

Romans

Women in the Word

Week of	9/7	Introduction		
	9/14	Lesson 1	Paul/the context of Romans	page 8
	9/21	Lesson 2	Romans 1:1-17	page 10
	9/28	Lesson 3	Romans 1:18-2:16	page 12
	10/5	Lesson 4	Romans 2:17-3:8	page 14
	10/12	Lesson 5	Romans 3:9-31	page 16
	10/19	Review #1	Lessons 1-5	page 18
	10/26	Lesson 6	Romans 4	page 20
	11/2	Lesson 7	Romans 5	page 22
	11/9	Lesson 8	Romans 6	page 24
	11/16	Lesson 9	Romans 7	page 26
	11/23 – 12/1		Thanksgiving Break	
	12/2	<i>Christmas Brunch @ Faith Church 9-11 am</i>		
	12/7-1/3		Christmas Break	
Week of	1/4	Lesson 10	Romans 7:21-8:14	page 32
	1/11	Lesson 11	Romans 8:15-30	page 34
	1/18	Lesson 12	Romans 8:31-39	page 36
	1/25	Review #2	Lessons 6-12	page 38
	2/1	Lesson 13	Romans 9:1-29	page 40
	2/8	Lesson 14	Romans 9:30-10:21	page 42
	2/15	Lesson 15	Romans 11	page 44
	2/22	Lesson 16	Romans 12	page 46
	3/1	Lesson 17	Romans 13	page 48
	3/8	Review #3	Lessons 13 – 17	page 50
	3/15– 3/22		Spring Break	
	3/22	Lesson 18	Romans 14	page 54
	3/29	Lesson 19	Romans 15:1-13	page 56
	4/5	Lesson 20	Romans 15:14-33	page 58
	4/12	Lesson 21	Romans 16 and review all	page 60
		Review #4	Lessons 18 – 21	page 62
	4/21	<i>Spring Brunch @ Faith Church 9-11 am</i>		

*“- to the only wise God be glory forevermore through Jesus
Christ! Amen. “*

Discussion Group Guidelines

1. The Bible is the sole authority upon which we stand.

We believe that the Bible is the inspired word of God. God wants to speak to you through His word. Please complete your lesson *before* using outside resources. The questions in the study booklet are meant to guide you in comprehending the lesson. If a particular segment baffles you, just leave it and move on. The study guide purposely includes a variety of questions. There are easy questions for Bible beginners and challenging ones for longtime Scripture readers. Please be understanding of our desire to appeal to a wide range of Bible students. *Do feel free to call* one of your small group leaders or the teaching leaders if you have a question. Our goal is that you will have a deeper appreciation of God's word and a closer relationship with Him.

2. Please come prepared for small group time by having your lesson for the week completed.

On occasion, completion may not be possible although it should *always* be your goal. Each week your leader will be guiding the discussion by going through the questions from this study guide. It is a real blessing to have everyone ready to add to the discussion by having the lesson done. There may be times when you have not been able to finish. Please *do come* to the Bible study and participate anyway. You will be missed if you aren't here!

3. Please have respect for each other's beliefs and insights.

There are women in your small group from many different denominations and backgrounds. Please do not criticize any church or religious organization. Since God is trying to teach you, we can trust Him to be doing similar work in the lives of everyone else in your group. If you find yourself disagreeing with someone, take care to watch what you say.

4. Please be prompt.

Since arriving late is disruptive to your group, do try to be on time for every session if possible. On difficult days for you, we will welcome you even if late.

5. Everyone is encouraged to participate in the discussion.

Everyone has something to share. If you are aware that you have a tendency to answer every question, try not to do so. In this way, all will have a chance to participate. If you are a timid person, please know that *you have words of value* to add to your group. What may seem elementary or trivial to you may be just what someone else needs to hear. The interaction within your group can be a wonderful time of sharing, learning, and growing with other women.

6. Cell phone interruptions are distracting.

As a rule, cell phones should be silenced during both small and large group sessions, and we would appreciate it if you would refrain from texting. Nevertheless, we realize that there are circumstances, such as a sick child at home, which may require contact. We value your attempts to attend the Bible study.

Therefore, if your cell phone rings or vibrates, please leave quickly to a quiet area. During the large group teaching time, please sit at the end of a back row if your phone is on. If you do receive a call, kindly exit quietly before answering.

7. Present your prayer requests in a tasteful manner. It is more important to pray for each other than to try to fix one another's problems.

Prayer petitions should be handled without embarrassment to anyone, whether that person is present or not. If you would like, you may share more in depth with your leader. She will be happy to spend some time listening to you and praying for you. In this way everyone will have time to express her request or praise. When others share prayer requests, it isn't as important to discuss or try to fix their problems as it is to pray for them. "How can we pray for you in this situation?" will be our guideline.

8. Keep to yourself everything that is shared within your group. Personal information should not be repeated outside the group.

Privacy is so critical. It is hard for people to open up and share if they feel as if everything they say will soon be public knowledge. Harmony and spiritual growth will occur more readily in an atmosphere of love and trust.

9. Generosity in your donations is vital and appreciated.

No one should feel under pressure to give money each week, however, your contributions are needed mostly to support our extensive Kids in the Word ministry. Moms should keep in mind the benefit their little ones are receiving from this program. Additionally, each woman without young children should feel some responsibility in making it possible for those caring for young ones to attend and for educating the children about God's love.

Women in the Word now offer the option of donation by text message. To utilize this new method of giving, simply text 970-DoI-Give (364-4483) with the amount you want to give followed by WITW which designates that your donation will support the Women in the Word ministry.

For example: "20 WITW" will donate \$20 to Women in the Word.

10. Problem issues could arise from specialized announcements.

Our policy is that we wish to be free, both in small groups and in the large group of announcements for church programs, fund raisers, or your personal business. Please don't put us in the position of making a decision on your particular request.

11. Source information.

As our speakers work on their talks and writing their questions for their lessons, they may consult a variety of biblical literature. For the sake of time, our speakers do not cite their sources unless explicitly quoting someone. However, if you would like further information on sources, please request it from that speaker.

Abbreviations for commonly used Bible translations:

ESV – English Standard Version

NASB – New American Standard Bible
NIV – New International Version
NLT – New Living Translation

12. Recording of the Large Group Teachings are available to listen to online.

If you miss a week or wish to review a teaching, the Large Group Teachings are available on our website at www.faithepc.org/women or on our podcast channel “Faith Church Women.”

13. When the Thompson School District R2-J dismisses school for snowy weather, Women in the Word will not be meeting.

To check with the district on closures, phone 970-613-6788. That week’s lesson will be covered the following week.

14. Illness Policy.

We enjoy seeing you, but please, if you are experiencing symptoms such as headache, runny nose, sore throat, fever, etc. it would be better for you to stay home.

15. Tuesday Morning Schedule:

8:45 – 9:00 Coffee Fellowship - HoF
9:00 – 10:20 Small group discussion – Individual Rooms
10:20 - 10:30 Break/travel time
10:30 – 11:00 Song, prayer, teaching - Sanctuary

Come to learn, grow, share, and have fun!



Kids in the Word Information

Mission:

To provide a fun, safe, loving atmosphere while introducing children to the love of Jesus.

What We Do in Kids in the Word:

We are a program that meets in the Children's Ministry Area of Faith Church while mothers are in their Women in the Word Bible study. We will teach Bible stories, pray for and with children, worship, participate in crafts and activities, and if weather permits, we will even enjoy outside play. All will be done intentionally to help children understand important truths about God.

Registration & Infant/Toddler Care Form

When you register yourself for the study, you will have the opportunity to click on a link to Indicate your interest in Kids in the Word. On the first day of Bible study, we'll have you complete the Infant or Toddler Care Form in the Children's area so that we know how to best care for your child.

Check in and Check out Policy:

Each week we ask you to check your child in at the Kiosk in the Welcome area. You will get a nametag for your child with a number on it and a guardian tag for you with that same number. Please put their nametag on their back when you drop them off and hang on to your guardian tag. At pick up, you will show the childcare worker your guardian tag and they will match it to the child's nametag. Please make sure your child is picked up no later than 11:15 AM.

Snacks: Each week we will offer a gluten-free, nut-free, dairy-free snack for your child. On Infant/Toddler Care form, make note of any dietary concerns or special feeding instructions.

Sick Child Policy:

If a child shows signs or symptoms such as fever (100 or higher), vomiting or diarrhea (in the last 24 hours), unexplained rash, runny nose with colored discharge, pink eye, or croup, please keep the child at home for extra rest and TLC. Then text Pam to let her know so staffing changes can be made. If symptoms develop during Kids in The Word, you will be contacted to come and take them home.



General Reminders:

All teachers are experienced with children and have passed background checks and are 1st Aid certified. They are here because they love kids and have a passion for teaching kids about Jesus.

To assist your child's ability to adjust and join in the fun sooner, give hugs and say goodbyes quickly. Your child will then enter the room and be encouraged to participate in opening activities.

Please provide a jacket, diapers, and a change of clothes each day your child attends Kids in the Word. Make sure all your child's personal items are labeled. This includes bottles and diaper bags.

We are excited for Kids in the Word this year. If you have any questions or concerns, please contact the Children's Ministry Director and the Kids in the Word Director, Pam Cray

Contact information: Pamc@faithepc.org Church phone 970-663-0522 Cell phone 847-217-3138.

(c) Romans 10:11-13

(d) Romans 4:16

5. Paul uses questions to help us walk through his thought process. He asks 58 questions in this letter to address potential confusion and to move his logic along. Put his questions into your own words.

(a) Romans 3:1-2

(b) Romans 6:15

(c) Romans 14:10

6. What questions would you like God to answer for you as we study Romans together this year?

6. What relationship strengthening statements does Paul make to the Roman church in vv. 8, 11-12, 13-15?

Read Romans 1:16-17.

7. Oxford Languages defines “ashamed” as: ***embarrassed or guilty because of one’s actions, characteristics, or associations.*** Keep this definition in mind in your answers to the following.

- (a) What does Paul mean when he says he is not ashamed of the gospel and why is he not ashamed?

- (b) Considering what you’ve learned about Jewish and Roman culture, why would Paul feel it necessary to make this declaration?

8. According to Paul, what attributes of God’s character are revealed in the gospel?

9. In these verses we learn that we have a significant role in response to the gospel. What is our part from the beginning of our relationship with God and throughout our walk with Him?

Lesson 3**Romans 1:18-2:16****Read Romans 1:18-23.**

Paul begins by confronting the wickedness of people in general.

1. What are the key sins that Paul points out here?
2. How can people know about God according to verses 19-20?
3. How might people suppress the truth about God in today's world?

Read Romans 1:21-32.

4. Consider God's character and His reactions to the behavior of sinful humans by completing the chart below.

Human character or action	God's Reaction	Result
Verses 21-23	Verse 24	Verse 24
Verse 25	Verse 26	Verses 26-27
Verse 28a	Verse 28b	Verses 29-32

5. What are some reasons people choose to suppress the truth (verse 18) or not retain the knowledge of God (verse 28)?
6. What is the main point Paul is making in this passage?

Read Romans 2:1-4.

7. *Note the pronoun shift from “they” to “you” as Paul moves to the next step in his argument.*
- (a) In a Roman church filled with a variety of people from various ethno cultural backgrounds, how might this audience be tempted to judge one another?
- (b) When do you find yourself tempted to judge?

Read Matthew 7:1-6.

8. In the context of what Jesus tells His audience in Matthew and what Paul writes in Romans 2, why is judging others a problem?

Read Romans 2:5-11.

9. Summarize what Paul says here about God’s righteous judgment.

Read Romans 2:12-16.

10. How does God judge those without access to the law compared to those who have it?

11. Look at verse 2:13 in the context of verses 1:16-17 and 6:22-23. According to these passages, what point is Paul making about the relationship between faith, righteousness, and salvation?

12. Take a few minutes to glorify God for who He is and give Him thanks for what He has done. If you are comfortable, share this prayer with your group.

Lesson 4**Romans 2:17-3:8****Read Romans 2:17-24.**

1. After a broad overview of the condition of the Gentiles without God, Paul challenges the self-view of the Jewish nation. What do the Jews think of themselves?

(a) in Romans 2:17-18

(b) in Romans 2:19-20

2. Of what does Paul accuse the Jews and how do verses 23-24 summarize the Jewish issues?
Notice the "if/then (therefore)" pattern in Romans 2:17-23.

3. What impact might there be on this divided church on realizing that both Jews (2:23-24) and Gentiles (1:21) have dishonored God?

4. When has the Christian church also dishonored God?

5. How can remembering these times call us to be more faithful and more humble?

Read Romans 2:25-29. *See the definition of circumcision in the glossary pages 76.*

6. How does one's heart and actions reveal one's true standing before God?

Lesson 5**Romans 3:9-31****Read Romans 3:9-20.**

1. What is Paul's main conclusion about Jews and Gentiles in verse 9?

2. Paul quotes extensively from the Old Testament in this section to support his main point that everyone is under sin. List the specific negative descriptions of human character and behavior in verses 10-18.

3. Read Psalm 14:1-3, Psalm 53:1-6 and Isaiah 59:1-8. Considering these Old Testament passages and this section of Romans, what does Paul want his readers to conclude about the condition of mankind, whether Jew or Gentile?

4. What can we learn about ourselves from this passage that was written primarily to the Roman Jews?

5. What is the purpose of the law according to verses 19-20?
 - (a) How did this apply specifically to the Roman Jews?

 - (b) How does this apply to Gentiles?

Read Romans 3:21-26.

6. How can God's solution to the problem of sin be both apart from the law and testified to by the Law? (vv. 21-22)

7. Paul begins this section with "But now." Read Philippians 3:9.
 - (a) How does Christ's sacrificial death play a role in our righteousness?

 - (b) How does it allow God to be just?

(c) Why is it significant that we are “justified freely by his grace,” according to verse 24?

8. Read Ephesians 1:7-8, Romans 4:3-5, Romans 5:8-9, and Romans 6:23. What is the basis for justification, or being declared “not guilty,” according to these passages?
9. Carefully re-read this section, looking up any unfamiliar terms in the glossary or a dictionary. How would you respond to a friend who says she believes she can get to heaven by being good enough, and wants to know what you believe?

Read Romans 3:27-31.

10. Why does God’s way to righteousness prevent boasting?
11. How does righteousness by faith uphold the law rather than nullifying it? (v. 31)
12. Consider which areas of your life (e.g., your relationships, work, spiritual disciplines) you still find yourself trying to earn God's approval. What does it look like for you to truly live as though you are "justified freely by His grace"?

Review #1/HEAR

See Appendix page 67 for HEAR Journal Directions to complete the following lesson reviews.

Lesson 2 – Romans 1:1-17

Lesson 3 – Romans 1:18-2:16

Lesson 4 – Romans 2:17-3:8**Lesson 5 – Romans 3:9-31**

Now, for each lesson, go back and reread the passage and look at your response. Using another color add any new insights or thoughts you have.

Lesson 6**Romans 4**

1. Before you read: Name some specific ways that people today—religious and non-religious—try to be “good enough” to earn their way into Heaven.
 - (a) Good works:

 - (b) Religious rites:

 - (c) Following specific rules:

Read Romans 4:1-8.

2. Paul asks questions about two of the Bible’s most famous figures, Abraham and David.
 - (a) Why is each one important to Israel?

 - (b) In Genesis 12:2-3 and 15:1-6, what are God’s promises to Abraham?

 - (c) In Romans 4:3, Paul quotes Genesis 15:6. Why was Abraham declared “righteous”?
3. How did David regain his righteous standing after he committed adultery and murder? (vv. 7, 8)
(Skim 2 Samuel 11-12 and Psalm 51 if you wish to refresh your memory.)
4. What great principle is Paul teaching from these examples?

Read Romans 4:9-12.

5. In Paul’s day, some taught that unless a person was circumcised, he had no hope of salvation.
 - (a) How does the example of Abraham refute this idea?

 - (b) What practices today do people falsely claim are required for salvation?

Read Romans 4:13-17.

6. These verses look at the source of the promise to Abraham
 - (a) According to these verses, who are the genuine children of Abraham?

- (b) Why was this truth important to the early church as it grew outward from Jerusalem into pagan Gentile areas?

Read Romans 4:18-25.

7. God says, “I *have made* you a father of many nations.”
- (a) According to Genesis 17:17, why is this a seemingly outlandish statement to Abraham?
- (b) List the verb phrases in verses 18-21 that show Abraham’s faith in action.
8. In verses 17 and 24, God is the one who “gives life to the dead.”
- (a) How does this describe our predicament before we trust in Christ?
- (b) How does this give us hope?
9. Record a time or times in your life when you felt hopeless but learned to believe and trust in God for improbable things. If you’d like, share those occasions with your group.
10. If you are currently facing a situation that requires great faith, write your request here and address it to the God of resurrection, life, and restoration.
11. Look back at your answer to question 1. After reading Romans 4, how would you describe the difference between being justified by faith and being justified by works.

Lesson 7**Romans 5**

Before you read, what kinds of things make you joyful?

Read Romans 5:1-5.

1. According to verses 1 and 2, how has faith in Jesus transformed our relationship with God?
2. Read verses 1-5 aloud and change every pronoun “we” into “I.” List the benefits Paul is telling you that you now have because you’re justified by faith. Briefly note what each one means to you.
3. In verses 3-5, Paul describes a sequence of character building. How does each discipline produce the next discipline?

Read Romans 5:5-11.

4. How do verses 5-8 emphasize God’s love for us?
5. How do verses 9-10 guarantee that God accepts us completely?
6. According to verses 2, 3, and 11, what are the three things in which we can now rejoice?
 - (a) Why can even suffering be a cause for rejoicing?

(b) What examples can you share of people whose suffering brought glory to the Lord?

Read Romans 5:12-17.

7. In verses 12-14, Paul discusses facts about sin and death. Which came first, and what were the effects?

8. Paul compares Adam and Christ in order to teach us about the nature of God's gift of grace. How are Adam and Christ *similar*?

9. Verses 15-17 describe *contrasts* between Adam's sin and the free gift of God:

(a) What is this free gift?

(b) List as many of the contrasts between Adam and Christ as you can find:

Adam

Christ

Read Romans 5:18-21.

10. These verses list some of the effects of Adam and Christ.

(a) What consequences did the law have?

(b) What are the results of grace?

11. This chapter gives us many reasons to be thankful. As you think back over what Paul has explained, what has God given you in Jesus for which you want to thank Him?

(b) Choosing to be a slave to God and His righteousness? (see vv. 16, 22)

7. Consider people you know of or know personally.

(a) Share about someone who was or is a slave to sin. (Be discreet – no names)

(b) Share about someone who was or is a slave to God and His righteousness.

(c) Compare the quality of their lives.

8. How would you explain the dangers of sin to a new believer? Include 6:23 in your answer.

9. Discuss the ways the following verses can help us face temptation.

(a) Romans 6:6

(b) Romans 6:11

(c) Romans 6:23

Lesson 9**Romans 7****Read Romans 7:1-6.**

1. To whom is Paul addressing this section? (vv. 1, 4)

2. Paul uses the imagery of marriage as a parallel for the Jewish Christians and the law. What are Paul's major points in the beginning of Romans 7 regarding:
 - (a) A married woman

 - (b) Jews and the law

 - (c) The Jewish believer's relationship to Jesus

3. Describe the two types of fruit in verses 4 and 5.

4. How does the Jewish Christian's new life compare with the old life?

5. Share the ways in which this applies to us as modern Gentile believers as well.

According to experts, people in the ancient world often wrote in the first-person singular ("I") when they wanted to say something more general. As a Pharisee and the son of a Pharisee, verse 9 was not true of Paul himself so this chapter is likely the struggle of all God seekers.

Read Romans 7:7-13.

6. So then...is the law bad? Is it sin? What does Paul say that we learn from the law? (vv. 7-10)

7. Fill in the blanks for 7:12:
So the law is _____,
and the commandment is _____ and _____ and _____.
8. Verses 11 and 13 reveal what truth about sin and
(a) Our spiritual death
- (b) How sin becomes more obvious
9. Adam was also given a law in the Garden of Eden. Read Genesis 2:15-17, 3:1-7. List the similarities between the story in Genesis and Paul's argument here.

Read Romans 7:14-20.

10. Discuss the internal struggle that Paul describes.

11. How have you seen this play out in your life?

Read Romans 7:21-25.

12. The word "law" is used in 16 of the 25 verses in this chapter although with a variety of applications. How is it used in:

(a) 7:21

(b) 7:22

(c) 7:23 (X3)

13. What gives us hope in our discouraging struggle? (See 7:24-8:2.)



Thanksgiving Break

November 23 – December 1, 2025

*Merry
Christmas!*

**CHRISTMAS
BRUNCH**



**DECEMBER 2, 2025
9AM-11AM,
FAITH CHURCH**



Christmas Break

Dec 7, 2025-

Jan 3, 2026

Lesson 10**Romans 7:21-8:14****Read Romans 7:21-8:2.**

1. What is the inner war that Paul describes in vv. 22-23?

2. Paul tells of two laws at work within him. One in his mind and another in his body.
 - (a) Who delivers Paul from the “wretched man” that he is?

 - (b) Why is there now no condemnation of those who are in Christ Jesus?

3. Are there areas of your life where you have been set free from the law of sin and death? Praise the Lord and consider sharing your testimony of freedom found through Christ with your group.

Read Romans 8:3-8.

4. Paul explains that the law is weakened by our flesh, and we can never fulfill the righteous requirements of the law in ourselves.
 - (a) What did God do for us so that the righteous requirement of the law could be fulfilled?

 - (b) For whom does this apply?

5. Read the following verses from our previous lessons and record the spiritual outcomes we enjoy because God has condemned sin in the flesh by sending His own Son.

Romans 6:5

Romans 6:6

Romans 7:6

6. Name the two modes of living described by Paul in vv. 5-8.

(a) What are the consequences of living according to each mode?

(b) In what part of our being do we switch from one to the other?

7. Reflect on the circumstances in which you are most vulnerable to setting your mind on the flesh. What things can you do in the moment to help you switch to setting your mind on the Spirit?

Read Romans 8:9-14.

8. How many times does the word "Spirit" occur in these verses?

9. What are the clear consequences for those who choose to live according to the flesh?

10. Read Colossians 1:24-27. The glorious mystery that Paul preaches is that Christ indwells us through His Spirit. What eternal implications of that truth does Paul reveal in Romans 8:9-14?

Lesson 11**Romans 8:15-30****Read Romans 8:15-17.**

1. What benefits are available to God's people as described in Romans 8:15-17?

Read Romans 8:18-25.

2. Describe the relationship between our suffering and our glory.
3. In what ways is creation suffering and groaning?
4. When and how will creation be set free from its current bondage?
5. The groaning of creation reflects our own groaning. According to these verses, what are we waiting for and how does that hope give us patience or perseverance?

Read Romans 8:26-27.

6. Summarize what the word "intercedes" means to you.
 - (a) Describe the benefits we enjoy from the Spirit interceding for us.
 - (b) How would you like the Holy Spirit to intercede for you?

Re-read Romans 8:1-27.

7. The Spirit is mentioned in Romans 8 over 20 times. Make a list of the various characteristics and roles of “the Spirit”.

(a) What has the Holy Spirit meant to you in your life?

(b) How would you like to see the Holy Spirit working on your behalf now?

Read Romans 8:28-30.

8. What things work out for a believer’s good?

(a) Does the verse “God has worked for good” mean nothing bad ever happens to a believer? Why or why not?

(b) Describe how “God has worked for good” on your behalf.

9. We began our questions focusing on how God sees us as His heirs and adopted children. In verses 15-30, Paul includes a list of additional ways that He is working in us. Pause and praise Him for how He sees you and for what He’s doing in you!

Lesson 12**Romans 8:31-39****Read Romans 8:31-34.**

1. How has God shown us that He is for us?

2. We have an accuser who desires to “bring a charge against us” and to “condemn us.” Who is he? (See Revelation 12:10)
 - (a) What has God done to silence the accuser and his spokespeople?

 - (b) What has Jesus done to silence the accuser and his spokespeople?

 - (c) Comment on how this helps you when you are dealing with guilt and temptation.

3. Given the context Paul has established, what are the “all things” which God has given us? (v. 32)

Read Romans 8:35-37.

4. Paul mentions seven things in verse 35 which cannot separate us from the love of Christ. List them.

5. The Roman Christians had, or would soon, experience the things that Paul mentions. How will this encourage them in the trials?

6. When we suffer, we may come to the conclusion that God does not love us because if He did, He would not allow calamity to touch us.
 - (a) When have you seen disaster or tragedy that has caused people to ask this question?

 - (b) How do the verses in this lesson resolve our doubts and comfort us?

7. Paul quotes Psalm 44:17-22 in Romans 8:36. Why are the people in Psalms and the Roman Christians suffering?

8. Paul says "...we are more than conquerors through him who loved us." (NIV) Considering Jesus' absolute love for you, describe how you are *more* than a conqueror.

Read verses 38-39.

9. Paul expands the list of things which might cause us to doubt God's love. What types of things does he mention?

10. Explain how verses 38-39 are critical to understanding the meaning of this entire passage (Romans 8:31-39).

11. Prayerfully ask God to show you if there is anything in your life that might prevent or inhibit you from experiencing the fullness of God's love for you.

Review #2/HEAR

See Appendix page 67 for HEAR Journal Directions to complete the following lesson reviews.

Lesson 6 – Romans 4

Lesson 7 – Romans 5

Lesson 8 – Romans 6

Lesson 9 – Romans 7**Lesson 10 – Romans 8:1-14****Lesson 11 – Romans 8:15-30****Lesson 12 – Romans 8:31-39**

Now, for each lesson, go back and reread the passage and look at your response. Using another color add any new insights or thoughts you have.

Lesson 13**Romans 9:1-29****Read Romans 9:1-5.**

1. How might writing about the wonders of our relationship with God in chapter 8 have intensified Paul's grief over the unbelieving Jews?
2. Summarize Paul's feelings and thoughts about his kinsmen, the Jews.

In this chapter, Paul is answering the implied question, "Did God's words/promises to the Jews fail?"

Read Romans 9:6-13 and the appropriate section in the appendix on page 73.

3. In Romans 2:28-29, Paul addresses the human side of the question, "Who is a true Jew (one of God's people)?" Here he addresses the God side of that question. What are his main points?

Read Romans 9:14-18 and the appropriate section in the appendix on page 74.

4. Remembering the golden calf event preceding this interchange between God and Moses, to whom is God showing mercy?
5. Who is responsible for hardening Pharaoh's heart in the following verses?
 - (a) Exodus 8:15; 9:5-7, 17, 27, 33-35
 - (b) Exodus 4:21; 7:2-3; 10:1-2
 - (c) How is God working in harmony with Pharaoh's own choices?
6. Looking at verses Romans 9:8, 11, and 16, what is God's acceptance and mercy NOT based on?

Read Romans 9:19-24 and the appropriate section in the appendix on page 74.

7. What do we learn about God the Potter in Jeremiah 18:1-12?

8. How does this potter image reinforce Paul's point here?

9. We are among the Gentiles welcomed in, vessels of mercy. Write a prayer of thanks for the undeserved gift you have received.

Read Romans 9:25-29 and the appropriate section in the appendix on pages 74-75.

10. How does the story of Hosea illuminate your understanding of what God has done in welcoming Gentiles and calling them His people?

11. All of the examples from verse 14 onward are of people in disobedience or rebellion to God. Discuss the implications of God's choices toward the Jews with the golden calf and when they were acting like Sodomites, Pharaoh, and the Edomites.

12. What take away is there for us as Christians from this chapter?

Lesson 14**Romans 9:30-10:21**

Paul continues his discourse on why Jewish people have heard about Jesus but not accepted Him.

Read Romans 9:30-33.

1. Look up 'righteousness' in the glossary on page 77 of this book and put it into your own words.

(a) Who has attained righteousness? Why?

(b) Who did not attain righteousness? Why?

Read Romans 10:1-4.

2. As Paul prays for the Israelites:

(a) What is his request?

(b) What hurdles do they face?

Read Romans 10:5-13.

3. Fill in the blanks from Romans 10:9:

If you confess with your mouth that _____
and believe in your heart that _____
you will be saved.

4. How are your mouth and your heart involved in your salvation?

5. Why is there no difference between Jew and Greek/Gentile?

Read Romans 10:14-15.

6. What is the message of Isaiah 52:6-10?

7. How is Paul applying this message to the Jews?

8. How do verses 9-15 apply to missionaries today?

Read Romans 10:16-21.

9. Fill in the blanks from Romans 10:17:
 Faith comes by _____
 And hearing _____.

10. Share how you heard the good news about Jesus.

11. How does creation (Psalm 19:1-4) silence the potential Jewish claim “we never heard”?
 What does Psalm 19:1-4 declare about creation?

12. How can we also help others hear the good news of Jesus?

13. What do Moses and Isaiah tell us about how God responds:
 - (a) To the Gentiles

 - (b) To the Jews

Lesson 15**Romans 11**

Read Romans 11:1-10. *In these verses, Paul is talking to the Jewish Christians in Rome.*

1. Paul answers his own question, “Did God reject His people?” with an emphatic “No”!
How is Paul an example of a Jew who should have been rejected by God, but was not?

2. Paul goes on to present another example referencing the story about Elijah in 1 Kings 19:10-18.
 - (a) What is God’s response to Elijah’s appeal to God?

 - (b) What evidence is there about the faithfulness of the ‘remnant’ in Elijah’s time and the faithful Jewish Christians in Paul’s time?

3. Paul presents two separate groups of people among the Israelites as related to their response to the gospel message. Review Romans 9:30-32.
 - (a) What do we learn about the Jewish Christians?

 - (b) What do we learn about the Jews who have rejected Jesus?

 - (c) How can pursuing righteousness by works, but not by faith, still be a temptation today?

Read Romans 11:11-15. *In these verses Paul redirects to speak to the Gentiles.*

4. God hardens the hearts of the unbelieving Jews so they could not receive the good news about the coming of Jesus their Messiah. Discuss God’s purpose in hardening their hearts.

Read Romans 11:16-24.

5. In this passage, Paul discusses “natural branches” and “ingrafted branches”.
 (a) Discuss the “natural branches”?

(b) Discuss the “ingrafted branches”?

6. The Gentiles in Rome have a higher social status than the Jews and look down on their Jewish brothers and sisters in Christ. Why do the Gentiles need to hear the warning of the two branches?

Read Romans 11:25-29. *Paul answers in more depth, the question he asks in verse 11.*

7. What reasoning does Paul give for his statement “All Israel will be saved?”

Read Romans 11:30-32.

8. Paul talks about disobedience on the part of people and the mercy of God. Comment on the relationship of disobedience and the mercy of God, in context.

Read Romans 11:33-36.

9. Paul includes a Doxology in these verses.
 (a) Comment on verse 33 as the basis of chapter 11.

(b) Share your personal response to the Doxology.

Lesson 16**Romans 12****Read Romans 12:1-2.**

1. What does Paul encourage his audience to do in verses 1-2?
2. What role does God's mercy play in the commands Paul gives in these verses?
3. How is offering our bodies as a living sacrifice a form of true and proper worship?
4. According to this passage, what must we do to know God's will?

Read Romans 12:3-8.

5. How should we view ourselves as individuals and as one body of Christ?
6. How might our attitude impact the way our spiritual gifts are expressed?
7. How does this section address the theme of unity versus uniformity that is seen throughout Romans?

Read Romans 12:9-21.

8. The Greek word for "love" in verse 9 is *agapē* (ἀγάπη) love, which involves faithfulness, commitment, and an act of the will. The word used in verse 10 is *phileō* (φιλέω), which describes a warm affection existing between those who are near and dear.
 - (a) How does "sincere" love differ from superficial or hypocritical love in practical terms, both in the church and in daily life?
 - (b) Explain what it means to be "devoted to one another in love" in your own words.

- (c) How can a stronger "family spirit" be intentionally cultivated within a church or small group, moving beyond superficial acquaintances?
9. Summarize what Paul says about responding to evil. Why is it wrong to repay evil for evil?
10. List both the negative and positive imperatives Paul gives his readers in verses 9-21.
- (a) Which are easiest and most difficult for you?
- (b) How do these imperatives relate to Paul's exhortation to be a living sacrifice in verse 1?
11. How is Christ an example of what Paul describes in verses 14-21?
12. Paul begins this chapter with "therefore." How does chapter 12 connect with what Paul has been saying in chapters 1-11?

Lesson 17**Romans 13:1-14****Read Romans 13:1-7.**

1. What should be our response to civil authorities? What reasons does Paul give for this response?

2. Paul is asking believers to exemplify good citizenship.
 - (a) In what practical ways can we model good citizenship?

 - (b) How do our actions as citizens impact the witness of Christ in our society?

3. Is Paul saying that governing authorities should always be obeyed, whatever the circumstance? (For example, see Daniel 3:16-18 and Acts 5:27-29.)

4. How do the following passages shed further light on the Christian's obligation to the civil authorities, and what our motivation for good citizenship should be?
 - (a) 1 Timothy 2:1-4

 - (b) 1 Peter 2:13-17

5. In your own words, describe what is due to the governing authorities? (v. 7)

Read Romans 13:8-10.

6. In these verses Paul is asking us to practice a specific type of love. How would you define that love?

7. How is this definition different from our present society's definition of love?

8. Paul cites four (some versions have five) of the Ten Commandments and says they are all summed up in the one law: "Love your neighbor as yourself." (v. 9, ESV) Reflect on how each law mentioned may be fulfilled by the law of love.

(a) Adultery

(b) Murder

(c) Stealing

(d) False witness

(e) Coveting

Read Romans 13:11-14.

9. Paul gives four positive exhortations in this passage. In what practical ways can we be obedient to each of these commands? (ESV)

(a) "Cast off the works of darkness." (v. 12)

(b) "Put on the armor of light." (v. 12)

(c) "Walk properly as in the daytime." (v. 13)

(d) "Put on the Lord Jesus Christ." (v. 14)

10. Paul stresses the need for urgency in our obedience (vv. 11-12).

(a) Explain how you interpret verse 11: "For salvation is nearer to us now than when we first believed." (ESV)

(b) How have you seen complacency erode your obedience to God's will?

11. In what ways can we be exemplary Christian citizens by faithfully following the law of love (vv. 8-10) and by putting on the Lord Jesus Christ (v. 14)?

Review #3/HEAR

See Appendix page _67 for HEAR Journal Directions to complete the following lesson reviews.

Lesson 13 – Romans 9

Lesson 14 – Romans 10

Lesson 15 – Romans 11**Lesson 16 – Romans 12****Lesson 17 – Romans 13**

Now, for each lesson, go back and reread the passage and look at your response. Using another color add any new insights or thoughts you have.



SPRING BREAK

MARCH 15, 2026- MARCH 22, 2026

Lesson 18**Romans 14**

1. Refer to the section on strong and weak on page 77 in the glossary at the back of your workbook. Define:

(a) The strong

(b) The weak

Read Romans 14:1-4.

2. As we read last week in Romans 13:8, we are called to fulfill the law through love.

(a) What is Paul asking both Jewish and Gentile believers to do?

(b) Explain what they are not to do.

(c) Why?

Read Romans 14:5-9.

3. The issues that Paul is alluding to are observing the Jewish Sabbath, holy days, and food laws. State the motivation they were giving for their choices.

4. How do you, personally, honor God with the choices you make?

Read Romans 14:10-12.

5. Who is each one accountable to?

6. How does this remove our right to judge or despise one another?

Read Romans 14:13-23.

7. It appears that the strong are damaging others by their choices. What are they doing?

8. Name ways love keeps us from creating a stumbling block for another.

9. Discuss issues within the church that can divide us.

10. List ways the principles in this lesson help us navigate these divides.

Lesson 19**Romans 15:1-13****Read Romans 15:1-4.**

1. As Paul summarizes the lessons from chapter 14 in these verses, what basic truths are taught on how Christians ought to treat one another?

2. How is Christ our example in living this way?

3. According to this passage, why were the Scriptures written?

4. For what other reasons are we given the Scriptures, according to God's own Word?
 - (a) Isaiah 55:11

 - (b) Matthew 4:4

 - (c) Luke 24:27

 - (d) 2 Timothy 3:16, 17

 - (e) Hebrews 4:12, 13

5. Give an example of how the Scriptures have impacted your life.

Read Romans 15:5-7.

6. In these verses, Paul is giving a prayer and a benediction over God's people.
 - (a) What encouragement do you draw from Paul's words?

 - (b) What do you find particularly challenging?

 - (c) How can the church more fully embody Paul's prayer/benediction in these verses?

Read Romans 15:8-13.

7. How does Paul support the rightness of including the Gentiles together with the Jews as God's people?

8. In verses 9-12, Paul quotes four unique passages from the Old Testament (2 Samuel 22:50, Deuteronomy 32:43, Psalm 117:1, Isaiah 11:10) to make the emphatic point that it was always God's plan to accept and welcome Gentiles (sometimes called *the nations*) into His salvation.
 - (a) Summarize what this means for your own faith journey.

 - (b) How did Paul's life exemplify his teaching to accept Gentiles?

 - (c) In what practical ways can Christians today make the Gospel more inviting and welcoming to those who are not followers of Christ?

9. What specific hope does Paul have in mind as he concludes this section?

10. In what ways do you identify with the hope described in verse 13?

Lesson 20**Romans 15:14-33**

Paul had not planted any churches in Rome, but he still felt a burden to encourage and strengthen the believers as he shared his plans to visit them.

Read Romans 15:14.

1. What three affirmations does Paul make to encourage these believers in Rome?

2. How can you encourage someone this week by sharing how they are demonstrating goodness, growing in their knowledge of God, or teaching others?

Romans 15:15-19.

3. What is Paul's mission as a minister of Jesus Christ?

4. Paul saw himself as a minister bringing the offering of the Gentiles to God. How are all the members of the trinity part of these verses?

5. Paul says that he will not speak of anything except what Christ has accomplished through him.
 - (a) List the things that Paul mentions.

 - (b) Consider the things in your life that you can 'boast' about which God has done through you or for you.

 - (c) In what ways can you use these to proclaim the gospel of Christ to others?

Romans 15:20-22.

6. What was Paul's ambition/aim?

(a) Paul quotes Isaiah 52:13-15 as a motivation for his ambition. How can these verses motivate you in your life to share the gospel with those who may have heard but don't understand?

(b) Discuss some ways in which we can support others who have this ambition today?

Read Romans 15:23-29.

7. How does Paul hope to bless and be blessed by the Roman Christians?

8. The Jerusalem believers were in a famine. How have the Gentile Christians in Macedonia and Achaia blessed and been blessed by the Jewish Christians in Jerusalem?

Read Romans 15:30-33.

9. Paul asked the Roman believers to join him in his struggles by praying for him.

(a) What are the three requests he asked them to pray for him and why are they significant?

(b) Paul hopes for what result when he comes to see them?

10. Paul ends this portion of scripture by saying "the God of peace be with you all." He mentions the word *peace* in Romans 1:7, 14:17, 15:13, 15:33 and 16:20. How can the gospel give peace to:

(a) The unreached world

(b) Believers

(c) You personally

Lesson 21**Romans 16****Read Romans 16:1-16.**

Reread the article in the appendix from lesson 1 on page 71-72.

1. Imagine Phoebe sharing these warm and personal greetings in each house church in Rome. How do these greetings reveal Paul's love for the people there?

2. Describe the make-up of a house church in Rome.

3. Compare these house churches and our churches today.

4. Considering all we have studied this year,
 - (a) Which issues do we have in common with the Christians in Rome?

 - (b) Discuss the tools Paul gives to them, and to us, to deal with these issues.

Read Romans 16:17-20.

5. Paul warns of what dangers in this section?

6. What advice does Paul give for dealing with such people?

Read Romans 16:21-23.

7. Who is on Paul's team?

8. Who is on your team? How can you thank them?

Read Romans 16:25-27.

9. What does Paul's benediction teach us about:

(a) God's power

(b) God's revelation

(c) God's purpose

10. My big take-away from the letter to the Romans is:

11. Ways I have grown through Women in the Word this year:

Review #4/HEAR

See Appendix page 67 for HEAR Journal Directions to complete the following lesson reviews.

Lesson 18 – Romans 14

Lesson 19 – Romans 15:1-13

Lesson 20 – Romans 15:14-33**Lesson 21 – Romans 16**

Now, for each lesson, go back and reread the passage and look at your response. Using another color add any new insights or thoughts you have.



PLEASE JOIN US FOR FOOD,
FRIENDS AND MUSIC!

APRIL 21, 2026

Appendix

H.E.A.R. Journal

As you open your Bible, ask God to speak to you through His word. You can pray Psalm 119:18: "Open my eyes, that I may behold wondrous things out of your law." Pray for the Spirit's guiding as you read the Word of God. Start by reading a passage of scripture, and then follow the steps below to complete a HEAR journal.

Highlight

Write down a verse or verses that especially speak to you or stand out after reading a passage of scripture.

Explain

Explain what the text means.

Why was this written? To whom was it originally written? How does it fit with the verses before and after it? Why did the Holy Spirit include this passage in the book? What is He intending to communicate through this text?

Apply

Write down some application.

How did this apply to the first hearers? What does this mean today? What would the application of this verse look like in my life? What does this mean to me? How can this help me? What is God saying to me?

Respond

Write a prayer to God in response to what He revealed to you in His word. Take time to confess your sins and ask for the Lord's help to do whatever He is calling you to do.

These journals are not meant to be a burden, but a blessing to you as you seek the Lord through spending intentional time with Him. The goal is to complete 1 HEAR (**Highlight, Explain, Apply, Respond**) journal each week. I pray the Lord would bless your time with Him this year as we read through Romans. You may be spending time with Him for the first time or for the thousandth time. I pray He reveals Himself to you in a new way and meets you right where you are.

Romans Memory Verses 2025-26**Lesson 1**

...to the only wise God be glory forevermore through Jesus Christ! Amen. Romans 16:27 (ESV)

Lesson 2

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. Romans 1:16 (ESV)

Lesson 3

God 'will repay each person according to what they have done.' To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. Romans 2:6-8 (NIV)

Lesson 4

True circumcision is not merely obeying the letter of the law; rather, it is a change of heart produced by God's Spirit. Romans 2:29 (NLT)

Lesson 5

...for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus... Romans 3:23-24 (ESV)

Lesson 6

He was delivered over to death for our sins and was raised to life for our justification. Romans 4:25 (NIV)

Lesson 7

And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. Romans 5:5 (NIV)

Lesson 8

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. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Romans 6: 22-23 (ESV)

Lesson 9

I want to do what is good, but I don't. I don't want to do what is wrong, but I do it anyway. Romans 7:19 (NLT)

Lesson 10

The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace. Romans 8:6 (NIV)

Lesson 11

The Spirit himself bears witness with our spirit that we are children of God. Romans 8:16 (ESV)

Lesson 12

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. Romans 8:38-39 (NIV)

Lesson 13

But it is not as though the word of God has failed. Romans 9:6a (ESV)

Lesson 14

“How beautiful are the feet of those who bring good news!” Romans 10:15b (NIV)

Lesson 15

Oh, the depth of the riches of wisdom and the knowledge of God! How unsearchable his judgements, and his paths beyond tracing out! Romans 11:33 (NIV)

Lesson 16

Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Romans 12:1 (NIV)

Lesson 17

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. Romans 13:8 (ESV)

Lesson 18

For none of us lives to himself, and none of us dies to himself. 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. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. Romans 14: 7-9 (ESV)

Lesson 19

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. Romans 15:13 (ESV)

Lesson 20

... that I might be a minister of Jesus Christ to the Gentiles, ministering the gospel of God... Romans 15:16a (NKJV)

Lesson 21

The grace of our Lord Jesus be with you. Romans 16:20b (NIV)

Lesson 1 An Introduction to the Letter to the Romans

This letter was written from Paul to the house churches in Rome. Paul had been raised in a very devout Jewish family in what is now Turkey. As a young teen, he went to study in Jerusalem under one of the foremost rabbis of his day. He excelled and was one of the rising stars in the Jewish community. He became an adamant and violent opponent of the Jesus followers until the day he had a vision of the risen Jesus. He spent three years in private study as God revealed His overall plan through the Old Testament, and through Jesus, to draw all people (Jews and Gentiles) into one people of God. All of the energy that Paul had spent opposing Jesus was now spent in promoting His message. Bringing glory to God through Jesus Christ became the central focus of his life.

Rome was the largest, richest, and most powerful city in its time. There were architectural masterpieces—bath houses, temples, and an array of monuments. There were people from all over the known world. The city was filled with those of status and wealth, those who aspired to improve their station, many poor (small merchants and craftsmen), and many slaves—spoils of war from Rome’s many victories. Although the rich and powerful had beautiful homes, the vast majority of people lived in crowded slums and tenement housing. The culture was very class conscious and socially stratified with deep divides between economic and ethnic groups. The city was also segregated with different groups living in different parts of the city.

In the midst of this huge city were the Christians. Jews and Gentile converts to Judaism had listened to Peter preach at Pentecost and probably were the first to bring the message of Jesus to Rome. The early church would have been largely Jewish with more Gentiles joining as the message spread, following the pattern we see in Acts. They met in homes, with the number who gathered somewhat dependent on the size of the home. It is estimated that 30-40 would have been the most to fit into the largest homes. Fewer would have fit in the smaller apartments found in poorer areas of the city, which would have included the Jewish sector.

The Jewish community had been established in Rome for more than 70 years but were always very low on the social ladder. About 7-10 years before the writing of this letter, the emperor had all the Jews exiled from Rome because they had caused civil unrest. The emperor died 5 years after the edict. It was then rescinded and the Jews were allowed to return. However, during that time, the local house churches had developed a stronger Gentile approach to their Christian faith with less emphasis on the Jewish laws. This created tension with the returning Jewish Christians who felt their religious system was more pleasing to God and their long history with God gave them a higher spiritual status. They had much lower social status in the community though, which caused the Gentiles to look down on them.

In Paul’s greetings to those in Rome there are Greek names, Latin names, and Jewish names. Mary [Miriam, Mariam], Andronicus, Junia, Aquila and probably Prisca, Herodion, Rufus (and his mother) are Jewish names. Ampliatus, Julia, Urbanus are Latin names probably indicating local Romans but perhaps of lower class, as higher classes favored Greek names. The other names are Greek. Women’s involvement at Rome is obvious as many female names are mentioned: Prisca, Mary, Junia, Tryphaena and Tryphosa, Persis, Rufus’ mother, Julia, Nereus’ sister, as well as the

sisters in the household of Asyncritus. The famous lines of Galatians 3:28, “no longer Jew or Greek. slave or free...male and female,” was a reality in the churches of Rome. However, the cultural and religious divides in the community impacted the Roman house churches. Paul sought for a unity in the diversity—a sibling relationship in Christ that would transcend and affirm each person’s ethnicity, gender, and status. Unity among God’s children is one of the driving passions of Paul which we see in many of his letters. Paul had not been to Rome but had met many of these people as he traveled around the Mediterranean. The warmth and love between them are evident in chapter 16. Paul writes to them as a loving pastor or spiritual father. The recipients would have gathered with joy and anticipation to hear the letter read to them.

Letters were very expensive. It is estimated that Romans would have cost over \$2000 in our currency. (E. Randolph Richards, Paul and First-Century Letter Writing 2004) The materials were expensive and letter writing was a multi-step process which took special training. They were written by a scribe/secretary. Tertius identifies himself as the writer of this letter (Romans 16:22). In light of the cost, we know that everything in the letter has a purpose for Paul. The cost might also help us be more patient with his run-on sentences. There was no public mail system although there was an imperial postal system, but no one was allowed to use it except those in government. For all other mail, it was the sender’s responsibility to find a way to get his letter to its recipient. Family, friends, or specially hired slaves were usually tasked with carrying letters. Letter carriers were expected to read the letter to the recipients. They were generally given additional information in order to answer questions that might come up, etc.

From the letter’s structure, we know that Pheobe was the carrier of Paul’s letter. (Romans 16:1-2) This tells us she was literate—unusual for a woman in that day. She was a leader in the church in Cenchreae, a port city near Corinth. Paul praises her character. The fact that she had been a benefactor/patron to Paul and others means she was wealthy and generous with her money. Paul would have made her aware of the tensions within the church and his hopes for reconciliation there. She would have been chosen to help make this happen, so she was likely a woman of tact, wisdom, and very skilled in listening to the Spirit.

Paul’s letter was written in the middle, or toward the end, of his 3rd missionary journey. We know this because he had not yet gone to Greece and Macedonia to pick up the Gentile’s financial gift, which he took to Jerusalem to aid the needy Christians there. He was quickly arrested and imprisoned spending several years awaiting a trial/verdict. Eventually, he appealed his case to Caesar. He finally got to Rome with the Roman military paying for his trip. Of course he was a prisoner in chains, but he made it.

Join us now as we immerse ourselves in the study of this important letter as Women in the Word spends this year delving into the Letter to the Romans.

Lesson 13 Old Testament Passages Referenced by Paul in Romans 9

The heartbreak which Paul felt in Romans 9 would have been felt by all the Jewish Christians--sadness for family and friends and also confusion. "Why are so few of us following the Messiah Jesus?" "What went wrong?" Remember they were still being ostracized and persecuted by their fellow Jews. Paul begins a journey through Jewish history to help bring them more clarity and understanding of the greater scope of God's plans. *The 'more context' sections are optional and for your own interest. They are not needed to answer the questions.*

Romans 9:7-9

Genesis 17:18-21 ESV

Abraham said to God, "Oh that Ishmael might live before you!" God said, "No, but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him. As for Ishmael, I have heard you; behold, I have blessed him and will make him fruitful and multiply him greatly. He shall father twelve princes, and I will make him into a great nation. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this time next year."

Genesis 21:1-3 ESV For more context, see Genesis 18:10-15 and Genesis 21:1-13.

The Lord visited Sarah as he had said, and the Lord did to Sarah as he had promised. And Sarah conceived and bore Abraham a son in his old age at the time of which God had spoken to him. Abraham called the name of his son who was born to him, whom Sarah bore him, Isaac.

Romans 9:10-13

Genesis 25:21-24 ESV For more context, see 25:19-26.

And Isaac prayed to the Lord for his wife, because she was barren. And the Lord granted his prayer, and Rebekah his wife conceived. She went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples from within you shall be divided; the one shall be stronger than the other, the older shall serve the younger." When her days to give birth were completed, behold, there were twins in her womb.

Malachi 1:2-4 ESV

"I have loved you," says the Lord. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares the Lord. "Yet I have loved Jacob but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert." If Edom says, "We are shattered but we will rebuild the ruins," the Lord of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the Lord is angry forever.'"

Esau here represents the nation of his descendants (Edom) not the person Esau. The Edomites were long term enemies of Israel and of the LORD. There is a dual time element in Rom. 9:10-13.

Romans 9:14-16

Exodus 33:1-3, 15-19 ESV For more context, see 33:12-19.

Note: This takes place just after the golden calf event. For fullest context, see 32:1-33:23.

The LORD said to Moses, “Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, but I will not go up among you.” And he (Moses) said to him (God), “If your presence will not go with me, do not bring us up from here. For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?” And the Lord said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name. And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.”

Romans 9:17

Exodus 9:13-16 ESV For more context, see 9:13-35.

Thus says the Lord, the God of the Hebrews, “Let my people go, that they may serve me. For this time, I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth. For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose, I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

Romans 9:20-21

Jeremiah 18:1-12 ESV

The word that came to Jeremiah from the Lord: “Arise, and go down to the potter’s house.” So I went down to the potter’s house, and there he was working at his wheel. And the vessel he was making of clay was spoiled in the potter’s hand, and he reworked it into another vessel, as it seemed good to the potter to do. Then the word of the Lord came to me: “O house of Israel, can I not do with you as this potter has done?” declares the Lord. “Behold, like the clay in the potter’s hand, so are you in my hand, O house of Israel. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will relent of the disaster that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. Thus says the Lord, ‘Behold, I am shaping disaster against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your deeds.’ “

Romans 9:25

Hosea 1:2-9 NLT For more context see 1:1-11.

When the LORD first began speaking to Israel through Hosea, he said to him, “Go and marry a prostitute, so that some of her children will be conceived in prostitution. This will illustrate how Israel has acted like a prostitute by turning against the LORD and worshiping other gods.” So Hosea married Gomer and she became pregnant and gave Hosea a son. And the LORD said, “Name the child Jezreel, for I am about to avenge the murders committed at Jezreel. I will bring an end to Israel’s independence.” Soon Gomer became pregnant again and gave birth to a daughter. And the LORD said to Hosea, “Name your daughter Lo-ruhamah—‘Not loved’—for I will no longer show love to the people of Israel or forgive them. But I will show love to the people of Judah. I will free them from their enemies.” After Gomer had weaned Lo-ruhamah, she again became pregnant and gave birth to a second son. And the LORD said, “Name him Lo-ammi—‘Not my people’—for Israel is not my people, and I am not their God.

From the greater context, it is assumed that the last two children were fathered by other men.

Hosea 2:16-17, 19-23 ESV For more context see 2:1-23.

And in that day, declares the Lord, “you (Israel) will call me ‘My Husband’. And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. I will betroth you to me in faithfulness. And you shall know the Lord. And I will have mercy on No Mercy, and I will say to Not My People, ‘You are my people’; and he shall say, ‘You are my God.’”

Romans 9:27-28

Isaiah 10:22-23 (Septuagint—the Greek version) For more context, see 10:22-27.

Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, for the Lord will carry out his sentence upon the earth fully and without delay.

This passage is a judgement of Israel embedded within a greater judgement of Assyria 10:1-34.

Romans 9:29

Isaiah 1:9-10, 16-20 ESV For more context, see 1:1-3, 7-20.

If the Lord of hosts had not left us a few survivors, we should have been like Sodom, and become like Gomorrah. Hear the word of the Lord, you rulers of Sodom! Give ear to the teaching of our God, you people of Gomorrah! (*This verse refers to the leaders and people of Israel.*) ... Wash yourselves; make yourselves clean; remove the evil of your deeds from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause. “Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be eaten by the sword; for the mouth of the Lord has spoken.”

Glossary - Terms and Definitions in Romans

Atonement/Propitiation – The reconciliation of God and people through Christ’s merciful and perfect sacrifice for sin (3:25)

Circumcision – The cutting away of a male baby’s foreskin. This is a sign of membership into the Jewish community. “The circumcised” refers to all Jews (both males and females). Paul argues that the heart, not just the penis, must be circumcised for one to be a true Jew. (2:28-29)

Conformed – To become like a model or pattern; to be pressed into a mold; from the Greek work “schematic” (12:2)

Credited/Counted to him – To add to an account (4:3-5)

Election – God’s powerful and gracious act of selecting people through whom He will work out His redemptive purposes in the world (9:11)

Faith – In God: a firm conviction producing personal surrender and the actions flowing from that surrender (5:1-2)

Foreknew – God is eternal—outside of time and able to see all of our time at once. We, however, are locked into time. Before our time began, God was aware of, and responsive to, all events in our time including the free acts of people. (11:1-2)

Glorify – 1. To praise, honor, magnify someone (in Romans - God) 2. After death, Christians are glorified when they enter into the glory of God through saving faith in Jesus (8:17, 30)

Grace – The freely given, unmerited favor and love of God (4:16)

Harden – God’s actions in confirming the willful choices of rebellious people (9:18)

Justify – For a judge to declare one not guilty (verb, 3:26)

Justification – The act of declaring someone not guilty - see above (noun, 4:1-6)

Law – “Law” is mentioned 75 times in Romans. Most of the time it refers to the commandments governing Israel given to Moses—Torah. (2:12) Sometimes it refers to a binding principle—the law of sin. (7:23)

Predestined – Chosen before the beginning of our time for a purpose. In Romans, it is to be conformed into the image of Jesus. (8:29-30)

Propitiation – The reconciliation of God and people through Christ’s merciful and perfect sacrifice for sin (3:25)

Reconcile – To have a relationship restored. In Romans, it is the relationship between God and people. (5:11)

Redemption – Freedom purchased by a payment; to buy back what has been lost; example: arranging the return of a prisoner of war or freeing someone from a slave market (3:24)

Righteousness – The Jewish view of the righteousness of God referred to God’s faithfulness to Israel and to His covenants. God’s righteousness is evident in His faithfulness to His promises and His character. (Romans 3:3-5) In people, belief in God brings the person into a faithful relationship with God which then produces righteousness of life—the faithful conformity to the will of God. (4:2-3)

Sin – Knowing God and His truth but not worshipping Him, being thankful, or obeying His ways. (1:18-25) This may be lived out in socially acceptable or socially unacceptable ways.

The Strong – Predominately Gentile believers in Jesus who do not see the Torah law applying to them. They have higher social status and more power in Rome and look down upon the Jews who have lower status in Rome. (15:1)

The Weak – Predominately Jewish believers in Jesus. They see themselves privileged as part of the long-standing people of God and look down on the Gentiles as outsiders. They know and keep the Torah law and sit in judgment on the Gentiles who do not. They have less social status or community power in Rome. (2:17-20)

Romans and the Old Testament

An Essential Tool In Your Bible-Study Toolkit
Pastor Dave 17 May 2025

“But this is one of the rewards of reading the Old Testament regularly. You keep on discovering more and more what a tissue of quotations from it the New Testament is...” – C.S. Lewis, *Reflection on the Psalms*

1. As you read Romans, look out for **Quotations**, and **Allusions**, and listen for **Echoes**.
 - **Quotation**: Direct quotation of Scripture from the Old Testament.¹
 - **Allusion**: Indirect reference to a passage or text without direct quotation[s].
 - **Echo**: Use of words and word-images that have important associations with biblical themes/imagery which “echo” through the canon of Scripture, and which resonate in Romans [or any other NT book!].
2. LXX indicated that Paul’s quote is from the Septuagint, the Greek translation of the Hebrew Bible which was commonly used in Jesus’ and Paul’s day.

<i>Romans Chapter:Verse Quote</i>	<i>OT Chapter:Verse Quoted</i>
1:17	Habakkuk 2:4
2:6	Proverbs 24:12; Psalm 62:13
2:24	Isaiah 52:5 LXX
3:4	Psalm 50:6 LXX
3:10ff	Psalm 14:1-3 = Psalm 53:2-4
3:13ab	Psalm 5:10 LXX
3:13c	Psalm 139:4 LXX
3:14	Psalm 10:7
3:15ff	Isaiah 59:7; Proverbs 1:16
3:18	Psalm 35:2 LXX
4:3	Genesis 15:6
4:7-8	Psalm 31:1 LXX
4:17	Genesis 17:5 LXX
4:18	Genesis 15:5 LXX
7:7	Exodus 20:17; Deuteronomy 5:21 LXX
8:36	Psalm 43:23 LXX
9:7	Genesis 21:12 LXX
9:9	Genesis 18:10
9:12	Genesis 25:23 LXX
9:13	Malachi 1:2 LXX
9:15	Exodus 33:19 LXX
9:17	Exodus 9:16

9:20	Isaiah 29:16 LXX
<i>Romans Chapter: Verse Quote</i>	<i>OT Chapter: Verse Quoted</i>
9:25	Hosea 2:25
9:26	Hosea 2:1 LXX
9:27	Isaiah 10:22; Hosea 2:1 LXX
9:29	Isaiah 1:9 LXX
9:33	Isaiah 28:16; 8:14
10:5	Leviticus 18:5
10:6	Deuteronomy 9:4; 30:12
10:8	Deuteronomy 30:14
10:11	Isaiah 28:16
10:13	Joel 3:5 LXX
10:15	Isaiah 52:7; Nahum 2:1
10:16	Isaiah 53:1 LXX
10:18	Psalms 18:5 LXX
10:19	Deuteronomy 32:21 LXX
10:20	Isaiah 65:1 LXX
10:21	Isaiah 65:2 LXX
11:2	1 Samuel 12:22; Psalm 94:14
11:3	1 Kings 19:10
11:4	1 Kings 19:18
11:8	Deuteronomy 29:3; Isaiah 29:10
11:9	Psalm 68:23 LXX
11:26	Isaiah 59:20
11:27	Isaiah 27:9
11:34	Isaiah 40:13
11:35	Job 41:3
12:19	Deuteronomy 32:35
12:20	Proverbs 25:21 LXX
13:9	Deuteronomy 5:17-21 LXX; Exodus 20:13-17 LXX; Leviticus 19:18 LXX
14:11	Isaiah 49:18; Jeremiah 22:24; Ezekiel 5:11; Isaiah 45:23 LXX
15:3	Psalm 68:10 LXX
15:9	Psalm 17:50 LXX; 2 Samuel 22:50
15:10	Deuteronomy 32:43 LXX
15:11	Psalm 117:1
15:12	Isaiah 11:10 LXX
15:21	Isaiah 52:15

Widening the Cultural Lens

There are many ways to understand cultures. One way is to look at the motivations and values which drive a community or nation. We will be looking at three approaches—guilt-innocence cultures, honor-shame cultures, and fear-power cultures. The material here is adapted from the book 3D Gospel by Jayson Georges and used with the author’s permission. Each of these weaves through all cultures, but in each culture one strand will dominate. As we study Romans, we will see all three strands present.

Western culture has long been dominated by the guilt-innocence approach which has strengthened our individualistic approach to life. However, during Bible times, shame-honor was dominant and it is very helpful to look through that lens to more fully understand the biblical author’s intent. Having a greater understanding of all three approaches to culture will help us read the Bible more accurately but it will also help us function better in our own world. There have been social shifts in US culture. In some circles, there is no longer a general acceptance of personal sin which is a core foundation in the guilt-innocence approach. Also, younger generations which have been impacted by social media are shifting more toward a shame-honor (sometimes called shame-fame) approach. More awareness can help us all understand and love one another better. Included in this article are Dr Georges’ gospel presentation for each approach. These can be useful tools to help us share Jesus with others who view life differently than we do—whether they are visiting from other countries or are members of our family.

Guilt-Innocence Cultures

“Integrity is doing the right thing, even when nobody is looking.” C.S. Lewis.

The notions of right and wrong are foundational pillars in guilt-innocence cultures. Society creates rules and laws to identify what actions are right and wrong. These rules and laws define acceptable behavior. A mature person knows right and wrong. Doing right keeps one innocent; doing wrong makes one guilty. Governments, corporations, schools, and even families establish rules to guide social behavior.

Guilt-oriented cultures do not simply emphasize rules and laws but socialize people to internalize the codes of conduct. Moral responsibility comes from within. Society expects our internal consciences to guide us. The result is an individualistic system. Western parenting trains children to “think for yourself,” “be true to yourself,” and “blaze your own trail.” Bowing to social pressure and blending in are rarely admired.

People are autonomous. Since everyone possesses their own internal compass, individuals define acceptable behavior. Society expects people to act rightly by themselves. But when a person does something wrong (as defined by rules and laws), justice requires those negative actions to be addressed in an equitable manner. Guilt cultures focus on actions. A guilty violator can remedy a bad action with good action: community service, paying a fine, or jail time. Since the problem is a

wrong action, the solution is a counterbalancing action that fits the misdeed. To alleviate guilt, a person must typically confess wrongdoing and/or provide restitution. These interrelated concepts of introspective conscience, confession, right/wrong, restitution, justice, and forgiveness guide social behavior in guilt-innocence cultures.

The guilt-innocent orientation frames not only a culture's morality but also influences concepts of human identity. Because of the emphasis upon actions, individualists derive value from doing. Identity is based upon jobs and hobbies, instead of family membership or ethnicity. People define themselves by how their behavior and self-expression differs from the group, not by what group they are a part of.

In Bible times, guilt-innocence would have been anchored within the more dominate communal culture. The road to an individualistic guilt-innocence culture in the West began long ago. Then later, Renaissance and Enlightenment thinkers defined people as autonomous, rational essence apart from their relationships or community. Reformation leaders emphasized an individual's relationship with God, sometimes at the expense of the communal body of Christ. Consequently, Western civilization tends to dismiss communal dynamics (i.e., honor, shame, and saving face) in favor of guilt, innocence, and justice.

Shame-Honor Cultures

"Honor is the good opinion of good people." Seneca, famous Roman philosopher

Shame-honor societies assume a strong group orientation. Honor comes from relationships. It is when other people think well of you, resulting in harmonious social bonds in the community. Shame, on the other hand, is a negative public rating: the community thinks lowly of you. You are disconnected from the group.

Honor and shame function like a social credit rating measuring one's reputation. Because honor and shame are inherently relational, such cultures are group oriented. Shame and honor are contagious; what one person does will affect the entire group. At a young age, children learn they are expected to act as representatives who uphold the family honor. So a person's aim is to avoid bringing shame upon his or her family, community, and even nation.

Connections are vital in every aspect of life. Who you know (and who knows you) is everything! Group-oriented cultures value relational harmony. People strive to maintain interpersonal bonds and avoid offending others.

Family dynamics and leadership structures are more authoritarian. People grant leaders authority and prestige in return for provision and protection. The group enforces morality externally. When making choices, people ask "What is honorable?" and "What will others think?" When a person has multiple social roles, acceptable behavior depends upon the context, not the

rules. What is best for relationships *is* morally right. Status in collectivistic societies is primarily inherited from the group. Identity is based on *who* you are not *what* you do.

Removing shame requires more than forgiveness. Shame produces feelings of humiliation, disapproval, and abandonment. Shame means inadequacy of the entire person. While guilt says, “I made a mistake,” shame says, “I am a mistake.” Since the problem is the actual person, the shamed individual is banished from the group. To avoid such rejection and isolation, people mask their shame from others.

Managing shame is essential because a shamed person (unlike a guilty person) can do very little to repair the social damage. Removing the shame requires more than forgiveness. Correcting shame requires a sort of remaking or transformation of self. More often than not, a person of a higher status must publicly restore honor to the shamed, like the father graciously did for the prodigal son in Luke 15. Jesus bestowed dignity and honor on many who lived in shame due to circumstances beyond their control. The blind, deaf, lame, lepers, bleeding women, demon-possessed, and Gentiles were unclean outcasts whom Jesus restored physically and socially.

Cultural expressions of honor and shame can appear contradictory. For example, Middle Eastern cultures aggressively compete for honor. Conflict is viewed as win-lose or lose-win. So, they may resort to honor killings or even terrorism to avoid shame and restore honor. But Eastern cultures, such as Japan and Korea, strive for harmony. Conflict is a win-win or lose-lose game. So East Asians respond to shame by withdrawing or even committing suicide. Though the outward expressions contrast, both cultural groups are deeply rooted in shame-honor values.

Shame-honor culture (also called shame-fame) is growing within the US especially in the younger generations which have been more influenced by social media. This cultural shift has caused a lot of confusion in families, churches, and the workforce.

Fear-Power Cultures

In fear-based cultures, it is not important to genuinely believe in certain truths or follow ethical standards. Rather, practices that placate the powerful define acceptable human behavior. The focus is on “arbitrary” techniques for appeasing and manipulating the powers to act in your favor or protect you from harm.

In the religious realm, unseen spiritual powers become the focus. The dynamics of fear and power are commonly associated with the occult, astrology, or animism. Foundational is the belief in spirits or spiritual forces which inhabit the physical world and can be manipulated through magic or rituals for personal benefit. These religions typically observe three dimensions of reality:

1. the seen world (people, houses, physical objects)
2. the unseen of this world (angels, spirits, curses, ancestors)
3. the unseen other world (God, heaven, hell)

Notice that some aspect of all of these is mentioned in the Bible.

Since invisible spiritual forces pervade daily life, people look to the unseen middle dimension to explain crop failure, illness, etc. Paul Hiebert wrote The Flaw of the Excluded Middle highlighting the ways the western worldview, influenced by scientific rationalism, excludes the entire middle dimension of spiritual forces in daily life. Modernism often dismisses the fear-power worldview as “unscientific superstition” ignoring the real presence of spiritual beings in the world.

Fear-power cultures live in constant fear of invisible powers. They fear a potential misstep which may expose them to harm. People in fear-based contexts never know what evil the capricious power might inflict. Secret techniques may harness spiritual power to avoid harm and invite blessings. People strive to live in peace with the forces that cohabit their world. Disharmony with the spiritual could prove disastrous.

In the secular realm, these same fear-power dynamics appear in settings where power is used against those with less or no power, or where there is strong pressure to maintain a façade which is not actually real. This can include living in alcoholic families, in abusive marriages, in unjust social settings, or under a boss or parent with anger issues. On larger scales, it is seen in people trapped under ruthless dictators or drug cartels. Though the actions will be different, there is still a strong need to protect oneself and earn favor. Actions are not based on truth or ethics but on survival or advancement. Disharmony with those in power can also be disastrous here.

The Guilt-Innocence Narrative of Salvation

God is perfectly holy and just. In all His ways, He acts with perfect righteousness. Sin never enters His presence. This God created the entire world out of nothing.

God created Adam and Eve and placed them in the Garden of Eden. He gave them freedom to eat from any tree but clearly instructed them to not eat from one tree, the tree of the knowledge of good and evil. But when Adam and Eve disobeyed God’s commands, they faced the consequences-- physical and spiritual death. They were disciplined for their transgressions. Because of their actions, people are born into a state of sin, naturally opposed to God and His law. Sin separates all people from the holy God. Adam and Eve were banished from the Garden of Eden.

God gave Israel the Law, which had two main functions. First, the Law revealed to people their moral inadequacy and need for salvation. Israelites were unable to fulfill all of God’s commands by their own strength. Human efforts can never reach the divine standard of holiness. Israel’s history is one of repeated disobedience and subsequent punishment.

But the Law also included provisions for forgiveness of sins. God provided a means for people to make an atoning sacrifice for their transgressions. Israel’s sacrificial system allowed for forgiveness through the ritual sacrifice of a spotless animal. The Passover during Israel’s exodus from Egypt foreshadowed how shedding blood saves people from God’s wrath.

Jesus Christ, God’s Son, became the perfect sacrifice to take away the sins of humanity. Jesus lived a perfectly sinless life. Having no sin of His own, He was able to take our sin. Jesus was

the perfect Lamb of God. He was pierced for our transgressions and bore the consequences of inequities. Jesus' death on the cross forgives our trespasses and cancels the record of debt that stands against us. Then, Jesus rose from the dead and went to heaven.

God is now building His church from those who repent of their sins and believe in Jesus. To become a follower of Jesus, one must recognize and confess the truth of their sin before God, as moved by the conviction of the Holy Spirit. Because Jesus reconciles us to God, our efforts towards moral perfection are in vain. We are saved by faith as a gracious gift from God, not by our own merit. Being forgiven of our sins, we are called to forgive others.

When Jesus returns to the earth, God will judge all people justly and punish sin. The wicked will be condemned to hell and the righteous will spend eternity with God in heaven.

The Shame-Honor Narrative of Salvation

God has existed for all of eternity in full glory and honor. He is an honorable King, a Father who provides for the entire family. He is pure, faithful, and glorious, the essence and source of all true honor. To magnify His glory, God created the world and spoke life into being. From the ground, God created Adam and Eve, crowning them with honor and glory. They possessed authority to rule over creation as God's esteemed co-regents. As God's children, they lived under God's name. Adam and Eve enjoyed an honorable identity from God. They walked naked and were not ashamed.

But Adam and Eve were disloyal to God. They forfeited divine honor to pursue a self-earned honor. Their disloyalty to God created shame, so they hid and covered themselves. Moreover, their sin dishonored God. God lost face. Because Adam and Eve brought shame upon everyone, God banished them from His presence to maintain His dignity.

As descendants of Adam, we inherit their original shame. Then our own defiled and disloyal heart increases shame. This shame shapes our identity and behavior. Sin (i.e., abuse, anger, gossip, boasting, racism, violence, war, etc.) is largely the false attempt to cover shame and fabricate honor. We manufacture a false status, often by shaming others or boasting in the superiority of our own group. Having lost our spiritual face, family, name, and status, our life is a perpetual effort to construct a counterfeit honor. As the tower of Babel story illustrates, people seek to exalt themselves and to make a name for themselves. Our shame causes disgraceful conduct and dishonors God.

God then initiated a plan to restore human honor. He covenanted to honor Abra(ha)m with a great name, land, blessing, nation, and many children. As a great nation, Abraham's family would be God's instrument to bless—or honor—all nations and be a light to God's truth. When Abraham's descendants suffered slavery in Egypt, God delivered them from shameful bondage. Israel became the most prized nation, the apple of God's eye and treasure of His heart.

God made a special covenant to honor Israel, if only she would honor God with loyalty and obedience to Torah. The regulations of Torah cleansed the Israelites' defilement and allowed them to be restored to the community. Though God intended for the covenant to produce honor, Israel's

frequent disloyalty defamed God's name among the nations. When turning to other gods, they marred God's face as an unworthy spouse. Israel was chosen as a light to the nations, but that led to them seeing themselves as the only righteous group. They believed Gentiles were inferior and unworthy to be in God's family. Israel, like Adam, was chosen for honor but ended up in shameful exile. Even though Israel's story ends in national shame, promises and instances of divine exaltation (i.e., Ruth, David, Daniel, and Esther) foreshadow a greater intervention to rescue the human family from shame and restore its honor.

Though He was eternally glorious and honored in heaven as God's Son, Jesus became a lowly human in order to save people from shame. His choice to spend time with a wide diversity of people and miraculous healings restored dignity and honor to marginalized people. Jesus was so full of divine honor that those who touched Him became cleansed and accepted. His teaching proclaimed the true, eternal code of honor. By loving and accepting all people regardless of their reputation, Jesus undercut society's false honor-code and offered divine honor to humanity. Jesus' life fully honored God.

But Jesus' ministry threatened the earthly honor of established leaders. So, they responded by shaming Him, publicly and gruesomely. Jesus was arrested, stripped, mocked, whipped, spat upon, nailed, and hung naked upon a cross before all eyes. He faithfully endured the shame and broke its power. The cross restored God's honor and removed our shame. Face was restored.

God then publicly approved of Jesus' shame by resurrecting Him to glory. Jesus now sits at God's honorable right hand with a name above others. Where Adam and Israel failed, Jesus succeeded in being truly human; His life honored God and the human family.

Those who give allegiance to Jesus will receive a new status. Their shame is covered and their honor restored. People must renounce games of social manipulation, status construction, and face management to instead trust fully in Jesus for new status. Membership into God's family is not based on ethnicity, reputation, or religious purity, but on allegiance to the crucified Messiah. God exchanges our old status as unclean, worthless, and inferior outcasts for the status of pure, worthy, and honorable children. Those who follow Christ to the cross of shame will also follow him into resurrection glory.

Being welcomed into God's family allows people to welcome and accept other groups. Christians are able to honor others and glorify God since they possess God's eternal honor and empowering Spirit. Upon Jesus' return, unbelievers will be stripped of all worldly honors and banished to everlasting shame; while believers will receive crowns of eternal honor as God's glory fills all creation.

The Fear-Power Narrative of Salvation

In the beginning, the creator God made the world by His powerful word. God is sovereign over all creation, the heavens and the earth. In love, He rules with absolute authority and power, and creation praises His mighty strength.

Having made the world as His kingdom, God appointed Adam to reign over the creation. Adam was God's co-regent, the prince of creation. He was given dominion to rule God's creation, symbolized by his right to name the animals. As Sovereign King, God appointed humanity to rule His world.

At some point, a host of spiritual angels rebelled against God's sovereign rule. Satan, the adversary, led the mutiny. The devil schemed to expand his illegitimate power over the earth by bringing humanity under his rule. The crafty serpent wooed Adam and Eve out from God's kingdom into his domain. The rebel forces subjugated humans. Adam's family lost its position of power and authority in the world.

Satan is now the de facto ruler. He became the new prince; we were born into his kingdom. People's eyes are blinded and hearts are captured by Satan. Sin, spiritual attack, and idolatry enslave human souls to dark forces.

To reclaim ultimate sovereignty over His kingdom, God selected Israel to be His special instrument in the spiritual battle. Through a covenantal relationship with Israel, God would expand His dominion to all nations. When Israel was oppressed in Egypt, God confronted the Egyptian gods to liberate them from the bondage of Pharaoh. The Exodus demonstrated God's power to all people.

God is a mighty warrior, whose heavenly power over evil translates into earthly conquest. When Israel relied upon God, He granted victory regardless of their military disadvantage. But too often they sought power in the wrong places. Israel succumbed to the temptation of false gods in idolatry and occult practices. Instead of depending on the Lord of Hosts, they allied with the gods of Canaan and rulers of larger nations to ensure protection and blessings. Prophets proclaimed and demonstrated God's superiority over the Canaanite gods, but Israel remained powerless to escape Satan's influence.

God's liberating power incarnated in the person of Jesus. He inaugurated God's long-awaited kingdom. Fully empowered by God's spirit, Jesus resisted Satan's offer of co-rulership and remained committed to God's mission of dismantling Satan's kingdom. On an unprecedented scale, Jesus delivered people held captive by Satan. By healing the sick, raising the dead, and casting out demons, Jesus disarmed Beelzebub to plunder his kingdom and set the captives free. Because God was with Him, Jesus saved all who were under the power of the devil.

The powers thought killing God's Son would solidify their authority in the world. Their plan backfired. The death of Jesus Christ was the deathblow to evil forces. The cross disarmed the powers and authorities and publicly triumphed over them. Then in the ultimate display of divine power, God resurrected Jesus. Jesus rose from the dead to a position of power and dominion far above all rule and authority.

People must now turn from dark powers and submit to Jesus as Lord. Believers in Jesus are transferred from the kingdom of darkness to the kingdom of light. God raises us up with Christ and seats us with Him in the heavenly realms, so that we too have a power and dominion far above all

other authorities. God's grace restores our authoritative position in the world. We are co-heirs with Christ.

With constant access to God's Spirit, we now stand firm against Satan. Though Satan continues as a lion on the prowl, Jesus shields us from his evil influence as we affirm our identity and authority in God's anointed Son. God blesses Christians with every spiritual blessing in the heavenly realm, rendering black magic and occult practices spiritually futile. As Christians walk by God's Spirit in faith and love, we conquer the enemy and strip off enslaving sin. The battle concludes when God binds Satan's forces and then rules the world from His throne for all eternity with His people.

THEOLOGY

Category	GUILT	SHAME	FEAR
Key Metaphor	Courtroom (legal)	Community (relational)	Combat (military)
Existential Question	How can my sins be forgiven to be assured of heaven?	How can I be a part of the community to be respected?	How can I access the power to control life?
Historical Theology	Augustinian, Reformed	Undeveloped	Pentecostal, Charismatic
GOD			
God	Lawgiver and Judge (sinless, perfect, just)	Father and Patron (faithful, superior, glorious)	Ruler and Deliverer (sovereign, transcendent)
God's Holiness	He alone perfectly keeps the absolute moral standard	He alone is worth glory, deserving all reverence	He alone created and stands above everything
God's Sovereignty	Forgives transgressors and enacts our future salvation	Honors lowly mortals and humbles the falsely proud	Defeats spiritual opposition and rules the world
God's Righteousness	Punitive justice	Covenantal faithfulness	Cosmic power
SIN			
Sin	Transgression and Lawbreaking	Dishonor and Disloyalty	Insubordination and Idolatry
Sinfulness	Total depravity	Complete unacceptability	Utter vulnerability
Violation	God's laws and justice	God's face and glory	God's power and authority
Sinners	Condemned	Rejected	Cursed
Consequences of Sin	Judgment and punishment	Disgrace and impurity	Domination and bondage
Emotions of Sin	Regret	Unworthiness	Anxiety
The Fall (Gen. 3)	Shifted blame	Covered nakedness	Hid in fear
Cultural Solutions	Justify, confess, restitution	Cover, flee, hide	Animism, black magic
False Hope	Morality, works, merit	Identity, connections, name	Rituals, secrets, charms
The OT laws reveals	Our moral failure	Our defilement and separation	Our idolatry

THE 3D GOSPEL

JESUS			
Christ	Substitute and Sacrifice	Mediator and Brother	Conqueror and Liberator
Incarnation	Jesus becomes fully human to pay our debt	Jesus leaves glory to glorify the Father	Jesus arrives to destroy the devil's works
Jesus' Life	Lived sinlessly	Healed the impure, ate with outsiders and Gentiles	Cast out demons, worked miracles, signs and wonders
Jesus' Death	Bears the punishment for our moral transgressions	Removes our shame and restores God's face/honor	Defeats spirits and powers
The Cross	Appeases God's wrath	Changes God's evaluation	Establishes God's Power
Atonement Theory	Penal Substitution	Satisfaction, Theosis	Ransom, Christus Victor
Jesus' Resurrection	Assurance of future salvation	Divine honor for the shamed	Victory over Satan, death
SALVATION			
Salvation	Innocence and Forgiveness	Honor and Face	Power and Freedom
Repentance	From works-righteousness (stop trying to please God with good deeds)	From boasting (resist using cultural systems to promote your status)	From idolatry (abandon false powers and magical rituals)
Grace overcomes	Wickedness	Worthlessness	Weakness
Forgiveness	Pardons wrongs	Reconciles relationships	Removes strongholds
At God's Right Hand	Acceptance and intimacy	Prestige and status	Power and authority
Reconciliation (with God leads to peace with)	Self (soul, conscience)	People (family, community)	Creation (nature, spirits)
Discipleship	Obedience	Loyalty	Submission
Holy Spirit	Guidance for behavior	Communion with Trinity	Empowerment for battle
Ethics	Loving Others	Honoring Others	Blessing Others
Assurance of salvation	Am I saved and morally acceptable?	Am I part of the right community?	Do I have power to overcome dark forces?
Ephesians	2:1-10	2:11-22	6:10-17

Women in the Word Evaluation 25-26

*Please rate and/or comment on the points below according to the following scale:
1-Excellent 2-Good 3-Fair 4-Poor*

On-line sign-up _____

Workbook:

Understandable questions ____

Thought provoking questions _____

HEAR Journal _____

Small groups:

Size ____

Room comfort _____

Speakers/teaching:

Coordinated with workbook lesson _____

Relevant _____

Biblically accurate _____

Were you able to hear clearly _____

General:

How did you first learn about Women in the Word?

How long have you been attending? _____

Will you return next year? _____

Would you recommend to a friend? _____

How have you grown closer to God this year?

What else would you like to share with us about the program, small group, etc?

Opportunities to get involved: Are you interested in any of the following?

Contact Debbie Lane (757-469-1454) or Barb Jacobsen (970-215-3592).

Small group leader/co-leader

Teaching/speaking

Children in the Word

Administration committee