

JEREMIAH  
BIBLE STUDY SERIES

---

# ROMANS

THE GOSPEL OF GRACE

DR. DAVID JEREMIAH

JEREMIAH  
BIBLE STUDY SERIES

# ROMANS

THE GOSPEL OF GRACE

DR. DAVID JEREMIAH

*Prepared by Peachtree Publishing Services*



THOMAS NELSON  
*Since 1798*

ROMANS  
JEREMIAH BIBLE STUDY SERIES

© 2019 by Dr. David Jeremiah

All rights reserved. No portion of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording, scanning, or other—except for brief quotations in critical reviews or articles, without the prior written permission of the publisher.

Published in Nashville, Tennessee, by Thomas Nelson. Thomas Nelson is a registered trademark of HarperCollins Christian Publishing, Inc.

Produced with assistance of Peachtree Publishing Service ([www.PeachtreePublishingServices.com](http://www.PeachtreePublishingServices.com)). Project staff include Christopher D. Hudson, Randy Southern, and Peter Blankenship.

All Scripture quotations are taken from The Holy Bible, New King James Version. Copyright © 1979, 1980, 1982 by Thomas Nelson. All rights reserved.

Thomas Nelson titles may be purchased in bulk for educational, business, fundraising, or sales promotional use. For information, please e-mail [SpecialMarkets@ThomasNelson.com](mailto:SpecialMarkets@ThomasNelson.com).

ISBN 978-0-310-09162-2

First Printing November 2019 / Printed in the United States of America

---

# CONTENTS

---

*Introduction to the Letter to the Romans* . . . . . v

LESSON 1 Not Ashamed of the Gospel (*Romans 1:1–32*) . . . . . 1

LESSON 2 The State of Humanity (*Romans 2:1–3:31*) . . . . . 13

LESSON 3 Justification Through Faith (*Romans 4:1–5:21*) . . . . . 25

LESSON 4 Spiritual Slavery (*Romans 6:1–7:25*) . . . . . 37

LESSON 5 A Revolutionary Freedom (*Romans 8:1–39*) . . . . . 49

LESSON 6 True and False Believers (*Romans 9:1–33*) . . . . . 61

LESSON 7 God’s Plan of Righteousness (*Romans 10:1–21*) . . . . . 73

LESSON 8 The Destiny of Israel (*Romans 11:1–36*) . . . . . 83

LESSON 9 Renewed Minds (*Romans 12:1–21*) . . . . . 95

LESSON 10 Subject to Authority (*Romans 13:1–14:23*) . . . . . 105

LESSON 11 The Edification of the Saints (*Romans 15:1–33*) . . . . . 117

LESSON 12 Greetings and Warnings (*Romans 16:1–27*) . . . . . 129

*Leader’s Guide* . . . . . 139

*About Dr. David Jeremiah and Turning Point* . . . . . 145

*Stay Connected to Dr. David Jeremiah* . . . . . 147

---

# INTRODUCTION TO

## *The Letter to the Romans*

---

*“For all have sinned and fall short of the glory of God”* (Romans 3:23). With these words, the apostle Paul explains the basic problem all human beings share . . . and how we must all face the consequences for our sins (see 6:23). However, as Paul goes on to describe in his letter to the Romans, the good news is that God loves us in spite of our sin (see 5:8) and offers us a clear-cut path on how to receive His forgiveness and experience His salvation (see 10:9–10). Paul’s letter to the Romans is simple in its explanation of the gospel, yet complex enough to challenge the hearts and minds of some of the greatest thinkers in Christian history, including Augustine, Martin Luther, and John Wesley. Paul explores the complexities that form the foundation of our “simple faith,” contrasts justification by grace and justification by law, and even describes his own struggle to live a sanctified life. Through it all, he lays a cornerstone of Christian theology.

## AUTHOR AND DATE

The author of this letter identifies himself as “Paul, a bondservant of Jesus Christ, called to be an apostle” (1:1), and the epistle contains a number of references that align with known details about his life. The doctrine in the book is also typical of Paul, including his explanations of justification by faith (see 3:20–22), the use of spiritual gifts in the church (see 12:3–8), and taking care of those in need (see 15:25–28). For these reasons and more, the leaders of the early church were nearly unanimous in their acceptance of his authorship. References in the New Testament (specifically in Acts

and 1 and 2 Corinthians) suggest that Paul wrote the letter while he was residing in Corinth during his third missionary journey. Based on Paul's travel plans and the timetable for navigating the Mediterranean Sea, this means he likely wrote the letter in the fall of AD 57.

## BACKGROUND AND SETTING

Little is known about the origin of the church in Rome, including who founded it or when it was established. Some scholars suggest that new believers who witnessed the coming of the Holy Spirit on the Day of Pentecost in Jerusalem returned to Rome to start a congregation. Little also is known about the believers themselves in Rome, yet it is clear from Paul's opening words in his letter that they were a well-established community and known for their faith (see 1:8–10). Paul's knowledge of the Roman church came secondhand, for when he wrote the letter, he had yet to visit them (see 1:11–12). This was not due to a lack of interest, for ministering in Rome was one of the apostle's greatest desires. The Holy Spirit, however, had other plans for him. When Paul did make it to Rome, it was as a prisoner, waiting to stand trial before Caesar.

## KEY THEMES

Several key themes are prominent in Paul's letter to the Romans. The first is that *justification (being made righteous before God) comes by faith alone in Christ*. Paul explains that *all* have sinned and stand condemned for failing to live up to God's standard of righteousness (see 1:19–3:20). Some had claimed the way to achieve this righteousness (and thus attain salvation) was by following the Old Testament law. However, while Paul agrees the law is good for teaching about God's holiness, our sin, and God's ultimate plan for redemption, he concludes the law itself is powerless to save. Only faith in Jesus can bring salvation—it cannot be earned through good works or obedience to the law (see 3:21–5:21). Justification is therefore a gift from God that He makes available to us through the death and resurrection of His Son.

A second theme is that *God calls us to lead sanctified lives* (see 6:1–8:39). To be *sanctified* means to live according to God’s design and purpose. God calls us to be holy and set apart from the world to do His work. However, even though we are no longer slaves to sin, we still have a sinful nature that resides within us. This creates a constant struggle between our desire to live godly lives and our desire to indulge our baser instincts. The Holy Spirit, who dwells within us, is our constant and powerful ally in this lifelong battle.

A third theme is that *God is sovereign and His plans never fail* (see 9:1–11:36). Some people in Paul’s day were claiming that God’s purposes had “failed” with Israel because the nation had generally rejected Jesus as their promised Messiah. Paul counters this argument by first reminding his readers that God is sovereign and does not always share His plans with humanity. Further, he explains that God has *always* had a plan for Israel—and these plans have not concluded even though they have not accepted Christ. Paul calls on the Gentile believers to not be proud but to remember they have been “grafted in” to God’s greater plan for humanity.

A fourth theme is that *believers in Christ need to walk in righteousness* (see 12:1–15:13). The apostle Paul believed that when we receive the gift of God’s salvation, it naturally produces a change within us—including a desire to turn away from our former lives of sin. The Holy Spirit comes to dwell within us and bestows gifts that will not only help us to lead a holy life but will also help us to serve and support other members in the church. Our new lives in Christ give us a new attitude on how we view those in authority, how we love our neighbors, how we work for Christ until His return, and how we accept and love others without judging them.

## KEY APPLICATIONS

Many scholars today regard Romans as the greatest of Paul’s letters and one of the foundational documents of Christianity. Paul addresses various topics, but all point to the truth that a loving God has offered salvation to a sinful humanity through the death and resurrection of His own Son. Reading the letter often feels like being swept along in a rapids, but in the end it leads

## LETTER TO THE ROMANS

us to the conclusion that we serve a God who is always merciful to us and always faithful to fulfill His plans for us. He has offered freedom from sin to anyone who accepts the sacrifice of Jesus. His grace and power are available to all who believe!



# NOT ASHAMED OF THE GOSPEL

# GETTING STARTED

[illegible]

## SETTING THE STAGE

As we begin this study, let's consider why the letter of Romans is important to us today. First, there is an *intellectual* reason. In Romans, the apostle tackles many of the deepest issues of Christian thought and challenges our thinking. Not only does every sentence in Romans overflow with meaning, but in some places even a single *word* may suggest a profound idea. We can't study the letter to the Romans casually. We have to study it intentionally.

Second, there is a *doctrinal* reason for studying Romans. In almost every chapter, Paul engages in some major doctrinal discussion. And he doesn't waste any time getting into his comprehensive teaching about the gospel—he starts right in the first chapter by tackling the doctrines of the resurrection, Christ's deity, Christ's humanity, faith, and divine judgment.

Third, there is a *spiritual* reason. With the words of Paul's letter, we learn the reality of sin and its destructive consequences. We discover what it means to be redeemed and to be related to God. We uncover how to be filled with and controlled by the power of the Holy Spirit. Romans shows us how to live a life of loyalty, love, and obedience to Jesus Christ.

Fourth, there is a *practical* reason for studying Romans. If we truly know in our hearts and minds what Paul teaches in this short letter, we won't get caught up in misleading doctrine or teachings. The truth we find in Romans enables us to instantly recognize something that doesn't fit with that truth—and compels us to share what we've discovered with others. The teachings we find in Romans thus provide us with a great place to build our understanding of the truth so we can share it unashamedly with others.

## EXPLORING THE TEXT

### *Paul's Greeting (Romans 1:1–7)*

---

<sup>1</sup> Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God <sup>2</sup> which He promised before through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son Jesus Christ

our Lord, who was born of the seed of David according to the flesh,  
<sup>4</sup> and declared to be the Son of God with power according to the  
Spirit of holiness, by the resurrection from the dead. <sup>5</sup> Through Him  
we have received grace and apostleship for obedience to the faith  
among all nations for His name, <sup>6</sup> among whom you also are the  
called of Jesus Christ.

<sup>7</sup> To all who are in Rome, beloved of God, called to be saints:

Grace to you and peace from God our Father and the Lord  
Jesus Christ.

---

**1.** How does Paul describe himself to his Roman fellow believers  
(see verses 1–2)? What do you think he implies by describing himself  
in this manner?

---

---

---

---

---

---

---

---

**2.** How does Paul describe his appointment as a messenger of the  
gospel (see verses 5–6)?

---

---

---

---

---

---

---

---

*Paul's Desire to Visit Rome (Romans 1:8–15)*

---

<sup>8</sup>First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. <sup>9</sup>For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup>making request if, by some means, now at last I may find a way in the will of God to come to you. <sup>11</sup>For I long to see you, that I may impart to you some spiritual gift, so that you may be established—<sup>12</sup>that is, that I may be encouraged together with you by the mutual faith both of you and me.

<sup>13</sup>Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

<sup>14</sup>I am a debtor both to Greeks and to barbarians, both to wise and to unwise. <sup>15</sup>So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

---

**3.** What had Paul learned about this congregation in Rome (whom he had never visited)? What does he state is his prayer and desire concerning them (see verses 8–12)?

---

---

---

---

---

---

---

---

---

---

---

---

[illegible]

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup> because what may be known of God is manifest in them, for God has shown it to them. <sup>20</sup> For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, <sup>21</sup> because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. <sup>22</sup> Professing to be wise, they became fools, <sup>23</sup> and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

**5.** What does Paul mean when he says that he is not “ashamed” of the gospel? What reasons does he give for his zeal in sharing the gospel (see verses 16–17)?

---

---

---

---

---

---

---

**6.** Paul begins to explain his desire for sharing the gospel of Christ by establishing the fact that people are sinful and in need of salvation from God. What are some of the reasons Paul gives for why humanity is worthy of God’s wrath (see verses 18–23)?

---

---

---

---

---

---

---

### *The Consequences of Sin (Romans 1:24–32)*

---

<sup>24</sup> Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, <sup>25</sup> who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

<sup>26</sup> For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature.

<sup>27</sup> Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

<sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; <sup>29</sup> being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, <sup>30</sup> backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, <sup>31</sup> undiscerning, untrustworthy, unloving, unforgiving, unmerciful; <sup>32</sup> who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

**7.** How did God choose to respond to humanity's rejection of Him and His truth? Why do you think God chose to respond in this way (see verses 24–27)?

**8.** What consequences did God allow to happen as a result of people's sin and debased minds? What conclusion does Paul reach about those who choose this path (see verses 28–32)?

---

---

---

---

---

---

---

## REVIEWING THE STORY

Paul reminded the believers in Rome that God had called him and set him apart to be an apostle of the gospel. He had received news of their faithfulness—likely in the face of persecution—and noted that their example had inspired others. Paul proclaimed he was not ashamed of his role as a minister of the gospel and expressed his desire to be with them in person. He then began his first argument, setting up the case that humanity is sinful and in need of a Savior. He also issued a warning to the unrighteous who suppress God's truth—stating that if they do not acknowledge Him, He will give them over to their sin.

**9.** How does Paul describe the coming of Christ into the world (see Romans 1:2–4)?

---

---

---

---

---

---

---



**10.** Why was Paul especially grateful for the church in Rome (see Romans 1:8)?

---

---

---

---

---

---

---

---

**11.** Why did Paul boldly embrace his role as minister of the gospel (see Romans 1:16–17)?

---

---

---

---

---

---

---

---

**12.** What two decisions does Paul say lie at the heart of unrighteousness—refusing to acknowledge God’s truth and follow Him in obedience (see Romans 1:25)?

---

---

---

---

---

---

---

---

## APPLYING THE MESSAGE

**13.** In what ways do you believe that God has set you apart to share the gospel?

---

---

---

---

---

---

---

**14.** What consequences have you seen in your own life when you reject God's truth?

---

---

---

---

---

---

---

## REFLECTING ON THE MEANING

Paul's motivation for writing the letter to the Romans may be summed up in these words: "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek" (Romans 1:16). To Paul, the gospel was *everything*. For this reason, he wouldn't allow *anything*—neither the fear of being humiliated nor the threat of being persecuted—to stop him from telling people about the life-saving, transformational power that only comes through faith in Jesus.

Paul's desire to teach the truth of the gospel and see people's lives changed compelled him to travel, write, and preach. But he wasn't always able to go where he wanted. In a parenthetical statement, Paul told the Roman believers that he had often planned to visit "but was hindered" (verse 13). His statement raises a pertinent question: *How can Christians be hindered in sharing the gospel with other people?*

First, we may be hindered by our own unwillingness to obey God and boldly share our faith. We give excuses or fear what people will think about us. Paul encourages us to focus not on ourselves but on the transforming power of the gospel to change people's lives.

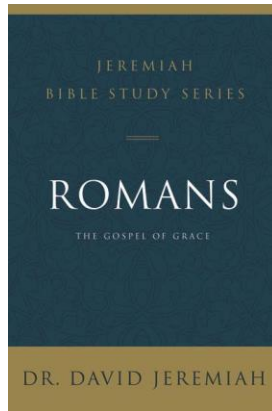
Second, we can be hindered from moving to a new place of ministry by an unfinished obligation. Sometimes we are prevented from doing something new because we have not yet completed what God has already assigned us to do. In Paul's case, he wanted to go to Rome, but the Lord still had work for him to do in Asia Minor and in Greece (see Romans 15:19–23).

Third, we may be hindered because of an unprincipled opponent. In 1 Thessalonians 2:18, Paul described a similar dilemma with the Thessalonian church. He said, in effect, "Satan hindered me from coming." Sometimes, it is our enemy who hinders us.

Fourth, Christians may be hindered by an unparalleled opportunity. In the book of Acts, we read how Paul had planned to preach the gospel in Asia, but he and his companions "were forbidden by the Holy Spirit to preach the word in Asia. After they had come to Mysia, they tried to go into Bithynia, but the Spirit did not permit them" (16:6–7). Paul's reasons for not going into Asia came from God's guidance—not from his own pride or shame or rebellion.

In the same way, God will sometimes allow us to be hindered from one ministry opportunity because of a different opportunity He has for us. But He wants us to be willing to share the gospel with other people no matter where we are or what we are going through. When our hearts are willing, the Lord is able to accomplish in us His "good and acceptable and perfect will" (Romans 12:2).

What are some “hindrances” that you are facing right now in your ministry to others? Which of these four reasons do you feel best represent the cause of that hinderance?



## ROMANS

### JEREMIAH BIBLE STUDY SERIES

The apostle Paul makes his appearance in the Bible as an ambitious Pharisee who is determined to destroy the early church. But his religious world comes crashing down when he meets the risen Jesus on the road to Damascus. Paul is never the same, and soon he is traveling across the world to spread the gospel. At one point, Paul writes a letter to a church in Rome, outlining in clear terms the central truths and doctrines of the Christian faith. Romans reads like a first-century course in theology, culminating in the incredible truth that God has made a way—through the sacrifice of Christ—for all to find salvation.

The *Jeremiah Bible Study Series* captures Dr. David Jeremiah's forty-plus years of commitment to teaching the Word of God. In each study, he will help you understand what the Bible says, what it meant to the people at the time it was written, and what it means to you today. Along the way, you will gain insights into the text, identify key stories and themes, and be challenged to apply the truth you find in your life.

[LEARN MORE](#)