



### **Romans 1:8-17 (ESV)**

8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you 10 always in my prayers, asking that somehow by God’s will I may now at last succeed in coming to you. 11 For I long to see you, that I may impart to you some spiritual gift to strengthen you— 12 that is, that we may be mutually encouraged by each other’s faith, both yours and mine. 13 I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. 14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15 So I am eager to preach the gospel to you also who are in Rome.

16 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. 17 For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

### **Romans 1:8-17 (HCSB)**

8 First, I thank my God through Jesus Christ for all of you because the news of your faith is being reported in all the world. 9 For God, whom I serve with my spirit in [telling] the good news about His Son, is my witness that I constantly mention you, 10 always asking in my prayers that if it is somehow in God’s will, I may now at last succeed in coming to you. 11 For I want very much to see you, so I may impart to you some spiritual gift to strengthen you, 12 that is, to be mutually encouraged by each other’s faith, both yours and mine. 13 Now I want you to know, brothers, that I often planned to come to you (but was prevented until now) in order that I might have a fruitful ministry among you, just as among the rest of the Gentiles. 14 I am obligated both to Greeks and barbarians, both to the wise and the foolish. 15 So I am eager to preach the good news to you also who are in Rome.

16 For I am not ashamed of the gospel, because it is God’s power for salvation to everyone who believes, first to the Jew, and also to the Greek. 17 For in it God’s righteousness is revealed from faith to faith, just as it is written: The righteous will live by faith.

# English Standard Version Bible - *Study Bible*<sup>1</sup>

## Romans 1:8-17

**1:8-15 Thanksgiving: Prayer for an Apostolic Visit.** Paul expresses his desire to come to Rome. Paul had desired to visit Rome for many years because he had a special call as the “apostle to the Gentiles” (11:13) to proclaim the gospel to all peoples.

**1:8 thank.** Paul typically follows the greeting in his letters with a thanksgiving (cf. [1 Cor. 1:1-9](#); [Phil. 1:1-8](#); [Col. 1:1-8](#); [1 Thess. 1:2](#); [2 Thess. 1:3](#); [2 Tim. 1:3](#); [Philem. 4](#)). He is thankful not for any personal benefit but because he sees here the fulfillment of his goal in life, which was for the kingdom of God to advance throughout **all the world**. Paul likely means that the gospel is no longer confined to the Jews but has also spread to the Gentiles in the Greco-Roman world.

**1:9 God is my witness.** Paul appeals to God to hold him accountable if he is saying anything false.

**1:10** Paul expresses his prayer that he might visit the Romans. The petition in this verse clarifies the request in [v. 9](#).

**1:11-12 mutually encouraged.** Paul desires as an apostle to encourage the Christians in Rome, but it is also noteworthy that their faith serves to inspire and strengthen him as well.

**1:13 harvest.** Paul’s ministry is like bringing ripened crops as a gift to God. Paul neither “planted” nor “watered” the church at Rome (cf. [1 Cor. 3:6](#)), but its increased maturity and obedience would be a harvest nonetheless.

**1:14** Paul was **under obligation** imposed by Jesus Christ, who ordained Paul as the apostle to the Gentiles. **Greeks** refers to those who spoke Greek and adopted Greek culture in the Greco-Roman world. **Barbarians** designates those outside of Greek culture.

**1:15** Why would Paul **preach the gospel** to people who were already Christians? For Paul “the gospel” is not just a call to initial saving faith but also a call to continue in a daily walk of faith ([6:4](#); [8:4](#); [2 Cor. 5:17](#); [Gal. 5:6](#)).

**1:16-17 Theme: The Gospel of the Righteousness of God.** Paul explains why he is so eager to preach the gospel everywhere: the gospel is the saving power of God, in which the righteousness of God is revealed.

**1:16** Because of their lack of size, fame, or honor in the Roman corridors of power and influence, Christians might be tempted to be **ashamed** of the Christian message. But Paul says it is nothing to be ashamed of, for it is in fact a message coming with the **power of God** that brings people to salvation. **Jew first** indicates the priority of the Jews in salvation history and their election as God’s people. The role of the Jews is a major issue in Romans, as seen especially in the discussion in [chs. 9-11](#). **Greek** is not limited here to people from Greece but refers to all Gentiles.

---

1. Lane T. Dennis, ed., *ESV Study Bible, The: English Standard Version*, (Wheaton, Illinois: Crossway Bibles, 2008), WORDsearch CROSS e-book, Under: "Romans 1".

**1:17 the righteousness of God.** A crucial phrase that has been the subject of intense debate. It most likely means primarily “righteousness from God,” so that it denotes right standing before God (a legal reality) that is given to people by God. A similar expression in Greek clearly has this meaning in [Phil. 3:9](#). [Romans 10:5](#) is parallel to [Phil. 3:9](#) and bears the same meaning. It is likely that the phrase bears this meaning as well in [Rom. 3:21-22](#) and [2 Cor. 5:21](#) (see notes on these verses). However, the expression in Greek (*dikaiosynē theou*, “the righteousness of God”) likely also carries an additional, fuller meaning, which refers directly to God’s right moral character, particularly manifested in his holiness and justice, and in the way that his method of saving sinners through Christ’s death meets the just demand of his holy nature. Although today’s Western world often regards using words that carry a double sense as confusing and ambiguous, in NT times such wording was commonly used to add weight and enrichment. (See, e.g., [John 12:32](#), where “lifted up” refers to Christ being “exalted” by being crucified.) **From faith for faith** probably means that right standing with God is by faith from start to finish. **shall live by faith.** The life of faith is all-encompassing: it is by faith that one initially receives the gift of salvation (eternal life), but it is also by faith that one lives each day. Cf. [Hab. 2:4](#); [Gal. 3:11](#); [Heb. 10:38](#).

## Holman Christian Standard Bible - Study Bible<sup>2</sup>

### *Romans 1:8-17*

**1:8** It was common in ancient letters to begin with a prayer. Paul adopted the form, but his prayers were never just formal. As there is joy among the angels at the conversion of one sinner ([Lk 15:10](#)), Paul rejoiced over the fact there were house churches in the capital city of the Roman Empire. He was thankful for the spread of the **faith**.

**1:9-10** Paul continually prayed for the Roman Christians in his **spirit**. Though too often perceived as otherwise, prayer is just as necessary as teaching or preaching in Christian ministry. Paul had wanted to come to Rome, but God was in control of all his circumstances. The believer must seek God's will in his activities ([Jms 4:13-17](#)).

**1:11-12** Paul was certain he would bring certain benefits or blessings as he taught among the house churches of Rome. The **spiritual gift** mentioned here was not the special gift(s) in [1Co 12-14](#) which were given by God ([1Co 12:11](#)) but gifts that Christians gave to one another. Paul was certain that the Roman Christians would minister to him since every part of the body of Christ has useful functions in relation to other parts ([1Co 12:12-27](#)).

**1:13** How is it that the most important city in the world had not yet had a visit from an apostle? Why especially had the "apostle to the Gentiles" not come? Paul **often planned to come**, but these plans had not come to fruition. In the mysterious providence of God it all worked out for the best. After all, Paul's delay in fulfilling his trip to Rome caused him to write this wonderful letter. Furthermore, he eventually went to Rome as a prisoner ([Ac 25:10-28:14-16](#)), spending two years in the city preaching the gospel "without hindrance" ([Ac 28:31](#)). Believers must learn that God works out events in ways we could never imagine ([Rm 8:28](#)).

---

2. Jeremy Royal Howard, ed., HCSB Study Bible, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "Romans 1".

**1:14** Paul's conversion placed a special commission and obligation on him ([Ac 9:15](#); [13:47](#); [1Co 9:16](#); [Gal 2:8-9](#)). The revelations granted to him gave him greater responsibility. His training and Roman citizenship equipped him to reach all varieties of pagans, including the educated and the **barbarians**. These barbarians included people from Spain and Asia Minor ([Ac 14:11-18](#)).

**1:15** Paul was eager to fulfill his obligation because he expected God to do great things through his ministry.

**1:16** Why might someone be **ashamed of the gospel**? On the surface, the gospel seems like a very strange message. It is about a Jewish carpenter and teacher who was put to death on a cross by Pontius Pilate, Roman governor of Judea in A.D. 26-36. The message says that this man Jesus was raised from the dead and is now Lord—the *kurios*. This title was used of God in the Greek Bible and was applied to the emperor by some Romans. Paul himself wrote that this message seemed foolish to Gentiles ([1Co 1:23](#)) and was a stumbling block to Jews. A crucified Messiah seemed to be a contradiction in terms to the Jews. A crucified **Jew** seemed like foolishness to the Romans, who despised Jews in general. Anyone who was crucified was considered among the lowest members of society. Paul had no confidence in his rhetorical skills to overcome the human objections to the message, but he knew the power of the Spirit to change the lives of people as they heard the good news about Jesus' death and resurrection. People are saved by faith, but faith is not the cause of **salvation**. The cause of salvation is the grace of God, the will of God, and the Spirit's **power** working through the message.

## dunamis

Greek Pronunciation [DOO nah mihss]	
HCSB Translation	power
Uses in Romans	8
Uses in the NT	119
Focus passage	<a href="#">Romans 1:16</a>

The English words *dynamic* and *dynamite* come directly from the Greek noun *dunamis*, though *dynamite* is far removed from the meaning of *dunamis*. The term *dunamis* can mean *power, might, strength, or ability*; the related verb *dunamai* means *to be able* (210 uses in the NT), and the adjective *dunatos* means *possible*. The synonym *exousia* means *power or authority* and usually refers to derived *authority*, whereas *dunamis* normally refers to inherent *power*.

Various kinds of *power* are described by the term *dunamis* in Romans. In [1:16](#) *dunamis* refers to the gospel that has been infused with God's *power* so people can be saved. *Dunamis* is also used to refer to God's omnipotence ([1:20](#)), to the Son's *power* ([1:4](#)), and to the Spirit's *power* ([15:13,19](#)). In [8:38](#) *dunamis* is used as a way of referring to demons. Finally, *dunamis* is used as one of the words for miraculous signs and wonders ([15:19](#)).

**1:17** God's **righteousness** was the core of Paul's message. Luther came to better understand God's grace as he studied this verse in the original Greek rather than in the Latin translation. It forever changed his view of God. God's righteousness can be understood in several ways. First, God always does what is right and can be said to have righteousness as one of His attributes ([Dt 32:4](#); [Ps 119:142](#)). Second, since God always does what is right, His actions or activities are sometimes identified as His righteousness ([Isa 45:8](#); [46:13](#); [51:5-6,8](#); [56:1](#)). Third, God's righteousness is as a gift from Him to us, justifying us in

His sight. "Justification" is a courtroom term signifying that a judge declares a person to be "right" or "just." Augustine wrote "the righteousness of God is that righteousness which He imparts in order to make men righteous" (*Spirit and the Letter*, chap. 16). In the gospel, God reveals His righteousness (His nature, His activity, and His gift of right status) by faith. In the course of this letter, Paul will explain how God is able to declare sinners to be righteous because of Jesus' work on the cross. **From faith to faith** emphasizes that the entire process of being declared righteous comes to us from start to finish by faith.

## NLT Life Application Study Bible<sup>3</sup>

### *Romans 1:8-17*

**1:8** Paul uses the phrase "I thank my God through Jesus Christ" to emphasize the point that Christ is the one and only mediator between us and God. Through Christ, God sends his love and forgiveness to us; through Christ, we send our thanks to God (see [1 Timothy 2:5](#)).

**1:8** The Roman Christians, at the Western world's political power center, were highly visible. Fortunately, their reputation was excellent; their strong faith was making itself known around the world. When people talk about your congregation or your denomination, what do they say? Are their comments accurate? Would you rather they noticed other features? What is the best way to get the public to recognize your faith?

**1:9, 10** When you pray continually about a concern, don't be surprised at how God answers. Paul prayed to visit Rome so he could teach the Christians there. When he finally arrived in Rome, it was as a prisoner (see [Acts 28:16](#)). Paul prayed for a safe trip, and he did arrive safely—after getting arrested, slapped in the face, shipwrecked, and bitten by a poisonous snake. When we sincerely pray, God will answer—although in his timing and sometimes in ways we do not expect.

**1:11-13** A reading of the first few verses of Romans relates Paul's ardent desire to visit Rome and the sovereign hand of God that had prevented him from getting there for quite some time. The combination of these two factors—Paul's impassioned desire to go to Rome and God's sovereign "no"—resulted in his sitting down to write this letter to the Romans. This letter is a powerful exposition of the Christian faith and has helped countless millions of believers across the centuries since Paul first penned it to the group of believers in Rome. Perhaps there are some "no's" in our lives that God is planning to use greatly if we would just faithfully do what lies directly ahead of us instead of worrying about why we didn't get our way.

**1:13** By the end of his third missionary journey, Paul had traveled through Syria, Galatia, Asia, Macedonia, and Achaia. The churches in these areas were made up mostly of Gentile believers.

**1:14** What was Paul's obligation? After his experience with Christ on the road to Damascus ([Acts 9](#)), his whole life was consumed with spreading the Good News of salvation. His obligation was to people of the entire world. He met his obligation by proclaiming Christ's salvation to people—across all cultural, social, racial, and economic lines, both Jews and Gentiles. We also are obligated to Christ because he took the punishment we deserve for our sins. Although we cannot repay Christ for all he has done, we can demonstrate our gratitude by showing his love to others.

---

3. *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 1892-1893.

**1:15** Paul was eager to preach the gospel. Is our Christian service done in a spirit of eagerness? Or do we serve out of habit, a feeling of obligation, or perhaps even with a feeling of reluctant duty (much like a child who has to take a bath)? When we fully understand what Christ has done for us and what he offers to others, we will be motivated to share the Good News. Ask God to rekindle that fresh eager attitude that wants to obey him and to tell others about Christ.

**1:16** Paul was not ashamed because his message was the Good News about Christ. It was a message of salvation, it had life-changing power, and it was for everyone. When you are tempted to be ashamed, remember what the Good News is all about. If you focus on God and on what God is doing in the world rather than on your own inadequacy, you won't be ashamed or embarrassed.

**1:16** Why did the message go to the Jews first? They had been God's special people for more than 2,000 years, ever since God chose Abraham and promised great blessings to his descendants ([Genesis 12:1-3](#)). God did not choose the Jews because they deserved to be chosen ([Deuteronomy 7:7, 8; 9:4-6](#)) but because he wanted to show his love and mercy to them, for it would be through them that his Messiah would come into the world. God chose them, not to play favorites, but so that they would tell the world about his plan of salvation.

For centuries the Jews had been learning about God by obeying his laws, keeping his festivals, and living according to his moral principles. Often they would forget God's promises and laws; often they would have to be disciplined; but still they had a precious heritage of belief in the one true God. Of all the people on earth, the Jews should have been the most ready to welcome the Messiah and to understand his mission and message—and some of them did (see [Luke 2:25, 36-38](#)). Of course, the disciples and the great apostle Paul were faithful Jews who recognized in Jesus God's most precious gift to the human race.

**1:17** The Good News shows us both how righteous God is in his plan for us to be saved and also how we may be made fit for eternal life. By trusting Christ, our relationship with God is made right. "From start to finish," God declares us to be right with him because of faith and faith alone. Paul then quotes from [Habakkuk 2:4](#) to show that as we trust God, we are saved; we have life both now and forever.

## Life Application Concise New Testament Commentary<sup>4</sup>

**1:8** Living in the Western world's political power center, Roman Christians were highly visible. Fortunately, their reputation was excellent; their strong faith was **becoming known throughout the world**. To have a thriving church in Rome and to have Christians living pure lives in an evil city bore strong testimony to their faith! For this Paul thanked God.

**1:9** Paul was a man of prayer. Paul prayed for the Romans the same way that he prayed for the Ephesians ([Ephesians 1:15-16](#)), the Philippians ([Philippians 1:3-4](#)), the Colossians ([Colossians 1:3-4](#)), and the Thessalonians ([1 Thessalonians 1:2-3](#)). We would expect Paul to pray for his own converts and the churches he helped establish, but these words show that he also prayed for those outside his immediate acquaintance and responsibility. Paul had not personally visited these believers, so he had not yet been able to prove his love for them, but he appeals to God as his witness, confirming his constant prayers for the believers in Rome.

**1:10-11** Paul also prayed that he could visit these believers. For a long time, Paul had wanted to visit the empire's capital city, but he had been prevented from doing so (see also [1:13](#); [15:22](#); [Acts 19:21](#); [23:11](#); [28:14-16](#)). Here Paul expresses his continued desire to go, but only if God willed it. Having prayed so often for them, he wanted to visit them in order to minister to them. Paul proposed a trip to Rome to serve, not to be served. He fully intended that his visit would benefit the believers there.

What **spiritual blessing** did Paul want to **share**? This was not a particular empowering to do something; rather, it was an insight or teaching based on the needs that Paul would find when he got to Rome. It would help them **grow strong in the Lord**. This letter to them certainly worked toward that end, but Paul also hoped that the spiritual effects of his intended visit would be powerful and mutual.

**1:12** Paul prayed for the chance to visit these Christians so that he could **encourage** them with his gift of faith and **be encouraged** by theirs. As God's missionary, he could help them understand the meaning of the Good News about Jesus. As God's devoted people, they could offer him fellowship and comfort. Paul makes it clear that he will not come as simply the teacher and giver—he will be open to be given to and encouraged as well. When Christians gather, everyone should give and receive. Our mutual faith gives us a common language and a common purpose for **blessing** one another.

**1:13** As noted above, Paul had tried to come to Rome, but had been **prevented**. Paul's original plan was to include Rome in his missionary efforts. Although the church had been established there without his efforts, that fact did not discourage Paul from wanting to visit and **work among** the believers in order to see more **Gentiles** become believers and join the church. He had done this in many other cities, and hoped to do so in Rome. By the end of his third missionary journey, Paul had traveled through Syria, Galatia, Asia, Macedonia, and Achaia. The churches that he had begun in these areas consisted mostly of Gentile believers. Paul could make statements like these without a hint of pride. He is making it clear that God directed him into ministry to the Gentiles and that the **good results** came from God.

**1:14** Paul's **obligation** was to proclaim Christ's salvation to all types of people in different **cultures**, crossing cultural, social, racial, and economic lines. **The educated and uneducated** referred to the classes in Rome versus the peoples of other "uncivilized" places. No barrier would stop Paul from bringing the Good News.

---

4. Barton B. Bruce et al., *Life Application New Testament Commentary*, (Wheaton, IL: Tyndale House, 2001), WORDsearch CROSS e-book, 578-580.

[1:15](#) Paul had already visited some of the most beautiful cities of the world—Athens, Corinth, Ephesus—yet he carried an unfulfilled desire to minister in one of the most populated, corrupt places on earth. Neither the power nor the hostility of **Rome** intimidated Paul. He was convinced that the Good News must be taken everywhere, specifically to the large and needy metropolitan areas of the world. Paul knew that the gospel had already gained a foothold in Rome—the believers to whom he was writing had heard and had responded. But Paul wanted to **preach God’s Good News** more fully. This letter to the Romans is the introductory statement of all that Paul wanted these believers to understand more fully.

[1:16](#) [Verses 16](#) and [17](#) summarize the thrust of the rest of Paul’s letter and give the reason behind Paul’s missionary zeal. Paul was ready, even eager ([1:15](#)), to preach at Rome. And he was **not ashamed of this Good News about Christ**, even though the gospel was held in contempt by those who did not believe and even though those who preached it could face humiliation and suffering. Paul was not intimidated by the intellect of Greece nor the power of Rome. Paul was not ashamed, because he knew from experience that the gospel had the **power** to save **everyone who believes** and then to transform their lives. The Greek word for power (*dunamis*) is the source for our words dynamite and dynamic. Dynamite was not invented by Nobel until 1867, so it is obvious that Paul did not have that specific picture in mind. Instead, the inventor of the explosive took its name from the Greek. But the parallel is instructive. The Good News, as the power of God, can be like spiritual dynamite. Under certain circumstances it has a devastating, even destructive effect, demolishing world views and traditions—paving the way for new construction. Placed inside a stone-hard heart that is resistant to God, it can shatter the barrier. God’s power in the gospel is not only explosive; it also overcomes evil.

The only way to receive salvation is to believe in Christ. This offer is open to all people. The gospel is powerful because the power of God resides in it by nature. The Good News is the inherent power of God that gives salvation to all who accept it. Salvation can only happen when a person believes.

The **Jews** were given **first** invitation because they had been God’s special people for more than 2,000 years, ever since God chose Abraham and promised great blessings to his descendants ([Genesis 12:1-3](#)). God did not choose them because they deserved to be chosen ([Deuteronomy 7:7-8](#); [9:4-6](#)), but because he wanted to show his love and mercy to them, teach them, and prepare them to welcome his Messiah into the world. For centuries Abraham’s descendants had been learning about God by obeying his laws, keeping his sacrifices and feasts, and living according to his moral principles. Often they forgot God’s promises and requirements and had to be disciplined; but still they had a precious heritage of belief in the one true God. Of all the people on earth, the Jews should have been the most ready to welcome the Messiah and to understand his mission and message—and some of them were. The disciples and Paul were faithful Jews who recognized in Jesus God’s most precious gift to the human race (see [Luke 2:25, 36-38](#)). The Jews were given the first opportunity to receive the Messiah during his ministry on earth ([John 1:11](#)) and during the days of the early church ([Acts 1:8](#); [3:26](#)). Although Paul was commissioned as the apostle to the Gentiles ([Acts 9:15](#)), even he followed this pattern. Whenever Paul went to a new city, he recognized his obligation to carry the Good News to the Jews first ([Acts 13:45-46](#); [28:25, 28](#)).

[1:17](#) The message of the Good News tells us how we, sinners as we are, can be made **right** in God’s sight. It tells how God, who is righteous, can vindicate sinful people. Righteousness is an aspect of God’s character, his standard of behavior, and a description of all that he wishes to give to us. Our righteousness begins because of God’s faithfulness to his promises; it moves on in our response of faith and is a continuing process through life. Thus it is **accomplished from start to finish by faith**. Faith—unconditional trust—is the appointed way of receiving God’s righteousness. Faith in what? Faith in the fact that Jesus Christ took our sins upon himself, taking the punishment we deserved, and, in exchange,

making us righteous before God. By trusting in Christ, our relationship with God is made right both for now and for eternity.

To nail his point, Paul quoted from [Habakkuk 2:4](#), **“It is through faith that a righteous person has life.”** Righteousness by faith was not a new idea; it is found in the writings of the prophets, with which the Jewish believers would be familiar. This expression means that Christians will live because of God’s faithfulness and because of their response of faith in God; as a result, they will have eternal life and experience fullness in life.

- Faith is personal trust in God.
- Faith is the source of the believer’s new life in Christ.
- Faith justifies us, saves us, and gives us new life and a new lifestyle.

## Study and Discussion Questions



### Paul's Longing to Visit Rome - [Romans 1:8-17](#)

Topics: [Caring](#), [Confidence](#), [Good News](#), [Salvation](#), [Witnessing](#)

#### Open It

1. How do you stay in touch with friends or family members who live in another city?
2. \*What trips to see friends or family members would you like take in the future?
3. How do people feel when circumstances force them to cancel a long-anticipated trip?

#### Explore It

4. For what was the church at Rome well-known? ([1:8](#))
5. How did Paul describe his commitment to God? ([1:9](#))
6. \*What kind of concern did Paul have for his audience? ([1:9-10](#))
7. \*What happened to Paul's plans to visit the church in Rome? ([1:10-13](#))
8. What did Paul want to give the Romans when he visited? ([1:11-12](#))
9. \*Who would benefit from Paul's visit? ([1:12](#))
10. To whom had God called Paul to communicate the gospel? ([1:14-15](#))
11. How did Paul feel about what others thought about him and his message? ([1:16](#))
12. To whom does God grant salvation? ([1:16](#))
13. How does a person become righteous? ([1:17](#))
14. What does a person's faith accomplish? ([1:17](#))

#### Get It

15. \*What are some of the positive reports you would want other people to hear about your faith in God?
16. \*How does remembering someone in prayer help him or her?

17. In what ways are we helped when we help someone else?
18. When have you learned something from someone whom you initially believed had nothing to teach you?
19. How does Paul's attitude about sharing the gospel compare with the prevailing attitude in your church?
20. For what reasons do Christians sometimes feel ashamed of the gospel?
21. How do people attempt to find salvation outside of faith in Christ alone?
22. For what reasons are you confident that the gospel is true?

### **Apply It**

23. \*What can you do this week to help a person for whom you are concerned?
24. With whom can you be more honest and forthright about the gospel message you believe?
25. For what "unreachable" person will you begin praying this week?