



Believe

EVERYONE WHO CONFESSES AND BELIEVES IN JESUS WILL BE SAVED.

Scripture Passage: Romans 9:30–10:3,9-17 Memory Verse: Romans 10:9

As a boy, I wanted to impress a friend down the street. Since having a pond behind our house wasn't enough, I made up a story about a ship that sank in our pond with a chest of diving suits inside. At first, my plan worked, as my friend kept asking me about the diving suits. My lie was reaping benefits and getting me the attention I craved. However, things turned south when he suggested sneaking out to the pond after dark and diving down to get the suits. Of course, I knew there was no boat or suits. Finally, I decided to speak some truth. I had to come clean about my lie.

Things worth believing are grounded in truth. We can believe a lot of things, but they have to stand up to the light of day. Thankfully, salvation comes by God's grace through faith. As we embrace what Jesus did for us on the cross, our sins are forgiven, and we experience a new and living hope (1 Pet. 1:3). As you prepare to lead this session from Romans 9–10, review all that Paul said about justification, redemption, and sanctification in chapters 1–8. Consider how his teachings are rooted in truth. Find ways to emphasize this “solid ground” in your Bible study this week.



Weekly Podcast: Group Leader Training

Scan here to gain insights about this week's study on Apple podcasts, Spotify, Google Podcasts, or at goExploreTheBible.com/adults-training.



When people hear about someone making a confession, their thoughts may go to the criminal justice system. Thinking that way wouldn't be a mistake. When a person confesses to a crime, it usually means that the law has been broken and justice will be served. In the legal system, confession confirms guilt and results in punishment. But in the gospel, confession of Jesus acknowledges our need for Him and leads to freedom and salvation. (PSG, p. 73)

What's the connection between confessing to a crime and believing that you broke the law?



Understand the Context (Romans 9:1–10:21)

Though some scholars struggle to find the continuity between Romans 9–11 and the earlier chapters of Paul's letter, most people view these verses as a continuation, not a disruption, of his primary teaching. The first part of Romans had explained the sinfulness of all people, both Jews and Gentiles. It covered the necessity of faith for salvation and the importance of holding to salvation by grace, not obedience to the law. It emphasized salvation as a sovereign work of God, but it also emphasized the necessity of receiving this work through faith.

Then, beginning in chapter 6, Paul explained the importance of sanctification, or spiritual growth in grace. This is the process of becoming more like Jesus each day—a process that takes a lifetime and won't be complete until we get to heaven. Like justification, sanctification is a work of God; but, unlike justification, believers have a role to play in nurturing holiness. We can't save ourselves, but we can (and should) consider ourselves dead to sin. We need to offer ourselves to God for His glory instead of allowing sin to continue holding a mastery over our lives.

In Romans 7, the apostle detailed the ongoing spiritual battle believers face between the sinful desires of our flesh and the spiritual transformation accomplished through the Holy Spirit. Romans 8 represents a mountaintop for our spiritual journey, revealing what life surrendered to the Holy Spirit's power looks like.

One might expect Paul to leave these theological discussions behind at this point and start with some practical exhortations for Christian living. But that's not what he did—at least not until he wrote Romans 12–16. Before diving into those topics, he wrote chapters 9–11. In these chapters, Paul again emphasized salvation by grace through faith in Jesus.

In chapter 9, Paul emphasized God's authority and sovereignty in choosing the nation of Israel as His people. But he also acknowledged that many Jews had rejected the Messiah and needed a Savior. In chapter 10, he focused on human responsibility, the necessity of believing, and the urgency of evangelism. And in chapter 11, he balanced the seemingly contradictory ideas of God's sovereignty and human responsibility. This ended with the beautiful doxology in Romans 11:33–36.

For centuries, explaining the relationship between God's sovereignty and human responsibility has proven to be more difficult than accepting it by faith. But beyond theological debates, Paul made two things abundantly clear: the world is filled with lost people who need to know Jesus and God calls Christians to share the message with them.

Read Romans 9:30–10:3 and 10:9–17 in your Bible. Where do you see the tension between God's sovereignty and human responsibility? (PSG, p. 74)

Righteousness through Faith (Rom. 9:30-33)

30 What should we say then? Gentiles, who did not pursue righteousness, have obtained righteousness—namely the righteousness that comes from faith. **31** But Israel, pursuing the law of righteousness, has not achieved the righteousness of the law. **32** Why is that? Because they did not pursue it by faith, but as if it were by works. They stumbled over the stumbling stone. **33** As it is written, Look, I am putting a stone in Zion to stumble over and a rock to trip over, and the one who believes on him will not be put to shame.

(v. 30) Gentiles *did not pursue righteousness* by the law or by any other means. They were living in darkness, ignoring the one true God in favor of idols. The Greek word for *pursue* meant to move rapidly and decisively toward an object. Paul would later use this word to describe pressing toward Jesus's call (Phil. 3:14). While they did not chase righteousness by the law, they still *obtained righteousness*. The word *obtained* is also associated with winning a race. They reached the goal of a right relationship with God.

The Gentiles didn't find righteousness through human effort but by *faith* alone. *Faith* obtained what works could not—namely, right-standing with God. This did not include a blanket inclusion of all Gentiles, but any Gentile who trusted in the finished work of Christ rather than their own feeble efforts would be reconciled to God.

(v. 31) *Israel*, the chosen people of God, also chased righteousness, but they relied on the *law of righteousness*. They hoped to be justified by keeping the law's regulations, which failed miserably. While the Gentiles obtained salvation by faith, the Jews had not *achieved* it. The Greek wording indicates arriving at a position.

Paul contrasted the hard work of the Jews with the faith of the Gentiles. Gentiles did not work for righteousness or try to earn it. They rested on the work that Christ did on the cross.

(vv. 32-33) Paul drew a sharp distinction between *faith* and *works*. The Jews meticulously tried to earn their standing with God by keeping the law, but the *works* of the law could not atone for sin. On the other hand, many Gentiles didn't even know about the law, yet they accepted the gospel when they heard it. They trusted what Jesus had done for them. This was *faith*.

The Jews had *stumbled* in their own pursuit of righteousness through the law. This was yet another racing term that Paul used in this passage. The Greek word for *stumble* meant to strike against something or fall. The Jews tried so hard to reach the "finish line" of justification, but they ended up tripping before they crossed the line. They needed faith to cross the line, not their own human efforts.

And over what did they trip? They fell over the *stumbling stone*. The term sometimes referred to a physical obstacle or a roadblock. These would have been common on the rugged roads of the Roman Empire. But in biblical usage, it applies more commonly to spiritual hindrances, the things that stunt or stall spiritual transformation (see 1 Cor. 8:9). Peter wrote that for many, Jesus Himself was a stumbling block (1 Pet. 2:8). In many ways, this is the same point Paul was making in his critique of the Jewish efforts to earn God's favor through good works.

Isaiah first used the imagery of the Messiah as a cornerstone who saves some and causes others to fall (Isa. 8:14). He serves as a sanctuary for those who trust in Him, while being an obstruction to those who trust themselves. In Isaiah 28:16, the prophet noted that Messiah would be a tested stone, a precious cornerstone, a sure foundation. However, this was only for those who believe.

Quoting both Isaiah 8 and 28, Paul called Jesus a *stone in Zion*. People would either *trip over* Him or accept Him. Tripping implied human efforts to keep the law, which led to their rejection of Jesus. In contrast, believing emphasizes faith in Him alone. Those who put their absolute trust in Christ—without the law—escape the *shame* of stumbling over the very thing that could save them.



APPLICATION POINT: All people need to understand that true righteousness comes through faith not by works.

PREPARE:

On a whiteboard draw a two-column chart with one side labeled *Jews* and the other *Gentiles*.

READ:

Invite a volunteer to read Romans 9:30-33 and encourage the group to listen for the different paths the two groups followed. Allow the group to share the distinctives between Jews and Gentiles based on these verses. Record their responses under the appropriate column on the board.

RECAP:

Summarize the following from page 75 of the PSG to highlight how the Gentiles found righteousness and how the Jews failed to find righteousness:

“Gentiles did not pursue righteousness. On the contrary, they wandered in spiritual darkness. But when they heard the good news about Jesus Christ, many Gentiles believed and placed their faith in Christ, receiving His gift of salvation. . . . The people of Israel chose a path that led them in a different direction. . . . They pursued righteousness based on works. Instead of entrusting their lives to Christ, they gave themselves to knowing and keeping the law. . . . However, the path that they took kept them from being right with God.”

ASK:

Why might people stumble over the message of the gospel?
(PSG, p. 76)

TRANSITION:

Paul recognized many Jews rejected Jesus with a misguided zeal for the law, while Gentiles with no background in the law more easily embraced faith in Christ. He longed for them to redirect their zeal and accept what Jesus had done for them.

Group Activity Option

Paraphrase

Group adults into teams of two to four people. Give each team an index card and a pencil. Direct the teams to read Romans 9:30-33 and to compose a paraphrase of the verses. After a few minutes, allow time for each team to share their paraphrases. Use the paraphrases to create a one-sentence summary of the verses. Highlight the gap between obtaining righteousness by faith in Jesus and the attempt to earn righteousness through the law and good works.

Misguided Zeal (Rom. 10:1-3)

1 Brothers and sisters, my heart's desire and prayer to God concerning them is for their salvation. **2** I can testify about them that they have zeal for God, but not according to knowledge. **3** Since they are ignorant of the righteousness of God and attempted to establish their own righteousness, they have not submitted to God's righteousness.

(v. 1) In Romans 9, Paul came down hard on Jews who were pursuing a relationship with God in their own effort and ability. However, he told his **brothers and sisters** in Rome that he longed for his countrymen to be saved through a relationship with Jesus, the Messiah they had been anticipating for centuries.

Though Paul criticized the Jews for trying to establish their own righteousness before God, he also made it clear that his **heart's desire** was for them to be saved. The Greek term he used implied a deep wish or a noble intention. It implies something that produces delight motivated by a benevolent spirit. The idea is that Paul would take pleasure in a spiritual turnaround among the Israelites, but he also knew such a move was in their own best interests.

Instead of looking down on the Jews for pursuing God through the law, the apostle felt an intense burden—maybe even an obligation—for them. He understood the mindset because he had been there himself. In his younger days, Paul had taken great pride in his impressive Jewish credentials (see Phil. 3:3-6). But God had humbled him through His grace and showed him what really mattered in life (Phil. 3:7-11). Now, his heart was broken for the Jews without an air of superiority. In fact, in all his travels, Paul regularly took the gospel first to the Jews before sharing with the Gentiles (Acts 13:42; 18:5-6).

Paul's burden for the Jews' **salvation** drove him to **prayer**. The one who recognized God's right to select the Jewish nation as His chosen people (Col. 3:12) had no trouble lifting up his people to the Lord and begging for their redemption. Prayer is one of God's means of accomplishing His purposes, so Paul prayed for Israel.

(v. 2) Paul could **testify** to the Jews' **zeal for God**. They treasured God's law, even if their enthusiasm had been incomplete over the years and misguided in the wake of Jesus's death and

resurrection. As noted, Paul had shared in that **zeal** (Gal. 1:13-14; Phil. 3:4-6) before He had met Christ and gained a more complete understanding of His sacrifice on the cross.

On the surface, zeal is not a bad thing. For example, a lot of people are passionate about golf. It gives them an enjoyable way to exercise, compete, and even fellowship. But many recreational golfers understand the difference between a zeal for golf and professional-level competence in golf. They might have the desire, but they don't have the knowledge of the game to reach the next level.

Likewise, for the Jews, zeal toward the law was insufficient because it was **not according to knowledge**. Many Jews were cautious in their attempts to keep the law, but they didn't recognize the law's purposes or its limitations. As a result, it became a barrier to the genuine relationship with God that they desired.

Key Doctrine

Salvation

There is no salvation apart from personal faith in Jesus Christ as Lord. (See John 14:6; Acts 4:12.)

(v. 3) Paul identified two problems that hindered the Jews' pursuit of God and His righteousness. First, they were **ignorant of the righteousness of God**. Paul had explained already that righteousness came as God's gift through faith (Rom. 5:17). But the Jews treated it like a wage, which only led to death (6:23). So, they were **ignorant** of the true nature of salvation by grace.

Second, the Jews tried to **establish their own righteousness**. They set about the task of earning their own salvation when they should have **submitted to God's righteousness**.

**READ:**

APPLICATION POINT: Believers can follow Paul's example by praying for the salvation of lost people.

Invite a volunteer to read Romans 10:1-3 while the group identifies Paul's desire for the Jewish nation.

SHARE:

In the *Jews* column on the board, write *Misguided Zeal*. Note that while the Jews had a passion for God and His law, their zeal moved them in the wrong direction. Point out that trusting in their own efforts pushed them farther from God instead of closer to Him.

ASK:

How did Paul's love for the Jews lead him to respond to their needs?

SUMMARIZE:

Discuss responses. Highlight Paul's desire to pray for the salvation of His fellow Jews:

[Paul] revealed his affection for the Jewish people. His heart had been broken for them, and he had a genuine desire to see them come to faith in Christ. Paul's heavy burden over their lostness caused him to pray for their salvation. (PSG, p. 76)

EXAMINE:

Note that Paul was no stranger to a misguided zeal related to the Mosaic law. Encourage adults to read Philippians 3:3-11 silently. When they are done, lead a discussion of those verses focused on these two questions:

- *Why did Paul understand the zeal the Jews had regarding law?*
- *What did he learn about righteousness from the law after He came to Christ?*

SAY:

Paul had lived that life quite well. He had checked all the boxes for being an upstanding Jew. If anyone could claim a right relationship with God through the law, it was Paul. But once he met Christ, Paul knew that the law would never be enough. And he wanted other Jews to see and understand that as well. That's what drove him to pray for them.

ASK:

Whose salvation are you continually praying for? (PSG, p. 77)

TRANSITION:

As Paul prayed for the Jews, he also rejoiced over the faith of the believers in Rome—both Jews and Gentiles. In that, he reminded each group what it took to find salvation in Christ.

Salvation Available to All (Rom. 10:9-13)

9 If you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. **10** One believes with the heart, resulting in righteousness, and one confesses with the mouth, resulting in salvation. **11** For the Scripture says, Everyone who believes on him will not be put to shame, **12** since there is no distinction between Jew and Greek, because the same Lord of all richly blesses all who call on him. **13** For everyone who calls on the name of the Lord will be saved.

(v. 9) To correct the Jews’ deficiency in knowledge about salvation, Paul gave two clear conditions that must be present when a person comes to faith in Christ. First, he emphasized the need for individuals to **confess with your mouth, “Jesus is Lord.”** This involved a public confession that Jesus really is who He said He was, the Son of God and Savior. The Greek word for *Lord* (*kurios*) appears more than six thousand times in the Greek Old Testament (called the Septuagint). In that context, it typically refers to Yahweh, the one, true God of Israel. Most often, New Testament writers used it as a title for Jesus since, as Paul noted in his letter to the Philippians, the Father gave God the Son “the name that is above every name” (Phil. 2:9-11).

The word translated *confess* literally means to acknowledge or to agree—to say the same thing as someone else. For example, a person who confesses sin agrees with God that it is rebellion against Him. In this case, a person who confesses Jesus as Lord agrees with God about the divinity and reign of His Son.

Second, Paul encouraged his readers to **believe in your heart that God raised him from the dead.** Along with the crucifixion, the resurrection serves as a linchpin for the Christian faith. Paul declared that if Jesus was not raised from the tomb, then our faith as Christ followers is in vain and we are the most pitiful people imaginable (1 Cor. 15:17-19). If the tomb is not empty, then Jesus is not God and we have no hope for now or the future. So, salvation involves both public confession of Jesus as an expression of faith in what He has accomplished for us. They are really two sides of the same coin.

(v. 10) Here, Paul reinforced what he said in verse 9, though he reversed the order. First, he affirms that one **believes with the heart.** This leads to **righteousness**, a right relationship with God. Then, he said, one **confesses with the**

mouth, resulting in salvation. These are not two separate events but one and the same. *Righteousness* and *salvation* refer to the inseparable event of redemption based on faith. Certainly in practice, believing precedes confession in public, but they are part of the same event of salvation in the life of a person of faith.

(vv. 11-12) Paul again quoted Isaiah 28:16 (see Rom. 9:33), declaring that **everyone who believes on him will not be put to shame.** *Shame* implies more than just an emotional embarrassment. It refers to final judgment before God for sin. *Everyone*, both Jew and Gentile, can have confidence that God will save them if they put their trust in Him. But there are no alternatives, like good works. Everyone receives God’s salvation by faith.

To highlight this point, Paul emphasized that no **distinction** existed between **Jew and Greek.** This is a recurring theme in the first half of Romans (see Rom. 3:22). The Greek word for *distinction* referred to the things that differentiate two separate items. In another letter, Paul used it to contrast the notes of a pipe and a harp (1 Cor. 14:7). All people can count on two truths—Jesus is **Lord of all** people, and He **richly blesses all who call on him.** People are different, but everyone comes to Jesus the same way—and He blesses everyone with the same privileges.

(v. 13) To emphasize the universal nature of salvation by faith, Paul quoted the prophet Joel: **everyone who calls on the name of the Lord will be saved** (Joel 2:32). Peter also used this verse in his sermon at Pentecost (Acts 2:21). Both Jews and Gentiles needed to call on *the name of the Lord.* They had to accept that Jesus is God’s Son and believe that He was raised from the dead. All who did this would be saved. That was God’s standard for first-century Rome, and it remains His standard today.

**READ:**

APPLICATION POINT: Any person who has not yet believed and confessed Jesus can do so and be saved.

Read aloud Romans 10:9-13, encouraging the group to listen for key words in Paul's message. Highlight the words *confess* and *believe*.

ASK:

What does it mean to confess Jesus as Lord? (PSG, p. 78)

SUMMARIZE:

Discuss responses. Summarize this content from pages 77-78 of the PSG to provide more insights:

"Confessing Jesus as Lord is the same as acknowledging that He is God. This would have been difficult for the Jew and a primary reason they were rejecting Jesus. But salvation is not possible without confessing, 'Jesus is Lord.' Confession is an external sign of one's acceptance of Him, but accepting Jesus goes beyond simple lip service. Faith demands that you believe in your heart that God raised him from the dead. Salvation involves both believing and outwardly confessing. . . . Ultimately, confession and belief are two sides of the same coin."

EXPLAIN:

Highlight the truth that everyone who accepts Jesus will not be put to shame—not face His wrath and punishment at the final judgment. Note that Romans 10:12-13 removes any doubt that the door of salvation is open, but faith in Jesus is the key to anyone who wants to receive His gift of redemption.

GUIDE:

Briefly walk the group through the Plan of Salvation on the inside front cover the PSG. Encourage them to consider their relationship with Jesus and to speak with you or another trusted leader if they have questions about salvation.

Group Activity Option

Object Lesson: Human Heart

Display a model or picture of a human heart. Explain that the heart pumps blood throughout the body, which provides oxygen and needed nutrients, while also removing waste. Direct a volunteer to read Romans 10:9-13. Note Paul's emphasis on the heart. Lead a brief discussion on how this spiritual use of heart differs from discussions about our physical hearts. Ask: ***What does it mean to "believe in your heart"? How are our hearts changed when we confess Christ as Lord?***

Go Tell (Rom. 10:14-17)

14 How, then, can they call on him they have not believed in? And how can they believe without hearing about him? And how can they hear without a preacher? **15** And how can they preach unless they are sent? As it is written: How beautiful are the feet of those who bring good news. **16** But not all obeyed the gospel. For Isaiah says, Lord, who has believed our message? **17** So faith comes from what is heard, and what is heard comes through the message about Christ.

(vv. 14-15) Throughout his letter to the Romans, Paul emphasized the gospel's message cannot be earned through our human efforts. It is a gift of grace alone. But he also understood that believers have a responsibility to share that message with others. Without "missionaries" willing to explain the good news, those outside the faith will have a much harder time hearing and accepting God's offer of grace.

Using a series of rhetorical questions, Paul explained the process that leads to a person accepting Christ. First, he noted, people won't **call on** Jesus if they haven't **believed in** Him. Praying without belief—without faith—is not truly calling on the Lord. This is a reminder that the words spoken are only as effective as the motivation of one's heart in speaking those words.

Faith and calling go hand in hand. But a person will struggle to **believe** in Jesus without **hearing** about Him. Apart from hearing there is no belief. The method of **hearing** is for a **preacher** to bring the gospel message to them. A **preacher** proclaims the Word of God in a way that the lost can understand.

Ultimately, the preachers must be **sent**. This question echoes the words of Jesus when He encouraged His followers to pray for workers to join the harvest (Matt. 9:37-38). Here, Paul made it clear that God is the Sender, but He often uses churches and affiliated missions organizations as partners in this sending process.

Paul quoted Isaiah 52:7 to describe the **beautiful** service of those who **bring good news**. In its original context, the prophet referred to messengers carrying the news of Israel's release from captivity. Most travel in that day was by foot, and the **feet** of such messengers were covered with dirt and grime. Yet in God's eyes their **feet** were **beautiful**. The Greek wording behind this beauty suggests an opportune time. The messengers shared the gospel just when the people who needed it most could hear it.

(vv. 16-17) The tragedy is that not all welcomed the good news. Only a remnant of Israelites returned from Babylonian captivity, even when they heard the news that they were free to return home (Rom. 9:27; 11:5,25). Likewise, the gospel may be universally proclaimed, but it is not universally received.

Not everyone **obeyed the gospel**. That is not a work of the flesh, but a work of faith. To obey the gospel is to believe the truth that only Jesus's death can justify sinners. Paul reminded his readers through Isaiah's words that only those who have **believed our message** will be saved. (See John 12:38 for a failure to believe.)

Paul summarized his call to share the gospel by saying **faith comes from what is heard**. *What is heard* refers to the message of the gospel. Everyone must hear the good news to believe it. Most important, the content of the gospel focuses on **the message about Christ**. The gospel awakens faith and makes it possible for individuals to respond positively to the truth of the gospel and the hope found in Jesus.

Bible Skill

Use other Scripture to help understand another Bible passage.

Read Peter's sermon in Acts 2:14-41. List all the main points that you see in his sermon and compare it to what you find in Paul's teaching from Romans 9-10. Peter's message and Paul's writings make up what has been called Christianity's "kerygma," or the preaching of the apostles. Consider how you can share these truths with those around you. Evaluate your effectiveness in sharing the gospel with those in your sphere of influence.



APPLICATION POINT: Believers must tell others the gospel message and send missionaries throughout the entire world.

READ:

Invite a volunteer to read Romans 10:14-17 as the group listens for four questions posed by Paul. Lead the group to name the four questions and discuss how they describe the process of coming to a saving relationship with Jesus.

ASK:

**What hinders people from calling on Jesus for salvation?
What role do believers play in removing these hindrances?**
(PSG, p. 80)

REVIEW:

Draw attention to **Pack Item 3** (Poster: *The Doctrine of Man*). Read the text on the poster aloud as a group. Talk about how this doctrine aligns with the needs Paul described in Romans 10:14-17.

FOCUS:

Highlight the fourth question in the list. Note that while the others are related to the person receiving the message, the fourth emphasizes the need for believers to share the message.

This fourth question points to the Great Commission (Matt. 28:19-20). Paul's poignant question challenges us to support missionaries and other vocational ministers as they share the gospel. They've been called to proclaim the good news of Christ around the world. However, it also challenges all believers. We have been sent to share the gospel in our neighborhoods and around the corner. Paul's reference to Isaiah 52:7 in verse 15 inspires us as we take to heart our call to make sure that others hear the gospel.
(PSG, p. 79)

COMPARE:

Divide the group into teams of two to four people to complete the Bible Skill activity on page 80 of the PSG. After a few minutes, allow time for each team to recap their discussion. Highlight the truth that those who have heard and accepted the gospel have a responsibility before God to share that message with those who still need to hear. Lead a brief discussion on practical ways believers can prepare to share the gospel and to be alert for opportunities God provides to be “sent.”



CHALLENGE

HIGHLIGHT:

Review these bullet points from Apply the Text on page 81 of the *Personal Study Guide*:

- All people need to understand that true righteousness comes through faith not by works.
- Believers can follow Paul's example by praying for the salvation of lost people.
- Any person who has not yet believed and confessed Jesus can do so and be saved.
- Believers must tell others the gospel message and send missionaries throughout the entire world.

REVIEW:

Distribute copies of **Pack Item 10** (*Handout: Justification by Faith*). Encourage adults to scan the article and suggest points that affirm this session's key passages.

REFLECT:

Direct adults to the first set of questions on page 81 of the PSG. Give them a few minutes to think about when they accepted Christ as Savior. Then, allow a few volunteers to share their stories. Discuss how their testimonies can help them become more effective in sharing the gospel with others.

PRAY:

Lead adults in a time of silent prayer, asking God to empower each person to look for opportunities to share the gospel with someone who needs to hear about Jesus this week. Thank God for our salvation and the privilege of sharing with others.

AFTER THE SESSION

Send the group a text or an email reminding them to look for opportunities to share the gospel this week. Point out this question from page 81 of the PSG: ***What kind of difference does He (Jesus) make in your life right now?*** Challenge adults to spend time this week asking God to remind them of the difference Jesus has made in their lives and to let that truth motivate them to witness when they get the chance.

ADULT COMMENTARY



Want to go deeper in your study?
Explore the Bible Adult Commentary
offers additional information and biblical
insights related to the key passages.
(Available for purchase at **Lifeway.com.**)

EXPLORE  THE BIBLE.