



ROMANS

Great News for a Great City

Holy Trinity Church
Community Group Study: Part 2
Fall 2009

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TABLE OF CONTENTS

WELCOME TO A COMMUNITY GROUP	PAGE 4
FALL/WINTER 2009 COMMUNITY GROUP CALENDAR	PAGE 5
LEARNING ROMANS TOGETHER – A 5 MONTH STUDY	PAGE 6
STUDY #6: ROMANS 3:21-5:11	PAGE 9
STUDY #7: ROMANS 5:12-8:39	PAGE 13
STUDY #8: ROMANS 9:1-10:4	PAGE 19
STUDY #9: ROMANS 11:33-12:21	PAGE 23
(ADVENT STUDIES #10 & #11 TO BE PROVIDED SEPARATELY)	
STUDY #12: ROMANS 14:1-23	PAGE 26
STUDY #13: ROMANS 15:1-7	PAGE 29
STUDY #14: ROMANS 15:8-16:27	PAGE 32

WELCOME TO A COMMUNITY GROUP

Welcome to a Holy Trinity Church community group! You may be asking, “What is a community group?” Well, community groups at Holy Trinity Church help us connect on four levels:

- ***Connect to God:*** All people were designed for relationship with God, and God has always been gathering a people to himself. If our community groups excel at the other three points of connection below, but fail to connect people to the one true and living God, then we’ve failed. Ultimately, the only thing that will matter in this life is if our relationship with God has been restored. Through God’s acts in history, He has provided for our redemption through the person and work of Jesus Christ. No matter where you are on your spiritual journey, the others in your community group will be journeying alongside you by studying God’s Word, and collectively you will be learning how to be re-connected with God.
- ***Connect to the Word:*** We at Holy Trinity Church are confident that God has spoken to humanity through the Bible, and since God has spoken we need to listen! Therefore, the study of God’s Word is paramount in your community group experience. We believe as Jesus said in Luke 24:44-47, that all of God’s Word is fulfilled in Jesus Christ. Through our study of the Word, we will always connect the text back to the larger story of God’s redeeming acts, culminating in Jesus Christ.
- ***Connect to other people:*** Most of us reside in the bustling city of Chicago, but we are often isolated from authentic community. We were made for relationship with each other. Participation in a community group will allow you to connect to other people through our common exploration of the Bible and related times of fellowship.
- ***Connect to the city:*** We believe God has called Holy Trinity Church to be on a mission for his kingdom. This desire comes from what we have experienced through being in communion with God, and the resulting joy and hope in our life. We want to include as many people as possible to experience our community. God cares about each and every Chicagoan! Consequently, we give of our own time and resources to serve others in Chicago so that everyone in Chicago can be part of God’s community. Community Groups will endeavor to develop participant’s hearts with a desire to serve the poor and disenfranchised, including by serving as a group during two Hope For Chicago Service Days.

Community Group gatherings

Community Groups meet weekly in homes from mid-September to early May. Each group may take a slightly different approach, but generally the time (typically 2 hours) is broken down between discussion of a previously assigned Biblical text, prayer, and social interaction over dessert or periodic dinners.

You are most welcome!

FALL/WINTER 2009 COMMUNITY GROUP CALENDAR

Week of:

- Oct 26 Group Study #6 Romans 3:21-5:11
personal study/ sermon/ group discussion
- Nov 2 Group Study #7 Romans 5:12-8:39
personal study/ sermon/ group discussion
- Nov 9 Group Study #8 Romans 9:1-10:4
personal study/ sermon/ group discussion
- Nov 16 Group Study #9 Romans 11:33-12:21
personal study/ sermon/ group discussion
- Nov 23 No group study due to Thanksgiving
- Nov 30 Group Study #10 – Advent #1
personal study/ sermon/ group discussion
- Dec 7 Group Study #11 - Advent #2
personal study/ sermon/ group discussion
- No group studies until January 11 due to Christmas and New Years holidays*
- Jan 11 Group Study #12 Romans 14:1-23
personal study/ sermon/ group discussion
- Jan 18 Group Study #13 Romans 15:1-7
personal study/ sermon/ group discussion
- Jan 25 Group Study #14 Romans 15:8-16:27
personal study/ sermon/ group discussion
- Feb 1 Groups continue through to the week of May 10th

EDITOR'S NOTE:

This study was written by Tom Barrett, Assistant Pastor Holy Trinity Church, with the input from the other members of the Pastoral staff at HTC. Any mistakes are mine.

For God's Glory,
Tom Barrett

Learning Romans together – a 5 month study

From September 2009 through January 2010 we are studying Paul's Letter to the Romans together. Compared to prior years, we are piloting a new format, but a format we believe will better help us understand the text, God and our ourselves, as well as to help us better apply the text to life.

Objectives of this study guide

Greater growth

We believe that the daily study of God's Word is critical for your spiritual growth. We are providing you with materials to study in an accountable context to foster greater growth in the Gospel.

Greater application

We believe that the opportunity to study the scripture a number of times personally, hear a sermon preached on the text, and to then discuss in your Community Group will allow for a deep richness of understanding and application.

How it works

We are asking you to engage the Biblical text through:

- *Personal study* - Study each passage on your own three times,
- *Sunday study* - Hear a sermon preached on the text, and
- *Community Group study* - Discuss and apply the passage with the others in your community group.

Note: While we recognize that each person will develop their own rhythms for studying this material, we suggest you complete the three readings associated with the personal study prior to the related Sunday sermon.

Personal Study

To grow spiritually you need to read God's Word each day. We suggest that you find a regular time and place for 30 minutes each day to learn from the Scriptures. Bring a pen or pencil, your bible, a notebook and study materials. In the following pages, each study suggests three readings for each text, along with a set of questions for each reading, each with a slightly different focus as follows:

- *God*: What does this passage tell you about God?
- *You*: What does this passage tell you about yourself?
- *Your life*: What does this passage tell you about how you should live?

Sunday Study

Typically each Sunday you will hear a sermon based on the same text the Community Group study is based on. The sermon is another supplement to assist us in better understanding and applying the Biblical text we will be studying privately and in our groups. The Sunday sermon will also be available online at www.htcchicago.org for those unable to make the service, or if you would like to listen again.

Community Group Study

Most weeks you will have a chance to study and discuss the text together in your community group (see calendar on next page).

Resources

Resources provided through Holy Trinity Church:

In order to help you grow in God's word, we will provide you with the following resources:

- *The Biblical text* – the attached studies have the applicable Biblical text printed at the beginning of each study. All of our study efforts are primarily a study on the Biblical text.
- *Personal study questions* – the attached studies contain three sets of questions for each study. Please prioritize your time during the week to allow for three separate daily readings of this text, attempting to answer the questions to the best of your ability, and pray over prayer requests that come to mind as you interact with the Biblical text.
- *Study Bible Notes from the ESV Study Bible* – Through the generosity of the publisher (Crossway Books), we can provide you with a copy of the ESV Study Bible notes on Romans. This resource will be available at the Welcome Table at church on Sundays.

Additional optional resources:

If you would like to study Romans at a more in depth level, we recommend the following commentaries:

Less technical commentaries/resources:

Hughes, Kent R., *Romans: Righteousness from Heaven*, Crossway.

Moo, Douglas J., *The NIV Application Commentary – Romans*. Zondervan.

St. Helen's Bishopgate, *Read/Mark/Learn – Romans*

Technical commentaries:

Moo, Douglas J., *Encountering the Book of Romans: A Theological Survey*.
Moo, Douglas J., *The New International Commentary on the New Testament: The Epistle to the Romans*.
Eerdmans.
Morris, Leon, *The Epistle to the Romans*, Eerdmans
Osborne, Grant R., *Romans*. InterVarsity Press.
Schiener, Thomas R., *Romans*, Baker.
Stott, John, *The Message of Romans: God's Good News for the World*. InterVarsity

Study #6: Romans 3:21-5:11

Week 6 - **Week of October 26th**

Community Group calendar: **Study #6**

Text: **Romans 3:21-5:11**

Ways in which you will interact with the text:

- Personal study (we recommend three separate readings)
- Listen to sermon preached on October 25th
- Group discussion during week of October 26th

Romans 3:21-5:11 *English Standard Version (ESV)*

The Righteousness of God Through Faith

²¹ But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— ²² the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one is justified by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one—who will justify the circumcised by faith and the uncircumcised through faith. ³¹ Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

Abraham Justified by Faith

⁴ What then shall we say was gained by Abraham, our forefather according to the flesh? ² For if Abraham was justified by works, he has something to boast about, but not before God. ³ For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." ⁴ Now to the one who works, his wages are not counted as a gift but as his due. ⁵ And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, ⁶ just as David also speaks of the blessing of the one to whom God counts righteousness apart from works:

⁷ "Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;

⁸ blessed is the man against whom the Lord will not count his sin."

⁹ Is this blessing then only for the circumcised, or also for the uncircumcised? We say that faith was counted to Abraham as righteousness. ¹⁰ How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. ¹¹ He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that

righteousness would be counted to them as well,¹² and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

The Promise Realized Through Faith

¹³ For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. ¹⁴ For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. ¹⁵ For the law brings wrath, but where there is no law there is no transgression.

¹⁶ That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,¹⁷ as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. ¹⁸ In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” ¹⁹ He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. ²⁰ No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,²¹ fully convinced that God was able to do what he had promised. ²² That is why his faith was “counted to him as righteousness.” ²³ But the words “it was counted to him” were not written for his sake alone,²⁴ but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord,²⁵ who was delivered up for our trespasses and raised for our justification.

Peace with God Through Faith

5 Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. ² Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God. ³ More than that, we rejoice in our sufferings, knowing that suffering produces endurance,⁴ and endurance produces character, and character produces hope,⁵ and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

⁶ For while we were still weak, at the right time Christ died for the ungodly. ⁷ For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—⁸ but God shows his love for us in that while we were still sinners, Christ died for us. ⁹ Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰ For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹ More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

First Reading – *What does this passage tell you about God?*

1. What does the preceding context of this passage (especially 2:1-3:20) tell you about God? What does this passage tell you about God?
 2. What does this passage say about God's use of "the law", "the Prophets", and the person and work of "Jesus Christ"? How are they connected?
 3. How is God both the "just and the justifier" (3:26)?
 4. How has God provided a way for people to be reconciled to himself (5:11)?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. Reread 3:21-31. What statements do you agree with, and why?
 2. Reread 3:21-31. What statements do you either disagree with or struggle with, and why?
 3. How do you believe you are made right with God? How does your view compare to the text? Explain your answer.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. How does the example of Abraham help tie the major ideas of law, sin, faith, sacrifice, and reconciliation together? What can you learn from the example of Abraham's faith? Explain your answer.

 2. Reflect on times in your life when you may have inappropriately 'boasted' (3:27) on works in your life. How does this passage help prevent you from "boasting"?
 3. Romans 3:21-26 is often cited as the 'center of the Gospel message' or as being a 'light bulb' passage for many people in their faith journey. In your own words, why is Romans 3:21-26 astounding? Explain your answer.

 4. Why is Romans 3:21-26 good news for everyone you know? How would you explain 3:21-26 with a coworker who has never read the Bible or attended church?
-
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** of the passage (i.e., a sentence that captures the timeless essence of the passage)?

What is the **aim** of the passage (i.e., how should you respond to this passage in thought and behavior)?

PRAYER REQUESTS

Study #7: Romans 5:12-8:39

Week 7 - **Week of November 2nd**

Community Group calendar: **Study #7**

Text: **Romans 5:12-8:39**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 1st
- Group discussion during week of November 2nd

Romans 5:12-8:39: *English Standard Version (ESV)*

Death in Adam, Life in Christ

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—¹³ for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. ¹⁶ And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. ¹⁷ For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.

¹⁸ Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. ¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. ²⁰ Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, ²¹ so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

Dead to Sin, Alive to God

6 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

¹² Let not sin therefore reign in your mortal body, to make you obey its passions. ¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as

those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness. ²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Released from the Law

⁷ Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? ² For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. ³ Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

⁴ Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. ⁵ For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. ⁶ But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.

The Law and Sin

⁷ What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” ⁸ But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. ⁹ I was once alive apart from the law, but when the commandment came, sin came alive and I died. ¹⁰ The very commandment that promised life proved to be death to me. ¹¹ For sin, seizing an opportunity through the commandment, deceived me and through it killed me. ¹² So the law is holy, and the commandment is holy and righteous and good.

¹³ Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. ¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing

good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing.²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at hand.²² For I delight in the law of God, in my inner being,²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.²⁴ Wretched man that I am! Who will deliver me from this body of death?²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Life in the Spirit

8 There is therefore now no condemnation for those who are in Christ Jesus.² For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.³ For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh,⁴ in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.⁵ 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 set their minds on the things of the Spirit.⁶ For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.⁷ For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot.⁸ Those who are in the flesh cannot please God.

⁹ You, however, are not in the flesh but in the Spirit, in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.¹⁰ But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.

Heirs with Christ

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh.¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live.¹⁴ For all who are led by the Spirit of God are sons of God.¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!"¹⁶ The Spirit himself bears witness with our spirit that we are children of God,¹⁷ and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

Future Glory

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.¹⁹ For the creation waits with eager longing for the revealing of the sons of God.²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.²² For we know that the whole creation has been groaning together in the pains of childbirth until now.²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees?²⁵ But if we hope for what we do not see, we wait for it with patience.

²⁶ Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words.²⁷ And he who searches

hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. ²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

God's Everlasting Love

³¹ What then shall we say to these things? If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.”

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

First Reading – *What does this passage tell you about God?*

1. Compare and contrast the “free gift” and “trespass” (5:15a). What does God’s activity in providing a “free gift” say about his character? Was that “free gift” completely ‘free’ to God? Explain your answer.
 2. How has God used “the law” to form our moral sensitivities? (See in particular 7:7-12).
 3. Reflect on how Jesus fulfilled “the law” (Romans 8:4) and write out some of the ways Jesus fulfilled the law perfectly.
 4. What does this text tell you about the Holy Spirit? Write out your answer, with the text references.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. The doctrine of salvation through faith alone can be abused by not being concerned about sin in your life. How does what Paul writes in Romans 6 help you overcome sin in your life? Explain your answer.
 2. How significant should Romans 8:1 be in our life? Explain your answer. What does that verse say of your condition if you were outside of Christ?
 3. Describe yourself in light of 5:12-8:39.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. How can you set your mind on the things of the Spirit, and not on the flesh (8:5)? What does this practically look like in your life?

 2. How is your life different knowing you are an ‘adopted’ child of God to whom you can cry “Abba! Father” (8:12)? Why is this significant in how you should live? Explain your answer.

 3. What difference should 8:35a make in your life? Reflect on how you can live out of this truth in the midst of “sufferings” (8:18), and the trials that follow in 8:35-39.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS

Study #8: Romans 9:1-10:4

Week 8 - **Week of November 9th**

Community Group calendar: **Study #8**

Text: **Romans 9:1-10:4**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 8th
- Group discussion during week of November 9th

Romans 9:1-10:4 *English Standard Version (ESV)*

God's Sovereign Choice

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—² that I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. ⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. ⁵ To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

⁶ But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” ⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹ For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” ¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls—¹² she was told, “The older will serve the younger.” ¹³ As it is written, “Jacob I loved, but Esau I hated.”

¹⁴ What shall we say then? Is there injustice on God’s part? By no means! ¹⁵ For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” ¹⁶ So then it depends not on human will or exertion, but on God, who has mercy. ¹⁷ For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” ¹⁸ So then he has mercy on whomever he wills, and he hardens whomever he wills.

¹⁹ You will say to me then, “Why does he still find fault? For who can resist his will?” ²⁰ But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” ²¹ Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? ²² What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, ²³ in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—²⁴ even us whom he has called, not from the Jews only but also from the Gentiles? ²⁵ As indeed he says in Hosea,

“Those who were not my people I will call ‘my people,’
and her who was not beloved I will call ‘beloved.’ ”

²⁶ “And in the very place where it was said to them, ‘You are not my people,’
there they will be called ‘sons of the living God.’ ”

²⁷ And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, ²⁸ for the Lord will carry out his sentence upon the earth fully and without delay.” ²⁹ And as Isaiah predicted,

“If the Lord of hosts had not left us offspring,
we would have been like Sodom and become like Gomorrah.”

Israel’s Unbelief

³⁰ What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; ³¹ but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. ³² Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, ³³ as it is written,

“Behold, I am laying in Zion a stone of stumbling, and a rock of offense;
and whoever believes in him will not be put to shame.”

10 Brothers, my heart’s desire and prayer to God for them is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God’s righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

First Reading – *What does this passage tell you about God?*

1. Romans 9:4 gives an overview of how God worked through one particular people – the nation of Israel – to reach all peoples. List out how God worked through the people of Israel from this passage.

2. Paul in 9:6 writes “But it is not as though the word of God has failed.” How does the rest of our text this week demonstrate God always had one plan, that He knew would develop beyond working particularly through one people group?

- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. Paul was raised in a very religious family and culture. How would you describe your upbringing – were you ‘religiously’ privileged? Explain how your religious upbringing shaped your faith.

2. Do you view yourself as a ‘child of Abraham’? Explain your answer.

 3. How can you be a part of the ‘people of God’? What today signifies those that are apart of the ‘people of God’ and those that are not?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. Paul demonstrated his compassion and willingness to be ‘cut off’ for the sake of others, particularly those still in his previous religious ethnicity. How applicable is this to you today? What can you learn for Paul’s concern for those who are still in a religious system that he was previously in?

 2. Should you be willing to risk and suffer for the sake of bringing others into the people of God? Explain your answer. What would it look like in your life to risk more for the sake of others?

 3. How does this passage inform how you would explain the Gospel to someone today?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS

Study #9: Romans 11:33-12:21

Week 9 - **Week of November 16th**

Community Group calendar: **Study #9**

Text: **Romans 11:33-12:21**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on November 16th
- Group discussion during week of November 17th

Romans 11:33-12:21 *English Standard Version (ESV)*

³³ Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

³⁴ “For who has known the mind of the Lord,
or who has been his counselor?”

³⁵ “Or who has given a gift to him
that he might be repaid?”

³⁶ For from him and through him and to him are all things. To him be glory forever. Amen.

A Living Sacrifice

12 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. ² Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Gifts of Grace

³ For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. ⁴ For as in one body we have many members, and the members do not all have the same function, ⁵ so we, though many, are one body in Christ, and individually members one of another. ⁶ Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; ⁷ if service, in our serving; the one who teaches, in his teaching; ⁸ the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

Marks of the True Christian

⁹ Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰ Love one another with brotherly affection. Outdo one another in showing honor. ¹¹ Do not be slothful in zeal, be fervent in spirit, serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is

mine, I will repay, says the Lord.”²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”²¹ Do not be overcome by evil, but overcome evil with good.

First Reading – *What does this passage tell you about God?*

1. How does this passage describe God?
 2. How does 12:1 inform us about God (what does he seek from people), and how He views our lives?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. How does 12:3 (and the following verses) help shape an appropriate view of yourself?
 2. Have you had times in your life (or are currently) when your Christian walk was characterized as having a ‘Lone Ranger’ mentality? How do 12:4-8 help you view how you should live your faith in the community of the church, Christ’s body? Explain your answer.
 3. Dwell on the exhortations Paul lists in 12:14-21. Compared to these exhortations, list out where you struggle, and where you do well.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. What does it look like to not have our mind conformed to this world? Does this mean you need to withdraw from this world? Explain your answer.

2. How can you have our mind renewed so as you can ‘discern the will of God’? Where can you find some of God’s wisdom and knowledge listed in 11:33?

 3. How can you more fully live out the exhortations Paul encourages us to in 12:14-21? Explain your answer.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS

Study #12: Romans 14:1-23

Week 12 - **Week of January 11th**

Community Group calendar: **Study #12**

Text: **Romans 14:1-23**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on January 10th
- Group discussion during week of January 11th

Romans 14:1-23 *English Standard Version (ESV)*

Do Not Pass Judgment on One Another

14 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. ² One person believes he may eat anything, while the weak person eats only vegetables. ³ Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. ⁴ Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

⁵ One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. ⁶ The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. ⁷ For none of us lives to himself, and none of us dies to himself. ⁸ For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. ⁹ For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.

¹⁰ Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; ¹¹ for it is written,

“As I live, says the Lord, every knee shall bow to me,
and every tongue shall confess to God.”

¹² So then each of us will give an account of himself to God.

Do Not Cause Another to Stumble

¹³ Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. ¹⁴ I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. ¹⁵ For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. ¹⁶ So do not let what you regard as good be spoken of as evil. ¹⁷ For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. ¹⁸ Whoever thus serves Christ is acceptable to God and approved by men. ¹⁹ So then let us pursue what makes for peace and for mutual upbuilding.

²⁰ Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. ²¹ It is good not to eat meat or drink wine or do anything that causes your brother to stumble. ²² The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. ²³ But whoever has doubts is condemned if he eats, because the eating is not from faith.

For whatever does not proceed from faith is sin.

First Reading – *What does this passage tell you about God?*

1. What does this passage tell you about the Kingdom of God?

2. Paul grounds how we are to respect the ‘weaker’ brother in how God views the ‘weaker’ brother – how does God view and act on behalf of the ‘weaker’ brother? Explain your answer and provide references from the text.

- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. Have you encountered any “stumbling blocks” (14:13) in your own life? How did you overcome (or are attempting to overcome) them?

2. In retrospect, have you ever placed “stumbling blocks” in the place of others? What may have led you to do so? How did you grow from such experiences?

3. How has the Gospel altered any innate tendencies you have to judge? Why does this passage say its wrong to judge others? When and how is it appropriate to confront someone with sin in their life?

- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. Given “we will all stand before the judgment seat of God” (14:10) how should you live? How does this affect your life?

 2. Expand on what Paul means, and does not mean, by 14:22. Explain your answer, and attempt to relate your answer to other passages in Romans particularly those where Paul speaks of his eagerness to share the Gospel with all kinds of people.

 3. Reread 14:7-9. How does this compare to our cultures view on the importance of self, independence, and doing what we ‘feel’ is best for ourselves? Explain your answer. Why is what Paul writes in 14:7-9 a better way to live than being self-absorbed?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS

Study #13: Romans 15:1-7

Week 13 - **Week of January 18th**

Community Group calendar: **Study #13**

Text: **Romans 15:1-7**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on January 17th
- Group discussion during week of January 18th

Romans 15:1-7 *English Standard Version (ESV)*

15 We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. ² Let each of us please his neighbor for his good, to build him up. ³ For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” ⁴ For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. ⁵ May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, ⁶ that together you may with one voice glorify the God and Father of our Lord Jesus Christ. ⁷ Therefore welcome one another as Christ has welcomed you, for the glory of God.

First Reading – *What does this passage tell you about God?*

1. How is God described in this passage?
 2. How does Christ “welcome” people (15:7)?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. What does this passage say about our tendencies to ‘please ourselves’?
2. Are you known for building others up? How can you intentionally seek to improve in building others up in the church?

3. Reflect on your welcoming of others in the church – do you gravitate to welcoming primarily those that are similar to you (in age, education, race, interests ... etc)? Do you practice welcoming others in the church with what is consistent with Christ's welcoming you? Explain your answer.
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. What example does Paul use to exhort us to help the weak, and please our neighbor? How can you be encouraged by the example Paul uses? Explain your answer.

 2. How does this passage say you can have hope? Explain how that can be a source of hope and encouragement for you.

 3. How does this passage inform how you are to live in promoting harmonious relationships within the church? Why does it matter that you live in harmony with others in the church?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS

Study #14: Romans 15:8-16:27

Week 14 - **Week of January 25th**

Community Group calendar: **Study #14**

Text: **Romans 15:8-16:27**

Ways in which you will interact with the text:

- Personal study
- Listen to sermon preached on January 24th
- Group discussion during week of January 25th

Romans 15:8-16:27 *English Standard Version (ESV)*

Christ the Hope of Jews and Gentiles

⁸ For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, ⁹ and in order that the Gentiles might glorify God for his mercy. As it is written,

“Therefore I will praise you among the Gentiles,
and sing to your name.”

¹⁰ And again it is said, “Rejoice, O Gentiles, with his people.”

¹¹ And again, “Praise the Lord, all you Gentiles,
and let all the peoples extol him.”

¹² And again Isaiah says,

“The root of Jesse will come,
even he who arises to rule the Gentiles;
in him will the Gentiles hope.”

¹³ May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.

Paul the Minister to the Gentiles

¹⁴ I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. ¹⁵ But on some points I have written to you very boldly by way of reminder, because of the grace given me by God ¹⁶ to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. ¹⁷ In Christ Jesus, then, I have reason to be proud of my work for God. ¹⁸ For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, ¹⁹ by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; ²⁰ and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else's foundation, ²¹ but as it is written,

“Those who have never been told of him will see,
and those who have never heard will understand.”

Paul’s Plan to Visit Rome

²² This is the reason why I have so often been hindered from coming to you. ²³ But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, ²⁴ I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. ²⁵ At present, however, I am going to Jerusalem bringing aid to the saints. ²⁶ For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. ²⁷ For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. ²⁸ When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. ²⁹ I know that when I come to you I will come in the fullness of the blessing of Christ.

³⁰ I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, ³¹ that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, ³² so that by God’s will I may come to you with joy and be refreshed in your company. ³³ May the God of peace be with you all. Amen.

Personal Greetings

16 I commend to you our sister Phoebe, a servant of the church at Cenchreae, ² that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well.

³ Greet Prisca and Aquila, my fellow workers in Christ Jesus, ⁴ who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. ⁵ Greet also the church in their house. Greet my beloved Epaenetus, who was the first convert to Christ in Asia. ⁶ Greet Mary, who has worked hard for you. ⁷ Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles, and they were in Christ before me. ⁸ Greet Ampliatus, my beloved in the Lord. ⁹ Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. ¹⁰ Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. ¹¹ Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. ¹² Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. ¹³ Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. ¹⁴ Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. ¹⁵ Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ¹⁶ Greet one another with a holy kiss. All the churches of Christ greet you.

Final Instructions and Greetings

¹⁷ I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. ¹⁸ For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive. ¹⁹ For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. ²⁰ The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

²¹ Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.

²² I Tertius, who wrote this letter, greet you in the Lord.

²³ Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you.

Doxology

²⁵ Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages ²⁶ but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— ²⁷ to the only wise God be glory forevermore through Jesus Christ! Amen.

First Reading – *What does this passage tell you about God?*

1. List some ways God is described in this passage, and the acts that are attributed to Him. Include specific reference to 'Jesus Christ' and the 'Holy Spirit'.
 2. What does this text say God will do with Satan?
 3. How does this text confirm God's unchanging plan for all mankind from the beginning of time?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Second Reading – *What does this passage tell you about yourself?*

1. Reflect on how Christ-centered Paul is in this closing section of his letter to the Romans (see for example 15:17). How Christ-centered are you when reflecting on your life? How could you be more Christ-centered?
2. Reread 16:1-16. Given how Paul commends others in the church, do you reflect often on why you are thankful for others in the church? Do you make your thankfulness for others known? How do these 16 verses inform how you should view others in the church?

- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Third Reading – *What does this passage tell you about how you should live?*

1. Reread 15:13. From this verse, how can you “abound in hope”?
 2. Reread 15:18, 16:19, and 16:26 paying particular attention to the word “obedience.” Given Romans overall emphasis on faith and salvation through grace, why does Paul emphasize “obedience” in this final section of the letter? What can you learn from Paul’s reference to “obedience” in the closing section of Romans?
 3. Reflect on your study of Romans over the past 5 months. What were some of the most significant “take aways” about how you should live?
- Write out any prayer requests that come to mind as you read this text and interact with these questions.

Summarize the passage:

What is the **theme** (a sentence that captures the timeless essence) of the passage?

What is the **aim** (how should this passage inform your thoughts and behavior) of the passage?

PRAYER REQUESTS



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