



COMPLETE STUDY GUIDE • LETTER • 16 CHAPTERS • 8 SESSIONS

# The Letter to the Romans

*The Gospel of God, from First to Last*

*“For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek.”*

ROMANS 1:16



Eight sessions

Leader's guide

Answer guide

Full text of Romans (WEB)

SIMPLE. ACCESSIBLE. TRANSFORMATIONAL.



CLEAR PATH BIBLE STUDIES

# The Letter to the Romans

*Complete Study Guide*

*The Gospel of God, from First to Last*

## INSIDE THIS GUIDE

- 1** Eight sessions with every discussion, reflection, and recall question from the online study, and room to write.
- 2** Reference pages: the eight turning points of Paul's argument, major themes, key passages, key people, and all 16 chapters at a glance.
- 3** Leader's guide with the group leader notes, a timed plan, an answer guide for every discussion question, and the recall answer key.
- 4** The full text of Romans in the World English Bible, so nothing else is needed to do the study.

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The online study, free and with no sign-in: [clearpathbiblestudies.com/studies/romans](https://clearpathbiblestudies.com/studies/romans)

## THE LETTER TO THE ROMANS

# Contents

|                             |   |
|-----------------------------|---|
| How to use this guide ..... | 4 |
| Why read this letter .....  | 5 |
| Before you begin .....      | 6 |
| Your study plan .....       | 7 |

## PART ONE The Eight Sessions

|                                                              |    |
|--------------------------------------------------------------|----|
| 1 The Gospel and Our Guilt Romans 1–2 .....                  | 9  |
| 2 Righteousness by Faith Romans 3–4 .....                    | 13 |
| 3 Peace with God, Dead to Sin Romans 5–6 .....               | 17 |
| 4 The Spirit and No Condemnation Romans 7–8 .....            | 21 |
| 5 God's Mercy and the Open Door Romans 9–10 .....            | 25 |
| 6 Mercy and the Living Sacrifice Romans 11–12 .....          | 29 |
| 7 Love, Authority, and the Weaker Brother Romans 13–14 ..... | 33 |
| 8 One Body, One Mission Romans 15–16 .....                   | 37 |

## PART TWO Reference

|                                    |    |
|------------------------------------|----|
| The Eight Turning Points .....     | 42 |
| Major Themes .....                 | 43 |
| Key Passages .....                 | 44 |
| Key People .....                   | 45 |
| The Library: all 16 chapters ..... | 46 |

## PART THREE Leader's Guide and Answer Guide

|                                                 |    |
|-------------------------------------------------|----|
| Leading this study .....                        | 49 |
| 1 The Gospel and Our Guilt .....                | 50 |
| 2 Righteousness by Faith .....                  | 53 |
| 3 Peace with God, Dead to Sin .....             | 56 |
| 4 The Spirit and No Condemnation .....          | 59 |
| 5 God's Mercy and the Open Door .....           | 63 |
| 6 Mercy and the Living Sacrifice .....          | 66 |
| 7 Love, Authority, and the Weaker Brother ..... | 69 |
| 8 One Body, One Mission .....                   | 73 |

## PART FOUR The Letter to the Romans (WEB)

|                                                      |    |
|------------------------------------------------------|----|
| The complete text, arranged by session reading ..... | 77 |
| Eight verses to carry, and what comes next .....     | 91 |

## PART FIVE Take it with you

Worked example · Go deeper · Objectives and questions · Glossary · Scripture index · Tell me what helped · Help lines

## START HERE

# How to use this guide

A complete, eight-session walk through the Letter to the Romans — built for small groups, Sunday school, and personal study. Read together, observe, interpret, and leave each session with one clear thing to live out.

## EVERY SESSION FOLLOWS ONE RHYTHM

1

**Read together**

The session's chapters and key passages. The text is in Part Four.

2

**Observe**

What does the passage say? What is Paul arguing?

3

**Interpret**

What does it show about God and the gospel? What did Paul want us to see?

4

**Apply this week**

What will I do with it this week? One thing, lived out.

**On your own**

This guide gives you eight weekly sessions, each with a five-day plan, questions, a memory verse, and one action.

- Write your answers. Thinking on paper is slower, and it lasts.
- Finish with the recall page: answer from memory first, then check the text.

**In a group**

Each session fits a 60-minute meeting of 5–12 people: read together, discuss, and apply, with leader notes built in.

- The leader uses Part Three: leader notes, an answer guide, and the recall answer key.
- Participants need Parts One, Two, and Four. Of Part Five, pages 93 and 98–105 are for everyone, and pages 94–97 are for leaders.

## PRINTING FOR A GROUP

Participant pages (sessions and reference): pages 8–47. Leader's guide: pages 48–75. The text of Romans and the eight verses: pages 76–91. Part Five: pages 92–105.

**My progress**
☐ 1 The Gospel and Our Guilt

☐ 3 Peace with God, Dead to Sin

☐ 5 God's Mercy and the Open Door

☐ 7 Love, Authority, and the Weaker Brother

☐ 2 Righteousness by Faith

☐ 4 The Spirit and No Condemnation

☐ 6 Mercy and the Living Sacrifice

☐ 8 One Body, One Mission

## WHY ROMANS

# Why read this letter

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Of all Paul's letters, Romans is the fullest, clearest statement of the gospel. Read it slowly and the whole good news comes into focus — why we need it and what God has done.

## 01 The gospel, explained

Romans is Paul's fullest, most ordered explanation of the good news — why we need it, what God has done in Christ, and how it remakes a life. If you want one place to grasp the whole gospel, this is it.

## 02 Righteousness by faith

Paul's great theme: a right standing with God comes not by our performance but as a gift, received by faith in Jesus. Romans unpacks that truth and shows how it holds together.

## 03 From guilt to glory

The letter moves from humanity's universal guilt, through justification and new life in the Spirit, to God's sovereign mercy, and out into transformed, everyday living. It is a journey from condemnation to no condemnation.

## 04 It changed history

Romans has shaken the church awake again and again — Augustine, Luther, Wesley. Read slowly, it still does. This is a letter that turns minds and warms hearts.

*“For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek.”*

ROMANS 1:16 • WEB

## ORIENTATION

# Before you begin

A quick orientation to Romans — who wrote it, when, for whom, and the threads of Paul's argument to watch for as you read.

|                    |                                                                                                                                                                                                                   |
|--------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>AUTHOR</b>      | <b>The Apostle Paul</b><br>Paul, writing in the mid-50s AD, most likely from Corinth, to believers in Rome — a church he had not yet visited but longed to see.                                                   |
| <b>AUDIENCE</b>    | <b>To the saints in Rome</b><br>A mixed congregation of Jewish and Gentile believers in the empire's capital. Paul writes to ground them in the gospel and to unite them across that divide.                      |
| <b>OCCASION</b>    | <b>Why he wrote</b><br>Paul hoped to visit Rome on his way to Spain and wanted the church's partnership. So he set out the gospel he preached, in full, in advance.                                               |
| <b>THEME</b>       | <b>The righteousness of God</b><br>In the gospel, God's righteousness is revealed (1:17): His saving faithfulness and the right standing He gives all who believe, Jew and Gentile alike.                         |
| <b>KEY WORD</b>    | <b>Faith</b><br>From first to last, Romans turns on faith — "the righteous shall live by faith" (1:17). Salvation is received, not achieved.                                                                      |
| <b>TONE</b>        | <b>Pastoral and profound</b><br>Paul reasons closely, but never coldly. He breaks into worship (8:31–39; 11:33–36) and pleads for unity and love among the brothers.                                              |
| <b>HEART VERSE</b> | <b>Romans 1:16–17</b><br>"I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes ... For in it is revealed God's righteousness from faith to faith." |
| <b>LEGACY</b>      | <b>The gospel's clearest statement</b><br>Few books have shaped how the church understands sin, grace, faith, and the Christian life as Romans has.                                                               |

## STRUCTURE

## A reasoned argument: 16 chapters, 8 sessions

Romans builds like a case: humanity's guilt (1:18–3:20), justification by faith (3:21–5:21), new life in the Spirit (6–8), God and Israel (9–11), and the transformed life (12–16).

| Sin Revealed<br>Romans 1–3 |   |   | Righteousness<br>by Faith<br>Romans 4–5 |   | New Life in the<br>Spirit<br>Romans 6–8 |   |   | God and His<br>People<br>Romans 9–11 |    |    | The Transformed Life<br>Romans 12–16 |    |           |    |           |  |           |
|----------------------------|---|---|-----------------------------------------|---|-----------------------------------------|---|---|--------------------------------------|----|----|--------------------------------------|----|-----------|----|-----------|--|-----------|
| 1                          | 2 | 3 | 4                                       | 5 | 6                                       | 7 | 8 | 9                                    | 10 | 11 | 12                                   | 13 | 14        | 15 | 16        |  |           |
| Session 1                  |   |   | Session 2                               |   | Session 3                               |   |   | Session 4                            |    |    | Session 5                            |    | Session 6 |    | Session 7 |  | Session 8 |

## THE EIGHT SESSIONS

# Your study plan

## EITHER WAY

Eight sessions carry you through all sixteen chapters of Romans — from humanity's guilt, through justification by faith, to a love nothing can separate us from.

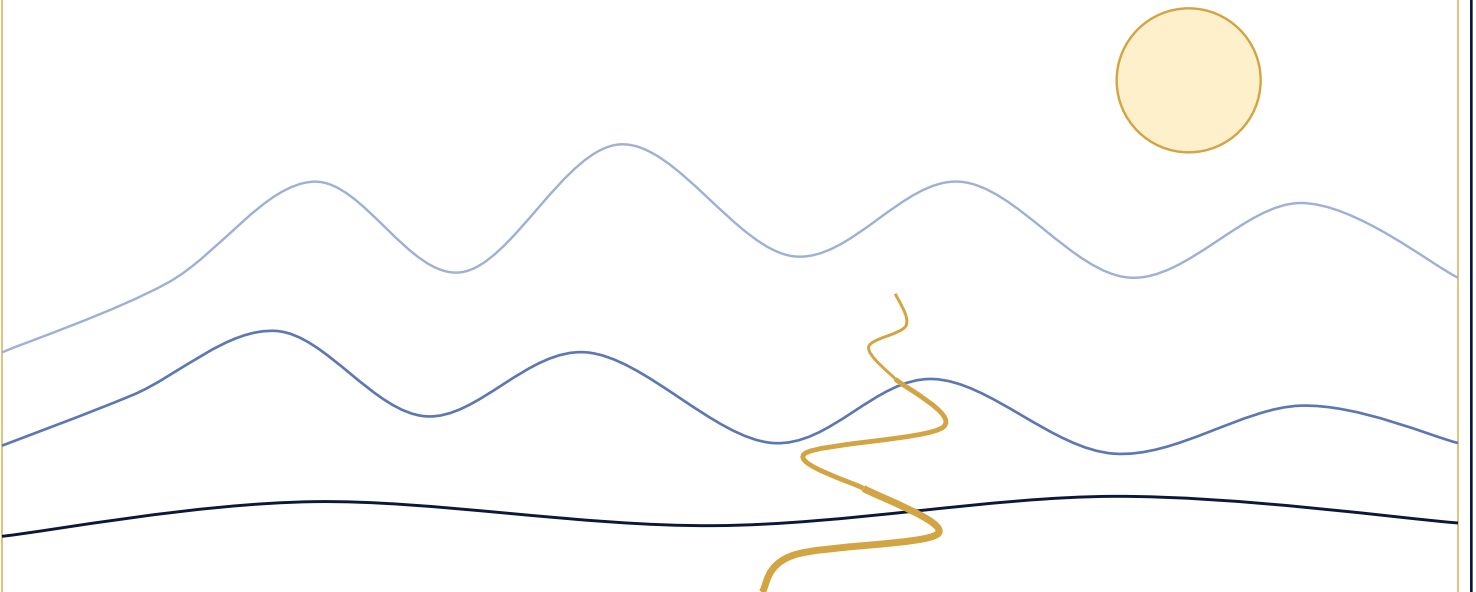
|   | SESSION                                                                                                                                                                                                                                                     | READ         | MEMORY VERSE   | SESSION PAGE | LEADER PAGE | TEXT PAGE |
|---|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|----------------|--------------|-------------|-----------|
| 1 | <b>The Gospel and Our Guilt</b><br>Paul introduces the gospel he is not ashamed of, then shows that everyone — the irreligious and the morally respectable alike — stands guilty before a righteous God.                                                    | Romans 1–2   | Romans 1:16    | 9            | 50          | 77        |
| 2 | <b>Righteousness by Faith</b><br>With the whole world held accountable to God, Paul unveils the heart of the gospel — a righteousness from God given through faith in Jesus — and proves it from the life of Abraham.                                       | Romans 3–4   | Romans 3:23–24 | 13           | 53          | 79        |
| 3 | <b>Peace with God, Dead to Sin</b><br>Justified by faith, we have peace with God and stand in grace. And because grace is no license, we who died with Christ now walk in newness of life.                                                                  | Romans 5–6   | Romans 5:1     | 17           | 56          | 80        |
| 4 | <b>The Spirit and No Condemnation</b><br>Paul describes the war between the good the speaker wants and the sin that lives in him, then lifts our eyes to the soaring hope of chapter 8 — no condemnation, life in the Spirit, and a love nothing can sever. | Romans 7–8   | Romans 8:1     | 21           | 59          | 82        |
| 5 | <b>God's Mercy and the Open Door</b><br>Paul grieves for his own people and defends God's freedom to show mercy — yet flings the door wide: whoever calls on the name of the Lord will be saved.                                                            | Romans 9–10  | Romans 10:9    | 25           | 63          | 84        |
| 6 | <b>Mercy and the Living Sacrifice</b><br>God has not rejected His people; in His wisdom He weaves Jew and Gentile together for mercy. Paul breaks into worship — then calls us to offer our whole selves in response.                                       | Romans 11–12 | Romans 12:1    | 29           | 66          | 86        |
| 7 | <b>Love, Authority, and the Weaker Brother</b><br>The transformed life works itself out in love — toward government, toward neighbors, and especially toward fellow believers, where Paul calls us not to judge but to pursue peace.                        | Romans 13–14 | Romans 13:8    | 33           | 69          | 87        |
| 8 | <b>One Body, One Mission</b><br>Paul calls the strong to bear with the weak, Jew and Gentile to glorify God together, and shares his mission to preach Christ where He is not yet named — closing with a tapestry of greetings.                             | Romans 15–16 | Romans 15:13   | 37           | 73          | 89        |

PART ONE

# The Eight Sessions

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Read, discuss, reflect, and recall. One session a week carries you through all 16 chapters.



## SESSION 1 OF 8

# The Gospel and Our Guilt

Read Romans 1–2 · text on pages 77–79

1

*Paul introduces the gospel he is not ashamed of, then shows that everyone – the irreligious and the morally respectable alike – stands guilty before a righteous God.*

Paul opens his greatest letter with the gospel itself: good news that is the very power of God for salvation, revealing a righteousness that comes by faith from first to last. Then he turns to the bad news that makes the good news necessary. The wrath of God is revealed against all ungodliness – first against those who suppress the truth and worship created things, and then, surprisingly, against the religious and moral who judge others while doing the same things. By the end of chapter 2, no one is left with an excuse. No one can plead innocence. The ground is being cleared for grace.

## LEARNING OBJECTIVES

- ☐ See why Paul is not ashamed of the gospel (1:16–17)
- ☐ Recognize that Paul places the irreligious and the morally respectable alike under God's judgment (1:18–2:29)
- ☐ Be ready to receive the grace of chapter 3

## THIS SESSION'S KEY PASSAGES

**Romans 1:16–17** The Power of the Gospel

**Romans 1:20** God's Eternal Power Seen

**Romans 2:4** God's Kindness Leads to Repentance

**Romans 2:11** God Shows No Partiality

## MEMORY VERSE

*"For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes ..."*

ROMANS 1:16 · WEB

## OBSERVE

Read Romans 1:16–17 and 1:18–23. What does Paul say the gospel reveals, and what does God's wrath reveal? Notice that both God's "righteousness" (1:17) and God's "wrath" (1:18) are "revealed."

## A 5-DAY RHYTHM

Read Romans 1–2 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 1:1–7** — Paul introduces himself and the gospel of God concerning His Son.
- ☐ **Day 2 Romans 1:8–17** — Paul longs to visit Rome — "I am not ashamed of the Good News."
- ☐ **Day 3 Romans 1:18–32** — God's wrath against those who suppress the truth and worship the creation.
- ☐ **Day 4 Romans 2:1–16** — God's righteous judgment falls on the one who judges yet does the same.
- ☐ **Day 5 Romans 2:17–29** — Real circumcision is of the heart, not outward only.

## DISCUSS

## Discussion questions

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- 1** Paul says he is “not ashamed” of the gospel because it is God’s power for salvation. Where are you tempted to be ashamed or quiet about it?

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- 2** Chapter 1 describes people exchanging the truth of God for a lie. Where do you see something other than God taking His place in your own heart?

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- 3** In chapter 2 Paul turns to the religious and respectable. Why is moral self-confidence so dangerous?

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- 4** Paul says “there is no partiality with God” (2:11). How does that level the ground between very different kinds of people?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 Why does Paul spend so long on humanity's guilt before he gets to the cure? What is he establishing about both the irreligious (ch. 1) and the religious (ch. 2)?

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3 Paul says he is not ashamed of the gospel because it is God's power for salvation (1:16). What does the gospel give you that your own goodness never could?

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### ONE THING TO LIVE OUT

Where have you been trusting your own decency rather than Christ's righteousness? Name one place this week where you will rest in the gospel instead of your performance.

### PRAYER

*Father, thank You that the gospel is Your power to save. Strip away my pride and my hiding. Where I have trusted my own goodness, teach me to trust Christ. Make me unashamed of the good news. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1 Paul is not ashamed of the Good News — why? (1:16)**

- |                                                                              |                                                                           |
|------------------------------------------------------------------------------|---------------------------------------------------------------------------|
| <input type="radio"/> A It is God's power to reward the well-behaved         | <input type="radio"/> B It is God's power to save everyone who believes   |
| <input type="radio"/> C It is God's power to save the Jew, but not the Greek | <input type="radio"/> D It is God's wisdom, which only the educated grasp |

**2 What does creation itself make plain about God? (1:20)**

- |                                                           |                                                              |
|-----------------------------------------------------------|--------------------------------------------------------------|
| <input type="radio"/> A The date God will judge the world | <input type="radio"/> B Only what He later told the prophets |
| <input type="radio"/> C That He is the God of one nation  | <input type="radio"/> D His everlasting power and divinity   |

**3 Paul says God's goodness has a purpose (2:4). What is it — and how do people miss it?**

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**4 What does 1:17 say about where the righteousness of God is revealed — and how does Paul back it up?**

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**5 Without looking back, write Romans 1:16.**

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Answers are in the leader's guide, page 52.

## SESSION 2 OF 8

# Righteousness by Faith

Read Romans 3–4 · text on pages 79–80

# 2

*With the whole world held accountable to God, Paul unveils the heart of the gospel – a righteousness from God given through faith in Jesus – and proves it from the life of Abraham.*

Chapter 3 brings the verdict: there is no one righteous, not even one; all have sinned and fall short of the glory of God. But then comes one of the most important words in Scripture – “but now.” A righteousness from God, apart from the law, has been revealed, given freely by His grace through the redemption that is in Christ Jesus, received by faith. Lest anyone think this is a New Testament novelty, Paul reaches back to Abraham: he believed God, and it was credited to him as righteousness – before circumcision, before the law. Justification (being put right with God) came by faith for Abraham long before the law, so it stands as a gift, not a wage.

## LEARNING OBJECTIVES

- ☐ Trace how Paul says a person is made right with God (3:21–26)
- ☐ Tell the difference between a gift and a wage (4:4–5)
- ☐ See why Abraham is Paul’s proof that faith, not works, was the way (ch. 4)

## THIS SESSION’S KEY PASSAGES

**Romans 3:23–24** All Have Sinned, Freely Justified

**Romans 3:28** Justified by Faith

**Romans 4:3** Abraham Believed God

**Romans 4:5** Faith Credited as Righteousness

## MEMORY VERSE

*“For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.”*

ROMANS 3:23–24 · WEB

## OBSERVE

Read Romans 3:21–26. Underline every phrase about how righteousness comes. What words does Paul use – “freely,” “by his grace,” “through faith,” “redemption” – and what is excluded?

## A 5-DAY RHYTHM

Read Romans 3–4 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 3:1–8** – Does human unfaithfulness nullify God’s faithfulness? By no means.
- ☐ **Day 2 Romans 3:9–20** – “There is no one righteous, no, not one” – every mouth is stopped.
- ☐ **Day 3 Romans 3:21–31** – “But now” – righteousness from God through faith in Christ, to all who believe.
- ☐ **Day 4 Romans 4:1–12** – Abraham believed God, and it was credited to him as righteousness.
- ☐ **Day 5 Romans 4:13–25** – The promise comes by faith, that it may rest on grace – for us too.

## DISCUSS

## Discussion questions

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- 1** Paul says justification is “freely by his grace.” Why is “free” so hard for us to accept?

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- 2** What’s the difference between a gift and a wage (4:4–5), and why does it matter so much?

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- 3** Abraham was justified by faith before the law existed. What does that tell us about how God counts people righteous?

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- 4** Where are you still trying to add your effort to Christ’s finished work?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 How does Abraham (ch. 4) function as Paul's proof that faith, not works, was the way even for Abraham? Why does the order — faith before circumcision — matter to Paul's argument?

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3 Paul says the faith of the one who believes "is accounted for righteousness" (4:5). What does it mean to you that righteousness is given this way?

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### ONE THING TO LIVE OUT

Faith means resting in what Christ has done, not what you do. Where do you need to stop striving this week and simply receive?

### PRAYER

*Lord, I have nothing to offer but my need.  
Thank You that righteousness is a gift,  
received by faith in Jesus. Free me from  
earning what You have already given. Let me  
rest, like Abraham, in Your promise. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1 What levels every person before God? (3:23)**

- |                                                                       |                                                                            |
|-----------------------------------------------------------------------|----------------------------------------------------------------------------|
| <input type="radio"/> A All have sinned and fall short of God's glory | <input type="radio"/> B Family background and the faith of their ancestors |
| <input type="radio"/> C Some people sin more heavily than others      | <input type="radio"/> D Never having heard the law                         |

**2 How are sinners justified? (3:24)**

- |                                                                            |                                                                               |
|----------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <input type="radio"/> A By keeping the law as carefully as we possibly can | <input type="radio"/> B By grace, after we have first proved ourselves worthy |
| <input type="radio"/> C Freely, by his grace, through Christ Jesus         | <input type="radio"/> D By suffering enough to pay for our sins               |

**3 What did Abraham do that was "accounted to him for righteousness" (4:3) — and when did this happen in relation to circumcision (4:10)?**

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**4 Romans 4:25 gives the double reason for the cross and the empty tomb. What is it?**

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**5 Without looking back, write Romans 3:23–24.**

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Answers are in the leader's guide, page 55.

## SESSION 3 OF 8

## Peace with God, Dead to Sin

Read Romans 5–6 · text on pages 80–82

## 3

*Justified by faith, we have peace with God and stand in grace. And because grace is no license, we who died with Christ now walk in newness of life.*

Chapter 5 describes the fruit of justification: peace with God, access into grace, and a hope that does not disappoint, because God's love has been poured into our hearts. Paul shows the scope of it by contrasting two men — Adam, through whom sin and death entered, and Christ, through whom grace and life overflow to many. Where sin increased, grace abounded all the more. But that raises a question Paul answers in chapter 6: shall we sin so grace may increase? By no means! Paul says all who were baptized into Christ Jesus were baptized into His death (6:3). We are dead to sin and alive to God — no longer sin's slaves, but bondservants of righteousness, with the free gift of eternal life.

## LEARNING OBJECTIVES

- ☐ Name what flows from being justified by faith (5:1–11)
- ☐ Compare what came through Adam with what comes through Christ (5:12–21)
- ☐ Understand what it means to be dead to sin and alive to God (6:1–11)

## THIS SESSION'S KEY PASSAGES

|                    |                           |
|--------------------|---------------------------|
| <b>Romans 5:1</b>  | Peace with God            |
| <b>Romans 5:8</b>  | God's Love Proven         |
| <b>Romans 6:11</b> | Dead to Sin, Alive to God |
| <b>Romans 6:23</b> | The Free Gift of God      |

## MEMORY VERSE

*“Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.”*

ROMANS 5:1 · WEB

## OBSERVE

Read Romans 5:1–11 and 6:1–11. List what we have “through our Lord Jesus Christ” in chapter 5, and what is now true of us “in Christ” in chapter 6.

## A 5-DAY RHYTHM

Read Romans 5–6 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 5:1–11** — Peace with God, and God's love poured into our hearts.
- ☐ **Day 2 Romans 5:12–21** — Adam and Christ — where sin abounded, grace abounded all the more.
- ☐ **Day 3 Romans 6:1–11** — Dead to sin, alive to God — united with Christ in death and resurrection.
- ☐ **Day 4 Romans 6:12–14** — Do not let sin reign — you are not under law but under grace.
- ☐ **Day 5 Romans 6:15–23** — Slaves of righteousness — the free gift of God is eternal life.

## DISCUSS

## Discussion questions

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- 1** Paul lists what flows from justification — peace, access, hope, God’s love poured out. Which of these do you most need to feel right now?

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- 2** Romans 5:8 says Christ died for us “while we were yet sinners.” How does that reshape how you see God’s love?

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- 3** If grace abounds even more than sin, why doesn’t that lead us to sin freely (6:1–2)?

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- 4** What does it mean, practically, to consider yourself “dead to sin but alive to God” this week?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 How does Paul move from the security of grace (ch. 5) to the call to holiness (ch. 6) without contradiction? What does union with Christ's death and resurrection actually mean for daily life?

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3 Paul says sin will not have dominion over you, because you are under grace (6:14). What difference does that sentence make to how you see your own struggles?

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### ONE THING TO LIVE OUT

Sin is a defeated master, not your owner. Name one area where you will present yourself to God this week as one alive from the dead. If you are struggling, talk with a pastor or counselor.

### PRAYER

*Lord Jesus, thank You for peace with God and love poured into my heart. I was dead, and in You I am alive. Sin is no longer my master. Help me today to live as one raised with You, presenting myself to God. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

- 1 Being justified by faith, what do we have with God? (5:1)**
  - A** A truce that is still under review
  - B** Access that must be renewed by our own works
  - C** Standing earned by our own good record
  - D** Peace, through our Lord Jesus Christ
- 2 Through one man's disobedience many were made sinners. Through whose obedience will many be made righteous? (5:19)**
  - A** Through Moses, who gave the law
  - B** Through the obedience of the one, Jesus Christ
  - C** Through Abraham, the father of faith
  - D** Through each person's own obedience
- 3 Set the two halves of 6:23 side by side — wages versus gift. What is each, and why the different words?**  

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- 4 What does Paul say about those who were baptized into Christ Jesus (6:3–4) — and what kind of life does that launch?**  

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- 5 Without looking back, write Romans 5:1.**  

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Answers are in the leader's guide, page 58.

## SESSION 4 OF 8

# The Spirit and No Condemnation

Read Romans 7–8 • text on pages 82–84

# 4

*Paul describes the war between the good the speaker wants and the sin that lives in him, then lifts our eyes to the soaring hope of chapter 8 – no condemnation, life in the Spirit, and a love nothing can sever.*

Chapter 7 is honest about the struggle: “For the good which I desire, I don’t do; but the evil which I don’t desire, that I practice.” The law is holy, but it cannot make us holy; it only exposes the sin within. Paul cries out, “Who will deliver me?” – and answers, “I thank God through Jesus Christ, our Lord!” That answer opens into chapter 8, the mountain peak of the letter. There is now no condemnation for those in Christ Jesus. The Spirit gives life, leads us as God’s children, helps us in our weakness, and intercedes for us. Paul assures us, amid groaning (8:18–26), that all things work together for good for those who love God (comfort, not an explanation for suffering), and that nothing in all creation can separate us from His love in Christ.

## LEARNING OBJECTIVES

- ☐ Hear the first-person account of the struggle with sin and the turn to Christ for rescue (ch. 7)
- ☐ Receive the “no condemnation” of 8:1 and see what the Spirit does (8:1–17)
- ☐ Rest in the love from which nothing can separate us (8:31–39)

## THIS SESSION’S KEY PASSAGES

**Romans 7:24–25** Who Will Deliver Me?

**Romans 8:1** No Condemnation

**Romans 8:28** All Things for Good

**Romans 8:38–39** Nothing Can Separate

## MEMORY VERSE

*“There is therefore now no condemnation to those who are in Christ Jesus.”*

ROMANS 8:1 • WEB

## OBSERVE

Read Romans 8:1–17 and 8:31–39. Note everything the Spirit does for the believer, and everything Paul says cannot separate us from God’s love.

## A 5-DAY RHYTHM

Read Romans 7–8 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 7:1–12** — The law is holy — but it exposes sin rather than defeating it.
- ☐ **Day 2 Romans 7:13–25** — The struggle — “Who will deliver me out of the body of this death? I thank God through Jesus Christ, our Lord!”
- ☐ **Day 3 Romans 8:1–11** — No condemnation — the Spirit of life sets us free.
- ☐ **Day 4 Romans 8:12–30** — Children of God, led by the Spirit — all things work for good.
- ☐ **Day 5 Romans 8:31–39** — Nothing in all creation can separate us from God’s love in Christ.

## DISCUSS

## Discussion questions

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- 1** Where, if anywhere, does the honesty about sin in chapter 7 echo your experience?

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- 2** “No condemnation” (8:1) — what would change if you believed it more deeply? You can answer in general terms.

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- 3** What does it mean that the Spirit “helps our weaknesses” and intercedes for us (8:26–27)?

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- 4** Read 8:38–39. Which of those things do you find hardest to believe cannot separate you from God’s love? You do not need to say what it is.

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## REFLECT

## Reflection questions

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1 Where is God meeting you in this session's reading?

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2 Why does Paul move us through the struggle of chapter 7 before the triumph of chapter 8? How does life "in the Spirit" differ from life under the law's demand?

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3 Paul says the Spirit Himself testifies with our spirit that we are children of God (8:16). What does it mean to you to be called God's child?

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### ONE THING TO LIVE OUT

There is no condemnation for you in Christ. Is there guilt you are carrying that Christ has already dealt with, or shame that was never yours to carry? You do not have to say what it is. Bring it to God this week and rest in "no condemnation."

### PRAYER

*Father, thank You that there is now no condemnation for me in Christ. Thank You for Your Spirit who gives life, leads me, and prays for me when I have no words. Help me rest in a love nothing can ever sever. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

- 1 Romans 7 describes a painful struggle. What does the speaker confess in 7:19?
  - (A) He has won the fight through his own effort
  - (B) His struggle proves God has given him up
  - (C) He does the evil he hates and not the good he wants
  - (D) The law itself is sin and the real cause of his trouble
- 2 Romans 8 opens with the verdict for those in Christ Jesus. What is it? (8:1)
  - (A) There is now no condemnation
  - (B) A lighter sentence than before
  - (C) Freedom to sin that grace may abound
  - (D) Judgment put off for a time
- 3 Quote the promise of 8:28 — and name what anchors it in 8:29–30.

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- 4 What is Paul persuaded of at the summit of chapter 8 (8:38–39)?

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- 5 Without looking back, write Romans 8:1.

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Answers are in the leader's guide, page 61.

## SESSION 5 OF 8

# God's Mercy and the Open Door

Read Romans 9–10 · text on pages 84–85

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*Paul grieves for his own people and defends God's freedom to show mercy – yet flings the door wide: whoever calls on the name of the Lord will be saved.*

Having climbed the heights of chapter 8, Paul turns to a heartache: most of his fellow Israelites have not believed. In chapter 9 he defends God's freedom to show mercy: "it is not of him who wills, nor of him who runs, but of God who has mercy" (9:16). God is the potter; we are the clay. Yet this sovereignty is no excuse for passivity, because chapter 10 swings the door wide open: the word of faith is near you. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved. There is no distinction between Jew and Greek — the same Lord is rich to all who call on Him. But how will they call unless someone is sent to tell them?

## LEARNING OBJECTIVES

- ☐ Feel the weight of Paul's grief for his own people (9:1–3)
- ☐ Hold God's freedom to show mercy beside the open invitation "whoever will call" (9:14–18; 10:13)
- ☐ See how people come to faith, and our part in telling them (10:14–17)

## THIS SESSION'S KEY PASSAGES

**Romans 9:16** It Depends on God's Mercy

**Romans 10:9** Confess and Believe

**Romans 10:13** Whoever Calls Will Be Saved

**Romans 10:17** Faith Comes by Hearing

## MEMORY VERSE

*"If you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved."*

ROMANS 10:9 · WEB

## OBSERVE

Read Romans 9:14–18 and 10:8–15. What does Paul say about God's mercy and freedom, and about the way of salvation that is open to all?

## A 5-DAY RHYTHM

Read Romans 9–10 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 9:1–13** — Paul's grief for Israel — and God's sovereign purpose in calling.
- ☐ **Day 2 Romans 9:14–29** — The potter and the clay — God's freedom to show mercy.
- ☐ **Day 3 Romans 9:30–10:4** — Israel had zeal for God but sought righteousness "as it were by works of the law," and stumbled over the stone.
- ☐ **Day 4 Romans 10:5–13** — Confess and believe — whoever calls on the Lord will be saved.
- ☐ **Day 5 Romans 10:14–21** — How will they hear without someone sent to tell them?

## DISCUSS

## Discussion questions

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- 1** Paul says he could wish himself cut off from Christ for the sake of his people (9:1–3). Who do you carry that kind of burden for? You do not need to name anyone.

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- 2** How do God's mercy (ch. 9) and the open invitation "whoever will call" (ch. 10) fit together for you?

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- 3** Romans 10:9 is wonderfully simple. Why might people add to confess-and-believe?

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- 4** "How will they hear without a preacher?" (10:14). Who has God placed near you to tell?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 Chapter 9 speaks of God's mercy and chapter 10 of an open call. What does each chapter emphasize, and what is the point of the "whoever will call" in 10:13?

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3 Paul writes that faith comes by hearing (10:17). Who helped you hear the gospel, and what did they do that helped?

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### ONE THING TO LIVE OUT

Salvation is as near as confessing Jesus as Lord and believing God raised Him (10:9). Is there someone near you who has never heard it plainly? Take one step this week to tell them. Choose someone it is safe to talk to.

### PRAYER

*Lord, thank You that salvation rests on Your mercy, not my striving — and that the door stands wide open to whoever calls. Give me Paul's heart for those who don't yet believe, and the courage to tell them. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1 What does Paul feel for his kinsmen according to the flesh? (9:2–3)**

- |                                                                        |                                                                  |
|------------------------------------------------------------------------|------------------------------------------------------------------|
| <input type="radio"/> (A) Little concern, since God had already chosen | <input type="radio"/> (B) Resentment at their refusal to believe |
| <input type="radio"/> (C) Deep and unceasing sorrow for his people     | <input type="radio"/> (D) Pride that he had outgrown his people  |

**2 What is the confession that saves? (10:9)**

- |                                                                         |                                                                               |
|-------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <input type="radio"/> (A) Confess Jesus as Lord; believe God raised Him | <input type="radio"/> (B) Be circumcised and then keep the whole law          |
| <input type="radio"/> (C) Call on the Lord with a spotless life         | <input type="radio"/> (D) Keep a private feeling of faith between you and God |

**3 Whom does 10:13 include?**

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**4 Where does faith come from according to 10:17 — and what question does Paul ask about preaching in 10:14?**

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**5 Without looking back, write Romans 10:9.**

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Answers are in the leader's guide, page 65.

## SESSION 6 OF 8

# Mercy and the Living Sacrifice

Read Romans 11–12 · text on pages 86–87

# 6

*God has not rejected His people; in His wisdom He weaves Jew and Gentile together for mercy. Paul breaks into worship — then calls us to offer our whole selves in response.*

Has God rejected Israel? By no means, says chapter 11. There is a believing remnant, the Gentiles have been grafted in like wild branches onto the olive tree, and God's purpose is mercy. Israel is partly hardened "until the fullness of the Gentiles has come in," and "so all Israel will be saved" (11:25–26), which Christians read in different ways. Paul sums up: "God has bound all to disobedience, that he might have mercy on all" (11:32). Jew and Gentile alike live on mercy, and the letter keeps calling every person to faith (10:9–13). The doctrine ends not in a diagram but in doxology (a burst of praise): "Oh the depth of the riches both of the wisdom and the knowledge of God!" Then comes the great hinge of the whole letter — "therefore." In view of God's mercies, offer your bodies as a living sacrifice. Do not be conformed to this world, but be transformed by the renewing of your mind. The transformed life flows out in humble service, using our gifts, loving sincerely, blessing even enemies.

## LEARNING OBJECTIVES

- ☐ Respond in worship to the depth of God's wisdom and mercy (11:33–36)
- ☐ Take the warning of the olive tree against pride (11:17–24)
- ☐ Describe what offering our bodies as a living sacrifice involves (12:1–2)

## THIS SESSION'S KEY PASSAGES

|                     |                               |
|---------------------|-------------------------------|
| <b>Romans 11:33</b> | The Depth of God's Riches     |
| <b>Romans 11:36</b> | From, Through, and To Him     |
| <b>Romans 12:1</b>  | A Living Sacrifice            |
| <b>Romans 12:2</b>  | Transformed by a Renewed Mind |

## MEMORY VERSE

*"Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."*

ROMANS 12:1 · WEB

## OBSERVE

Read Romans 11:33–36 and 12:1–2. Notice how Paul moves from worship to a call to action. What is the "therefore" of 12:1 standing on?

## A 5-DAY RHYTHM

Read Romans 11–12 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 11:1–10** — God has not rejected His people — there is a remnant chosen by grace.
- ☐ **Day 2 Romans 11:11–24** — The olive tree — wild branches grafted in; do not be arrogant.
- ☐ **Day 3 Romans 11:25–36** — Jew and Gentile alike live on mercy — "Oh the depth of the riches" of God's wisdom.
- ☐ **Day 4 Romans 12:1–8** — A living sacrifice, a renewed mind, gifts used in humility.
- ☐ **Day 5 Romans 12:9–21** — Love sincerely; bless those who persecute; overcome evil with good.

## DISCUSS

## Discussion questions

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- 1** The olive tree picture (11:17–24) warns Gentile believers against pride. Where might spiritual pride creep into your life?

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- 2** Paul's response to God's plan is worship (11:33–36). When did doctrine last move you to praise?

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- 3** Romans 12:1 says "by the mercies of God." Why does Paul ground obedience in mercy received, not duty?

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- 4** What does it look like, practically, to be "transformed by the renewing of your mind" this week?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 Why does Paul place the great "therefore" of 12:1 right after eleven chapters of gospel? What is the relationship between mercy received and life offered?

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3 Paul begins with "by the mercies of God" (12:1). Which of God's mercies do you most want to remember this week?

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### ONE THING TO LIVE OUT

A living sacrifice is a daily, ordinary surrender. Name one concrete way this week you will offer your body — your time, hands, words — to God.

### PRAYER

*Father, the depth of Your wisdom and mercy leaves me in awe. In view of all You've given, I offer You my body, my mind, my day. Transform me — don't let me be squeezed into the world's mold. Make my life a living sacrifice. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** After three chapters on God's plan for Israel and the nations, how does Paul respond? (11:33)

- |                                                                      |                                                                   |
|----------------------------------------------------------------------|-------------------------------------------------------------------|
| <input type="radio"/> A With a careful chart that sums up God's plan | <input type="radio"/> B With deep doubt about what God is doing   |
| <input type="radio"/> C With a call to settle the open questions     | <input type="radio"/> D With worship at the depth of God's wisdom |

**2** In view of God's mercies, what does Paul urge believers to present? (12:1)

- |                                                                   |                                                             |
|-------------------------------------------------------------------|-------------------------------------------------------------|
| <input type="radio"/> A Their best ideas for improving the church | <input type="radio"/> B Their bodies, as a living sacrifice |
| <input type="radio"/> C Their good reputation, carefully kept     | <input type="radio"/> D Regular attendance at worship       |

**3** What is the alternative to being conformed to this world (12:2) — and what will you be able to prove (test and approve)?

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**4** What does Paul tell believers to do with evil done to them? (12:21)

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**5** Without looking back, write Romans 12:1.

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Answers are in the leader's guide, page 68.

## SESSION 7 OF 8

# Love, Authority, and the Weaker Brother

Read Romans 13–14 · text on pages 87–89

# 7

*The transformed life works itself out in love — toward government, toward neighbors, and especially toward fellow believers, where Paul calls us not to judge but to pursue peace.*

Chapter 13 begins with civil government: Paul tells the believers in Rome to be subject to governing authorities and to pay what they owe. He is writing about rulers and taxes, not about marriage, family, or church leadership. Above all, “owe no one anything except to love one another,” for love is the fulfilling of the law. The night is far gone; the day is near; so put on the Lord Jesus Christ. Chapter 14 turns to the church’s inner life and a real tension: believers disagreed over food and sacred days. Paul’s answer is striking. Don’t despise the one who abstains; don’t judge the one who eats. Each stands or falls before his own Master. Don’t let your freedom wound a brother’s conscience. The kingdom of God is not eating and drinking but righteousness, peace, and joy in the Holy Spirit — so pursue what makes for peace.

## LEARNING OBJECTIVES

- ☐ See why love is the fulfillment of the law (13:8–10)
- ☐ Learn how Paul asks the strong and the weak to treat one another (14:1–23)
- ☐ Choose what makes for peace (14:19)

## THIS SESSION’S KEY PASSAGES

|                     |                             |
|---------------------|-----------------------------|
| <b>Romans 13:8</b>  | Love Fulfills the Law       |
| <b>Romans 13:10</b> | Love Does No Harm           |
| <b>Romans 14:13</b> | Stop Passing Judgment       |
| <b>Romans 14:19</b> | Pursue What Makes for Peace |

## MEMORY VERSE

*“Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.”*

ROMANS 13:8 · WEB

## OBSERVE

Read Romans 13:8–14 and 14:13–19. What does Paul say love does, and how does he tell believers to handle their differences over disputable matters?

## A 5-DAY RHYTHM

Read Romans 13–14 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 13:1–7** — Paul on civil government and what is owed; not a word about a spouse, parent, or church leader.
- ☐ **Day 2 Romans 13:8–14** — Love fulfills the law; the day is near — put on Christ.
- ☐ **Day 3 Romans 14:1–12** — Don’t judge or despise — each stands before his own Master.
- ☐ **Day 4 Romans 14:13–23** — Don’t let your freedom wound a brother; pursue what makes for peace.
- ☐ **Day 5 Romans 14 (review)** — Re-read the chapter and ask where you’re the “strong” and where the “weak.”

## DISCUSS

## Discussion questions

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- 1** Paul says love is the fulfilling of the law (13:8–10). How does love accomplish what rule-keeping can't?

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- 2** What's an example of a disputable matter (14:1) where believers today judge or despise one another? Use general examples rather than naming anyone in the group.

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- 3** Why does Paul tell the "strong" to limit their freedom for the sake of the "weak" (14:13–21)?

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- 4** Paul says to "follow after things which make for peace" (14:19). Where is God calling you to choose peace over being right?

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## REFLECT

## Reflection questions

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1 Where is God meeting you in this session's reading?

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2 How does "love therefore is the fulfillment of the law" (ch. 13) shape the way Paul handles disagreement in the church (ch. 14)? Paul is persuaded that "nothing is unclean of itself" (14:14), yet he will not let that settle how the strong treat the weak. Why?

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3 Paul says each one of us will give account of himself to God (14:12). How does that change the way you think about other believers' choices?

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### ONE THING TO LIVE OUT

Is there a believer you've been judging or despising over a non-essential? This week, choose the path of peace and love instead. This does not mean being quiet about harm done to you.

### PRAYER

*Lord, let love be the debt I always owe. Where I've judged or looked down on a brother or sister over things that don't divide us from You, forgive me. Help me lay down my rights and pursue what makes for peace. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1** What is the one thing Paul says we should always owe each other? (13:8–10)

- |                                                                    |                                                                           |
|--------------------------------------------------------------------|---------------------------------------------------------------------------|
| <input type="radio"/> A To love one another, which sums up the law | <input type="radio"/> B Gratitude to those who once helped us             |
| <input type="radio"/> C Honest dealing in every contract           | <input type="radio"/> D Offerings to support the work of the whole church |

**2** On disputable matters, what question disarms judging a fellow believer? (14:4)

- |                                                                   |                                                                   |
|-------------------------------------------------------------------|-------------------------------------------------------------------|
| <input type="radio"/> A Who are you to trust your own conscience? | <input type="radio"/> B Who taught you to eat and drink that way? |
| <input type="radio"/> C Who are you who judge another's servant?  | <input type="radio"/> D Which side of the argument is winning?    |

**3** What is the Kingdom of God actually about, per 14:17 — and what is it not about?

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**4** Why be subject to governing authorities according to 13:1–5 — and where does their authority come from?

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**5** Without looking back, write Romans 13:8.

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Answers are in the leader's guide, page 71.

## SESSION 8 OF 8

## One Body, One Mission

Read Romans 15–16 • text on pages 89–90



*Paul calls the strong to bear with the weak, Jew and Gentile to glorify God together, and shares his mission to preach Christ where He is not yet named – closing with a tapestry of greetings.*

Chapter 15 gathers the threads: the strong are to bear with the weak, following Christ who did not please Himself; and Jew and Gentile are to glorify God together with one voice, fulfilling the promise that the nations would hope in Him. Paul then opens his heart about his mission – his ambition to preach Christ where He has not been named, and his hope to reach Rome on his way to Spain. The letter ends not with abstraction but with people: a long list of greetings to friends and fellow workers – Phoebe, who probably carried the letter, Prisca and Aquila who risked their lives, and many more. The gospel of Romans builds real, named, diverse community, kept by the God who can establish us and to whom belongs glory forever.

## LEARNING OBJECTIVES

- ☐ Learn what it means to bear with one another and to accept one another (15:1–7)
- ☐ Receive Paul's prayer of hope and his ambition to preach where Christ is not named (15:13, 15:20)
- ☐ See what the gospel produces in the people named in chapter 16

## THIS SESSION'S KEY PASSAGES

**Romans 15:7** Welcome One Another

**Romans 15:13** The God of Hope

**Romans 16:20** The God of Peace

**Romans 14:24–26** Glory Forever (see the note at the end of ch. 16)

## MEMORY VERSE

*“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.”*

ROMANS 15:13 • WEB

## OBSERVE

Read Romans 15:1–13 and 16:1–2, and the closing doxology (14:24–26 here; 16:25–27 in most Bibles). How does Paul describe life together in the body, his mission, and the God who keeps us?

## A 5-DAY RHYTHM

Read Romans 15–16 slowly across the week using the plan below. Each day, ask God to open the text to you and to change you through it. In crisis, call or text 988 (U.S.).

- ☐ **Day 1 Romans 15:1–13** — Bear with the weak; Jew and Gentile glorify God together in hope.
- ☐ **Day 2 Romans 15:14–21** — Paul's ambition — to preach Christ where He has not been named.
- ☐ **Day 3 Romans 15:22–33** — Paul's travel plans and his request for prayer.
- ☐ **Day 4 Romans 16:1–16** — Greetings — Phoebe, Prisca and Aquila, and many fellow workers.
- ☐ **Day 5 Romans 16:17–24** — A warning about those who cause divisions (16:17–18) and last greetings. Then read the closing praise at 14:24–26, glory to the God who can establish you.

## DISCUSS

## Discussion questions

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- 1 Paul tells the strong to “bear the weaknesses of the weak” and to “accept one another, even as Christ also accepted you” (15:1, 7). Where is God asking you to bear with someone? Bearing with someone does not mean putting up with harm.

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- 2 Romans 15:13 is Paul’s prayer of hope for the Romans. Where do you most need joy, peace, and hope right now?

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- 3 Paul’s ambition was to preach Christ where He wasn’t known (15:20). What’s your part in that mission?

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- 4 Chapter 16 is full of names — ordinary people who served. What does that say about who builds the church?

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## REFLECT

## Reflection questions

1 Where is God meeting you in this session's reading?

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2 Why does Paul end this towering theological letter with a long list of personal greetings? What does chapter 16 reveal about what the gospel actually produces?

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3 Paul names ordinary people who served beside him (ch. 16). Who has served beside you in your faith, and what did they give you?

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### ONE THING TO LIVE OUT

The gospel builds real community. Name one person you will encourage, serve, or thank this week — and one step you'll take toward Christ's mission.

### PRAYER

*God of hope, fill me with joy and peace as I trust You, that I may overflow with hope by Your Spirit. Thank You for the church — real people You weave together. Make me a builder of that community and a witness to Your mission. To You be glory forever. Amen.*

## RECALL

## Recall practice

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Answer from memory first, then check the text. Pulling an answer out of memory is what makes it stay.

**1 Paul's prayer of hope for the Romans asks God to fill them with what? (15:13)**

- |                                                                         |                                                                       |
|-------------------------------------------------------------------------|-----------------------------------------------------------------------|
| <input type="radio"/> A Answers to every question we still have         | <input type="radio"/> B All joy and peace in believing, by the Spirit |
| <input type="radio"/> C Comfortable circumstances through all the years | <input type="radio"/> D Escape from every hardship                    |

**2 Why were the Scriptures written, according to 15:4?**

- |                                                                       |                                                                |
|-----------------------------------------------------------------------|----------------------------------------------------------------|
| <input type="radio"/> A For scholars who study the original languages | <input type="radio"/> B To keep a record of ancient history    |
| <input type="radio"/> C For our warning, so that we live in fear      | <input type="radio"/> D For our learning, so that we have hope |

**3 What is the ground rule for a church of differing believers in 15:7?**

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**4 In 16:20, what does Paul promise about Satan?**

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**5 Without looking back, write Romans 15:13.**

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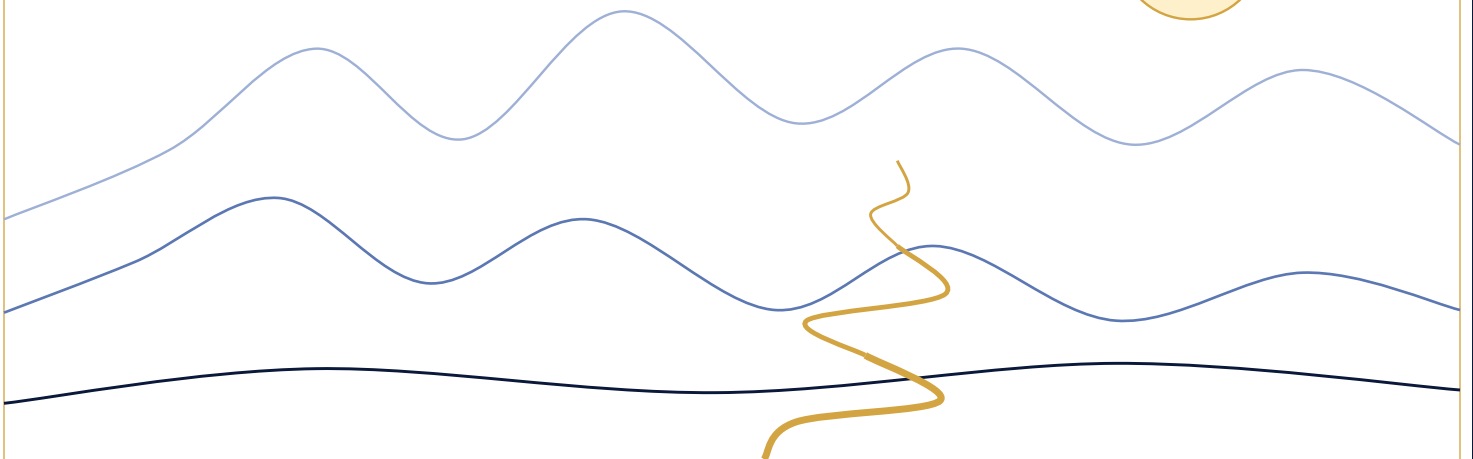
Answers are in the leader's guide, page 75.

PART TWO

# Reference

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The turning points, the themes, the passages, the people,  
and every chapter at a glance.



## KEY TURNING POINTS · ROMANS 1–13

# Eight turning points in Paul's argument

Romans builds like a case. These eight pivots carry the movement from humanity's guilt to no condemnation to the transformed life. Follow them in order and watch the gospel unfold.

|          |                                                  |               |                                                                                                                                                                                                                                                                                                                                                                    |
|----------|--------------------------------------------------|---------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>1</b> | <b>The Power of the Gospel</b><br>Romans 1:16–17 | IN THE LETTER | Paul is unashamed of the gospel — it is God's power for salvation to everyone who believes, revealing a righteousness that is by faith from first to last.                                                                                                                                                                                                         |
| <b>2</b> | <b>All Have Sinned</b><br>Romans 3:23            | IN THE LETTER | Jew and Gentile alike stand guilty before God; all have sinned and fall short of His glory. No one is righteous on their own.                                                                                                                                                                                                                                      |
| <b>3</b> | <b>Justified by Faith</b><br>Romans 5:1          | IN THE LETTER | Being justified by faith, we have peace with God through our Lord Jesus Christ. The verdict is reversed — not by works, but by grace received.                                                                                                                                                                                                                     |
| <b>4</b> | <b>No Condemnation</b><br>Romans 8:1             | IN THE LETTER | There is therefore now no condemnation for those who are in Christ Jesus. Life in the Spirit replaces the reign of sin and death.                                                                                                                                                                                                                                  |
| <b>5</b> | <b>Nothing Can Separate Us</b><br>Romans 8:38–39 | IN THE LETTER | Neither death nor life nor anything in all creation can separate us from the love of God in Christ Jesus our Lord.                                                                                                                                                                                                                                                 |
| <b>6</b> | <b>God's Sovereign Mercy</b><br>Romans 9–11      | IN THE LETTER | Paul wrestles with Israel and the nations, and lands on mercy: "God has bound all to disobedience, that he might have mercy on all" (11:32). Jew and Gentile alike stand on mercy, never merit. Christians read the scope of "all" and "all Israel" (11:26) differently, but Paul still calls everyone to faith (10:9–13); the argument ends in praise (11:33–36). |
| <b>7</b> | <b>A Living Sacrifice</b><br>Romans 12:1–2       | IN THE LETTER | In view of God's mercies, offer your bodies as a living sacrifice — be transformed by the renewing of your mind, not conformed to this world.                                                                                                                                                                                                                      |
| <b>8</b> | <b>Love Fulfills the Law</b><br>Romans 13:8–10   | IN THE LETTER | Owe no one anything except to love one another, for love does no wrong to a neighbor; love is the fulfilling of the law.                                                                                                                                                                                                                                           |

## MAJOR THEMES

# The threads running through Romans

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The ideas Paul returns to again and again — each one a facet of the gospel.

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**01 The righteousness of God****Romans 1:17**

The gospel reveals God's righteousness: His saving faithfulness, the right standing He gives, or both. It is received by faith, from first to last.

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**03 Justification by faith****Romans 5:1**

We are counted righteous and brought into peace with God through faith in Christ — apart from works of the law.

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**05 New life in the Spirit****Romans 8:11**

The same Spirit who raised Jesus dwells in believers, giving life, leading us as God's children, and interceding in our weakness.

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**07 God's sovereignty and mercy****Romans 9:16**

God's mercy is the ground of what He does for His people. Paul defends God's freedom and His faithfulness to both Israel and the nations.

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**09 Love and unity****Romans 14:19**

Paul pleads for love across differences — welcoming the weak, pursuing peace, and not destroying one another over disputable things.

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**02 Universal sin and guilt****Romans 3:23**

Jew and Gentile alike have sinned and fall short of God's glory. Romans dismantles every claim to self-righteousness.

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**04 Grace, not law****Romans 6:14**

Sin shall not be your master, because you are not under law but under grace. Grace frees and transforms what law could only command.

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**06 No condemnation, no separation****Romans 8:1, 39**

For those in Christ there is no condemnation and no separation — God's love in Christ is the ground of their security through everything.

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**08 The transformed life****Romans 12:2**

Mercy received leads to a life offered — minds renewed, bodies presented, no longer conformed to the world.

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**10 The mission to the nations****Romans 15:20**

Paul's ambition is to preach Christ where He is not known. The gospel of Romans drives outward to the ends of the earth.

## KEY PASSAGES

# Passages worth knowing well

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Ten pivotal texts that carry the heart of Romans. Read them, mark them, return to them.

|                       |                                                                                                                                                                                                                                                                                                 |
|-----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Romans 1:16–17</b> | <b>The Power of the Gospel</b><br>Paul is unashamed — the gospel is God’s power for salvation to all who believe, the righteous living by faith.                                                                                                                                                |
| <b>Romans 3:23–24</b> | <b>All Have Sinned</b><br>The righteousness of God comes through faith in Jesus Christ to all who believe. There is no distinction: all have sinned and fall short of the glory of God, and those who believe are justified freely by his grace through the redemption that is in Christ Jesus. |
| <b>Romans 5:1</b>     | <b>Peace with God</b><br>Justified by faith, we have peace with God through our Lord Jesus Christ.                                                                                                                                                                                              |
| <b>Romans 5:8</b>     | <b>God’s Love Proven</b><br>God shows His love in that while we were yet sinners, Christ died for us.                                                                                                                                                                                           |
| <b>Romans 6:23</b>    | <b>The Free Gift</b><br>The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.                                                                                                                                                                           |
| <b>Romans 8:1</b>     | <b>No Condemnation</b><br>There is now no condemnation for those who are in Christ Jesus.                                                                                                                                                                                                       |
| <b>Romans 8:28</b>    | <b>All Things for Good</b><br>All things work together for good for those who love God, who are called according to his purpose.                                                                                                                                                                |
| <b>Romans 8:38–39</b> | <b>Nothing Can Separate</b><br>Nothing in all creation can separate us from the love of God in Christ Jesus our Lord.                                                                                                                                                                           |
| <b>Romans 10:9</b>    | <b>Confess and Believe</b><br>If you confess Jesus as Lord and believe God raised Him from the dead, you will be saved.                                                                                                                                                                         |
| <b>Romans 12:1–2</b>  | <b>A Living Sacrifice</b><br>Offer your bodies as a living sacrifice; be transformed by the renewing of your mind.                                                                                                                                                                              |

## KEY PEOPLE

# The faces of Romans

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Romans names real people — the apostle who wrote it, the friends who carried and hosted it, and the figures whose stories frame the gospel. Here are the ones worth knowing.

**Paul**

The apostle to the Gentiles, writing his fullest statement of the gospel to a church he longs to visit.

**Phoebe**

A servant of the church at Cenchreae (the Greek word, diakonos, can mean “servant” or “deacon”) who likely carried the letter to Rome; Paul commends her warmly (16:1–2).

**Prisca and Aquila**

Paul’s fellow workers and ministry hosts, who risked their lives for him; greeted first among the Roman believers (16:3–4).

**Abraham**

The father of faith, whom Paul holds up as the pattern of being justified by believing God, not by works (ch. 4).

**Adam**

The one man through whom sin and death entered the world, contrasted with Christ, through whom grace and life come (ch. 5).

**Tertius**

The scribe who physically wrote the letter as Paul dictated, adding his own greeting (16:22).

## ALL 16 CHAPTERS · A CHAPTER-BY-CHAPTER JOURNEY

# The Library

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Read any chapter in full in the World English Bible. The Observe, Interpret and Apply steps are described on page 4 and built into each session.

## SIN REVEALED

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- 1 The Gospel and God's Wrath** Paul  
 Paul greets the believers in Rome, says he is not ashamed of the Good News, and shows God's wrath against those who suppress the truth.
- 2 God's Righteous Judgment**  
 God judges rightly and shows no partiality; those who judge others while doing the same things have no excuse, and true circumcision is of the heart.
- 3 No One Is Righteous**  
 Jews and Greeks alike are under sin and every mouth is closed, and now a righteousness of God comes through faith in Jesus Christ to all who believe.

## RIGHTEOUSNESS BY FAITH

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- 4 Abraham Justified by Faith** Abraham · David · Sarah  
 Abraham is counted righteous by faith, before circumcision, and is the father of all who believe; David also speaks of the blessing of forgiveness.
- 5 Peace with God** Adam · Moses  
 Justified by faith, we have peace with God; as death came through one man, grace and life come through Jesus Christ.

## NEW LIFE IN THE SPIRIT

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- 6 Dead to Sin, Alive in Christ**  
 Baptized into Christ's death, believers are dead to sin and alive to God, no longer slaves of sin but bondservants of righteousness.
- 7 The Struggle with Sin**  
 The law is holy but exposes sin; the speaker describes the war within and cries out for deliverance, thanking God through Jesus Christ.
- 8 Life in the Spirit, No Condemnation**  
 There is no condemnation in Christ Jesus; the Spirit gives life, makes us children of God, and intercedes for us, and nothing can separate us from God's love.

## GOD AND HIS PEOPLE

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- 9 God's Mercy and Purpose**  
Paul grieves for his people and speaks of God's purpose, mercy, and freedom, with the potter and the clay and the examples of Isaac, Jacob, and Pharaoh. Abraham · Isaac · Jacob · Esau · Moses · Pharaoh
- 
- 10 Salvation for All Who Believe**  
If you confess Jesus as Lord and believe that God raised Him from the dead, you will be saved; faith comes by hearing. Moses · Isaiah
- 
- 11 Israel and the Olive Tree**  
God has not rejected His people; a remnant remains, wild olive branches are grafted in, and Paul ends in praise of the depth of God's wisdom. Elijah · David · Abraham
- 

#### THE TRANSFORMED LIFE

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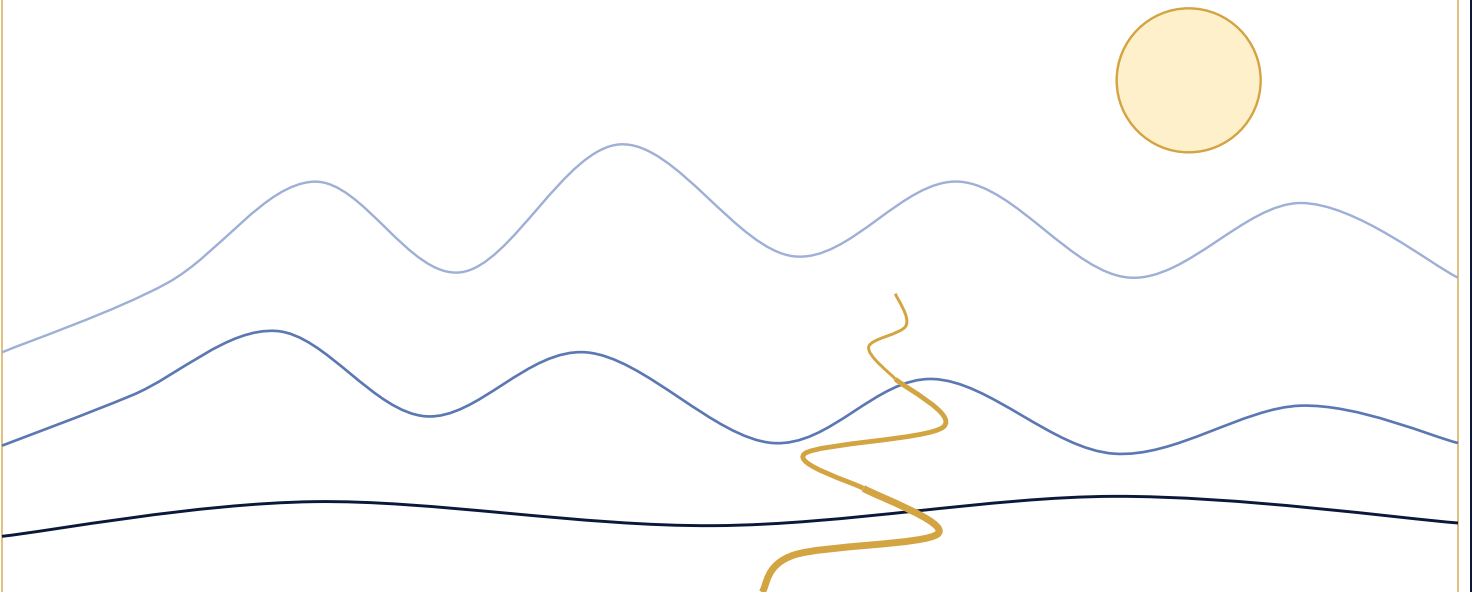
- 12 A Living Sacrifice**  
By the mercies of God, believers present their bodies as a living sacrifice, are transformed by the renewing of the mind, use their gifts, and love without hypocrisy.
- 
- 13 Submission and Love**  
Paul speaks of governing authorities, taxes, and honor, then of love as the fulfillment of the law and of putting on the Lord Jesus Christ.
- 
- 14 The Weak and the Strong**  
Believers are to accept the weak and not despise or judge one another, not cause a brother to stumble, and pursue what makes for peace. The letter's closing praise appears at 14:24–26 in this text.
- 
- 15 One in Christ; Paul's Mission**  
The strong are to bear the weaknesses of the weak, Jews and Gentiles are to glorify God together, and Paul tells of his ambition to preach where Christ is not named and of his plan to visit Rome and Spain. Isaiah
- 
- 16 Greetings and Final Warnings**  
Paul commends Phoebe, greets many by name, warns against those who cause divisions, and passes on greetings from those with him. Phoebe · Prisca · Aquila · Andronicus · Junia · Timothy · Tertius · Gaius · Erastus
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PART THREE

# Leader's Guide and Answer Guide

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Group leader notes, a timed plan, an answer guide, and the recall answer key for every session.



## LEADER'S GUIDE

# Leading this study

You do not need to be a Bible teacher to lead this study. You need to have read the passage, to ask the questions, and to leave room for people to answer them.

## Before you meet

- Read the session's chapters twice, once straight through and once slowly.
- Read that session's leader page, including the note on how to open.
- Decide which questions matter most for your group. You will rarely finish all of them, and that is fine.
- Pray for the people who will be in the room, by name.

## In the room

- Read Scripture aloud before discussing it. Let the text speak first.
- Ask the question, then wait. Silence usually means people are thinking.
- When an answer drifts, ask, "Where do you see that in the passage?"
- Keep to the time plan loosely. Protect the closing minutes for reflection and prayer.

## How to read a leader page

|                           |                                                                                                                                     |
|---------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| <b>Group leader notes</b> | How to open the session, and what to keep in view as the group talks.                                                               |
| <b>Timed plan</b>         | A suggested use of the hour, drawn to scale.                                                                                        |
| <b>Answer guide</b>       | What the passage supports for each discussion question, with verse references, and a follow-up question to use if the group stalls. |
| <b>Reflection notes</b>   | Reflection questions are personal and have no answer to check. Each has a short note on what it is for and how to lead it.          |
| <b>Recall answer key</b>  | The recall practice answers. Online, option order may differ: match by answer.                                                      |

### USING THE ANSWER GUIDE

The answer guide is there so you can lead with confidence. It is not a script to read aloud. Let the group do the finding; use the guide to confirm, to fill a gap, or to bring the conversation back to the text. Questions marked **PERSONAL** have no single right answer. For those, the guide gives what the passage offers and what a good answer tends to include.

## LEADER'S GUIDE · SESSION 1 OF 8

# The Gospel and Our Guilt

Romans 1–2 · 60 minutes · 5–12 people · participant pages 9–12 · memory verse Romans 1:16

## GROUP LEADER NOTES

Open by asking what people think the word “gospel” actually means. Many will say “the rules” or “being good.” Let the group feel the weight of chapters 1–2 — not to shame anyone, but so the grace of chapter 3 lands. Don’t rush to fix the discomfort; the guilt Paul establishes here is the soil the gospel grows in. Romans 1:24–27 will be heard personally by anyone in the room who is gay, lesbian, bisexual, or transgender, or who loves someone who is. Read it as written; do not debate how it applies to anyone present or name groups of people. Paul’s argument turns at 2:1 to those who judge, and by 3:23 it brings all of us to the same need for grace. If someone is hurt by the passage, thank them, do not argue, and follow up privately. If anyone raises 2:6–13 (“pay back to everyone according to their works”; “the doers of the law will be justified”), say that Paul is describing God’s impartial standard, and that his point in 1:18–3:20 is that no one is cleared by it. Christians read 2:7 and 2:13 in different ways: as a standard no one meets, or as the obedience the Spirit produces in believers (see 2:29 and 8:4). Both agree that no one is cleared by works of the law (3:20). The way out is the righteousness through faith in 3:21–26. This study reads Romans from an evangelical, Protestant perspective; some traditions read justification and the righteousness of God differently.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church’s child-protection policy and your state’s reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10              | 15                 | 15                                 | 15                    |
|------|-----------------|--------------------|------------------------------------|-----------------------|
| Open | Observe 1:16–23 | The great exchange | The religious and the level ground | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1** Paul says he is “not ashamed” of the gospel because it is God’s power for salvation. Where are you tempted to be ashamed or quiet about it? **PERSONAL**

There is no single right answer. Paul gives his reason for not being ashamed: the gospel is “the power of God for salvation for everyone who believes.” That makes the gospel something God does. Paul does not need to defend it. Any honest answer is welcome. People may speak generally, such as “at work,” and need not give details. Paul is eager to preach the Good News “to you also who are in Rome” (1:15) and then says he is not ashamed (1:16), so the pressure to stay quiet is not new.

**IF THE GROUP STALLS** Look at 1:16. What reason does Paul give for not being ashamed?

- 2** Chapter 1 describes people exchanging the truth of God for a lie. Where do you see something other than God taking His place in your own heart? **PERSONAL**

Paul says people “exchanged the truth of God for a lie” (1:25) and served what was made rather than the Creator. He traces it to a refusal of gratitude: knowing God, they “didn’t glorify him as God, and didn’t give thanks.” The exchange starts in the heart before it shows in behavior (1:21–23). Answers might name something that can take God’s place, such as success, comfort, or approval, and stay with the pattern Paul describes. Keep the focus on the heart, not on a list of other people’s sins.

**IF THE GROUP STALLS** Paul says they knew God and did not give thanks (1:21). What does that suggest about where the exchange begins?

- 3** In chapter 2 Paul turns to the religious and respectable. Why is moral self-confidence so dangerous?

Paul’s charge is direct: “you who judge practice the same things” (2:1). Judging another person becomes a verdict on oneself. Confidence in one’s own goodness also hides God’s kindness, which Paul says is meant to lead to repentance (2:4). The result is a hard and unrepentant heart that is “treasuring up for yourself wrath” (2:5). The respectable person and the irreligious person need the same grace.

**IF THE GROUP STALLS** Look at 2:3–4. What does Paul say the judging person is overlooking?

- 4** Paul says “there is no partiality with God” (2:11). How does that level the ground between very different kinds of people?

Chapters 1 and 2 leave no group out. The irreligious of chapter 1 and the moral and religious of chapter 2 stand in the same place before God. Paul says “there is no partiality with God” (2:11), and judgment falls on “the Jew first, and also to the Greek” (2:9). The words “all have sinned” come in 3:23, where Paul draws the conclusion. This session the ground is leveled by God’s impartial standard.

**IF THE GROUP STALLS** Who is Paul describing in 1:18–32, and who does he address in 2:1? Where do both end up?

## NOTES

## Reflection questions

- 1 Where is God meeting you in this session's reading?  
A gentle opening question. Let each person answer in a sentence and do not comment on every answer.
- 2 Why does Paul spend so long on humanity's guilt before he gets to the cure? What is he establishing about both the irreligious (ch. 1) and the religious (ch. 2)?  
The long case against humanity has a purpose. The irreligious of chapter 1 and the religious of chapter 2 are brought to the same need, which is met in chapter 3. Help the group see that the guilt is the setting for grace.
- 3 Paul says he is not ashamed of the gospel because it is God's power for salvation (1:16). What does the gospel give you that your own goodness never could?  
Personal. Read 1:16 aloud. Let people answer from the session's reading. Do not ask anyone to name a failure. A minute of silence before the prayer works well.

## ANSWER KEY

## Recall practice

- |                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                                                                                                                                                                           |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <ol style="list-style-type: none"> <li>1 Paul is not ashamed of the Good News — why? (1:16)<br/><b>B</b> It is God's power to save everyone who believes<br/>"the power of God for salvation for everyone who believes" — for the Jew first, and also for the Greek.</li> </ol>     | <ol style="list-style-type: none"> <li>2 What does creation itself make plain about God? (1:20)<br/><b>D</b> His everlasting power and divinity<br/>"his everlasting power and divinity" are clearly seen through the things that are made — leaving people without excuse.</li> </ol>                                                    |
| <ol style="list-style-type: none"> <li>3 Paul says God's goodness has a purpose (2:4). What is it — and how do people miss it?<br/>God's goodness is meant to lead you to repentance; people miss it by despising the riches of His goodness, forbearance, and patience.</li> </ol> | <ol style="list-style-type: none"> <li>4 What does 1:17 say about where the righteousness of God is revealed — and how does Paul back it up?<br/>In the gospel ("in it," picking up 1:16): a righteousness of God "from faith to faith."<br/>Paul backs it with Scripture: "the righteous shall live by faith" (Habakkuk 2:4).</li> </ol> |
- 5 Memory verse  
Romans 1:16, printed on page 9.

## LEADER'S GUIDE · SESSION 2 OF 8

# Righteousness by Faith

Romans 3–4 · 60 minutes · 5–12 people · participant pages 13–16 · memory verse Romans 3:23–24

## GROUP LEADER NOTES

This is the theological turning point of the letter — take your time. Make sure everyone grasps the difference between a gift and a wage (4:4–5). If anyone in the group is still trying to earn God's acceptance, this is the session to gently set them free. Keep returning to "but now" (3:21). Read 3:22 first: the "all" who are justified are "all those who believe." Do not skip 3:25–26. Read it aloud: God sent Christ to be "an atoning sacrifice, through faith in his blood," so that God is both just and the one who justifies. Christians use different words for this (propitiation, expiation, atoning sacrifice) and explain it in different ways. Keep the group on what all agree on: Christ's death is God's own provision, and it deals with sin. Some read "works of the law" (3:20, 28) as Jewish markers such as circumcision, food laws and the Sabbath; others as any human effort. Some translate 3:22, 26 "the faithfulness of Jesus Christ." Either way Paul says the gift is received by faith (4:4–5).

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10              | 15                      | 15                                 | 15                    |
|------|-----------------|-------------------------|------------------------------------|-----------------------|
| Open | Observe 3:21–26 | Free grace and the gift | Abraham and Christ's finished work | Reflection and prayer |

## ANSWER GUIDE

# Discussion questions

## 1 Paul says justification is "freely by his grace." Why is "free" so hard for us to accept?

### PERSONAL

There is no single right answer. Paul says those who believe (3:22) are "justified freely by his grace" (3:24) through the redemption that is in Christ Jesus. A gift is something a person receives without paying for it. Many of us resist that because we want to contribute, or because we do not like to owe anyone. Good answers are honest about which is true. Paul says the result is that boasting is excluded (3:27).

**IF THE GROUP STALLS** Paul says boasting is excluded (3:27). Why would a free gift leave no room for boasting?

**2 What's the difference between a gift and a wage (4:4–5), and why does it matter so much?**

Paul sets the two side by side. For the one who works, the reward “is not counted as grace, but as something owed” (4:4). For the one who does not work but believes in God, who “justifies the ungodly” (4:5), faith is “accounted for righteousness.” A wage is earned and owed. A gift is given and received. Righteousness before God comes as a gift.

**IF THE GROUP STALLS** In 4:5, whom does God justify? What does that tell us about who the gift is for?

**3 Abraham was justified by faith before the law existed. What does that tell us about how God counts people righteous?**

Paul asks when Abraham was counted righteous. It was “Not in circumcision, but in uncircumcision” (4:10). The sign of circumcision came afterward as “a seal of the righteousness of the faith which he had while he was in uncircumcision” (4:11). So Abraham became “the father of all those who believe.” Paul’s summary is that the promise is “of faith, that it may be according to grace” (4:16). The promise also did not come through the law: it was “through the righteousness of faith” (4:13). Paul cites David the same way (4:6–8). Paul’s point is that Abraham himself was counted righteous by faith, so justification by faith was not a late invention.

**IF THE GROUP STALLS** Which came first in Abraham’s life, the faith or the circumcision? What does Paul conclude from the order (4:10)?

**4 Where are you still trying to add your effort to Christ’s finished work? PERSONAL**

There is no single right answer. Paul says Christ “was delivered up for our trespasses, and was raised for our justification” (4:25). The work for our standing is already done. People may name a habit of trying to earn standing, or answer in general terms. Sharing is optional. Point back to 4:24, where the response Paul describes is to believe.

**IF THE GROUP STALLS** What does 4:25 say Christ has already done?

## NOTES

## Reflection questions

**1 Where is God meeting you in this session’s reading?**

A gentle opening question. Accept short answers and move on.

**2 How does Abraham (ch. 4) function as Paul’s proof that faith, not works, was the way even for Abraham? Why does the order — faith before circumcision — matter to Paul’s argument?**

Abraham is Paul’s evidence. The point is the order in 4:10–11: faith first, the sign after. If the group struggles, read 4:9–12 aloud again and ask which came first.

- 3 Paul says the faith of the one who believes “is accounted for righteousness” (4:5). What does it mean to you that righteousness is given this way?

Personal. Read 4:4–5 slowly, then 4:24–25. The question asks what the gift means, so answers can stay general. Give a minute of quiet and do not ask anyone to share unless they offer.

## ANSWER KEY

## Recall practice

- 1 What levels every person before God? (3:23)

A All have sinned and fall short of God's glory

“all have sinned, and fall short of the glory of God” — the diagnosis that makes grace good news.

- 2 How are sinners justified? (3:24)

C Freely, by his grace, through Christ Jesus  
“freely by his grace through the redemption that is in Christ Jesus” — a gift, not a wage.

- 3 What did Abraham do that was “accounted to him for righteousness” (4:3) — and when did this happen in relation to circumcision (4:10)?

Abraham believed God, and it was counted to him as righteousness. According to 4:10, this came before he was circumcised, so justification by faith was not a late idea.

- 4 Romans 4:25 gives the double reason for the cross and the empty tomb. What is it?

He was delivered up for our trespasses, and was raised for our justification — both halves of the gospel in one sentence.

- 5 Memory verse

Romans 3:23–24, printed on page 13.

## LEADER'S GUIDE · SESSION 3 OF 8

# Peace with God, Dead to Sin

Romans 5–6 · 60 minutes · 5–12 people · participant pages 17–20 · memory verse Romans 5:1

## GROUP LEADER NOTES

Two movements this session: the security of chapter 5 (peace, grace, hope) and the call of chapter 6 (dead to sin, alive to God). Don't let the group hear chapter 6 as a return to law — it's the natural outflow of union with Christ. Ask how grace actually frees us to obey, rather than excusing sin. Read 5:18 with 5:17: the gift must be received ("those who receive the abundance of grace"; see 3:22). Slave language in 6:16–22 may land hard on people who have been controlled or trafficked, so keep it to Paul's image of who you serve. Christians differ on how baptism relates to union with Christ, so stay with what 6:3–4 says and do not debate it. They also differ on how Adam's sin affects others (5:12). Stay with Paul's contrast: one man's trespass, one man's obedience, and the gift that is received (5:17).

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                       | 15                   | 15                   | 15                    |
|------|--------------------------|----------------------|----------------------|-----------------------|
| Open | Observe chapters 5 and 6 | Peace and God's love | Grace and a new life | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1 Paul lists what flows from justification — peace, access, hope, God's love poured out. Which of these do you most need to feel right now? **PERSONAL**

There is no single right answer. Paul lists what justification brings: "peace with God" (5:1), and "access by faith into this grace" (5:2), and hope that does not disappoint because "God's love has been poured into our hearts through the Holy Spirit" (5:5). Good answers choose one of these and say why it is needed right now. Many will pick peace or hope.

**IF THE GROUP STALLS** Which of these is hardest to believe when life is difficult?

**2 Romans 5:8 says Christ died for us “while we were yet sinners.” How does that reshape how you see God’s love?**

Paul says God “commends his own love toward us” (5:8) in this: “while we were yet sinners, Christ died for us.” The love came before any improvement in us. Paul argues the same way in 5:6 and 5:10, where Christ dies for those who are weak and ungodly and where we are reconciled while we are enemies. If that is how God loved us then, the security of 5:9–10 follows: we will be saved from wrath through Him.

**IF THE GROUP STALLS** What does Paul call us in 5:6, 5:8 and 5:10?

**3 If grace abounds even more than sin, why doesn’t that lead us to sin freely (6:1–2)?**

Paul’s answer is an emphatic no (6:2). His reason is that those who “died to sin” cannot go on living in it. Believers were baptized into Christ’s death (6:3) and raised so that they might “walk in newness of life” (6:4). Grace joins a person to Christ, and the life of Christ then shapes how that person lives.

**IF THE GROUP STALLS** What does Paul say happened to us in 6:3–4?

**4 What does it mean, practically, to consider yourself “dead to sin but alive to God” this week? PERSONAL**

There is no single right answer. Paul says to “consider yourselves also to be dead to sin, but alive to God in Christ Jesus” (6:11). The word “consider” asks for a settled view of what is already true in Christ. He then gives the practical step: do not let sin reign in your body (6:12), and “present yourselves to God as alive from the dead” (6:13). Answers might name a specific choice, such as a habit to refuse or a use of time or words to offer to God.

**IF THE GROUP STALLS** In 6:13, what does Paul say to present to God, and as what?

## NOTES

## Reflection questions

**1 Where is God meeting you in this session’s reading?**

A gentle opening question. Keep it short and let people speak from what they read.

**2 How does Paul move from the security of grace (ch. 5) to the call to holiness (ch. 6) without contradiction? What does union with Christ’s death and resurrection actually mean for daily life?**

The question is how security and holiness fit together. Help the group see that chapter 6 grows out of chapter 5 (6:1–2). Union with Christ’s death and resurrection (6:3–5) is the link. Do not let the discussion become a debate about baptism. Stay with what Paul says the death and resurrection mean.

**3 Paul says sin will not have dominion over you, because you are under grace (6:14). What difference does that sentence make to how you see your own struggles?**

Personal. Read 6:11–14. Let people answer in their own words, and do not ask anyone to name the struggle. Hold the practical step for the “live out” box.

## ANSWER KEY

## Recall practice

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**1** Being justified by faith, what do we have with God? (5:1)

**D** Peace, through our Lord Jesus Christ  
“we have peace with God through our Lord Jesus Christ” — a settled status, not a mood.

**3** Set the two halves of 6:23 side by side — wages versus gift. What is each, and why the different words?

The wages of sin is death — earned. But the free gift of God is eternal life in Christ Jesus our Lord — never earned, only received.

**5** Memory verse

Romans 5:1, printed on page 17.

**2** Through one man's disobedience many were made sinners. Through whose obedience will many be made righteous? (5:19)

**B** Through the obedience of the one, Jesus Christ

“through the obedience of the one, many will be made righteous” (5:19). Adam brought condemnation and death; Christ brings the free gift of righteousness and life (5:17–18).

**4** What does Paul say about those who were baptized into Christ Jesus (6:3–4) — and what kind of life does that launch?

Baptized into His death and buried with Him, so that as Christ was raised, we too might walk in newness of life (6:4).

## LEADER'S GUIDE · SESSION 4 OF 8

# The Spirit and No Condemnation

Romans 7–8 · 60 minutes · 5–12 people · participant pages 21–24 · memory verse Romans 8:1

## GROUP LEADER NOTES

Many believers live in chapter 7 — aware of the struggle, unsure of their standing. Your job is to read both chapters honestly and let the text speak. Read 8:31–39 aloud, slowly, even more than once. This is meant to be felt, not just analyzed. Faithful traditions differ on whether 7:14–25 describes a believer's ongoing struggle or the experience of a person under the law, so keep the group on what all agree on: the law is holy, sin is deadly, and rescue comes through Jesus Christ (7:24–25). Someone may be fighting an addiction or a recurring sin, or may be tormented by fear that they have failed God. Struggle is not proof that a person is lost, and 8:1 is true on a bad day. Romans 7 is not a treatment plan. If someone describes addiction, point them privately, after the session, toward their pastor and a recovery group or counselor, such as the SAMHSA treatment referral line (1-800-662-4357, U.S.). If someone seems stuck in constant self-examination, do not add more examining. Return them to 8:1 and 8:38–39, and suggest they talk with a pastor or counselor. Do not quote 8:28 to someone who is grieving or hurt. Paul places it among groaning and suffering (8:18–26) and does not hurry past them. Do not say or imply that a death, an illness, or abuse was good or happened for a reason. If someone says they want to die or to hurt themselves, take it seriously. Ask plainly whether they are thinking of suicide, stay with them, do not promise secrecy, and call or text 988 with them (U.S.). If they are in immediate danger, call 911 and do not leave them alone. Outside the U.S., use your local emergency number.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                | 15                               | 15                                 | 15                    |
|------|-------------------|----------------------------------|------------------------------------|-----------------------|
| Open | Observe chapter 8 | The struggle and no condemnation | The Spirit and the love that holds | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1** Where, if anywhere, does the honesty about sin in chapter 7 echo your experience?

PERSONAL

There is no single right answer. Paul writes in the first person and describes a struggle: “the good which I desire, I don’t do” (7:19). He cries out, “What a wretched man I am!” (7:24), and answers with thanks to God through Jesus Christ (7:25). Faithful traditions read these verses differently. Some hear a believer’s ongoing struggle and others the experience of a person under the law. Keep the group on what the text shows: honesty about sin and a turn to Christ for rescue. Answers may describe a real struggle. Do not grade them.

**IF THE GROUP STALLS** What does Paul say about the law itself in 7:12? Where does he turn for rescue in 7:24–25?

- 2** “No condemnation” (8:1) — what would change if you believed it more deeply? You can answer in general terms. PERSONAL

There is no single right answer. Paul states it plainly: “There is therefore now no condemnation to those who are in Christ Jesus” (8:1). The reason comes in 8:3. God did what the law could not do by sending His own Son and condemning sin in the flesh. People may answer generally. Do not ask anyone to say what the guilt is about. Point back to the “therefore,” which rests on what God has done in Christ.

**IF THE GROUP STALLS** Read 8:3–4. What did God do that the law could not do?

- 3** What does it mean that the Spirit “helps our weaknesses” and intercedes for us (8:26–27)?

Paul says “the Spirit also helps our weaknesses” (8:26) and names one weakness: “we don’t know how to pray as we ought.” The Spirit “makes intercession for us with groanings which can’t be uttered.” Verse 27 adds that God, who searches hearts, knows what is on the Spirit’s mind, because the Spirit intercedes for the saints “according to God” (8:27). The picture is of help received when we have no words.

**IF THE GROUP STALLS** What does Paul say we do not know how to do, and who helps?

- 4** Read 8:38–39. Which of those things do you find hardest to believe cannot separate you from God's love? You do not need to say what it is. **PERSONAL**

There is no single right answer. Paul lists what he is persuaded cannot separate us, including “nor things present, nor things to come” (8:38). The list ends with a catch-all: “nor height, nor depth, nor any other created thing will be able to separate us from God's love which is in Christ Jesus our Lord” (8:39). Nothing is left out. Invite people to hear the promise against whatever they fear. They need not say what it is.

**IF THE GROUP STALLS** Which words in 8:38–39 look to the future, and which to the present? What does the last phrase of the list cover?

## NOTES

## Reflection questions

- 1** Where is God meeting you in this session's reading?  
A gentle opening question. Accept short answers and keep the pace calm.
- 2** Why does Paul move us through the struggle of chapter 7 before the triumph of chapter 8? How does life “in the Spirit” differ from life under the law's demand?  
The honesty of chapter 7 makes the relief of chapter 8 land. Faithful traditions differ on whose experience 7:14–25 describes, so keep the focus on the turn from “Who will deliver me” (7:24) to “no condemnation” (8:1). The law could not do it because it was weak through the flesh (8:3); the Spirit does what the law could only demand (8:2–4).
- 3** Paul says the Spirit Himself testifies with our spirit that we are children of God (8:16). What does it mean to you to be called God's child?  
Personal. Read 8:14–17 aloud and give a minute of quiet before anyone answers. Some in the room may not feel this yet. Receive every answer without correcting it.

## ANSWER KEY

## Recall practice

- |                                                                                                                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>1</b> Romans 7 describes a painful struggle. What does the speaker confess in 7:19?</p> <p><b>C</b> He does the evil he hates and not the good he wants<br/>“the good which I desire, I don't do; but the evil which I don't desire, that I practice” (7:19). The cry of 7:24, “who will deliver me?”, is answered in 7:25.</p> | <p><b>2</b> Romans 8 opens with the verdict for those in Christ Jesus. What is it? (8:1)</p> <p><b>A</b> There is now no condemnation<br/>“There is therefore now no condemnation to those who are in Christ Jesus” — the mountain peak of the letter.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

- 
- 3** Quote the promise of 8:28 — and name what anchors it in 8:29–30.

All things work together for good for those who love God, who are called according to his purpose — anchored in God's purpose in 8:29–30: those he foreknew he also predestined, called, justified, and glorified. Christians differ on how foreknowledge and predestination relate. Paul gives this as comfort, not as a test of whether you are chosen.

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- 5** **Memory verse**

Romans 8:1, printed on page 21.

- 
- 4** What is Paul persuaded of at the summit of chapter 8 (8:38–39)?

That neither death nor life, angels nor powers, things present nor to come, height nor depth, nor any created thing can separate us from the love of God in Christ Jesus our Lord.

## LEADER'S GUIDE · SESSION 5 OF 8

# God's Mercy and the Open Door

Romans 9–10 · 60 minutes · 5–12 people · participant pages 25–28 · memory verse Romans 10:9

## GROUP LEADER NOTES

Chapter 9 raises hard questions about God's sovereignty — don't let the group get stuck debating election and miss Paul's pastoral heart (his grief in 9:1–3) and his evangelistic urgency (10:14–15). Hold both: God is sovereign and "whoever will call" will be saved. Let the chapter end on mission. Faithful traditions read chapter 9 differently: some stress God's choice of individuals, others God's choice of a people and a purpose. Someone may privately fear they are not among the chosen. Fear of being rejected is not a sign that God has rejected you. Point to 10:11 and 10:13, and offer to talk afterward. Someone may also be grieving a loved one who died without faith. Do not offer verdicts about anyone's eternal state. Listen, and leave judgment to God.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                          | 15               | 15                     | 15                    |
|------|-----------------------------|------------------|------------------------|-----------------------|
| Open | Observe 9:14–18 and 10:8–15 | Burden and mercy | Confession and mission | Reflection and prayer |

## ANSWER GUIDE

# Discussion questions

- 1 Paul says he could wish himself cut off from Christ for the sake of his people (9:1–3). Who do you carry that kind of burden for? You do not need to name anyone. **PERSONAL**

There is no single right answer. Paul's burden is real. He has "great sorrow and unceasing pain in my heart" (9:2) for his own people. He goes as far as saying he could wish himself "accursed from Christ" (9:3) for their sake. The text calls this a wish, and his prayer is that they may be saved (10:1). People may name someone or simply say they have someone in mind, and what the burden leads to, such as prayer, a conversation, or steady love.

**IF THE GROUP STALLS** What does Paul pray for Israel in 10:1?

## 2 How do God's mercy (ch. 9) and the open invitation "whoever will call" (ch. 10) fit together for you?

Paul affirms both. God says, "I will have mercy on whom I have mercy" (9:15), and mercy depends on "God who has mercy" (9:16). In chapter 10 the invitation is open to all: "there is no distinction between Jew and Greek" (10:12) and "Whoever will call on the name of the Lord will be saved" (10:13). Faithful traditions read chapter 9 differently. Some stress God's choice of individuals and others God's choice of a people and a purpose. The group can hold both statements together as Paul does.

**IF THE GROUP STALLS** Which verse in chapter 9 says "I will have mercy" (9:15), and which verse in chapter 10 speaks of who may call on Him?

## 3 Romans 10:9 is wonderfully simple. Why might people add to confess-and-believe?

Paul puts it in two parts: "confess with your mouth that Jesus is Lord" (10:9) and "believe in your heart that God raised him from the dead." Verse 10 explains that belief of the heart results in righteousness and confession in salvation. Making it complicated is a risk because people want to add effort or proof. Israel's example in 10:3 is a warning, because they sought to establish their own righteousness. Paul says "Christ is the fulfillment of the law for righteousness to everyone who believes" (10:4).

**IF THE GROUP STALLS** What two things does 10:9 name, and what is promised?

## 4 "How will they hear without a preacher?" (10:14). Who has God placed near you to tell?

**PERSONAL**

There is no single right answer. Paul builds a chain of questions: "How will they hear without a preacher?" and "how will they preach unless they are sent?" Verse 17 states the point: "faith comes by hearing, and hearing by the word of God" (10:17). People may name someone or simply say they have someone in mind, and one next step, such as an invitation or a prayer. The gospel reaches people through people who are willing to speak. The chain has five links, read backward from 10:13–15: call, believe, hear, preach, be sent.

**IF THE GROUP STALLS** Look at 10:14–15. How many links are in Paul's chain? Where do you fit?

### NOTES

## Reflection questions

### 1 Where is God meeting you in this session's reading?

A gentle opening question. Accept short answers and move on.

### 2 Chapter 9 speaks of God's mercy and chapter 10 of an open call. What does each chapter emphasize, and what is the point of the "whoever will call" in 10:13?

Both sides are in the text. Do not push the group to choose between God's mercy in chapter 9 and the open call in chapter 10. Paul holds them in the same letter. Return to 10:13 as the verse he lands on.

- 3 Paul writes that faith comes by hearing (10:17). Who helped you hear the gospel, and what did they do that helped?

Personal. Read 10:14–17. Some people had no one, and others had a hard story with the person who told them. Let each answer be short, and do not press for names.

## ANSWER KEY

## Recall practice

- 1 What does Paul feel for his kinsmen according to the flesh? (9:2–3)
- C** Deep and unceasing sorrow for his people
- God's sovereign mercy never made Paul cold — chapter 9 opens with sorrow, and chapter 10 with prayer for Israel's salvation (10:1).

- 3 Whom does 10:13 include?
- Whoever calls on the name of the Lord will be saved. 'Whoever' means there is no difference between Jew and Greek (10:12).

- 5 Memory verse
- Romans 10:9, printed on page 25.

- 2 What is the confession that saves? (10:9)
- A** Confess Jesus as Lord; believe God raised Him
- "believe in your heart that God raised him from the dead, you will be saved" — mouth and heart together.

- 4 Where does faith come from according to 10:17 — and what question does Paul ask about preaching in 10:14?
- Faith comes by hearing, and hearing by the word of God — which is why Paul asks, "How will they hear without a preacher?" (10:14).

## LEADER'S GUIDE · SESSION 6 OF 8

# Mercy and the Living Sacrifice

Romans 11–12 · 60 minutes · 5–12 people · participant pages 29–32 · memory verse Romans 12:1

## GROUP LEADER NOTES

This session the letter turns from doctrine to life — from what God has done to how we now live. Don't skip the doxology (11:33–36); let the group worship before they work. Then make 12:1–2 concrete: what does a "living sacrifice" and "the renewing of your mind" look like in ordinary days? Faithful Christians read two phrases here differently ("all Israel will be saved," 11:26; "mercy on all," 11:32); neither sets aside the call to faith (10:9–13). Keep to Paul's point: no one stands on merit; the chapter ends in praise. Romans 11:18 forbids Gentile boasting over the Jews; 11:28–29 calls Israel beloved, God's calling "irrevocable." Chapters 9–11 never permit contempt for Jewish people. 11:22 warns Gentile believers that they too can be "cut off." Traditions differ on what that means for a believer and whether one can fall away; all affirm 8:38–39. Keep a worried person on 8:38–39 and 10:11, do not debate it, and suggest they talk with a pastor. "Present your bodies" (12:1) is a call to offer yourself willingly to God. It never asks anyone to accept abuse, or to serve at the cost of their safety or health. Verses 12:17–21 (do not repay evil, bless those who persecute, overcome evil with good) have been used to tell victims to stay silent or to stay close to the person harming them. They do not mean that. Paul adds "If it is possible, as much as it is up to you, be at peace with all men" (12:18), which allows that peace is not always possible. Safety and telling a trusted person come first.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                 | 15               | 15                       | 15                    |
|------|--------------------|------------------|--------------------------|-----------------------|
| Open | Observe 11:33–12:2 | Pride and praise | Mercy and a renewed mind | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1 The olive tree picture (11:17–24) warns Gentile believers against pride. Where might spiritual pride creep into your life? **PERSONAL**

There is no single right answer. Paul speaks to Gentile believers, the wild olive grafted in (11:17), and warns "don't boast over the branches" (11:18). He reminds them that "it is not you who support the root, but the root supports you." They stand by faith, and he says "Don't be conceited, but fear" (11:20). Answers might name a place where being right or being spiritually ahead can turn into pride.

**IF THE GROUP STALLS** Who supports whom in the picture of the root and the branches (11:18)?

**2 Paul's response to God's plan is worship (11:33–36). When did doctrine last move you to praise?** **PERSONAL**

Paul has just traced God's dealings with Israel and the Gentiles (11:25–32), and he breaks into praise: "Oh the depth of the riches both of the wisdom and the knowledge of God!" (11:33) He does not claim to have explained everything. He calls God's judgments "unsearchable" and His ways "past tracing out." The praise ends with "For of him, and through him, and to him are all things" (11:36). Answers might name a time when truth about God led to praise.

**IF THE GROUP STALLS** What does Paul do after the argument of chapters 9–11 (11:33)?

**3 Romans 12:1 says "by the mercies of God." Why does Paul ground obedience in mercy received, not duty?**

The opening word is "Therefore" (12:1). What follows rests on the eleven chapters before it. Paul urges them "by the mercies of God" to "present your bodies a living sacrifice, holy, acceptable to God." Obedience is a response to mercy already given. The same order appears in 6:12–13, where the call to present oneself to God follows the news of grace.

**IF THE GROUP STALLS** What does "therefore" point back to?

**4 What does it look like, practically, to be "transformed by the renewing of your mind" this week?** **PERSONAL**

There is no single right answer. Paul gives the pattern: "Don't be conformed to this world, but be transformed by the renewing of your mind" (12:2). The purpose is to "prove what is the good, well-pleasing, and perfect will of God." The renewing is a change in how a person thinks. Answers might name one thing to read, remember, or practice this week. Paul's own picture of the changed life follows in 12:9–21.

**IF THE GROUP STALLS** What does 12:2 say the renewed mind is able to do?

## NOTES

## Reflection questions

**1 Where is God meeting you in this session's reading?**

A gentle opening question. Keep it short.

**2 Why does Paul place the great "therefore" of 12:1 right after eleven chapters of gospel? What is the relationship between mercy received and life offered?**

The "therefore" of 12:1 turns the letter from what God has done to how we live. Help the group see that mercy comes first and a life offered follows it.

**3 Paul begins with "by the mercies of God" (12:1). Which of God's mercies do you most want to remember this week?**

Personal. Read 12:1 and recall 11:33–36. The question starts from mercy received, which is where Paul starts. Keep the concrete offering for the "live out" box.

## ANSWER KEY

## Recall practice

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- 
- 1** After three chapters on God's plan for Israel and the nations, how does Paul respond? (11:33)
- D** With worship at the depth of God's wisdom
- "Oh the depth of the riches both of the wisdom and the knowledge of God" — theology done right ends in worship.
- 
- 2** In view of God's mercies, what does Paul urge believers to present? (12:1)
- B** Their bodies, as a living sacrifice
- "a living sacrifice, holy, acceptable to God" — worship as a whole offered life.
- 
- 3** What is the alternative to being conformed to this world (12:2) — and what will you be able to prove (test and approve)?
- Be transformed by the renewing of your mind — so you may prove what is the good, well-pleasing, and perfect will of God.
- 
- 4** What does Paul tell believers to do with evil done to them? (12:21)
- Don't be overcome by evil, but overcome evil with good — the chapter's closing summary of blessing persecutors and feeding enemies. Paul does not tell anyone to stay where they are being harmed or to keep abuse secret. He says "if it is possible" (12:18) and leaves vengeance to God (12:19).
- 
- 5** Memory verse
- Romans 12:1, printed on page 29.
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## LEADER'S GUIDE · SESSION 7 OF 8

# Love, Authority, and the Weaker Brother

Romans 13–14 · 60 minutes · 5–12 people · participant pages 33–36 · memory verse Romans 13:8

## GROUP LEADER NOTES

Chapter 14 is where Romans gets practical about disagreement among Christians — a gift for any group. Help people see the difference between gospel essentials and disputable matters. The aim isn't to win the argument over food and days, but to learn to hold differences in love without judging or despising. Romans 13:1–7 is about civil government, and it has been used to tell people to endure abuse from a spouse, parent, employer, or church leader. Say plainly that it does not mean that. Nothing here asks anyone to stay in danger, stay silent about harm, or obey someone who is hurting them. Paul describes what government is for (13:3–4); he does not say every ruler or command is just. Christians have long read it alongside Acts 5:29 (“We must obey God rather than men”) and have disagreed about how far resistance goes. For chapter 14, use ordinary examples such as food, special days, or music styles, and do not use a group member's private choices. Paul's weight falls on the strong, not on the one who is easily troubled, and he never says the weak get to run other people's lives. Verse 23 is not a test for the anxious. If someone is tormented by whether every choice is sinful, return them to 8:1 and suggest a pastor or counselor.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                           | 15                          | 15                           | 15                    |
|------|------------------------------|-----------------------------|------------------------------|-----------------------|
| Open | Observe 13:8–14 and 14:13–19 | Love and disputable matters | Freedom, the weak, and peace | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1** Paul says love is the fulfilling of the law (13:8–10). How does love accomplish what rule-keeping can't?

Paul says “he who loves his neighbor has fulfilled the law” (13:8). He gives the reason in 13:9–10. The commandments about adultery, murder, stealing, and coveting are “all summed up in this saying,” which is to love your neighbor as yourself. Then he says, “Love doesn't harm a neighbor,” and “Love therefore is the fulfillment of the law.” Love covers what the commandments forbid, because a person who loves does not harm the neighbor. Paul does not set love against the commandments. Love reaches what they aim at, since a person could keep a rule and still miss the neighbor, while love asks what the neighbor needs.

**IF THE GROUP STALLS** Which commandments does Paul list in 13:9? What single saying sums them up?

- 2** What's an example of a disputable matter (14:1) where believers today judge or despise one another? Use general examples rather than naming anyone in the group.

Paul's examples are food (14:2) and special days (14:5). He calls these “disputes over opinions” (14:1). Today's examples vary by community. Ask for general examples, and do not name people in the room or their choices. Accept examples that fit Paul's pattern: believers who each honor the Lord (14:6) and differ in practice. The question is whether the matter touches what the gospel itself says in chapters 1–11, or is one where faithful believers hold different convictions.

**IF THE GROUP STALLS** What two examples does Paul give in 14:2 and 14:5?

- 3** Why does Paul tell the “strong” to limit their freedom for the sake of the “weak” (14:13–21)?

Paul does not tell the strong they are wrong. He says “nothing is unclean of itself” (14:14), and so agrees with their conviction. Love still comes first: “if because of food your brother is grieved, you walk no longer in love” (14:15). Christ died for that brother: “Don't destroy with your food him for whom Christ died.” So the strong give up a freedom for the sake of the other person's walk with God (14:21).

**IF THE GROUP STALLS** What reason does Paul give in 14:15 for caring about the brother?

- 4** Paul says to “follow after things which make for peace” (14:19). Where is God calling you to choose peace over being right? **PERSONAL**

There is no single right answer. Paul says, “let's follow after things which make for peace, and things by which we may build one another up” (14:19). Peace and mutual building up are the aims he sets. He says elsewhere, “If it is possible, as much as it is up to you, be at peace with all men” (12:18). Answers might name a specific relationship and one step toward peace. Peace does not require staying near, or silent about, someone who harms you. Paul says “If it is possible.”

**IF THE GROUP STALLS** What two goals does 14:19 name?

## NOTES

## Reflection questions

- 1 Where is God meeting you in this session's reading?  
A gentle opening question. Accept short answers and move on.
- 2 How does "love therefore is the fulfillment of the law" (ch. 13) shape the way Paul handles disagreement in the church (ch. 14)? Paul is persuaded that "nothing is unclean of itself" (14:14), yet he will not let that settle how the strong treat the weak. Why?  
Paul states his own conviction (14:14) and still asks the strong and the weak to accept one another (14:1, 14:3). Help the group see that he does not stay silent on the matter. He refuses to let either side despise or judge the other.
- 3 Paul says each one of us will give account of himself to God (14:12). How does that change the way you think about other believers' choices?  
Personal. Read 14:10–12. The question is about the group's attitude, so no one has to name a person. Close with a short prayer for the unity of the group.

## ANSWER KEY

## Recall practice

- 1 What is the one thing Paul says we should always owe each other? (13:8–10)  
A To love one another, which sums up the law  
"Love therefore is the fulfillment of the law" — every commandment summed up in loving your neighbor.
- 2 On disputable matters, what question disarms judging a fellow believer? (14:4)  
C Who are you who judge another's servant?  
To his own lord he stands or falls — "he will be made to stand, for God has power to make him stand."
- 3 What is the Kingdom of God actually about, per 14:17 — and what is it not about?  
Not eating and drinking, but righteousness, peace, and joy in the Holy Spirit — which reorders every quarrel over disputable things.
- 4 Why be subject to governing authorities according to 13:1–5 — and where does their authority come from?  
There is no authority except from God; the existing ones are ordained by God. Paul says to be subject not only because of the wrath but also for conscience' sake (13:5). Paul is speaking of civil rulers. This does not cover a spouse, parent, or church leader, and it does not ask anyone to accept harm. Paul describes what government is for (13:3–4); he does not say every ruler or command is just.

## 5

Romans 13:8, printed on page 33.

## LEADER'S GUIDE · SESSION 8 OF 8

# One Body, One Mission

Romans 15–16 · 60 minutes · 5–12 people · participant pages 37–40 · memory verse Romans 15:13

## GROUP LEADER NOTES

This final session brings the whole letter down to earth — to a body of real people with names. Don't rush the greetings of chapter 16 as a mere list; it's a picture of the gospel making community across every line of class, gender, and ethnicity. Close by looking back over the eight sessions: where has the group seen God move? Traditions differ on 16:7 (Junia 'notable among the apostles' or well known to them) and on the roles of the women Paul names, and this study does not ask the group to settle that. Paul's warning in 16:17–18 is about people who contradict the teaching received and serve their own appetites. It is not a rule against raising concerns or reporting harm. Bearing with someone (15:1) does not mean accepting harm.

## SIXTY MINUTES

Read this before you gather — no seminary required. What is shared in the group stays in the group, and no one has to share anything they do not want to. You are a leader, not a counselor. If someone may be in danger, get them help, and never promise total secrecy. Learn your church's child-protection policy and your state's reporting rules. In danger now: 911. Crisis: call or text 988. Abuse at home: 1-800-799-7233 or text START to 88788. Child abuse: 1-800-422-4453. SAMHSA treatment referral line: 1-800-662-4357. Sexual assault: 1-800-656-4673 (RAINN). Human trafficking: 1-888-373-7888 or text 233733. (All U.S.; elsewhere, use your local emergency number.)

| 5    | 10                         | 15                                 | 15                                  | 15                    |
|------|----------------------------|------------------------------------|-------------------------------------|-----------------------|
| Open | Observe 15:1–13 and 16:1–2 | Bearing with one another, and hope | Mission and the names of chapter 16 | Reflection and prayer |

## ANSWER GUIDE

## Discussion questions

- 1 Paul tells the strong to “bear the weaknesses of the weak” and to “accept one another, even as Christ also accepted you” (15:1, 7). Where is God asking you to bear with someone? Bearing with someone does not mean putting up with harm. **PERSONAL**

There is no single right answer. Paul says “we who are strong ought to bear the weaknesses of the weak, and not to please ourselves” (15:1). Christ is the pattern, since “even Christ didn't please himself” (15:3). In 15:7 he adds, “accept one another, even as Christ also accepted you.” The ground of the call is Christ's own acceptance. People may name someone or simply say they have someone in mind, and a way to bear with them, such as patience or practical help. Bearing with someone does not mean accepting harm.

**IF THE GROUP STALLS** Whose example does Paul point to in 15:3?

- 2** Romans 15:13 is Paul's prayer of hope for the Romans. Where do you most need joy, peace, and hope right now? **PERSONAL**

There is no single right answer. Paul prays, "Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit" (15:13). The hope is given by God, comes through believing, and is in the power of the Holy Spirit. Answers might name a particular need and receive the verse as a prayer for that need.

**IF THE GROUP STALLS** Who does Paul say fills us with joy, peace, and hope?

- 3** Paul's ambition was to preach Christ where He wasn't known (15:20). What's your part in that mission?

Paul made it his aim "to preach the Good News, not where Christ was already named" (15:20). His plan reaches beyond Rome to Spain (15:24), and he asks the believers in Rome to help him on his way. The letter shows the church sharing in his mission through support (15:24), prayer (15:30), and welcome for those who serve (16:2). Answers might name one way to take part in the mission where they live.

**IF THE GROUP STALLS** What does Paul ask the Romans to do for him in 15:24 and 15:30?

- 4** Chapter 16 is full of names — ordinary people who served. What does that say about who builds the church?

Paul names more than twenty people in 16:1–16, men and women, with a specific word for many. Phoebe was "a helper of many." Prisca and Aquila "risked their own necks for my life." Mary "labored much for us." Persis "labored much in the Lord." The church is built by many people doing ordinary service, and Paul greets each by name.

**IF THE GROUP STALLS** Choose one name from 16:1–16. What does Paul say about that person?

## NOTES

# Reflection questions

- 1** Where is God meeting you in this session's reading?

A gentle opening question. Accept short answers. This is the last session, so it can also open a look back over the eight sessions.

- 2** Why does Paul end this towering theological letter with a long list of personal greetings? What does chapter 16 reveal about what the gospel actually produces?

Chapter 16 shows what the gospel produces. The list of names is the proof of what the letter has argued. Let the group notice that the teaching of chapters 1–11 ends in real people.

- 3** Paul names ordinary people who served beside him (ch. 16). Who has served beside you in your faith, and what did they give you?

Personal. Read a few names from chapter 16. Let people thank someone by name if they wish. Close the study by asking where the group has seen God move over the eight sessions.

## ANSWER KEY

## Recall practice

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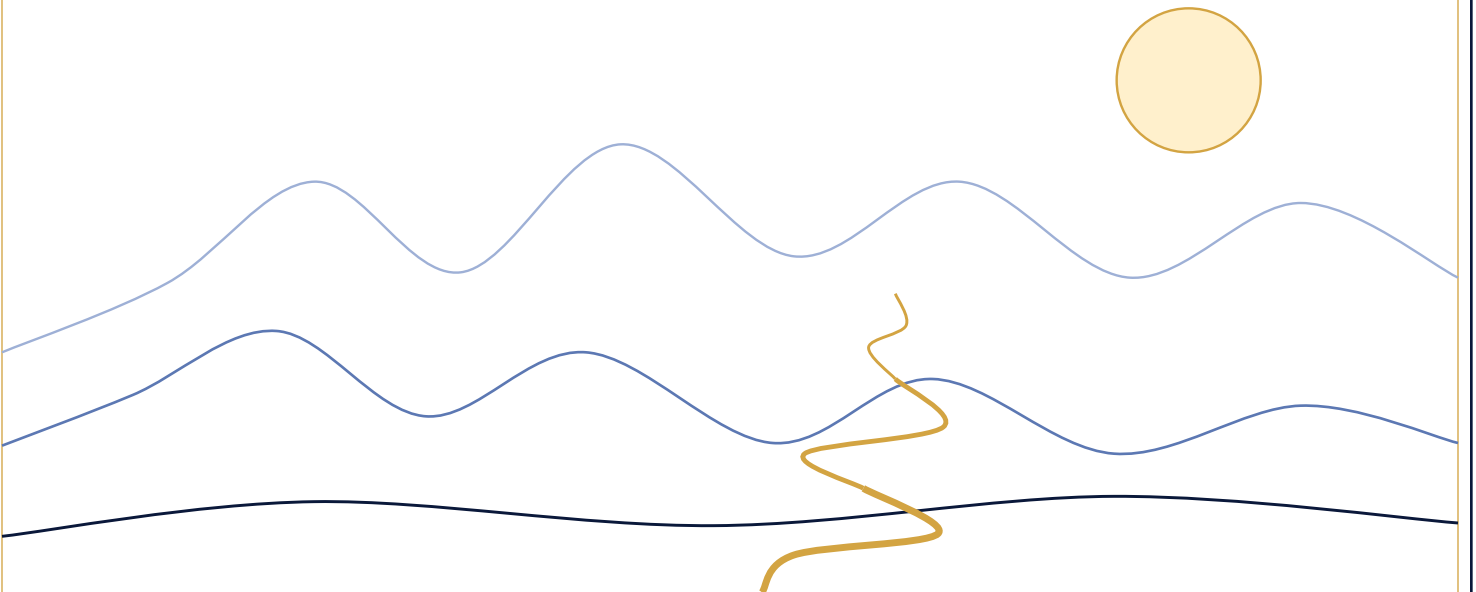
- |                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                     |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>1</b> Paul's prayer of hope for the Romans asks God to fill them with what? (15:13)</p> <p><b>B</b> All joy and peace in believing, by the Spirit "fill you with all joy and peace in believing" — hope is Spirit-powered, not self-generated.</p> | <p><b>2</b> Why were the Scriptures written, according to 15:4?</p> <p><b>D</b> For our learning, so that we have hope "through perseverance and through encouragement of the Scriptures we might have hope" — Paul's own statement of why the earlier Scriptures were written.</p> |
| <p><b>3</b> What is the ground rule for a church of differing believers in 15:7?</p> <p>Accept one another, even as Christ also accepted you, to the glory of God — welcome shaped by the gospel, not by preference.</p>                                 | <p><b>4</b> In 16:20, what does Paul promise about Satan?</p> <p>The God of peace will quickly crush Satan under your feet.</p>                                                                                                                                                     |
| <p><b>5</b> Memory verse</p> <p>Romans 15:13, printed on page 37.</p>                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                     |

PART FOUR

# The Letter to the Romans

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The complete text in the World English Bible, arranged by session.



## WORLD ENGLISH BIBLE

# The Letter to the Romans

The complete text, arranged by session. Verse numbers are small and raised; each session's reading begins with a tinted heading.

## SESSION 1 READING

## Romans 1–2

The Gospel and Our Guilt · session on page 9

### ROMANS 1

#### The Gospel and God's Wrath

<sup>1</sup>Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, <sup>2</sup>which he promised before through his prophets in the holy Scriptures, <sup>3</sup>concerning his Son, who was born of the offspring of David according to the flesh, <sup>4</sup>who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, <sup>5</sup>through whom we received grace and apostleship for obedience of faith among all the nations for his name's sake; <sup>6</sup>among whom you are also called to belong to 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.

<sup>8</sup>First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. <sup>9</sup>For God is my witness, whom I serve in my spirit in the Good News of his Son, how unceasingly I make mention of you always in my prayers, <sup>10</sup>requesting, if by any means now at last I may be prospered by 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, to the end that you may be established; <sup>12</sup>that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

<sup>13</sup>Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among you also, even as among the rest of the

Gentiles. <sup>14</sup>I am debtor both to Greeks and to foreigners, both to the wise and to the foolish. <sup>15</sup>So as much as is in me, I am eager to preach the Good News to you also who are in Rome. <sup>16</sup>For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes, for the Jew first, and also for the Greek. <sup>17</sup>For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith." <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 that which is known of God is revealed in them, for God revealed it to them. <sup>20</sup>For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse. <sup>21</sup>Because knowing God, they didn't glorify him as God, and didn't give thanks, but became vain in their reasoning, and their senseless heart was darkened.

<sup>22</sup>Professing themselves to be wise, they became fools, <sup>23</sup>and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, four-footed animals, and creeping things. <sup>24</sup>Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves; <sup>25</sup>who exchanged the truth of God for a 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 their women changed the natural function into that which is against nature. <sup>27</sup>Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. <sup>28</sup>Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; <sup>29</sup>being filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers, <sup>30</sup>backbiters, hateful to God, insolent, arrogant, boastful, inventors of evil things, disobedient to parents, <sup>31</sup>without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; <sup>32</sup>who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

## ROMANS 2

### God's Righteous Judgment

<sup>1</sup>Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. <sup>2</sup>We know that the judgment of God is according to truth against those who practice such things. <sup>3</sup>Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? <sup>4</sup>Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance? <sup>5</sup>But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; <sup>6</sup>who “will pay back to everyone according to their works.” <sup>7</sup>to those who by perseverance in well-doing seek for glory, honor, and incorruptibility, eternal life; <sup>8</sup>but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath, indignation, <sup>9</sup>oppression, and anguish on

every soul of man who does evil, to the Jew first, and also to the Greek.

<sup>10</sup>But glory, honor, and peace go to every man who does good, to the Jew first, and also to the Greek. <sup>11</sup>For there is no partiality with God. <sup>12</sup>For as many as have sinned without the law will also perish without the law. As many as have sinned under the law will be judged by the law. <sup>13</sup>For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified <sup>14</sup>(for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves, <sup>15</sup>in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) <sup>16</sup>in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

<sup>17</sup>Indeed you bear the name of a Jew, rest on the law, glory in God, <sup>18</sup>know his will, and approve the things that are excellent, being instructed out of the law, <sup>19</sup>and are confident that you yourself are a guide of the blind, a light to those who are in darkness, <sup>20</sup>a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. <sup>21</sup>You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? <sup>22</sup>You who say a man shouldn't commit adultery, do you commit adultery? You who abhor idols, do you rob temples? <sup>23</sup>You who glory in the law, do you dishonor God by disobeying the law? <sup>24</sup>For “the name of God is blasphemed among the Gentiles because of you,” just as it is written. <sup>25</sup>For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. <sup>26</sup>If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? <sup>27</sup>Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? <sup>28</sup>For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; <sup>29</sup>but he is a Jew who is one inwardly, and

circumcision is that of the heart, in the spirit not in the letter; whose praise is not from men, but from God.

## SESSION 2 READING

**Romans 3–4** Righteousness by Faith · session on page 13**ROMANS 3**

## No One Is Righteous

<sup>1</sup>Then what advantage does the Jew have? Or what is the profit of circumcision? <sup>2</sup>Much in every way! Because first of all, they were entrusted with the revelations of God. <sup>3</sup>For what if some were without faith? Will their lack of faith nullify the faithfulness of God? <sup>4</sup>May it never be! Yes, let God be found true, but every man a liar. As it is written,

*“that you might be justified in your words,  
and might prevail when you come into judgment.”*

<sup>5</sup>But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. <sup>6</sup>May it never be! For then how will God judge the world? <sup>7</sup>For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? <sup>8</sup>Why not (as we are slanderously reported, and as some affirm that we say), “Let’s do evil, that good may come?” Those who say so are justly condemned.

<sup>9</sup>What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks that they are all under sin. <sup>10</sup>As it is written,

*“There is no one righteous;  
no, not one.*

*<sup>11</sup>There is no one who understands.  
There is no one who seeks after God.*

*<sup>12</sup>They have all turned away.  
They have together become unprofitable.  
There is no one who does good,  
no, not so much as one.”*

*<sup>13</sup>“Their throat is an open tomb.  
With their tongues they have used deceit.”  
“The poison of vipers is under their lips.”*

<sup>14</sup>*“Their mouth is full of cursing and bitterness.”*

<sup>15</sup>*“Their feet are swift to shed blood.*

<sup>16</sup>*Destruction and misery are in their ways.*

<sup>17</sup>*The way of peace, they haven’t known.”*

<sup>18</sup>*“There is no fear of God before their eyes.”*

<sup>19</sup>Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. <sup>20</sup>Because by the works of the law, no flesh will be justified in his sight; for through the law comes the knowledge of sin.

<sup>21</sup>But now apart from the law, a righteousness of God has been revealed, being testified by the law and the prophets; <sup>22</sup>even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, <sup>23</sup>for all have sinned, and fall short of the glory of God; <sup>24</sup>being justified freely by his grace through the redemption that is in Christ Jesus; <sup>25</sup>whom God sent to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God’s forbearance; <sup>26</sup>to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

<sup>27</sup>Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.

<sup>28</sup>We maintain therefore that a man is justified by faith apart from the works of the law. <sup>29</sup>Or is God the God of Jews only? Isn’t he the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup>since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith.

<sup>31</sup>Do we then nullify the law through faith? May it never be! No, we establish the law.

## ROMANS 4

## Abraham Justified by Faith

<sup>1</sup>What then will we say that Abraham, our forefather, has found according to the flesh? <sup>2</sup>For if Abraham was justified by works, he has something to boast about, but not toward God. <sup>3</sup>For what does the Scripture say? “Abraham believed God, and it was accounted to him for righteousness.” <sup>4</sup>Now to him who works, the reward is not counted as grace, but as something owed. <sup>5</sup>But to him who doesn’t work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. <sup>6</sup>Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

<sup>7</sup>*“Blessed are they whose iniquities are forgiven, whose sins are covered.*

<sup>8</sup>*Blessed is the man whom the Lord will by no means charge with sin.”*

<sup>9</sup>Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. <sup>10</sup>How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup>He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they might be in uncircumcision, that righteousness might also be accounted to them. <sup>12</sup>He is the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father

Abraham, which he had in uncircumcision. <sup>13</sup>For the promise to Abraham and to his offspring that he should be heir of the world wasn’t through the law, but through the righteousness of faith. <sup>14</sup>For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. <sup>15</sup>For the law produces wrath, for where there is no law, neither is there disobedience. <sup>16</sup>For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the offspring, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. <sup>17</sup>As it is written, “I have made you a father of many nations.” This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were.

<sup>18</sup>Besides hope, Abraham in hope believed, to the end that he might become a father of many nations, according to that which had been spoken, “So will your offspring be.” <sup>19</sup>Without being weakened in faith, he didn’t consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah’s womb. <sup>20</sup>Yet, looking to the promise of God, he didn’t waver through unbelief, but grew strong through faith, giving glory to God, <sup>21</sup>and being fully assured that what he had promised, he was also able to perform. <sup>22</sup>Therefore it also was “credited to him for righteousness.” <sup>23</sup>Now it was not written that it was accounted to him for his sake alone, <sup>24</sup>but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, <sup>25</sup>who was delivered up for our trespasses, and was raised for our justification.

## SESSION 3 READING

## Romans 5–6

Peace with God, Dead to Sin · session on page 17

## ROMANS 5

## Peace with God

<sup>1</sup>Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; <sup>2</sup>through

whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. <sup>3</sup>Not only this, but we also rejoice in our sufferings, knowing that suffering produces perseverance; <sup>4</sup>and perseverance, proven character;

and proven character, hope: <sup>5</sup>and hope doesn't disappoint us, because God's love has been poured into our hearts through the Holy Spirit who was given to us. <sup>6</sup>For while we were yet weak, at the right time Christ died for the ungodly. <sup>7</sup>For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. <sup>8</sup>But God commends his own love toward us, in that while we were yet sinners, Christ died for us.

<sup>9</sup>Much more then, being now justified by his blood, we will be saved from God's wrath through him. <sup>10</sup>For if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life.

<sup>11</sup>Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. <sup>12</sup>Therefore as sin entered into the world through one man, and death through sin; so death passed to all men, because all sinned. <sup>13</sup>For until the law, sin was in the world; but sin is not charged when there is no law.

<sup>14</sup>Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come. <sup>15</sup>But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

<sup>16</sup>The gift is not as through one who sinned; for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. <sup>17</sup>For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ. <sup>18</sup>So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. <sup>19</sup>For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. <sup>20</sup>The law came in that the trespass might abound; but where sin abounded, grace abounded more exceedingly; <sup>21</sup>that as sin reigned in death, even

so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

## ROMANS 6

Dead to Sin, Alive in Christ

<sup>1</sup>What shall we say then? Shall we continue in sin, that grace may abound? <sup>2</sup>May it never be! We who died to sin, how could we live in it any longer? <sup>3</sup>Or don't you know that all we who were baptized into Christ Jesus were baptized into his death? <sup>4</sup>We were buried therefore with him through baptism into death, that just as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. <sup>5</sup>For if we have become united with him in the likeness of his death, we will also be part of his resurrection; <sup>6</sup>knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. <sup>7</sup>For he who has died has been freed from sin. <sup>8</sup>But if we died with Christ, we believe that we will also live with him; <sup>9</sup>knowing that Christ, being raised from the dead, dies no more. Death no longer has dominion over him! <sup>10</sup>For the death that he died, he died to sin one time; but the life that he lives, he lives to God. <sup>11</sup>Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

<sup>12</sup>Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. <sup>13</sup>Also, do not present your members to sin as instruments of unrighteousness, but present yourselves to God as alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup>For sin will not have dominion over you. For you are not under law, but under grace.

<sup>15</sup>What then? Shall we sin, because we are not under law, but under grace? May it never be! <sup>16</sup>Don't you know that when you present yourselves as servants and obey someone, you are the servants of whomever you obey; whether of sin to death, or of obedience to righteousness? <sup>17</sup>But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching to which you were delivered. <sup>18</sup>Being made

free from sin, you became bondservants of righteousness.

<sup>19</sup>I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification. <sup>20</sup>For when you were servants of sin, you were free from

righteousness. <sup>21</sup>What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. <sup>22</sup>But now, being made free from sin and having become servants of God, you have your fruit of sanctification and the result of eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

## SESSION 4 READING

## Romans 7–8

The Spirit and No Condemnation · session on page 21

### ROMANS 7

#### The Struggle with Sin

<sup>1</sup>Or don't you know, brothers (for I speak to men who know the law), that the law has dominion over a man for as long as he lives? <sup>2</sup>For the woman that has a husband is bound by law to the husband while he lives, but if the husband dies, she is discharged from the law of the husband. <sup>3</sup>So then if, while the husband lives, she is joined to another man, she would be called an adulteress. But if the husband dies, she is free from the law, so that she is no adulteress, though she is joined to another man.

<sup>4</sup>Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might produce fruit to God. <sup>5</sup>For when we were in the flesh, the sinful passions which were through the law worked in our members to bring out fruit to death. <sup>6</sup>But now we have been discharged from the law, having died to that in which we were held; so that we serve in newness of the spirit, and not in oldness of the letter.

<sup>7</sup>What shall we say then? Is the law sin? May it never be! However, I wouldn't have known sin, except through the law. For I wouldn't have known coveting, unless the law had said, "You shall not covet." <sup>8</sup>But sin, finding occasion through the commandment, produced in me all kinds of coveting. For apart from the law, sin is dead. <sup>9</sup>I was alive apart from the law once, but when the commandment came, sin revived, and I died. <sup>10</sup>The commandment which was for life,

this I found to be for death; <sup>11</sup>for sin, finding occasion through the commandment, deceived me, and through it killed me. <sup>12</sup>Therefore the law indeed is holy, and the commandment holy, and righteous, and good.

<sup>13</sup>Did then that which is good become death to me? May it never be! But sin, that it might be shown to be sin, was producing death in me through that which is good; that through the commandment sin might become exceedingly sinful. <sup>14</sup>For we know that the law is spiritual, but I am fleshly, sold under sin.

<sup>15</sup>For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do. <sup>16</sup>But if what I don't desire, that I do, I consent to the law that it is good. <sup>17</sup>So now it is no more I that do it, but sin which dwells in me. <sup>18</sup>For I know that in me, that is, in my flesh, dwells no good thing. For desire is present with me, but I don't find it doing that which is good. <sup>19</sup>For the good which I desire, I don't do; but the evil which I don't desire, that I practice. <sup>20</sup>But if what I don't desire, that I do, it is no more I that do it, but sin which dwells in me. <sup>21</sup>I find then the law that, to me, while I desire to do good, evil is present. <sup>22</sup>For I delight in God's law after the inward man, <sup>23</sup>but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. <sup>24</sup>What a wretched man I am! Who will deliver me out of the body of this death? <sup>25</sup>I thank God through Jesus Christ, our Lord! So then

with the mind, I myself serve God's law, but with the flesh, sin's law.

## ROMANS 8

Life in the Spirit, No Condemnation

<sup>1</sup>There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.

### A NOTE ON THE TEXT

The earliest manuscripts end verse 1 at "in Christ Jesus." Many later manuscripts add "who don't walk according to the flesh, but according to the Spirit," drawn from verse 4. It is kept here, as in the World English Bible, with this note.

<sup>2</sup>For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. <sup>3</sup>For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh; <sup>4</sup>that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. <sup>5</sup>For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. <sup>6</sup>For the mind of the flesh is death, but the mind of the Spirit is life and peace; <sup>7</sup>because the mind of the flesh is hostile toward God; for it is not subject to God's law, neither indeed can it be. <sup>8</sup>Those who are in the flesh can't please God. <sup>9</sup>But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his. <sup>10</sup>If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness. <sup>11</sup>But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

<sup>12</sup>So then, brothers, we are debtors, not to the flesh, to live after the flesh. <sup>13</sup>For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup>For as many as are led by the Spirit of God, these are children of God. <sup>15</sup>For you didn't receive the spirit of

bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!"

<sup>16</sup>The Spirit himself testifies with our spirit that we are children of God; <sup>17</sup>and if children, then heirs: heirs of God and joint heirs with Christ, if indeed we suffer with him, that we may also be glorified with him.

<sup>18</sup>For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. <sup>19</sup>For the creation waits with eager expectation for the children of God to be revealed. <sup>20</sup>For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope <sup>21</sup>that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. <sup>22</sup>For we know that the whole creation groans and travails in pain together until now. <sup>23</sup>Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. <sup>24</sup>For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? <sup>25</sup>But if we hope for that which we don't see, we wait for it with patience.

<sup>26</sup>In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us with groanings which can't be uttered. <sup>27</sup>He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

<sup>28</sup>We know that all things work together for good for those who love God, for those who are called according to his purpose. <sup>29</sup>For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. <sup>30</sup>Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

<sup>31</sup>What then shall we say about these things? If God is for us, who can be against us? <sup>32</sup>He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all

things? <sup>33</sup>Who could bring a charge against God's chosen ones? It is God who justifies. <sup>34</sup>Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

<sup>35</sup>Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? <sup>36</sup>Even as it is written,

*"For your sake we are killed all day long.  
We were accounted as sheep for the slaughter."*

<sup>37</sup>No, in all these things, we are more than conquerors through him who loved us. <sup>38</sup>For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, <sup>39</sup>nor height, nor depth, nor any other created thing will be able to separate us from God's love which is in Christ Jesus our Lord.

## SESSION 5 READING

**Romans 9–10**

God's Mercy and the Open Door · session on page 25

**ROMANS 9**

## God's Mercy and Purpose

<sup>1</sup>I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit <sup>2</sup>that I have great sorrow and unceasing pain in my heart. <sup>3</sup>For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh <sup>4</sup>who are Israelites; whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; <sup>5</sup>of whom are the fathers, and from whom is Christ as concerning the flesh, who is over all, God, blessed forever. Amen.

<sup>6</sup>But it is not as though the word of God has come to nothing. For they are not all Israel that are of Israel. <sup>7</sup>Neither, because they are Abraham's offspring, are they all children. But, "your offspring will be accounted as from Isaac." <sup>8</sup>That is, it is not the children of the flesh who are children of God, but the children of the promise are counted as heirs. <sup>9</sup>For this is a word of promise, "At the appointed time I will come, and Sarah will have a son." <sup>10</sup>Not only so, but Rebekah also conceived by one, by our father Isaac. <sup>11</sup>For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls, <sup>12</sup>it was said to her, "The elder will serve the younger." <sup>13</sup>Even as it is written, "Jacob I loved, but Esau I hated."

<sup>14</sup>What shall we say then? Is there unrighteousness with God? May it never be! <sup>15</sup>For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." <sup>16</sup>So then it is not of him who wills, nor of him who runs, but of God who has mercy. <sup>17</sup>For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth." <sup>18</sup>So then, he has mercy on whom he desires, and he hardens whom he desires.

<sup>19</sup>You will say then to me, "Why does he still find fault? For who withstands his will?" <sup>20</sup>But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?" <sup>21</sup>Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? <sup>22</sup>What if God, willing to show his wrath and to make his power known, endured with much patience vessels of wrath prepared for destruction, <sup>23</sup>and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, <sup>24</sup>us, whom he also called, not from the Jews only, but also from the Gentiles? <sup>25</sup>As he says also in Hosea,

*"I will call them 'my people,' which were not my people;  
and her 'beloved,' who was not beloved."*

<sup>26</sup>*“It will be that in the place where it was said to them, ‘You are not my people,’ there they will be called ‘children of the living God.’”*

<sup>27</sup>Isaiah cries concerning Israel,

*“If the number of the children of Israel are as the sand of the sea,*

*it is the remnant who will be saved;*

<sup>28</sup>*for He will finish the work and cut it short in righteousness, because the LORD will make a short work upon the earth.”*

<sup>29</sup>As Isaiah has said before,

*“Unless the Lord of Armies had left us a seed, we would have become like Sodom, and would have been made like Gomorrah.”*

<sup>30</sup>What shall we say then? That the Gentiles, who didn’t follow after righteousness, attained to righteousness, even the righteousness which is of faith; <sup>31</sup>but Israel, following after a law of righteousness, didn’t arrive at the law of righteousness. <sup>32</sup>Why? Because they didn’t seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; <sup>33</sup>even as it is written,

*“Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed.”*

## ROMANS 10

### Salvation for All Who Believe

<sup>1</sup>Brothers, my heart’s desire and my prayer to God is for Israel, that they may be saved. <sup>2</sup>For I testify about them that they have a zeal for God, but not according to knowledge. <sup>3</sup>For being ignorant of God’s righteousness, and seeking to establish their own righteousness, they didn’t subject themselves to the righteousness of God. <sup>4</sup>For Christ is the fulfillment of the law for righteousness to everyone who believes. <sup>5</sup>For Moses writes about the righteousness of the law, “The one who does them will live by them.” <sup>6</sup>But

the righteousness which is of faith says this, “Don’t say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down); <sup>7</sup>or, ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead.)” <sup>8</sup>But what does it say? “The word is near you, in your mouth, and in your heart;” that is, the word of faith which we preach: <sup>9</sup>that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For with the heart, one believes resulting in righteousness; and with the mouth confession is made resulting in salvation. <sup>11</sup>For the Scripture says, “Whoever believes in him will not be disappointed.”

<sup>12</sup>For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him. <sup>13</sup>For, “Whoever will call on the name of the Lord will be saved.” <sup>14</sup>How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? <sup>15</sup>And how will they preach unless they are sent? As it is written:

*“How beautiful are the feet of those who preach the Good News of peace, who bring glad tidings of good things!”*

<sup>16</sup>But they didn’t all listen to the glad news. For Isaiah says, “Lord, who has believed our report?” <sup>17</sup>So faith comes by hearing, and hearing by the word of God. <sup>18</sup>But I say, didn’t they hear? Yes, most certainly,

*“Their sound went out into all the earth, their words to the ends of the world.”*

<sup>19</sup>But I ask, didn’t Israel know? First Moses says,

*“I will provoke you to jealousy with that which is no nation. I will make you angry with a nation void of understanding.”*

<sup>20</sup>Isaiah is very bold and says,

*“I was found by those who didn’t seek me. I was revealed to those who didn’t ask for me.”*

<sup>21</sup>But about Israel he says, “All day long I stretched out my hands to a disobedient and contrary people.”

## SESSION 6 READING

**Romans 11–12** Mercy and the Living Sacrifice · session on page 29**ROMANS 11**

## Israel and the Olive Tree

<sup>1</sup>I ask then, did God reject his people? May it never be! For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. <sup>2</sup>God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: <sup>3</sup>"Lord, they have killed your prophets, they have broken down your altars. I am left alone, and they seek my life." <sup>4</sup>But how does God answer him? "I have reserved for myself seven thousand men who have not bowed the knee to Baal."

<sup>5</sup>Even so then at this present time also there is a remnant according to the election of grace. <sup>6</sup>And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

<sup>7</sup>What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. <sup>8</sup>According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day." <sup>9</sup>David says,

*"Let their table be made a snare, a trap,  
a stumbling block, and a retribution to them.*

*<sup>10</sup>Let their eyes be darkened, that they may not see.  
Always keep their backs bent."*

<sup>11</sup>I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. <sup>12</sup>Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? <sup>13</sup>For I speak to you who are Gentiles. Since then as I am an apostle to Gentiles, I glorify my ministry; <sup>14</sup>if by any means I may provoke to jealousy those who are my flesh, and may save some of them. <sup>15</sup>For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from

the dead? <sup>16</sup>If the first fruit is holy, so is the lump. If the root is holy, so are the branches. <sup>17</sup>But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the root and of the richness of the olive tree, <sup>18</sup>don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. <sup>19</sup>You will say then, "Branches were broken off, that I might be grafted in." <sup>20</sup>True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; <sup>21</sup>for if God didn't spare the natural branches, neither will he spare you. <sup>22</sup>See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. <sup>23</sup>They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again. <sup>24</sup>For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

<sup>25</sup>For I don't desire you to be ignorant, brothers, of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, <sup>26</sup>and so all Israel will be saved. Even as it is written,

*"There will come out of Zion the Deliverer,  
and he will turn away ungodliness from Jacob.*

*<sup>27</sup>This is my covenant with them,  
when I will take away their sins."*

<sup>28</sup>Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. <sup>29</sup>For the gifts and the calling of God are irrevocable. <sup>30</sup>For as you in time past were disobedient to God, but now have obtained mercy by their disobedience, <sup>31</sup>even so these also

have now been disobedient, that by the mercy shown to you they may also obtain mercy. <sup>32</sup>For God has bound all to disobedience, that he might have mercy on all.

<sup>33</sup>Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

<sup>34</sup>*“For who has known the mind of the Lord?  
Or who has been his counselor?”*

<sup>35</sup>*“Or who has first given to him,  
and it will be repaid to him again?”*

<sup>36</sup>For of him, and through him, and to him are all things. To him be the glory for ever! Amen.

## ROMANS 12

### A Living Sacrifice

<sup>1</sup>Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

<sup>2</sup>Don't be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good, well-pleasing, and perfect will of God.

<sup>3</sup>For I say through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. <sup>4</sup>For even as we have many members in one body, and all the members don't have the same function, <sup>5</sup>so we, who are many, are one body in Christ, and individually members of one another, <sup>6</sup>having gifts differing according to the

grace that was given to us: if prophecy, let's prophesy according to the proportion of our faith; <sup>7</sup>or service, let's give ourselves to service; or he who teaches, to his teaching; <sup>8</sup>or he who exhorts, to his exhorting; he who gives, let him do it with generosity; he who rules, with diligence; he who shows mercy, with cheerfulness.

<sup>9</sup>Let love be without hypocrisy. Abhor that which is evil. Cling to that which is good. <sup>10</sup>In love of the brothers be tenderly affectionate to one another; in honor preferring one another; <sup>11</sup>not lagging in diligence; fervent in spirit; serving the Lord; <sup>12</sup>rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; <sup>13</sup>contributing to the needs of the saints; given to hospitality. <sup>14</sup>Bless those who persecute you; bless, and don't curse. <sup>15</sup>Rejoice with those who rejoice. Weep with those who weep. <sup>16</sup>Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. <sup>17</sup>Repay no one evil for evil. Respect what is honorable in the sight of all men. <sup>18</sup>If it is possible, as much as it is up to you, be at peace with all men. <sup>19</sup>Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, “Vengeance belongs to me; I will repay, says the Lord.” <sup>20</sup>Therefore

*“If your enemy is hungry, feed him.  
If he is thirsty, give him a drink;  
for in doing so, you will heap coals of fire on his head.”*

<sup>21</sup>Don't be overcome by evil, but overcome evil with good.

## SESSION 7 READING

### Romans 13–14 Love, Authority, and the Weaker Brother · session on page 33

## ROMANS 13

### Submission and Love

<sup>1</sup>Let every soul be in subjection to the higher authorities, for there is no authority except from God, and those who exist are ordained by God.

<sup>2</sup>Therefore he who resists the authority withstands

the ordinance of God; and those who withstand will receive to themselves judgment. <sup>3</sup>For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the authority, <sup>4</sup>for he is a servant of God to you for good.

But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil.

<sup>5</sup>Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake.

<sup>6</sup>For this reason you also pay taxes, for they are servants of God's service, continually doing this very thing. <sup>7</sup>Therefore give everyone what you owe: if you owe taxes, pay taxes; if customs, then customs; if respect, then respect; if honor, then honor.

<sup>8</sup>Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.

<sup>9</sup>For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself." <sup>10</sup>Love doesn't harm a neighbor. Love therefore is the fulfillment of the law.

<sup>11</sup>Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. <sup>12</sup>The night is far gone, and the day is near. Let's therefore throw off the deeds of darkness, and let's put on the armor of light. <sup>13</sup>Let's walk properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. <sup>14</sup>But put on the Lord Jesus Christ, and make no provision for the flesh, for its lusts.

## ROMANS 14

### The Weak and the Strong

<sup>1</sup>Now accept one who is weak in faith, but not for disputes over opinions. <sup>2</sup>One man has faith to eat all things, but he who is weak eats only vegetables.

<sup>3</sup>Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him. <sup>4</sup>Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

<sup>5</sup>One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. <sup>6</sup>He who observes the

day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. <sup>7</sup>For none of us lives to himself, and none dies to himself. <sup>8</sup>For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. <sup>9</sup>For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

<sup>10</sup>But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. <sup>11</sup>For it is written,

*" 'As I live,' says the Lord, 'to me every knee will bow.*

*Every tongue will confess to God.' "*

<sup>12</sup>So then each one of us will give account of himself to God.

<sup>13</sup>Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling.

<sup>14</sup>I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. <sup>15</sup>Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died. <sup>16</sup>Then don't let your good be slandered, <sup>17</sup>for God's Kingdom is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. <sup>18</sup>For he who serves Christ in these things is acceptable to God and approved by men. <sup>19</sup>So then, let's follow after things which make for peace, and things by which we may build one another up. <sup>20</sup>Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating.

<sup>21</sup>It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak.

<sup>22</sup>Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. <sup>23</sup>But he who doubts is

condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

<sup>24</sup>Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long

ages, <sup>25</sup>but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; <sup>26</sup>to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.

## SESSION 8 READING

**Romans 15–16**

One Body, One Mission · session on page 37

ROMANS **15**

One in Christ; Paul's Mission

<sup>1</sup>Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves.

<sup>2</sup>Let each one of us please his neighbor for that which is good, to be building him up. <sup>3</sup>For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me."

<sup>4</sup>For whatever things were written before were written for our learning, that through perseverance and through encouragement of the Scriptures we might have hope. <sup>5</sup>Now the God of perseverance and of encouragement grant you to be of the same mind with one another according to Christ Jesus, <sup>6</sup>that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

<sup>7</sup>Therefore accept one another, even as Christ also accepted you, to the glory of God. <sup>8</sup>Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers, <sup>9</sup>and that the Gentiles might glorify God for his mercy. As it is written,

*"Therefore I will give praise to you among the Gentiles  
and sing to your name."*

<sup>10</sup>Again he says,

*"Rejoice, you Gentiles, with his people."*

<sup>11</sup>Again,

*"Praise the Lord, all you Gentiles!  
Let all the peoples praise him."*

<sup>12</sup>Again, Isaiah says,

*"There will be the root of Jesse,  
he who arises to rule over the Gentiles;  
in him the Gentiles will hope."*

<sup>13</sup>Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.

<sup>14</sup>I myself am also persuaded about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. <sup>15</sup>But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God, <sup>16</sup>that I should be a servant of Christ Jesus to the Gentiles, serving as a priest of the Good News of God, that the offering up of the Gentiles might be made acceptable, sanctified by the Holy Spirit. <sup>17</sup>I have therefore my boasting in Christ Jesus in things pertaining to God. <sup>18</sup>For I will not dare to speak of any things except those which Christ worked through me, for the obedience of the Gentiles, by word and deed, <sup>19</sup>in the power of signs and wonders, in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, I have fully preached the Good News of Christ; <sup>20</sup>yes, making it my aim to preach the Good News, not where Christ was already named, that I might not build on another's foundation. <sup>21</sup>But, as it is written,

*"They will see, to whom no news of him came.  
They who haven't heard will understand."*

<sup>22</sup>Therefore also I was hindered these many times from coming to you, <sup>23</sup>but now, no longer having any

place in these regions, and having these many years a longing to come to you, <sup>24</sup>whenever I travel to Spain, I will come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while. <sup>25</sup>But now, I say, I am going to Jerusalem, serving the saints. <sup>26</sup>For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. <sup>27</sup>Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. <sup>28</sup>When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. <sup>29</sup>I know that when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

<sup>30</sup>Now I beg you, brothers, by our Lord Jesus Christ and by the love of the Spirit, that you strive together with me in your prayers to God for me, <sup>31</sup>that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints, <sup>32</sup>that I may come to you in joy through the will of God, and together with you, find rest. <sup>33</sup>Now the God of peace be with you all. Amen.

## ROMANS 16

### Greetings and Final Warnings

<sup>1</sup>I commend to you Phoebe, our sister, who is a servant of the assembly that is at Cenchreae, <sup>2</sup>that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

<sup>3</sup>Greet Prisca and Aquila, my fellow workers in Christ Jesus, <sup>4</sup>who risked their own necks for my life, to whom not only I give thanks, but also all the assemblies of the Gentiles. <sup>5</sup>Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is the first fruits of Achaia to Christ. <sup>6</sup>Greet Mary, who labored much for us. <sup>7</sup>Greet Andronicus and Junia, my relatives and my fellow prisoners, who are

notable among the apostles, who were also in Christ before me. <sup>8</sup>Greet Amplias, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. <sup>10</sup>Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus. <sup>11</sup>Greet Herodion, my kinsman. Greet them of the household of Narcissus, who are in the Lord. <sup>12</sup>Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. <sup>13</sup>Greet Rufus, the chosen in the Lord, and his mother and mine. <sup>14</sup>Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup>Greet one another with a holy kiss. The assemblies of Christ greet you.

<sup>17</sup>Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. <sup>18</sup>For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. <sup>19</sup>For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. <sup>20</sup>And the God of peace will quickly crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

<sup>21</sup>Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. <sup>22</sup>I, Tertius, who write the letter, greet you in the Lord. <sup>23</sup>Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

#### A NOTE ON THE TEXT

Manuscripts vary at the close of Romans. In this text the doxology stands at 14:24–26, as in most later manuscripts; the earliest place it at the very end (16:25–27 in most Bibles). A benediction, “The grace of our Lord Jesus Christ be with you all,” appears as verse 24 in many manuscripts though not the earliest. None of this affects the letter's teaching.

<sup>24</sup>The grace of our Lord Jesus Christ be with you all! Amen.

## AFTER THE LAST SESSION

# Eight verses to carry

One verse from each session. Read them aloud once a week and they will stay with you.

**1** “For I am not ashamed of the Good News of Christ, because it is the power of God for salvation for everyone who believes ...”

ROMANS 1:16

**2** “For all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.”

ROMANS 3:23–24

**3** “Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.”

ROMANS 5:1

**4** “There is therefore now no condemnation to those who are in Christ Jesus.”

ROMANS 8:1

**5** “If you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved.”

ROMANS 10:9

**6** “Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.”

ROMANS 12:1

**7** “Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law.”

ROMANS 13:8

**8** “Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope, in the power of the Holy Spirit.”

ROMANS 15:13

## WHAT COMES NEXT

Romans is step 3 of 4 on the **New Believer** path.



Every study is free at [clearpathbiblestudies.com](http://clearpathbiblestudies.com)

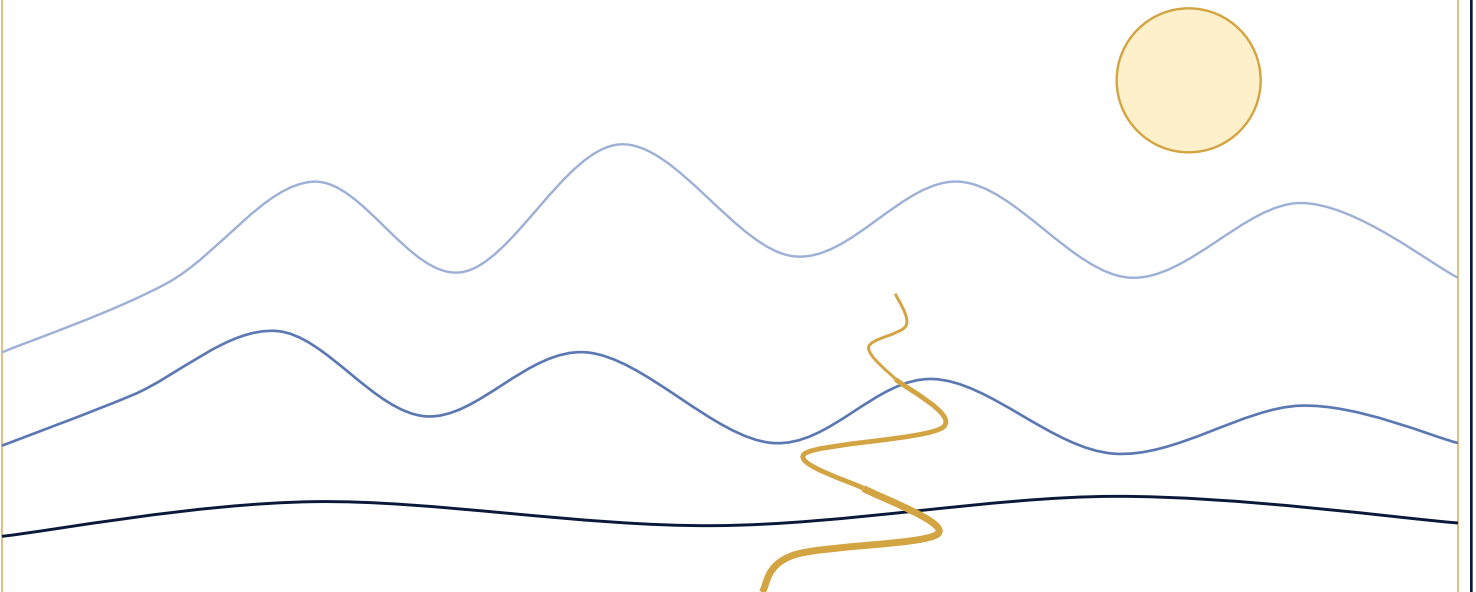


PART FIVE

# Take it with you

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A worked example, a harder question for each session, a glossary, a Scripture index, and the pages that connect you to the people behind this study.



## PART FIVE · BEFORE YOU BEGIN

# What a good answer looks like

Most discussion questions do not have one right answer, but they do have good ones. Here is the third question of Session 1, a sample answer written the way a participant might write it, and the note a leader has beside it. Read all three once. That is what “doing the study” looks like.

## 3 In chapter 2 Paul turns to the religious and respectable. Why is moral self-confidence so dangerous?

### A SAMPLE ANSWER · WRITTEN IN THE MARGIN

Paul says, “you who judge practice the same things” (2:1). So when I sit in judgment, I’m passing a verdict on myself. Then 2:4 asks whether I “despise the riches of his goodness.” I think that’s the danger. If I feel good about myself, I stop noticing that God has been kind to me for a reason. I can sit in church feeling fine because I’m not ‘that bad,’ and my heart gets harder and I don’t even notice. That’s what scares me about “treasuring up for yourself wrath” (2:5).

### WHY IT IS A GOOD ANSWER

**It stays in the passage.** It quotes the words on the page (“you who judge practice the same things,” “treasuring up for yourself wrath”) instead of general church language.

**It says something in the writer’s own words.** “I stop noticing that God has been kind to me for a reason” is not in the Bible; it is what the writer understood.

**It ends with the writer, not with a summary.** The last sentence is the writer’s own fear, said plainly. That is what makes it an answer and not a summary.

### THE LEADER’S NOTE FOR THE SAME QUESTION · PAGE 51

Paul’s charge is direct: “you who judge practice the same things” (2:1). Judging another person becomes a verdict on oneself. Confidence in one’s own goodness also hides God’s kindness, which Paul says is meant to lead to repentance (2:4). The result is a hard and unrepentant heart that is “treasuring up for yourself wrath” (2:5). The respectable person and the irreligious person need the same grace.

## Getting the most from this guide

- **Write before you talk.** In a group, two minutes of silent writing before the first question gives quieter people time to find their words.
- **Watch the small words.** Romans is an argument. “Therefore” and “but now” are where it turns. Underline them as you read.
- **Do the recall page from memory first.** Guessing and then checking is how the passage stays with you.
- **Keep the one thing small.** The “One thing to live out” is meant to be done, not admired.

## PART FIVE · FOR GROUPS THAT WANT MORE

# Go deeper

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One extra question for each session, for groups that have walked with Romans before. Each comes with a leader's note. Leaders can use one in the "Reflection and prayer" minutes if the room has the energy. This section is for leaders.

## Session 1 · Romans 1–2

- Many readers nod along through 1:18–32 and are stopped cold by 2:1: "Therefore you are without excuse, O man, whoever you are who judge." What is Paul doing to his reader, and why does he do it there?

### LEADER'S NOTE

Paul lets the reader agree with the charge and then turns it around, much as Nathan's story turned on David (2 Samuel 12:7). The "you" of 2:1 is anyone who stands in judgment, and by 3:9 and 3:23 Paul says plainly that all are under sin. Good answers stay on the pattern and not on a list of other people's sins, and they notice that the turn is made so that grace can land in chapter 3.

## Session 2 · Romans 3–4

- Paul says God passed over earlier sins "in God's forbearance" and then showed His righteousness at the cross (3:25–26). What does Paul say the cross shows about God, and why does he set "just" and "the justifier" side by side?

### LEADER'S NOTE

Paul's concern is that God be seen to be righteous in forgiving: God is "just, and the justifier of him who has faith in Jesus" (3:26). Christ's death is God's own provision (3:24–25), and God counts faith as righteousness, even for the ungodly (4:5). Christians use different words for this (propitiation, expiation, atoning sacrifice) and explain how it works in different ways. Keep the group on what Christians across traditions affirm: the cross is God's own provision, it deals with sin, and it shows that God is both just and merciful.

## Session 3 · Romans 5–6

- ✚ Paul says we “died to sin” (6:2) and then tells us to “consider yourselves” dead to sin and alive to God (6:11). Why command us to count as true what he has already declared?

### LEADER'S NOTE

Romans 6 says what happened first, our union with Christ in His death and resurrection (6:3–10), and only then gives the command (6:11–13). The command asks us to live in light of a fact, not to produce it. “Consider” is the same Greek verb that the WEB renders “accounted” in 4:3 and 4:5: God counts faith as righteousness, and now believers are told to count themselves dead to sin and alive to God. Good answers notice that grace is the ground of obedience here, not its rival. Christians differ on how baptism relates to union with Christ, so stay with what 6:3–4 says.

## Session 4 · Romans 7–8

- ✚ Faithful Christians have long disagreed about whether the “I” of 7:14–25 is a person under the law before Christ or a believer in an ongoing struggle. These are the two common readings; some also hear Israel or Adam speaking. Without trying to settle it, what do both readings say about 7:24–25 and 8:1–2?

### LEADER'S NOTE

Both readings agree on what the guide asks the group to hold: the law is holy (7:12), sin is deadly, and rescue comes through Jesus Christ (7:24–25). Chapter 8 opens with “therefore,” so 8:1–2 is the answer to the cry of 7:24. Notice that the cry is not about trying harder. It is “Who will deliver me?” Romans 7 is not a treatment plan. If someone describes an addiction or a recurring sin, point them privately to a pastor and a recovery group or counselor.

## Session 5 · Romans 9–10

- ✚ Paul writes “I will have mercy on whom I have mercy” (9:15) and, a chapter later, “whoever will call on the name of the Lord will be saved” (10:13). Faithful Christians read how these fit together in different ways. What does Paul himself set side by side, and what does he say comes next?

### LEADER'S NOTE

Stay on Paul’s own words. He grounds God’s purpose in His mercy and not in human will or effort (9:16), and he gives an open invitation to everyone (10:11–13). Then he moves straight to mission: how will they call, believe, and hear without someone sent to preach (10:14–15)? Some traditions stress God’s choice of individuals, others God’s choice of a people and a purpose, and this study does not ask the group to settle that. Good answers keep both in view: Paul’s grief for his people (9:1–3; 10:1) and the work of telling. Offer no verdicts about anyone’s eternal state.

## Session 6 · Romans 11–12

- ✚ “By the mercies of God” (12:1) opens the appeal that carries the rest of the letter. Trace the word “mercy” back through chapters 9–11. What happens to obedience if it is cut loose from that mercy?

### LEADER’S NOTE

Mercy is the word that carries chapters 9–11 (9:15–16, 23; 11:30–32), and the great “therefore” of 12:1 grounds obedience in it. Offering the body is not payment for mercy; it is the fitting response to mercy already received. Cut loose from mercy, obedience turns into pride when it succeeds and despair when it fails, and Paul warns Gentile believers against a related pride: “Don’t be conceited, but fear” (11:20). The offering Paul asks for is willing. It never asks anyone to accept abuse or to give up their safety, as the leader page for this session says.

## Session 7 · Romans 13–14

- ✚ Romans 13:1–7 and Acts 5:29 (“We must obey God rather than men”) are both in the Bible. What does Paul say government is for (13:3–4), and what does he not say?

### LEADER’S NOTE

Paul describes what government is for: restraining evil and rewarding good (13:3–4). He does not say every ruler or every command is just. Christians have long read 13:1–7 beside Acts 5:29 and have disagreed about how far resistance goes. This passage is never a reason to stay in danger or stay silent about harm, as the leader page says. Good answers stay with the text and resist turning it into a party position.

## Session 8 · Romans 15–16

- ✚ In 15:9–12 Paul strings together four Old Testament quotations about the nations praising God. Why does he end the argument of his letter there, and how does it answer “the Jew first, and also for the Greek” in 1:16?

### LEADER’S NOTE

The four quotations come from the Law (Deuteronomy 32:43), the Psalms (Psalm 18:49 and Psalm 117:1), and the Prophets (Isaiah 11:10). These four passages say the nations are to praise God with His people, and that is where the letter has been heading since 1:16. “Accept one another” (15:7) is the practical result: Jew and Gentile, strong and weak, welcomed the way Christ welcomed, to the glory of God.

## PART FIVE · FOR LEADERS

# Objectives and questions, aligned

Every session names what it is for. This table shows which discussion (D) and reflection (R) questions carry each objective, so a leader who is short on time can cut a question without cutting an aim.

D = discussion questions on the session's second page; R = reflection questions on its third page. A dash means no question asks that directly. A star means a partial fit: the question touches the objective without asking it outright. A leader who wants a dashed objective covered can raise it from the passage or the leader page. The recall practice on each fourth page serves most objectives by retrieval. Session 7's title names "Authority," but no discussion or reflection question asks about Romans 13:1–7 (recall question 4 does). The leader pages cover it, so raise it from the passage. Session 3's Adam and Christ objective (5:12–21) is carried by recall question 2.

|   | LEARNING OBJECTIVE                                                                                            | DISCUSSION | REFLECTION |
|---|---------------------------------------------------------------------------------------------------------------|------------|------------|
| 1 | See why Paul is not ashamed of the gospel (1:16–17)                                                           | D1         | R3         |
|   | Recognize that Paul places the irreligious and the morally respectable alike under God's judgment (1:18–2:29) | D2, D3, D4 | R2         |
|   | Be ready to receive the grace of chapter 3                                                                    | —          | R2, R3     |
| 2 | Trace how Paul says a person is made right with God (3:21–26)                                                 | D1*        | R3*        |
|   | Tell the difference between a gift and a wage (4:4–5)                                                         | D2, D4     | R3         |
|   | See why Abraham is Paul's proof that faith, not works, was the way (ch. 4)                                    | D3         | R2         |
| 3 | Name what flows from being justified by faith (5:1–11)                                                        | D1, D2     | —          |
|   | Compare what came through Adam with what comes through Christ (5:12–21)                                       | —          | —          |
|   | Understand what it means to be dead to sin and alive to God (6:1–11)                                          | D3, D4     | R2, R3     |
| 4 | Hear the first-person account of the struggle with sin and the turn to Christ for rescue (ch. 7)              | D1         | R2         |
|   | Receive the "no condemnation" of 8:1 and see what the Spirit does (8:1–17)                                    | D2, D3     | R2, R3     |
|   | Rest in the love from which nothing can separate us (8:31–39)                                                 | D4         | —          |
| 5 | Feel the weight of Paul's grief for his own people (9:1–3)                                                    | D1         | —          |
|   | Hold God's freedom to show mercy beside the open invitation "whoever will call" (9:14–18; 10:13)              | D2         | R2         |
|   | See how people come to faith, and our part in telling them (10:14–17)                                         | D3*, D4    | R3         |
| 6 | Respond in worship to the depth of God's wisdom and mercy (11:33–36)                                          | D2         | R3*        |
|   | Take the warning of the olive tree against pride (11:17–24)                                                   | D1         | —          |
|   | Describe what offering our bodies as a living sacrifice involves (12:1–2)                                     | D3, D4     | R2         |
| 7 | See why love is the fulfillment of the law (13:8–10)                                                          | D1         | R2         |
|   | Learn how Paul asks the strong and the weak to treat one another (14:1–23)                                    | D2, D3     | R2, R3     |
|   | Choose what makes for peace (14:19)                                                                           | D4         | —          |
| 8 | Learn what it means to bear with one another and to accept one another (15:1–7)                               | D1         | —          |
|   | Receive Paul's prayer of hope and his ambition to preach where Christ is not named (15:13, 15:20)             | D2, D3     | —          |
|   | See what the gospel produces in the people named in chapter 16                                                | D4         | R2, R3     |

## PART FIVE · WORDS ROMANS USES

# Glossary

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Short definitions of the words a first-time reader of Romans is most likely to stumble on. Chapter and verse point to where Paul uses them.

## Abba

Aramaic for “Father.” The cry of God’s children by the Spirit of adoption (8:15).

## Accounted

The WEB’s word for what God does with faith: He counts it as righteousness (4:3, 5). Bookkeeping language: a credit given, not a wage earned.

## Adoption

Being made a child of God, with a child’s standing and inheritance, by the Spirit (8:15, 23).

## Atoning sacrifice

The WEB’s phrase for what God sent Christ to be (3:25). Christians also say propitiation or expiation and explain it in different ways. Christians across traditions affirm it is God’s own provision and that it deals with sin.

## Circumcision

The sign of the covenant given to Abraham. Paul says the real thing is of the heart, in the spirit and not the letter (2:29), and that Abraham was counted righteous before he was circumcised (4:9–12).

## Condemnation

The verdict of guilty and its sentence. “No condemnation” (8:1) is the reversal.

## Faith

Trusting God and what He has done in Christ, “fully assured” that He will do what He promised (4:21). Not a work you add. It is how the gift is received.

## Flesh

In Paul, often not the body itself but human nature under sin’s power and apart from God’s Spirit (7:5; 8:5–9).

## Gentile

Anyone who is not Jewish. Paul’s pair is “the Jew first, and also for the Greek” (1:16; 2:9–10).

## Glory

“The glory of God” (3:23): God’s visible worth, and the splendor people were made to share (5:2; 8:18).

## Gospel

“Good News”: God’s saving act in Jesus, which Paul calls “the power of God for salvation” (1:16).

## Grace

Undeserved favor. God’s free gift, not wages (3:24; 4:4; 5:20–21).

## Hope

Confident expectation of what God has promised, not wishful thinking (5:2–5; 8:24–25; 15:13).

## Justified

Declared to be in right standing with God. This study reads it as God’s verdict, received by faith and not earned by works (3:24, 28; 5:1). Some traditions understand justification differently.

## Law

Usually the Law of Moses, God’s holy commandment (7:12). It shows sin but cannot save (3:20; 7:7). Sometimes “a law” means a principle (7:21; 8:2).

## Mercy

God’s compassion toward people who do not deserve it. It carries chapters 9–11 (9:15–16; 11:30–32) and opens the appeal of 12:1.

## Olive tree

Paul’s picture in 11:17–24: Israel’s tree, with Gentile believers as wild branches grafted in. It warns against boasting.

## Peace with God

Reconciliation: no longer enemies (5:1, 10).

## Redemption

Release or deliverance, a word used of freeing a slave or captive (3:24). It reaches forward to “the redemption of our body” (8:23).

**Remnant**

A faithful few that God keeps by His grace within Israel (9:27; 11:5).

**Righteousness of God**

A phrase read as God's own right character, as the right standing He gives to those who believe, or as both (1:17; 3:21–22). Traditions understand it in different ways.

**Sanctification**

Being set apart for God and growing into it (6:19, 22).

**Sin**

Not only wrong acts but a power that rules and enslaves (3:9; 5:21; 6:14).

**Spirit**

God's own Spirit, who lives in believers (8:9, 11), testifies that we are God's children (8:16), and helps us in our weakness (8:26).

**Weak and strong**

In chapters 14–15, believers whose consciences hold back from certain foods or days (the weak) and those who feel free (the strong). Paul asks the strong to bear with the weak (14:1; 15:1).

**Wrath of God**

God's settled opposition to sin, "revealed from heaven against all ungodliness" (1:18). Believers are saved from it through Christ (5:9).

## PART FIVE • WHERE EACH PASSAGE IS USED

# Scripture index

Every passage cited by chapter and verse in the sessions, the reference pages, the leader's guide, and this Part Five, with the pages where it appears. The full text of Romans is in Part Four, pages 77–90.

|           |                                            |           |                                       |         |                    |
|-----------|--------------------------------------------|-----------|---------------------------------------|---------|--------------------|
| ROMANS    |                                            | 3:21–26   | 13, 50, 53, 97                        | 5:9     | 99                 |
| 1:1–7     | 9                                          | 3:21–31   | 13                                    | 5:9–10  | 57                 |
| 1:8–17    | 9                                          | 3:21–5:21 | 6                                     | 5:10    | 57, 98             |
| 1:15      | 51                                         | 3:22      | 53, 56                                | 5:12    | 56                 |
| 1:16      | 1, 5, 7, 9, 11, 12, 50, 51, 52, 91, 96, 98 | 3:23      | 16, 42, 43, 50, 51, 55, 94, 98        | 5:12–21 | 17, 97             |
| 1:16–17   | 6, 9, 42, 44, 97                           | 3:23–24   | 7, 13, 16, 44, 53, 55, 91             | 5:17    | 56                 |
| 1:16–23   | 50                                         | 3:24      | 16, 53, 55, 98                        | 5:17–18 | 58                 |
| 1:17      | 6, 9, 12, 43, 52, 99                       | 3:24–25   | 94                                    | 5:18    | 56                 |
| 1:18      | 9, 99                                      | 3:25      | 98                                    | 5:19    | 20, 58             |
| 1:18–23   | 9                                          | 3:25–26   | 53, 94                                | 5:20–21 | 98                 |
| 1:18–2:29 | 9, 97                                      | 3:26      | 53, 94                                | 5:21    | 99                 |
| 1:18–32   | 9, 51, 94                                  | 3:27      | 53                                    | 6:1–11  | 17, 97             |
| 1:18–3:20 | 6, 50                                      | 3:28      | 13, 53, 98                            | 6:1–2   | 18, 57             |
| 1:20      | 9, 12, 52                                  | 4:1–12    | 13                                    | 6:2     | 57, 95             |
| 1:21      | 51                                         | 4:3       | 13, 16, 55, 95, 98                    | 6:3     | 17, 57             |
| 1:21–23   | 51                                         | 4:4       | 54, 98                                | 6:3–10  | 95                 |
| 1:24–27   | 50, 104                                    | 4:4–5     | 13, 14, 53, 54, 55, 97                | 6:3–4   | 20, 56, 57, 58, 95 |
| 1:25      | 51                                         | 4:5       | 13, 15, 54, 55, 94, 95, 98            | 6:3–5   | 57                 |
| 2:1       | 50, 51, 93, 94                             | 4:6–8     | 54                                    | 6:4     | 57, 58             |
| 2:1–16    | 9                                          | 4:9–12    | 54, 98                                | 6:11    | 17, 57, 95         |
| 2:3–4     | 51                                         | 4:10      | 16, 54, 55                            | 6:11–13 | 95                 |
| 2:4       | 9, 12, 51, 52, 93                          | 4:10–11   | 54                                    | 6:11–14 | 57                 |
| 2:5       | 51, 93                                     | 4:11      | 54                                    | 6:12    | 57                 |
| 2:6–13    | 50                                         | 4:13      | 54                                    | 6:12–13 | 67                 |
| 2:7       | 50                                         | 4:13–25   | 13                                    | 6:12–14 | 17                 |
| 2:9       | 51                                         | 4:16      | 54                                    | 6:13    | 57                 |
| 2:9–10    | 98                                         | 4:21      | 98                                    | 6:14    | 19, 43, 57, 99     |
| 2:11      | 9, 10, 51                                  | 4:24      | 54                                    | 6:15–23 | 17                 |
| 2:13      | 50                                         | 4:24–25   | 55                                    | 6:16–22 | 56, 104            |
| 2:17–29   | 9                                          | 4:25      | 16, 54, 55                            | 6:19    | 99                 |
| 2:29      | 50, 98                                     | 5:1       | 7, 17, 20, 42, 43, 44, 56, 58, 91, 98 | 6:22    | 99                 |
| 3:1–8     | 13                                         | 5:1–11    | 17, 97                                | 6:23    | 17, 20, 44, 58     |
| 3:9       | 94, 99                                     | 5:2       | 56, 98                                | 7:1–12  | 21                 |
| 3:9–20    | 13                                         | 5:2–5     | 98                                    | 7:5     | 98                 |
| 3:20      | 50, 53, 98                                 | 5:5       | 56                                    | 7:7     | 98                 |
| 3:21      | 53                                         | 5:6       | 57                                    | 7:12    | 60, 95, 98         |
| 3:21–22   | 99                                         | 5:8       | 17, 18, 44, 57                        | 7:13–25 | 21                 |

|         |                                                           |            |                                                |          |                                       |
|---------|-----------------------------------------------------------|------------|------------------------------------------------|----------|---------------------------------------|
| 7:14–25 | 59, 61, 95                                                | 9:23       | 96                                             | 12:18    | 66, 68, 70                            |
| 7:19    | 24, 60, 61                                                | 9:27       | 99                                             | 12:19    | 68                                    |
| 7:21    | 98                                                        | 9:30–10:4  | 25                                             | 12:21    | 32, 68                                |
| 7:24    | 60, 61, 95                                                | 10:1       | 63, 65, 95                                     | 13:1–5   | 36, 71                                |
| 7:24–25 | 21, 59, 60, 95                                            | 10:3       | 64                                             | 13:1–7   | 33, 69, 96, 97, 104                   |
| 7:25    | 60, 61                                                    | 10:4       | 64                                             | 13:3–4   | 69, 71, 96                            |
| 8:1     | 7, 21, 22, 24, 42, 43, 44, 59, 60, 61, 62, 69, 91, 97, 98 | 10:5–13    | 25                                             | 13:5     | 71                                    |
| 8:1–11  | 21                                                        | 10:8–15    | 25, 63                                         | 13:8     | 7, 33, 36, 69, 70, 72, 91             |
| 8:1–17  | 21, 97                                                    | 10:9       | 7, 25, 26, 27, 28, 44, 63, 64, 65, 91          | 13:8–10  | 33, 34, 36, 42, 70, 71, 97            |
| 8:1–2   | 95                                                        | 10:9–13    | 29, 42, 66                                     | 13:8–14  | 33, 69                                |
| 8:2     | 98                                                        | 10:11      | 63, 66                                         | 13:9     | 70                                    |
| 8:2–4   | 61                                                        | 10:11–13   | 95                                             | 13:9–10  | 70                                    |
| 8:3     | 60, 61                                                    | 10:12      | 64, 65                                         | 13:10    | 33                                    |
| 8:3–4   | 60                                                        | 10:13      | 25, 27, 28, 63, 64, 65, 95, 97                 | 14:1     | 34, 70, 71, 99                        |
| 8:4     | 50                                                        | 10:13–15   | 64                                             | 14:1–12  | 33                                    |
| 8:5–9   | 98                                                        | 10:14      | 26, 28, 64, 65                                 | 14:1–23  | 33, 97                                |
| 8:9     | 99                                                        | 10:14–15   | 63, 64, 95                                     | 14:2     | 70                                    |
| 8:11    | 43, 99                                                    | 10:14–17   | 25, 65, 97                                     | 14:3     | 71                                    |
| 8:12–30 | 21                                                        | 10:14–21   | 25                                             | 14:4     | 36, 71                                |
| 8:14–17 | 61                                                        | 10:17      | 25, 27, 28, 64, 65                             | 14:5     | 70                                    |
| 8:15    | 98                                                        | 11:1–10    | 29                                             | 14:6     | 70                                    |
| 8:16    | 23, 61, 99                                                | 11:5       | 99                                             | 14:10–12 | 71                                    |
| 8:18    | 98                                                        | 11:11–24   | 29                                             | 14:12    | 35, 71                                |
| 8:18–26 | 21, 59                                                    | 11:17      | 66                                             | 14:13    | 33                                    |
| 8:23    | 98                                                        | 11:17–24   | 29, 30, 66, 97, 98                             | 14:13–19 | 33, 69                                |
| 8:24–25 | 98                                                        | 11:18      | 66                                             | 14:13–21 | 34, 70                                |
| 8:26    | 60, 99                                                    | 11:20      | 66, 96                                         | 14:13–23 | 33                                    |
| 8:26–27 | 22, 60                                                    | 11:22      | 66, 104                                        | 14:14    | 35, 70, 71                            |
| 8:27    | 60                                                        | 11:25–26   | 29                                             | 14:15    | 70                                    |
| 8:28    | 21, 24, 44, 59, 62, 104                                   | 11:25–32   | 67                                             | 14:17    | 36, 71                                |
| 8:29–30 | 24, 62                                                    | 11:25–36   | 29                                             | 14:19    | 33, 34, 43, 70, 97                    |
| 8:31–39 | 6, 21, 59, 97                                             | 11:26      | 42, 66                                         | 14:21    | 70                                    |
| 8:38    | 61                                                        | 11:28–29   | 66                                             | 14:23    | 104                                   |
| 8:38–39 | 21, 22, 24, 42, 44, 59, 61, 62, 66                        | 11:30–32   | 96, 98                                         | 14:24–26 | 37, 47                                |
| 8:39    | 43, 61                                                    | 11:32      | 29, 42, 66                                     | 15:1     | 38, 73, 99, 104                       |
| 9:1–13  | 25                                                        | 11:33      | 29, 32, 67, 68                                 | 15:1–13  | 37, 73                                |
| 9:1–3   | 25, 26, 63, 95, 97                                        | 11:33–12:2 | 66                                             | 15:1–7   | 37, 97                                |
| 9:2     | 63                                                        | 11:33–36   | 6, 29, 30, 42, 66, 67, 97                      | 15:3     | 73                                    |
| 9:2–3   | 28, 65                                                    | 11:36      | 29, 67                                         | 15:4     | 40, 75                                |
| 9:3     | 63                                                        | 12:1       | 7, 29, 30, 31, 32, 66, 67, 68, 91, 96, 98, 104 | 15:7     | 37, 38, 40, 73, 75, 96                |
| 9:14–18 | 25, 63, 97                                                | 12:1–2     | 29, 42, 44, 66, 97                             | 15:9–12  | 96                                    |
| 9:14–29 | 25                                                        | 12:1–8     | 29                                             | 15:13    | 7, 37, 38, 40, 73, 74, 75, 91, 97, 98 |
| 9:15    | 64, 95                                                    | 12:2       | 29, 32, 43, 67, 68                             | 15:14–21 | 37                                    |
| 9:15–16 | 96, 98                                                    | 12:9–21    | 29, 67                                         | 15:20    | 37, 38, 43, 74, 97                    |
| 9:16    | 25, 43, 64, 95                                            | 12:17–21   | 66, 104                                        | 15:22–33 | 37                                    |
|         |                                                           |            |                                                | 15:24    | 74                                    |

|          |             |                    |        |                 |    |
|----------|-------------|--------------------|--------|-----------------|----|
| 15:30    | 74          | 16:22              | 45     | <b>HABAKKUK</b> |    |
| 16:1–16  | 37, 74      | 16:25–27           | 37     | 2:4             | 52 |
| 16:1–2   | 37, 45, 73  | <b>2 SAMUEL</b>    |        | <b>ISAIAH</b>   |    |
| 16:2     | 74          | 12:7               | 94     | 11:10           | 96 |
| 16:3–4   | 45          | <b>ACTS</b>        |        | <b>PSALM</b>    |    |
| 16:7     | 73          | 5:29               | 69, 96 | 18:49           | 96 |
| 16:17–18 | 37, 73, 104 | <b>DEUTERONOMY</b> |        | 117:1           | 96 |
| 16:17–24 | 37          | 32:43              | 96     |                 |    |
| 16:20    | 37, 40, 75  |                    |        |                 |    |

## PART FIVE • YOUR TURN

# Tell me what helped.

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You've just spent some hours in this study. Before you put it on the shelf, I'd like to know how it went: the part that landed, the part that lost you, and the part you'd fix if it were yours.

Three questions. No account needed. Name and email only if you want me to write back.

**1** What helped? A session, a question, a line you underlined.

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**2** What confused you, or slowed you down? Be blunt. If a question didn't make sense, that's my writing, not your reading.

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**3** What would you add, cut, or change?

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What you write helps shape the next edition of this study.

— Ron Givens

Founder — Executive Director, Clear Path Bible Studies



SCAN TO ANSWER

**[clearpathbiblestudies.com/s/romans/feedback](https://clearpathbiblestudies.com/s/romans/feedback)**

Opens the three questions with this study already selected.

Jotted your answers above? Type them into the form when you're ready. Nothing on this page is sent anywhere until you do. Hand it to your group leader, too, if you'd rather say it out loud.

## PART FIVE · FOR EVERYONE WHO LEADS, AND EVERYONE WHO SHARES

# Care in the room

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People say real things in a Bible study, and that's the point. These four agreements keep the room safe. The lines at the bottom are for the moments that are bigger than a study.

## Four agreements

**What's said here stays here.** Names, stories, and struggles don't leave the room, not even as prayer requests somewhere else. The one exception is safety: if someone is in danger, or a child is being hurt, you get help.

**No one has to speak.** Silence is fine. A person who listens for eight sessions has still done the study.

**The text comes first.** The leader isn't the last word. When we disagree, we go back to the page together.

**Disagree, but don't scorn.** A question is never a threat. No mocking, no interrupting, no fixing people.

Romans has passages that land hard on real people in the room: 1:24–27, 6:16–22, 8:28, chapter 9, 11:22, 12:1, 12:17–21, 13:1–7, 14:23, 15:1, 16:17–18, and the addiction note on chapter 7. The leader pages say how to handle them. Read those notes before you gather.

## If someone shares something heavy

Thank them. Don't rush to a verse. Say, "That took courage. Can we talk after?" and then do. If what they shared involves danger to them or to someone else, now or at home, the help lines below come first, and, if they want it and it is safe, you stay with them while they call.

If a child is being hurt, call Childhelp, below, any hour, and report to child protective services or the police as your state requires. Reporting laws vary by state, and in some states every adult is required to report. If a child is in immediate danger, call 911.

A study isn't counseling. Before you ever need it, know the name of one counselor, one pastor, and one help line, so you can hand them over without scrambling.

## Help lines · United States

**Emergency** — call 911.

**988 Suicide & Crisis Lifeline** — call or text 988, any hour. For anyone thinking about ending their life, in a mental-health crisis, or worried about someone who is. Veterans and service members: call 988 and press 1, or text 838255.

**National Domestic Violence Hotline** — 1-800-799-7233, or text START to 88788. Danger or fear at home.

**Childhelp National Child Abuse Hotline** — 1-800-422-4453. A child who is being hurt, or an adult who suspects it.

**SAMHSA National Helpline** — 1-800-662-4357. A treatment referral and information line for substance use and mental health; it is not a crisis line.

**National Human Trafficking Hotline** — 1-888-373-7888, or text 233733. Forced labor or forced sex.

**RAINN National Sexual Assault Hotline** — 1-800-656-4673. Free and confidential.

Verified October 2026. The current list, with lines for other situations, is kept at [clearpathbiblestudies.com/help](https://clearpathbiblestudies.com/help). These pages are not a substitute for a doctor, a counselor, or a pastor who knows you.



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