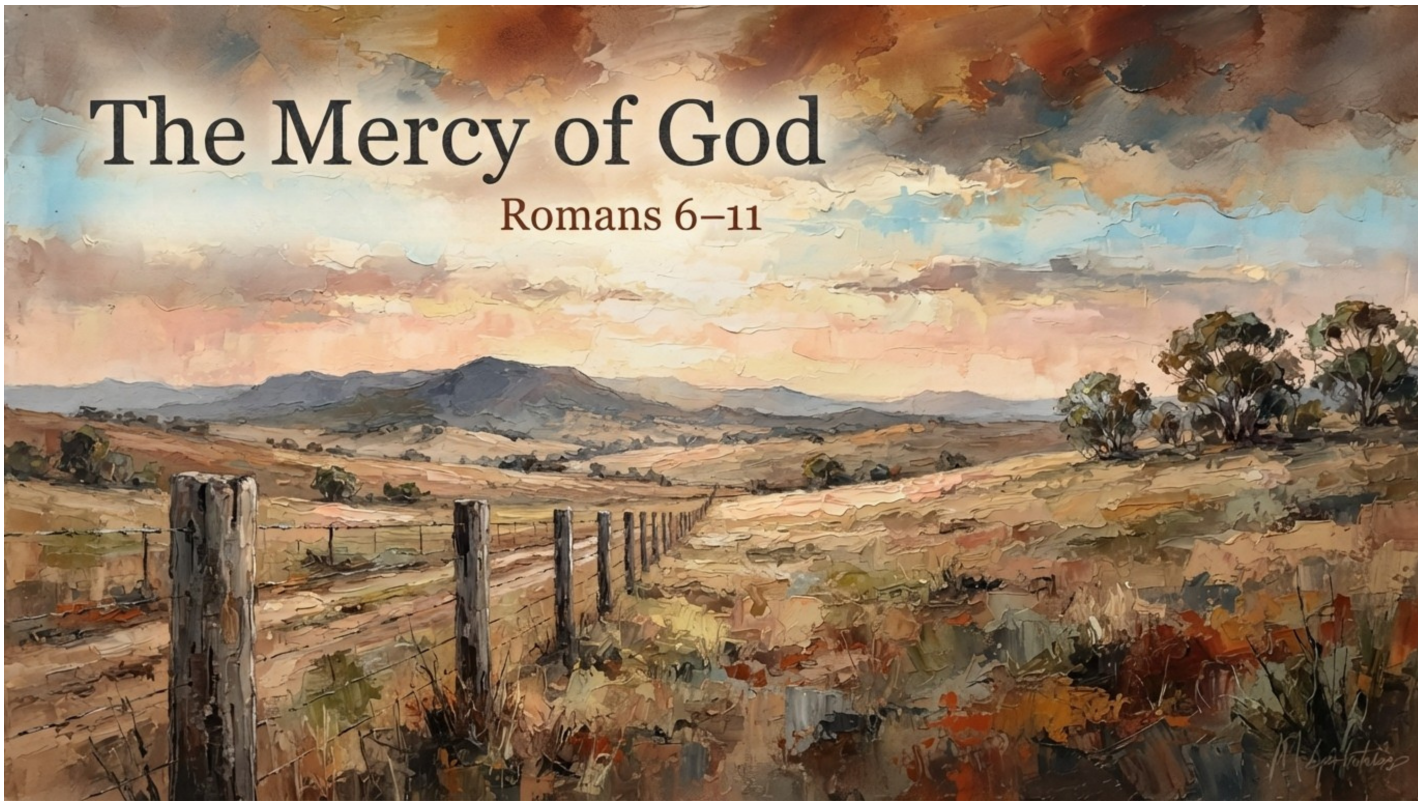
Bible Studies

Term 4 2026



This Bible Study booklet has been produced for our series in Romans.
These are available for Quirindi Anglican Parish bible study groups & individuals.
Parish booklets follow the same passage as Sunday.

Why not sit with others in the week before the sermon? Romans is worth hearing together, not only in the pew.

Romans 6-11

The Mercy of God

11 Oct — Romans 6:1–14
Dead to Sin, Alive to God

18 Oct — Romans 16:15–23
Whose Slave Are You?

25 Oct — Romans 7:1–25
The Tug-of-War

1 Nov — Romans 8:1–17
Walking by the Spirit

15 Nov — Romans 8:18–27
Groaning Toward Glory

22 Nov — Romans 8:29–39
The Unshakable Grip

29 Nov — Romans 9:1–29
The Sovereign Potter

6 Dec — Romans 9:30–10:21
Righteousness Near at Hand

13 Dec — Romans 11:1–36
The Depth of His Wisdom

Therefore, there is now no condemnation for those who are in Christ Jesus,
Romans 8:1

The Story So Far
A refresher of Romans 1-5

Paul's letter to the Romans is one long argument about the gospel of God. Last year we covered chapters 1-5. This page is for anyone who missed it, anyone new to the parish, & anyone who wants the thread readily available.

WHY PAUL WROTE

Paul writes to a mixed church of Jewish & Gentile believers, explaining & defending the gospel of God. "I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes: first to the Jew, then to the Gentile." (1:16). The righteous live by faith (1:17).

THE PATH THROUGH CHAPTERS 1–5

The world is not neutral. God's wrath is already revealed against the suppression of the truth. We exchange the Creator for created things.

The religious person is not safer. Jew & Gentile alike stand guilty. "There is no one righteous, not even one." The law names sin; it cannot make us clean.

But now, the hinge of the letter. Apart from the law, the righteousness of God has been made known. We are justified by his grace, through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement. He is just, & the one who justifies those who have faith in Jesus.

Abraham is the exhibit, not the exception. He believed God, & it was credited to him as righteousness, before circumcision, before Sinai. The promise rests on grace so that it may be guaranteed.

Therefore, we have peace with God through our Lord Jesus Christ & we stand in grace. We rejoice in hope, in suffering, & in God himself. While we were still sinners, Christ died for us. Justified by his blood; reconciled by his death; saved by his life.

In Adam, sin & death spread to all. In Christ, the free gift overflowed. Where sin increased, grace increased all the more, so that grace might reign through righteousness to bring eternal life through Jesus Christ our Lord.

SO WE ARRIVE AT CHAPTER 6

If grace super-abounds where sin increased, someone will ask: "Shall we go on sinning so that grace may increase?" That is not a clever question. It is the next honest sentence of the gospel.

Romans 6–8 answers it by telling us about our with union with Christ; a new master, the struggle with sin, life by the Spirit, groaning, & no condemnation. Romans 9–11 then asks whether God has rejected his people, & answers with remnant, hardening, & mercy. Mercy has been running under the letter the whole time. In Term 4 we follow it into the open.

VERSES TO KEEP IN YOUR POCKET: Romans 1:16–17; 3:21–26; 5:1, 5:8; 5:20–21

Romans 6:1-14

Every farmer knows a paddock does not change itself. You can talk about turning it around, but until someone gets in and does the work it stays what it was. Paul has just said grace increased where sin increased. So he asks the question people are already thinking: if grace covers sin, why not keep sinning? His answer is not "try harder." It is this: you died with Christ, & you were raised with him. Now count it as true. Like Israel on the far side of the Red Sea, the baptised have no road back to Egypt.

Getting Started: Think of a time you tried to break a habit by willpower alone: a resolution, or a promise to yourself. What happened, & why?

OBSERVE

1. **Read Romans 5:20 - 6:2** Write down the question Paul raises & his first answer.

2. **Read 6:3–4.** List every phrase that describes what baptism joined believers to.

3. **Read 6:5–7.** What happened to "our old self"? Why did it happen (v6)?

4. **Read 6:8–10.** How many times did Christ die? What can death no longer do to him?

5. **Read 6:11–14.** What are believers to count as true (v.11)? What must they not do with their bodies, & what must they do instead (vv.12–13)? What reason does v.14 give?

INTERPRET

6. Up to 6:10, the Apostle has stated facts. The first command in the letter lands in v.11: “count.” What is the difference between counting something as true & trying to feel it?

7. Israel was brought through the Red Sea before God told them how to live on the other side (Exodus 14; 20). Paul makes the same link in 1 Corinthians 10:1–2. How does that help you understand “buried with him through baptism into death” (Rom 6:4)?

8. Verse 14 says “you are not under the law, but under grace.” From what Paul has said in chapters 5–6, what is he contrasting? Why does grace, not law, break sin’s hold?

APPLY

9. “Count yourselves dead to sin but alive to God in Christ Jesus” (v.11). Put that into your own words in a sentence starting with “I am…”. Which half do you find harder to believe about yourself?

10. “Grace covers it, so it doesn’t matter” (v.1). Which version of that do you catch yourself saying: “God will forgive me anyway,” “It’s only small,” or “That’s just how I am”?

11. Verse 13 asks us to offer “every part of yourself” to God. Which part of your week most needs handing over right now: your tongue, your phone, your wallet, your temper? What is one practical step you will take before next Sunday?

Romans 6:15-23

Nobody works for nobody. Every hand on a property answers to someone. Last week Paul said we are not under law. Some will hear that as: now I answer to no one. Paul says freedom from the law was never freedom from a master. It is a change of master, & the two masters pay very differently. One pays wages. The other gives a gift.

GETTING STARTED: Think of two very different bosses you have worked for, or watched. How did each one's character shape the way people worked?

OBSERVE

1. **Read 6:15.** How does the question from 6:1 come back in a new form? How does the Apostle answer it?

2. **Read 6:16.** What two kinds of slavery does Paul name, and what is the outcome of each?

3. **Read 6:17–18.** What "were" they, what have they done with the teaching, & what have they become?

4. **Read 6:19–21.** What did they once offer themselves to? What are they to offer themselves to now? What "benefit" did the old life actually produce?

5. **Read 6:22–23.** What does the new master give them? In v.23, which two pairs of words does Paul set against each other?

INTERPRET

6. Paul will not allow a third option, a life with no master. How does 6:16 close that door?

7. Jesus said, “everyone who sins is a slave to sin” & “if the Son sets you free, you will be free indeed” (John 8:34, 36). How does that help you understand what it means to be “set free from sin” (Rom 6:18)?

8. Why does it matter that sin pays “wages” but God gives a “gift”? What do we lose if we only ever describe the Christian life as a “choice” or a “journey”?

APPLY

9. Everyone serves someone (v.16). Look back over your last week: your work, your meal table, your Sunday, your screen. If someone had watched you, who would they say your master is? (Will we ask your family ;-)?)

10. “I answer to no one” is the lie behind 6:15. Where do you most like to be your own boss: your money, your time, your opinions, your tongue? What does v.16 say to you about that?

11. Some of us are still trying to earn God’s approval. Others have quietly stopped expecting much from him at all. Which is closer to you? Read v.23 aloud. What does the word “gift” say to you in that place?

PRAY: Father, we confess the slaveries that still feel normal to us. Thank you that your gift is eternal life in Christ Jesus our Lord. Make us glad servants of righteousness.

Romans 7:1-25

A "No Trespassing" sign does something strange. Before you saw it, you might never have given that gate a thought. The moment you read it, the paddock looks interesting. The sign did not create the desire. It exposed one that was already there. That is Paul's point in Romans 7. The law is good. But telling the truth about sin is not the same as curing it. The chapter honours the law, exposes a heart that cannot keep it, & ends with a cry for a rescuer.

GETTING STARTED: When have you known clearly what was right & still gone the other way? Stay with the fact of it for now; & don't explain it away yet.

OBSERVE

1. **Read 7:1–6.** What happens in the marriage illustration, and what purpose does Paul give in v.4?

2. Looking at 7:5–6 again, what marked life "in the realm of the flesh," & what marks serving "in the new way of the Spirit"?

3. **Read 7:7–12**. Is the law sin? What did the commandment do in Paul? What verdict does he give on the law in v.12?

4. **Read 7:13–23**. What does Paul say lives in him? What does he want to do, & what does he keep doing?

5. **Read 7:24–25**. How does the Apostle Paul describe himself? Who does he thank? What tension is still there in the last sentence?

INTERPRET

6. Why does the Apostle insist that the law is holy, righteous & good (7:12) before he describes the struggle inside?

7. Christians have read the "I" of 7:14–25 in two main ways. Some hear a believer's ongoing fight with sin. Others hear someone under the law discovering he cannot save himself. What in 7:5–6, 7:24–25 & 8:1–4 would you weigh up in deciding? Whichever view you take, what is the law unable to do?

8. In Psalm 51 David prays, "Create in me a pure heart, O God" (v.10). How does that prayer sit alongside Paul's cry, "Who will rescue me?" (Rom 7:24)? What do both men know about themselves?

APPLY

9. None of us can fix our own heart. Where has God's law recently shown you something in yourself you would rather not have seen? (You don't need to share the details.)

10. When we fail again in the same place, we tend to say one of three things: "That's just me," "I'll try harder next time," or "I'm hopeless." Which do you reach for? Why does each one fall short of v.25?

11. Pray Psalm 51:1–4 & 10–12 aloud together. Which line do you most need to make your own this week?

PRAY: Father, keep us from calling your law bad, & from calling our hearts good. Thank you that you rescue us through Jesus Christ our Lord.

Romans 8:1-17

Chapter 7 ended with a cry. Chapter 8 opens with one of the best lines in the whole Bible: "Therefore, there is now no condemnation for those who are in Christ Jesus." God has done what the law could never do. He sent his Son to deal with sin. He sent his Spirit to live in ordinary, struggling people & make them his children. So the church learns to say, "Abba, Father."

GETTING STARTED: Picture someone walking out of court after the judge has said, "Not guilty." What difference does that verdict make to the way they walk out?

OBSERVE

1. **Read 8:1–4.** Who faces no condemnation? What could the law not do? What did God do by sending his own Son?

2. **Read 8:5–8.** . What two mindsets does Paul describe? What can the mind governed by the flesh not do?

3. **Read 8:9–11.** How can you tell whether someone belongs to Christ? What will the Spirit do for our mortal bodies?

4. **Read 8:12–13**. Paul says we have an obligation. Who is it not owed to? What happens if we live by the flesh? What happens if, by the Spirit, we put to death the misdeeds of the body?

5. **Read 8:14–17.** Who are the children of God? What word are they taught to cry? What follows from being God's children?

INTERPRET

6. How does 8:1 answer 7:24, while still taking chapter 7 seriously?

7. God promised through Ezekiel, “I will put my Spirit in you and move you to follow my decrees” (Eze. 36:27). How does that help you understand 8:4?

8. Paul says we put sin to death “by the Spirit” (8:13). What happens when people try to do it by willpower alone? Why won’t Paul allow that?

APPLY

9. If 8:1 is true of you in Christ, which accusation do you most need to answer with it: something from your past, something your own heart keeps saying, or something another person has said?

10. Two lies sit either side of this passage: “I’m still condemned” & “I can beat this sin on my own.” Which one do you lean toward? What in 8:1–13 answers it?

11. Think of one sin that keeps coming back. What will “putting it to death by the Spirit” mean for you this week: praying the moment it shows up, cutting off what feeds it, or telling one trusted person?

PRAY Father, thank you that there is now no condemnation for those who are in Christ Jesus. Teach us to call you Abba, & by your Spirit help us put to death one named sin this week.

Missions Week

Read: Romans 10:14–15; Romans 15:23–33; 3 John 5–8

Romans is about how a person is put right with God. It is also a partnership letter. Paul wants the church in Rome to help send him on to Spain. The gospel travels through people who are sent, & the church at home is meant to send them, supply them, & stand with them. This week Viv & Brandy are with us, so we look at what that partnership means for us.

GETTING STARTED

1. When have you depended on someone who wasn't in the room: a contractor on the road, a doctor in the city, a child away at school? What did good support look like from your end?

OBSERVE

2. **Read Romans 10:14–15.** Write Paul's four "how" questions in order. What Scripture does he quote at the end?

3. **Read Romans 15:23–29.** Where does Paul hope to go? What does he want from the Roman church on the way? What is he doing first in Jerusalem, & why?

4. **Read Romans 15:30–33.** What 3 things does the Apostle Paul ask them to pray about?

5. **Read 3 John 5–8.** What have Gaius & his church done for the travelling believers? How are they to send them on their way? According to v.8, what do those who support them become part of?

INTERPRET

6. Follow the chain in Romans 10:14–15 back to its start. Where does it begin? What does that say about who is responsible for mission?

7. In 15:24 Paul hopes the Romans will “assist” him on his journey. What might that include: money, people, prayer, a good word? Why would he need all of them?

8. John says that by supporting those who go, “we may work together for the truth” (3 John 8). What does that do to the idea that mission is only what the goers do?

APPLY

9. If 3 John 8 is right, none of us is a spectator in mission. Viv & Brandy are preparing to go in 2027. Which part will you take in sending them: praying for them by name, giving, or keeping in touch? What will you start this month?

10. “Mission is for the keen ones.” “We’re too small to make a difference.” Which of those do we tell ourselves as a parish? How do Paul’s requests to a church he had never visited answer it?

11. Look at Paul’s three prayer requests in 15:31–32. Which one is usually missing when you pray for missionaries? Write one sentence you will pray for Viv & Brandy this week.

PRAY Father, you sent your Son. Make this church a co-worker with the truth, in prayer, in purse, & in a long friendship with those who go.

Romans 8:18-27

Anyone who has farmed through a hard season knows the waiting Paul describes. The paddock groaning for rain. The year that tests whether you will keep going. Paul is not offering cheap comfort. The pain we feel, & the pain creation feels, is labour pain. It points toward something being born, not toward a dead end. So the church can groan honestly & still hold on to the hope that the harvest is sure.

GETTING STARTED

1. What does a dry season teach you about waiting that a wet season cannot?

OBSERVE

2. **Read 8:18.** What two things does Paul weigh against each other?

3. **Read 8:19–22.** What is creation doing? Who subjected it to frustration, & in what hope? What picture does Paul use for its groaning?

4. **Read 8:23–25.** Who else groans? What do we already have, & what are we still waiting for? What does the Apostle Paul say about hope?

5. **Read 8:26–27.** What does the Spirit doing when we do not know what to pray? Who searches our hearts?

INTERPRET

6. Paul has just called us heirs who share in Christ's sufferings (8:17). Why does he talk about present suffering before he gets to "all things" in 8:28?

7. Isaiah 35 pictures the desert bursting into bloom. How does that promise keep Rom 8:19–22 from being just a complaint about the state of the world?

8. V23 says "wait eagerly for our adoption to sonship, the redemption of our bodies." But 8:15–16 says we are already God's children. What part of our adoption is still ahead?

APPLY

9. Every Christian lives between "already" & "not yet." Name a present suffering you are carrying: a farm, a diagnosis, a family rift, a long obedience with no fruit to show. How does 8:18 help you hold it, even though it is heavy?

10. Two false comforts can occur: "If God loved me, this wouldn't be happening," & "This is just the way life is." Which one do you drift toward? What does 8:20–23 put in its place?

11. Do you know someone who is too worn out to pray? What from 8:26–27 could you share with them this week? Or is that someone you? If so, what does v.26 say to you?

PRAY Spirit of God, help us in our weakness. Keep us from despair & from pretending. Teach us to wait eagerly for the redemption of our bodies & the renewal of this tired land.

Romans 8:28-39

A fence post is only as good as what it is set in. Loose in the dirt, it moves with the first hard pull. Set deep, it holds. Paul closes this part of Romans with the most secure thing a person can hold: not a feeling, not a circumstance, but the love of God, secured at the cross & guaranteed all the way to glory. Accusation, trouble & death do not get the last word.

GETTING STARTED

1. When has a promise held you up, even though you couldn't feel it at the time? What made it hold?

OBSERVE

2. **Read 8:28–30.** Who is the promise of v.28 for? What 5 verbs does Paul link together in vv.29–30?

3. **Read 8:31–34.** What 4 questions does the Apostle ask? What 4 things does he say about Jesus in v.34?

4. **Read 8:35–36.** What hardships does Paul list? What Scripture does he quote?

5. **Read 8:37–39.** What are we "in all these things"? List everything that cannot separate us from the love of God in Christ.

INTERPRET

6. V28 is often quoted as “everything happens for a reason.” What does the verse actually say? Who is it about? According to v.29, what is the “good” God is working toward?

7. In vv.29–30 Paul moves from “foreknew” to “glorified.” “Glorified” is in the past tense, but it hasn’t happened yet. Why does Paul speak as if it has?

8. In Isaiah 41:10–13, God holds Israel by the right hand. How does that help you understand “more than conquerors” (Rom 8:37)? Whose strength is Paul pointing to?

APPLY

9. “He who did not spare his own Son, but gave him up for us all” (v.32). Paul isn’t only speaking to strong Christians. What does v.32 promise every believer, including you?

10. Verse 28 doesn’t promise that everything happens for a reason, or that God will keep you out of trouble. Which of those have you leaned on? How does v.36 knock it over?

11. Which voice is loudest for you at the moment: an accusation (v.33), a hardship (v.35), or a fear about the future (v.38)? Find the verse that answers it, & say it back as a sentence about yourself.

PRAY Father, thank you that you did not spare your own Son. Hold us fast when trouble, accusation or fear of the future speaks louder than your word.

Romans 9:1-29

No one chooses the family they are born into. Paul now faces something that broke his heart: why have so many of his own people not believed in Jesus? His answer is not cold theory. It comes from a man in anguish. God's promises were never based on ancestry or effort. They have always rested on his mercy. Romans 9 lets Paul grieve, lets God be God, & asks us not to soften its hard edges.

GETTING STARTED

1. When has one of God's promises looked, from where you stood, as if it had failed? What did you do with that thought?

OBSERVE

2. **Read 9:1–5.** How does Paul describe his grief? What belongs to the Israelites, according to his list?

3. **Read 9:6–13.** What does Paul deny in v.6? Which 2 pairs of brothers does he use? What does Scripture say about each?

4. **Read 9:14–18.** What charge is raised against God? How does the Apostle answer it? Which two Old Testament moments does he quote?

5. **Read 9:19–24.** What new objection comes up? What picture does Paul use? What two kinds of "objects" does he name?

6. **Read 9:25–29.** Which prophets does Paul quote? What do they say about "not my people," & about a remnant?

INTERPRET

7. Why does Paul begin such a hard chapter with a solemn oath & a broken heart, rather than an argument?

8. God first said, “I will have mercy on whom I will have mercy,” when Moses asked to see his glory (Exod 33:18–19). How does that setting keep Romans 9:15 from sounding like a cold shrug?

9. Paul allows the potter question to stand, then talks about vessels of mercy prepared for glory (9:23–24). Where is the centre of gravity; curiosity about the rejected, or wonder that mercy has reached Jews and Gentiles?

APPLY

10. Mercy is only mercy if it isn’t owed. If you belong to Christ, you are one of the “objects of his mercy” (v.23). How should that change the way you see yourself this week?

11. “God owes me an explanation.” Where do you find yourself demanding one before you will trust him: a family member who won’t believe, a prayer that seems unanswered, or this chapter itself?

12. Paul was willing to be cut off for the sake of his people (9:3). Who do you grieve for like that? What will you do for them this week besides talk: pray for them by name, write, visit?

PRAY Lord, you have mercy on whom you have mercy. Keep us from charging you with injustice. Give us Paul’s grief for the lost, & a deep gladness in your mercy.

Romans 9:30-10:21

Out here, getting something delivered used to mean a trip to town. Now it can turn up at the front gate. Paul says the righteousness God gives is like that. It is not a long climb. It is near: as near as a mouth that confesses & a heart that believes. It is for anyone who calls on the name of the Lord. Israel's trouble was never that God had not spoken. It was that they would not submit to what he said.

GETTING STARTED

1. When has something you were working hard to reach turned out to be close at hand the whole time?

OBSERVE

2. **Read 9:30–33.** Who attained righteousness, & how? Who did not, & why? What does God's Word call Jesus in v.33?

3. **Read 10:1–4.** What is Paul's prayer for Israel? What were they seeking, & what did they not submit to?

4. **Read 10:5–13.** What 2 ways to righteousness does Paul describe? What 2 things in vv.9–10 lead to salvation? Who is the "everyone" of v.13?

5. **Read 10:14–17**. Trace the chain backwards, from calling on the Lord to someone being sent. According to v.17, how does faith come?

6. **Read 10:18–21.** Did Israel hear? Did they understand? How does God describe himself in the last verse?

INTERPRET

7. What is the difference between pursuing the law as the way to be right with God (9:31–32) & submitting to God's righteousness (10:3)?

8. In Deut 30:11–14 Moses says God's word is not up in heaven or across the sea. It is near. Paul hears that as the message about Christ (Rom 10:6–8). Why does it matter that we don't have to climb up to God, or cross the sea, to find him?

9. Some say that if God chooses who will be saved, there's no point in evangelism. How do 10:1 & 10:14–17 answer that?

APPLY

10. "Everyone who calls on the name of the Lord will be saved" (10:13). That includes you, whatever your past. When did you last simply call on him, rather than try to get yourself in order first?

11. Where are you still climbing toward a righteousness God has already brought near: tidying up your week before you pray, or cleaning up your past before you feel you belong?

12. Think of one person in your circle who hasn't heard the gospel, or has heard it & not believed. Before Christmas, what is one step you will take: praying for them every day, inviting them to something, or telling them what Jesus means to you?

PRAY Father, your word is near us. Stop us from climbing. Give us mouths that declare Jesus is Lord, & hearts that believe you raised him from the dead.

Romans 11:1–36

Grafting is ordinary orchard work: joining a cutting onto another rootstock so it can share its life. Paul reaches for that picture as he closes his long argument about Israel & the Gentiles. God has not rejected his people. Gentile believers have no grounds for pride. After eleven chapters of careful reasoning, Paul does not land on a tidy formula. He lands on his knees in worship.

GETTING STARTED

1. When have you written someone off as finished with God? Did you later have to take it back?

OBSERVE

2. **Read 11:1–6**. What question opens the chapter? What evidence does Paul offer? How does he describe the remnant in vv.5-6?

3. **Read 11:7–16.** What did Israel seek & not obtain? Have they stumbled beyond recovery? What does Paul hope his ministry will stir up in them?

4. **Read 11:17–24.** Who are the natural branches, & who is the wild olive shoot? What warning is given to Gentile believers? What do they stand by?

5. **Read 11:25–32.** What mystery does Paul not want them to be ignorant of? What does he say about God's gifts & call (v.29)? How does he sum up Jews & Gentiles in vv.30–32?

6. **Read 11:33–36** aloud together. What does Paul praise God for? How does the praise end?

INTERPRET

7. In 1 Kings 19:18, God tells Elijah he has kept seven thousand who have not bowed to Baal. How does that scene guard against despair ("I'm the only one left") & against pride ("We are the real people of God")?

8. "All Israel will be saved" (11:26) has been read in more than one way. What in 11:5, 11:14 & 11:23–28 should shape how we read it?

9. Why is the warning of 11:18–22 aimed at Gentile believers, rather than at Israel?

APPLY

10. Every one of us stands "by faith" (v.20), a branch grafted in by God's kindness. What does that do to any sense that you have earned your place in God's family?

11. "We're the ones who finally got it right." Where does that kind of pride show up in a church like ours: in how we speak about Jewish people, about other churches, or about the Old Testament?

12. Paul ends with praise, not with every answer. What question or worry are you carrying that you need to hand back to God? Read v.36 over it, & leave it with him.

PRAY: Oh, the depth of the riches of the wisdom and knowledge of God! … For from him and through him and for him are all things. To him be the glory for ever! Amen.



HOW TO BE A GOOD BIBLE STUDY MEMBER

1 BE THERE

The power of just turning up to encourage others is phenomenal. We don't think of our groups as events we might go to, but people we do life with. Seek to commit yourself to your small group family weekly. The blessings we give and get from one another are of eternal value!





2 BE ACTIVE

It's true, the more you put in, the more you'll get out of your small group. Look through the study or passage before the group meets. Engage in conversation, answer questions, share opinions, be willing to pray, read, lead, help set-up or pack- up. Jesus wasn't lying when he said "it is more blessed to give than to receive".

3 BE OPEN

Be open about yourself, your joys and your struggles. One of the greatest blessings of a small group is knowing others and being known more personally. So share and listen openly. Similarly, be honest about when you don't understand a question or part of scripture. Chances are, someone else has been through a similar experience and appreciates you sharing it, or had a similar question to you but were too shy to ask it





4 BE CONCERNED for others

Resist the temptation to think "the group must serve my needs" before asking, "how can I serve the needs of others?" It's also not just the leaders' role to care for the needs of the group; Each member plays their part as we all care for one another. Be concerned for how people are travelling. Ask questions about their week and their life and be active in caring for them as they share. Seek to connect with members outside of the meeting.

5 BE ON ABOUT GOD

One of the temptations of a good small group is to get caught up in each other's interests and end up talking about lots of not-so-meaningful things Be on about God and what He's doing in each other's lives. Share His word with each other, pray for each other, encourage mission and godly living, rebuke, correct and train one another in righteousness.

