

**Isaiah 10:22** For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.

**Isaiah 1:9** Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

## V. God's Grace (9:30-33)

- A. The Gentiles found righteousness by faith although they were not looking for it
- B. Israel was looking for righteousness but did not find it because they tried to achieve it by works
- C. Christ was the foundation stone that Israel rejected (**Isaiah 28:16**)

## Romans

### Part Seven: Why Israel has Rejected God's Righteousness 10:1-21

In chapter nine, Paul tells the Jews that God has not failed to keep His promises to them. In chapter ten, he shows us that both Jews and Gentiles have a responsibility to accept free salvation. The Gospel is accessible to all, offered to all, but not obeyed by all.

- I. The Jews Saw the Revealed Messiah** (10:1-4)
  - A.** Paul had a deep desire for Israel to be saved
  - B.** Israel had a zeal for God, but not complete and true knowledge
    - 1.** They were ignorant of God's righteousness
      - a)** God is perfect and demands perfection
      - b)** Man is sinful and in need of God
      - c)** God's love for man was shown by sending Jesus
    - 2.** They tried to establish their own means of righteousness
      - a)** Their laws
      - b)** Their rituals
      - c)** Their works

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3. They did not submit themselves to God's righteousness

## **II. The Jews Needed to Receive the Messiah God's Way** (10:5-12)

### **A.** Jesus is the end of the Law

1. The rituals and sacrifices of the law pointed to Jesus
2. The law demanded perfection – Jesus lived a perfect, sinless life
3. The law demanded punishment for sin – Jesus took the punishment for all

### **B.** Man's way is not God's way

1. Those who live by the law must keep all of the law
2. God's righteousness is not found by ascending to heaven while trying for perfection
3. God's righteousness is not found by descending into hell trying to conquer death

### **C.** God's way of salvation is by faith – in your heart and mouth

1. Confess with your mouth that Jesus is Lord and your only way of salvation

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2. Believe in your heart that Jesus died for your sins and that God raised Him from the dead
3. True believers will not be ashamed

## III. The Jews and Gentiles Receive the Messiah the Same Way (10:12-15)

- A. God treats both Jew and Gentile equally
- B. God saves both Jew and Gentile the same way

1. One has to be sent – we are all sent  
**John 15:16** Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.  
**Matthew 9:37-38** Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
2. One needs to proclaim the Word of God – a preacher/herald
3. One has to hear the Word
4. One has to believe the Word
5. One has to call upon the Lord
6. The message is peace and good tidings

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## IV. The Jews Rejected the Messiah (10:16-21)

**A.** Israel rejected Christ because they did not obey the gospel

**Isaiah 53:1** Who hath believed our report?

**B.** Israel did not reject Christ because they did not hear the gospel

**1.** Faith comes by hearing

**2.** Hearing the Word of God

**Psalms 19:4** Their line is gone out through all the earth, and their words to the end of the world.

**C.** Israel did not reject Christ because they did not have the truth

**Deuteronomy 32:21** They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

**D.** Israel rejected Christ because they were disobedient and disputed the truth they heard

**Isaiah 65:1-2** I am sought of *them that* asked not for me; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

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## Romans

### Part Seven: Why Israel has Rejected God's Righteousness 11:1-36

#### I. Has All of Israel Been Forsaken by God?

A. The answer – God forbid – absolutely not

B. Paul himself is an example of a saved Jew

1. He was born of Abraham of the tribe of Benjamin

2. He is an example of a remnant of Jews who will come to believe in God

C. Elijah was told of a Godly remnant of Jews

1. He thought that he was the only believer left

**1 Kings 19:14** And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

**1 Kings 19:18** Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

2. God told Elijah that there were 7,000 Godly believers

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3. Elijah may have thought he was alone, yet God knew who was a true believer
- D. The truth – there was a remnant in Paul’s time and there is still a remnant today
  1. All are saved by God’s grace – no one is saved because of their good works
  2. Those Jews seeking salvation by works have not found salvation – they are blinded

**Isaiah 29:10** For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.

**Isaiah 6:9** And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

**Psalms 69:22-23** Let their table become a snare before them: and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake.

## II. Has Israel’s Sin Condemned Them Forever?

- A. The answer – God forbid – of course not
- B. The Jews stumbled by not accepting Christ as the Messiah, but they still have the opportunity to accept Jesus as their Savior
- C. The Jew can be encouraged by the salvation of the Gentile

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1. The Jews rejection of Jesus has led to the Gentiles accepting the riches of salvation
  2. How exciting will be the salvation of the Jew
- D.** The Jew can be encouraged by Paul's ministry
1. Paul was the apostle to the Gentiles, but he wanted to stir the Jews to salvation
  2. The rejection of the Jews to salvation has led to the reconciliation of the Gentile to Christ
- E.** The Jew can be encouraged by their Godly heritage
1. Their forefathers believed God by faith
  2. There is still opportunity for them to believe

## **III. The Illustration of an Olive Tree**

- A.** The natural branches
1. These refer to the Jews
  2. Those who did not believe – their branches have been broken off
- B.** The grafted, wild branches
1. These refer to the Gentile believers
  2. They may receive the blessing of the tree

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## C. Warning to the Gentiles

1. The Gentile should not boast about their salvation
2. They should not look down at the unbelieving Jew
3. The Gentile should be reminded of the goodness of God to them
4. They should remember that the unbelieving Jew can be again grafted in to the tree if they believe

## IV. Israel Will Be Restored

- A. Their blindness is temporary
- B. Jesus Christ will be their deliverer (Is. 59:20-21)
- C. God will not fail to keep His promises made to the Patriarchs of the Jews – His promises must be kept – they are unchangeable
- D. History will be repeated
  1. Formerly, the Jews believed and the Gentiles did not believe
  2. Currently, the Gentile believes and the Jew does not believe
  3. Eventually, the Jews will believe again

## V. The Riches and Knowledge of God

- A. His riches and knowledge are a mystery
- B. He is the source, the means and the end of all things – we must glorify Him

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## Romans

### Part Eight: The Believer and His Daily Behavior 12:1-15:13 (His Relationship to God – 12:1-2)

#### I. Transition from Doctrine to Duty

*Therefore* – then, as a result of what has been said previously

- A.** The whole world is guilty before God because of their sin: **Romans 3:20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.
- B.** We are declared righteous by our faith in Christ: **Romans 5:1** Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
- C.** Those in Christ are secure: **Romans 8:1** *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
- D.** Once we have been saved, we must live a dedicated life: **Romans 12:1** 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.

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## II. We are to Give God our Bodies

**A.** We are to present our bodies as a living sacrifice

**1.** God is interested in the total man – body, soul and spirit

**a)** We are created in the image of God  
**Genesis 1:27** So God created man in his *own* image, in the image of God created he him; male and female created he them.

**b)** Our bodies were created to please and glorify God – not to please self  
**1 Corinthians 6:19-20** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

**c)** Many have abused their bodies: overeating, violence, little activity, lack of rest, drugs/alcohol

**B.** Isaac is a picture of a living sacrifice

**Genesis 22:7-8** And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

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1. He was obedient to his father
2. He gave up his own rights and desires
- C. Christ is also a picture of a living sacrifice  
**Matthew 26:39** And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
- D. We are to die to self  
**Philippians 1:20-21** . . . so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain.
- E. It is our reasonable service
  1. It is logical and rational
  2. It is a demonstration of worship

## III. We are to Give God our Minds

- A. Be not conformed to the world (outward)
  1. The fashion of the world is temporary  
**1 Corinthians 7:31** And they that use this world, as not abusing *it*: for the fashion of this world passeth away.
  2. We are to be separate from the world  
**2 Corinthians 6:17** Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,
  3. We are not to fall in love with the world  
**1 John 2:15-17** Love not the world, neither the things that are in the world. If any man

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love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

## B. We are to be transformed (inward)

- 1.** We are to love God with all of our mind  
**Matthew 22:37** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- 2.** We are to control our thinking  
**2 Corinthians 10:5** Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- 3.** We are to have a renewed mind  
**Ephesians 4:23** And be renewed in the spirit of your mind;
- 4.** We are to think about pure things  
**Philippians 4:8** Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

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## IV. We are to Give God our Wills

- A. We are to prove the will of God
  - 1. We are to recognize His will
  - 2. We are to follow His will
- B. Comment: This verse is describing the Christian's view of the will of God – it is not describing three different wills of God
- C. His will is good
  - 1. God will not ask us to do something that is not good
  - 2. It may not be our preference, strong point or desire – but God knows that it is good for us

**Genesis 50:19-20** And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.
- D. His will is acceptable
  - 1. God will not ask us to do anything until He know that we are ready and can accept it
  - 2. He knows when we are mature enough to handle certain things

**Hebrews 11:17-19** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that

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God was able to raise him up, even from the dead; from whence also he received him in a figure.

- E.** His will is perfect
  - 1.** God's will is complete
  - 2.** God is able to see the whole picture

## V. Summary

- A.** The saved person is a surrendered person
  - 1.** We give up those things that please the body
  - 2.** We must change our thinking
  - 3.** We must set aside our own desires
- B.** The saved person is to be a spiritual person
  - 1.** We are to set aside our own will and desires
  - 2.** We are to yield ourselves to the Holy Spirit of God

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## Romans

### Part Eight: The Believer and His Daily Behavior 12:1-15:13 (His Relationship to Self - 12:3-8)

#### I. We are Part of a Body

##### A. The body is one but has many members

**1 Corinthians 12:12** For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

##### B. Each part of the body has a special and unique purpose

**1 Corinthians 12:14-18** For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him.

##### C. Each one in the body is to care for one another

**1 Corinthians 12:25-26** That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it;

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or one member be honoured, all the members rejoice with it.

## II. We Must have an Honest Evaluation of Ourselves

- A. We must be careful about thinking that our role in the body is more important than someone else's
  - 1. Don't overrate yourself
  - 2. Who has the best suited gift for the task?
- B. We must remember that our role is important to the body as a whole
  - 1. Don't underestimate yourself
  - 2. Are you holding back on opportunities to use your gifts?
- C. Think soberly
  - 1. Promote balanced, accurate and wise thinking
  - 2. Avoid conceit, pride and arrogance
- D. Every man a measure
  - 1. Every believer has a spiritual gift
  - 2. Everyone has a measure – not a full complete portion (you can't do or know everything)

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## III. We Must Recognize our God-given Gifts

- A. Everyone has an important gift
  - 1. One gift is not more important than another
  - 2. All gifts fulfill a purpose and a need
- B. Each gift is given by God – it is not necessarily a learned skill – it is to be used through the Spirit of God
- C. Specific gifts
  - 1. Prophecy
    - a) The prophet is a proclaimer of the truths of the Word of God – he helps to illuminate
    - b) The prophet is to speak to men to edify, exhort and comfort  
**1 Corinthians 14:3** But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
  - 2. Ministry
    - a) The gift of ministry is the gift of being a servant
    - b) We are all to be servants of Christ – but the gift of ministry is given to those who are always willing to help
  - 3. Teaching
    - a) Teaching is the ability to explain and interpret the truths of the Word of God

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- b)** The teacher has a vital role in helping us acquire knowledge  
**2 Peter 1:5** And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 4.** Exhorting
  - a)** Those who have the gift of exhortation are motivators and encouragers
  - b)** The exhorter is always near to comfort and encourage
- 5.** Giving
  - a)** Those who have the gift of giving are always seeing specific needs and meeting those needs
  - b)** Some have been given the ability to do well financially so that they can give more
- 6.** Ruling
  - a)** The ruler is the gift of leadership and administration
  - b)** The ruler has the ability to take oversight over a situation
- 7.** Mercy
  - a)** The person with the gift of mercy is ready to forgive
  - b)** The gift of mercy is demonstrated by compassion and kindness

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## Romans

### Part Eight: The Believer and His Relationship to Other Believers – 12:9-13

#### I. Love Others

##### A. Love without dissimulation

**1 John 3:18** My little children, let us not love in word, neither in tongue; but in deed and in truth

1. Sincerely
2. Without hypocrisy – no pretending
3. No ulterior motives – not seeking for advantage, position or gain

##### B. Love by hating evil

**1 Thessalonians 5:22** Abstain from all appearance of evil.

1. Detest sin
2. Stand against evil

##### C. Love by cleaving to that which is good

**Galatians 6:10** As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

1. Cleave – to glue together
2. Love desires the very best

##### D. Love by demonstrating kindness

**Hebrews 13:1** Let brotherly love continue.

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**Ephesians 4:32** And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1. Brotherly love – family affection
2. Love of a parent to their child

## E. Love by respecting one another

**Philippians 2:3-4** Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

1. Honor – to value
2. Preferring – to go before and lead, to set an example
3. Deference – yielding to another's opinion or perspective

## II. Serve the Lord

### A. Don't be slothful

**Ecclesiastes 9:10** Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

**Ephesians 4:28** Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

1. Not lazy or sluggish
2. Not hesitating or delaying

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## B. Be zealous

**2 Timothy 1:5-6** When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

1. Fervent – to boil with heat, to be hot
2. Excited to serve

## C. Be focused on who we are serving

**Colossians 3:23-24** And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

## III. Conquer Trials

### A. Rejoice in hope

**1 Peter 4:12-13** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

1. Confidence that God is there with us
2. Confidence that God is in control
  - a) He can remove the trial
  - b) He can deliver us through the trial

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## B. Endure till the end

**Philippians 4:13** I can do all things through Christ which strengtheneth me.

**Isaiah 41:10** Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

**James 1:3-4** Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

1. Patient in tribulation

2. Trials produce maturity

## C. Continue in Prayer

**Colossians 4:2** Continue in prayer, and watch in the same with thanksgiving;

**Luke 18:1** . . . that men ought always to pray, and not to faint;

1. Constant attention to prayer

2. Continued pattern of prayer

## IV. Meet Needs Unselfishly

### A. Give generously – share, distribute

**Acts 4:35** . . . and distribution was made unto every man according as he had need.

### B. Be given to hospitality

**1 Peter 4:9** Use hospitality one to another without grudging.

**Hebrews 13:2** Be not forgetful to entertain strangers:

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## Romans

### Part Eight: The Believer and His Relationship to Unbelievers – 12:14-21

#### I. How to Treat the Unbeliever

##### A. Bless them which persecute you

1. To bless means to eulogize or to speak well of

a) Speak well to them – not retaliating

**1 Peter 3:9** Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

**Ephesians 4:31-32** Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another,

b) Speak well about them to others

(1) Do not gossip about them

(2) Say something positive about them

c) Pray for them

**Matthew 5:44** But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

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d) Do good to them

**Luke 6:27-28** But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.

2. Persecution is mistreatment, trouble, abuse, slander or harassment

B. Rejoice and weep

1. Be happy with them in their moments of joy

a) Achievements, honors, purchases, weddings, births

b) Be happy for someone else without feeling envy or disappointment for yourself

**Philippians 2:3-4** Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

2. Show empathy and sorrow with them who are hurting

a) Personal pain, loss, family problems

**James 1:27** Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

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- b) Sympathy says I am sorry for your pain – empathy says I have felt your pain

## II. Your Attitude and Behavior Toward the Unbeliever

### A. Be of the same mind

**1 Corinthians 1:10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

1. Try to understand their feelings and needs
2. Consider their perspective

### B. Show no partiality

**James 2:1-4** My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?

1. Don't seek for prestige
2. Give yourself to helping the poor and neglected

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## C. Be humble

**1 Corinthians 8:2** And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

**Galatians 6:3** For if a man think himself to be something, when he is nothing, he deceiveth himself.

1. Don't consider yourself better than someone else
2. All men and women are valuable to God – even though we might think that they are invaluable to us

## III. How to Respond to the Unbeliever – Be an Example of the Believer

**1 Timothy 4:12** Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

### A. Be careful of your reactions

1. Don't return evil for evil

**1 Thessalonians 5:15** See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

2. Everyone will be mistreated

**Luke 17:1** Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him*, through whom they come!

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- B.** Think before you speak
- 1.** Provide – consider in advance
  - 2.** Think and pray before you respond  
**2 Corinthians 8:21** Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
- C.** Be honest in your dealings
- 1 Peter 2:12** Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.
- D.** Live peaceably
- 1.** If it is possible – there are some who have no interest in living in peace with believers
  - 2.** As much as possible – we should never give up on seeking harmony – usually there can be some level of peace attained
  - 3.** The Christian should never be the cause of a personal conflict
- E.** Give no place to revenge
- 1.** The believer is not to seek vengeance
  - 2.** God will repay  
**Matthew 5:39-42** But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy

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coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

## **F.** Respond with kindness

**Proverbs 25:21-22** If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee. *(The idea is to melt their heart with kindness)*

## **G.** Conqueror evil with good

**Ephesians 4:26-27** Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil.

- 1.** Don't let evil conquer you
- 2.** Don't let Satan get the victory

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## Romans

### Part Eight: The Believer and His Relationship to the State - 13:1-7

#### I. The Principle of Submission

- A. We are to be subject to the governmental authority
  1. We cannot base our submission on whether government is just or unjust
  2. We cannot base our submission on whether government is legitimate or illegitimate
  3. The emphasis seems to be upon our response to government and not whether government or its leaders are trustworthy or honest
- B. God has ordained governmental authority
  1. This does not mean that God approves of all policies or conduct
  2. This does not mean that government is always right
  3. It does mean that God has ordained government to exist and operate in the civil realm (delegated authority)

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- a) God has ordained the family, the church and government
- b) The government's role is limited to matters of state and should not interfere with the family or the church
- C. Our submission to government ends when their policies contradict God's Word  
**Acts 5:29** Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.
- D. Resisting government is resisting God
  - 1. Christianity should not be confused with a political movement or agenda
  - 2. Christianity should not be confused with patriotism
- E. Resisting the governmental authority will bring judgment (from civil authorities and from God)

## II. The Purpose of Government

- A. Rulers are to protect the community
  - 1. The basic purpose of government is protection not provision
  - 2. Because of sin, man will naturally do evil – laws must be enforced to ensure safety

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3. Only those who disobey the government should fear, the law abiding citizens should be praised
- B. Rulers are to punish the criminal**  
**1 Peter 2:13-14** Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
1. God has ordained government to punish the criminal
  2. The punishment should fit the crime – including the use of capital punishment  
**Genesis 9:6** Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- C. Believers are to be subject to the government**
1. For wrath's sake – fearing the punishment for breaking the laws
  2. For conscience sake – understanding that God has ordained government  
**Acts 24:16** And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

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## III. The Provision for Government

A. We are commanded to pay taxes to support the work of the government

B. We are to be good citizens

1. Paying tribute – property and income taxes

2. Paying customs – taxes on goods

**Matthew 17:24-27** And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. (Here they are collecting for the annual temple tax)

3. Being respectful to authority

4. Showing honor to authority

**1 Peter 2:17** Honour all *men*. Love the brotherhood. Fear God. Honour the king.

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## Romans

### Part Eight: The Believer and His Relationship to His Fellow Citizens – 13:8-14

#### I. The Principle of Love

##### A. Loving others is the sum of all other laws

**Matthew 22:37-39** Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

**John 13:34-35** A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.

##### B. Loving others keeps us from sinning against them

##### 1. Demonstrated by not committing adultery

**Matthew 5:27-28** Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

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- a) Physical relationships before marriage
- b) Unfaithfulness to one's spouse
- 2. Demonstrated by not killing  
**Matthew 5:21-22** Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:
  - a) Murder
  - b) Not Protecting life
- 3. Demonstrated by not stealing  
**Ephesians 4:28** Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
  - a) Taking something that belongs to someone else
  - b) Dishonest dealings
- 4. Demonstrated by not lying  
**Ephesians 4:25** Wherefore putting away lying, speak every man truth with his neighbour:
  - a) Deception, lying, slander, false accusation
  - b) Exaggeration, flattery

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5. Demonstrated by not coveting  
**Luke 12:15** And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
  - a) Desiring something that does not belong to you
  - b) Being content with what we have
6. Demonstrated by not thinking or wishing evil against our neighbor  
**Proverbs 3:27-29** Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

## II. The Principal of Time

- A. Awake or sleeping
  1. We cannot be complacent or lazy
  2. The completion of our salvation (the return of Christ) is near
- B. Darkness or light
  1. The works of darkness are sin  
**Ephesians 5:11-12** And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.

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2. The armour of light is righteousness  
**Ephesians 6:11** Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- C. Walking straight or crooked
  1. Walking honestly
  2. Rioting – partying
  3. Drunkenness
  4. Chambering – sexual immorality
  5. Wantonness – unrestrained lust
  6. Strife – arguing
  7. Envyng – jealousy
- D. Clothing ourselves with Christ or yielding to the flesh
  1. Putting on Christ  
**Ephesians 4:24** And that ye put on the new man, which after God is created in righteousness and true holiness.
  2. Walking in the Spirit  
**Galatians 5:16** *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh

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## Borrowing and Going into Debt

- It is not a sin to borrow money; however, we should be careful about borrowing  
**Proverbs 22:7** The rich ruleth over the poor, and the borrower *is* servant to the lender.
- We should not borrow beyond our ability to repay and we should pay the debt when it is due  
**Ecclesiastes 5:4-5** When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.
- We should be wise in our purchases – careful to live within our means and distinguish between needs and wants  
**1 Corinthians 4:2** Moreover it is required in stewards, that a man be found faithful.  
**1 Timothy 6:6, 10** But godliness with contentment is great gain. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
- There is a warning against taking advantage of people and their debts  
**Exodus 22:25** If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.  
Also **Nehemiah 5:1-11**
- There is nothing wrong with investing money wisely  
**Matthew 25:27** Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

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## Romans

### Part Eight: The Believer and His Relationship to Weaker Believers – 14:1-23

#### I. Accepting a Weak Brother (14:1-9)

##### A. Who is weak in the faith?

1. The converted Jew who is still holding on to the traditional laws and feasts
2. The immature believer who may be trying to earn favor with God by doing good works

##### B. Our response? – receive them

1. Welcome and accept them in the same way that God's receives us
2. Without doubt or dispute – no criticism or argument

##### C. The danger?

1. The strong may look down upon (despise) the weak
2. The weak may judge or criticize the strong
3. God will be the judge of both the strong and the weak (we are His servants)

##### D. What were the issues of the day?

1. Diets (eating meat)

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2. Special days (feasts)
- E. Application to today's issues
  1. It is not dealing with whether one is a believer or unbeliever
  2. It is not dealing with clear commands given in God's Word – those are to be obeyed – we can't accept the commands that we like and disregard the others
  3. It is dealing with differences of opinion among believers
  4. Modern examples
    - a) Television/movie theater
    - b) Celebrating Christmas
    - c) Eating meat vs. vegetarian
- F. What are our motives?
  1. Are we trying to gain acceptance by others?
  2. Are we trying to please the Lord?
  3. Are we fully persuaded in our own minds that this action is acceptable?
  4. Have we recognized that Jesus is Lord of all who believe?

## II. **Accusing a Weak Brother** (14:10-13)

- A. We should not judge others
  1. We will all answer to the Lord (not others) at the judgment seat of Christ

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2. We will give account of our own actions (not others)
  - B. We should judge ourselves
    1. We should not be a stumblingblock (obstacle) to them
    2. It is very easy to criticize others without truly judging our own actions
- III. Accommodating a Weak Brother** (14:14-23)
- A. Our actions affect others
    1. We can cause them to fall
    2. We can cause them to be grieved (sorrowful)
    3. We can destroy their spirit
  - B. What are our priorities?
    1. People are more important than pleasures
    2. Our actions should encourage others and promote peace
  - C. You cannot force your opinions on others
    1. Our convictions and preferences must be our own (borrowing someone else's convictions can cause doubt in your own mind)
    2. All actions must be based on faith in God

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## **Romans**

### **Part Eight: The Believer and His Relationship in the Church - 15:1-13**

#### **I. The Strong are to Help the Weak (15:1-3)**

- A.** We are to bear the infirmities of the weak
  - 1.** To bear is not just putting up with them, it is supporting and carrying them along
  - 2.** Infirmities – their weaknesses
- B.** We are to please others
  - 1.** Unselfishness in our actions
  - 2.** Building up others – edification
- C.** Jesus is our example of bearing our infirmities and suffering for our benefit

#### **II. The Scripture is Profitable to All (15:4)**

- A.** It is profitable for learning: instruction, guidance and direction
- B.** It gives us hope
  - 1.** We learn to endure difficulties and trials
  - 2.** We learn that God gives comfort in difficult times

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## **III. We Should Strive to Be Like Minded** (15:5-6)

### **A.** One mind

- 1.** The church is full of different personalities and talents and each one must strive for harmony
- 2.** It does not mean that we have to agree with everyone else

### **B.** One mouth – the goal of unity is that we might glorify God

## **IV. We Should Receive One Another** (15:7-12)

### **A.** To receive is to take as one's companion and friend

### **B.** Jesus is our example in receiving both the Jew and the Gentile so that we might glorify God

## **V. We are to Abound in Hope** (15:13)

### **A.** To abound is to exceed a fixed number – to overflow

### **B.** We can have the joy and peace that comes from believing in Christ

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## Romans

### Part Nine: The Messenger of God and His Plans 15:14-16:27

#### I. Paul's Commendation (15:14)

- A. They were full of goodness – kindness and helpfulness
- B. They were filled with knowledge – they had learned by experience and effort
- C. There were able to admonish one another – put in mind, caution, warn

#### II. Paul's Ministry (15:15-21)

- A. His responsibility
  - 1. He spoke the truth boldly to them
  - 2. His ministry was focused on the Gentile
- B. The reality
  - 1. Paul did not wish to glory in his own personal achievements – he wished to glorify God
  - 2. All that was accomplished through him was through the power of the Holy Spirit
  - 3. His goal was to reach those who had not heard about Christ

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## **III. Paul's Vision** (15:22-29)

### **A.** His Desire

- 1.** He wanted to come to Rome
- 2.** He would come to them when he went to Spain

### **B.** His Plans

- 1.** First, he must go to Jerusalem
- 2.** He was going to deliver a financial gift to the saints there

## **IV. Paul's Request** (15:30-33)

### **A.** Pray for my safety

### **B.** Pray that I will be able to deliver the financial gift

### **C.** Pray that I will soon be able to come to Rome

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## Romans

### Part Nine: The Messenger of God and His Plans 15:14-16:27

#### I. Friends to Greet (16:1-16)

##### A. Phebe

1. A sister in the Lord
2. A servant to the church in Cenchrea (Corinth)
3. A succourer – a helper to others

##### B. Priscilla and Aquila

1. They were Paul's helpers
2. They had protected Paul in Corinth
3. They shared their tent-making skills with Paul

**Acts 18:1-3** After these things Paul departed from Athens, and came to Corinth; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4. They had a church meeting in their home

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- C.** Epaeetus – a first generation Christian  
**1 Corinthians 16:15** I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
- D.** Mary – a hard worker
- E.** Adronicus and Junia
  - 1.** Fellow-prisoners of Paul
  - 2.** Possibly husband and wife
  - 3.** Believers before Paul
- F.** Amplias – loved by Paul
- G.** Urbane – a helper
- H.** Stachys – loved by Paul
- I.** Apelles
- J.** Aristobulus
- K.** Herodion – a relative of Paul
- L.** Narcissus
- M.** Tryphena and Tryphosa – two special ladies
- N.** Persis – labored much
- O.** Rufus and his mother
- P.** Others: Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus and his sister, Olympas

## II. Foes to Avoid (16:17-20)

- A.** Beware of those who cause division
- B.** Beware of those who serve their own interests

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1. They are deceitful
  2. They have smooth and flattering speech
- C. Be wise unto good and simple concerning evil

## III. Faithful Servants to Honor (16:21-23)

### A. Timothy – Paul’s right hand man

**1 Timothy 1:2** Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

**Philippians 2:19-20** But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state.

### B. Lucius, Jason, Sosipater

### C. Tertius – the secretary

### D. Gaius – a great host

### E. Erastus – city manager or treasurer

### F. Quartus

## IV. Final Prayer (16:24-27)

### A. Christ will establish us

### B. Christ is made known to us through the Scriptures

### C. All glory be to God