

THE DAILY QUIET TIME REFLECTIONS SERIES

The Gospel Explained

Reflections on the Book of Romans

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The Gospel Explained: Reflections on the Book of Romans

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The introduction draws on the introductory notes of Dr. Thomas L. Constable, used with gratitude for his lay-accessible scholarship on the text of Scripture.

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How to Use This Book

This book is built around a single daily habit: read one passage of Scripture, then read the short reflection that follows it. Each chapter in this volume corresponds to one day's reading in the *Daily Quiet Time* Bible reading plan, reprinted in full in the appendix, which walks through the entire Bible — Old and New Testaments — in three hundred sixty-five daily readings. You do not need to be working through the whole plan to use this book; you only need the sixteen chapters of Romans open beside you.

Read the passage first, slowly, in your own Bible. Then read the chapter here. Each chapter ends with a small handful of reflection and discussion questions — useful for a personal quiet time, and just as useful for a small group or Sunday school class working through Romans together. There is no rush. Paul did not write Romans to be skimmed, and it was never meant to be finished in an afternoon.

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Introduction

Romans is, by nearly universal consent among those who have spent their lives studying it, the greatest of Paul's letters — and arguably the single most important theological document in the New Testament. Martin Luther called it "the chief part of the New Testament and the perfect gospel." William Tyndale called it "the principal and most excellent part of the New Testament." It was Romans that broke open Luther's own understanding of the gospel and, through him, reshaped the church. It was Romans that John Wesley was listening to when, at a meeting on Aldersgate Street, he felt his heart "strangely warmed." No other book of the Bible has done more, in the hands of the Holy Spirit, to explain to ordinary believers exactly what has happened to them in Christ, and why.

Paul wrote this letter from Corinth, near the end of his third missionary journey, around A.D. 56–57 — not to correct some crisis in the Roman church, as he had with the Corinthians or the Galatians, but to introduce himself and his gospel to a church he had never visited but hoped soon to see. He had spent nearly two decades planting churches across Asia Minor and Greece, and he now had his sights set on Spain, at the far western edge of the known world. Rome, sitting at the crossroads of the empire, was the natural staging point for that next mission — and so Paul wrote ahead, laying out in full the gospel he preached, both to introduce himself to believers he did not yet know and, perhaps, to leave behind a complete account of that gospel in case his coming journey to Jerusalem — where he already sensed danger waiting for him — did not end well.

What Paul left behind, whatever his immediate purposes, is a document unlike anything else he wrote: a sustained, carefully

reasoned exposition of how sinful human beings can be made right with a holy God. Every other letter Paul wrote addresses a particular church's particular troubles. Romans addresses the human race's fundamental trouble, and it does so with a rigor and a completeness found nowhere else in Scripture. It has been called the first work of Christian theology, and it may be the only book in the Bible that offers, in a single continuous argument, a full account of sin, grace, justification, sanctification, and glory.

The word that holds the whole letter together is *righteousness* — a word that appears here more than in any other New Testament book. Romans asks, and answers, the oldest and hardest question any person can ask: how can someone who has fallen short of God's standard ever stand right before Him? The answer Paul gives is not a technique or a program. It is a Person. And the letter's key verse states the whole argument in miniature: "For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes... For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (1:16–17).

This volume walks through Romans the same way it walks through every other book in this series: one daily reading at a time, five chapters in all, matching the five sittings of the Daily Quiet Time reading plan — Romans 1–3, 4–7, 8–10, 11–13, and 14–16. Read together, they trace the letter's own unmistakable arc. The first reading establishes humanity's universal need for righteousness: every person, whether pagan, moralist, or Jew, falls short of God's standard and stands condemned. The second announces God's gift of righteousness, a righteousness that comes by faith in Jesus Christ alone, apart from any works of the Law, available to Abraham's

spiritual children of every nation. The third describes the life of righteousness — how a believer, united to Christ in His death and resurrection, is freed from slavery to sin and empowered by the Holy Spirit to walk in a new kind of life, culminating in Romans 8, which may be the single greatest chapter in the New Testament — and then turns to vindicate the righteousness of God against the hardest remaining objection: has His word failed, since so many of His own people, the Jews, have not believed? The fourth reading continues that vindication and, in Israel's mercy, opens straight into a call to ordinary obedience — living sacrifice, spiritual gifts, love without hypocrisy, and submission even to a pagan government. And the fifth turns, at last, fully to practice: what does righteousness actually look like, lived out among believers who disagree, and in Paul's own closing words of travel plans, gratitude, and blessing to a church he had not yet met?

We have walked through this letter one daily reading at a time — the same way we have walked through every other book in this series — over more than a decade of quiet mornings and evenings. What follows is the fruit of that reading: not a technical commentary, but a companion for anyone who wants to read Romans slowly enough to actually hear it. No book of the Bible rewards that kind of patience more richly.

Chapter One

No One Righteous

Romans 1–3

Before Paul can announce good news, he has to make sure his readers understand just how bad the news is without it. The first three chapters of Romans are relentless. Paul takes aim, in turn, at the openly wicked pagan who has traded the worship of God for idols and immorality (1:18–32), at the morally respectable person who congratulates himself for not being like that pagan while quietly doing many of the same things (2:1–16), and finally at the religious insider — the Jew who possesses God's own Law and trusts in it — who turns out to be no better off than either of the others (2:17–3:8). By the time Paul reaches his conclusion in 3:9–20, there is no one left standing. "There is no one righteous, not even one" (3:10). Every human claim to a right standing before God — whether built on ignorance, morality, or religious heritage — collapses under the same verdict. This is the necessary foundation for everything Paul will say next. Nothing in the following thirteen chapters makes sense to someone who has not first accepted the diagnosis given in these three.

Paul opens his longest and most carefully argued letter the way he opens none of his others: not by addressing a problem, but by identifying himself. He was "called to be an apostle and set apart for the gospel of God" (1:1) — not a career he chose, but a commission he received, announced beforehand in the Scriptures and centered from the first sentence on Jesus Christ, whose humanity was confirmed by His birth in the line of David and whose deity was declared by His resurrection from the dead (1:3–4). Paul did not construct this gospel. He was set apart for it, called into it, and sent

out to proclaim it — first to the Gentiles, though this particular letter addresses both Gentile and Jewish believers in Rome (1:5–6, 13).

There is something worth noticing in how Paul describes his motive for wanting to visit these believers he had never met: he wanted to "impart to you some spiritual gift to make you strong," so that he and they might be "mutually encouraged by each other's faith" (1:11–12). Even an apostle with Paul's authority did not think of ministry as a one-way transaction. He expected to be built up by the very believers he hoped to build up — a small but telling picture of how the body of Christ actually works, encouragement moving in both directions rather than flowing only downward from the more experienced to the less.

Then Paul states, in two verses, the theme of the entire letter: "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. For in the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith'" (1:16–17). It is worth pausing over that word *ashamed*. By any worldly measure, Paul's ministry had cost him everything — beatings, shipwrecks, imprisonment, hunger, constant danger (2 Corinthians 11:23–29) — the kind of résumé the world calls a failure. And yet he was not ashamed, because he measured the gospel not by what it had cost him in this life but by what it would produce in the next: a salvation that is not merely a past event but an ongoing and future reality, moving from the justification that has already happened, through the sanctification that is happening now, toward the glorification that is still to come. That is the meaning of "a righteousness that is by faith from first to last" — faith that first justifies, faith that then sanctifies, faith that will finally glorify.

Paul also insists that this gospel came to the Jew first and, through the Jew, to the world — the Scriptures, the covenants, and the human ancestry of the Messiah himself all belonged first to Israel (3:2; 9:4–5) before the Gentiles were grafted into that same promise (11:17–24). Whatever shame the world might attach to a crucified Messiah and a suffering apostle, Paul refused to accept it, because he knew the ending of the story: a gospel that is, quite simply, the power of God for the salvation of everyone who believes.

If chapter one ends on the high note of the gospel's power, the section that follows is the long, sobering explanation of why that power is needed at all. Paul builds his case in three movements, and the logic matters as much as the content.

He begins with the openly immoral pagan (1:18–32) — the person with no special revelation beyond what can be seen in creation itself. That, Paul insists, is revelation enough. God's "invisible qualities... have been clearly seen, being understood from what has been made" (1:20), so that no one who has ever looked up at the night sky or considered the intricacy of a living cell can plead ignorance of God's existence and power. The tragedy is not a lack of evidence; it is a rejection of the evidence that is plainly there. Three times Paul says people "knew God" and rejected Him anyway (1:21, 28, 32), and three times he describes God's response with the same ominous phrase: "God gave them over" — over to the desires of their hearts, over to shameful lusts, over to a depraved mind (1:24, 26, 28). This is not merely permission; it is judgment. When people persist in exchanging the Creator's glory for the creature's, God does not always intervene to stop the spiral. Sometimes His judgment looks exactly like letting a person, or a society, have precisely what it has insisted on wanting.

The second movement (2:1–16) turns from the openly wicked to the self-righteous moralist — anyone tempted to read the previous paragraph and feel relief rather than conviction. "You, therefore, have no excuse, you who pass judgment on someone else," Paul writes, "for at whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things" (2:1). This is one of the most searching moves in the whole letter. The moralist's very act of judgment becomes the evidence against him, because God judges by truth and by deeds, not by comparison to someone worse. God's patience toward the moralist — the fact that judgment has not yet fallen — is not evidence of divine indifference; it is "kindness" meant "to lead you toward repentance" (2:4), and a stubborn refusal to repent only stores up wrath for a day still to come.

The third movement (2:17–3:8) turns to the Jew — the person who possesses the Law itself, relies on it, and boasts in a relationship with God that the Law seems to guarantee. But possessing the Law and keeping it are not the same thing, and a Jew who boasts in the Law while breaking it causes the very Gentiles he hopes to teach to blaspheme God's name instead (2:23–24). True circumcision, Paul argues, was never merely a matter of the flesh; it was always meant to be a circumcision "of the heart, by the Spirit" (2:29) — a truth Moses himself had already hinted at centuries earlier (Deuteronomy 30:6).

By the time Paul reaches his summary in 3:9–20, every possible refuge has been closed off. "There is no one righteous, not even one; there is no one who understands; there is no one who seeks God" (3:10–11). This is not a claim that some people are worse than others — plainly they are — but that no one, regardless of category, has any ground left to stand on before a holy God. The heathen who never heard the Law, the moralist who judges by his own standard, and the Jew who

possesses the written Law itself all end up in exactly the same place: guilty, without excuse, and utterly dependent on a righteousness they cannot produce for themselves. That is precisely the conclusion Paul needs his readers to reach before he can show them, in the next section, where such a righteousness might actually be found.

Paul now explains, in careful, deliberate steps, exactly how God provides the righteousness that no one can produce for himself. First, God justifies — declares righteous — sinners freely, by His grace, not on the basis of anything they have done (3:24a). Second, this justification comes through redemption in Christ Jesus, a term that means "payment" or "buying back," accomplished fully and finally at the cross, where Jesus declared, "It is finished" (John 19:30). Third, God presented Christ as "a sacrifice of atonement, through the shedding of his blood" (3:25) — Jesus became the sacrificial Lamb whose blood covers sin and satisfies the demands of a holy God. Fourth, sinners receive the benefit of this sacrifice by faith alone (3:25). And fifth, God did all of this so that He might be shown to be both just — righteous in punishing sin, since He poured out His wrath on Jesus rather than simply overlooking it — and the One who justifies those who have faith in Jesus (3:26).

The immediate result is that "boasting is excluded" (3:27). If justification came by keeping the Law, there would be something left to boast about; since it comes by faith apart from works, there is nothing left to boast about except what God Himself has done. This is why Paul insists, and why the Reformers after him insisted, that a person is justified "by faith alone" (3:28) — not faith plus works, not faith plus ritual, not faith plus heritage, but faith alone, because anything added to faith reopens the very door to boasting that grace was meant to close.

Reflection & Discussion Questions

1. Paul expected to be encouraged by the very believers he had come to strengthen (1:11–12). Where in your own life do you tend to think of ministry as one-directional — something you give rather than something you also receive?
2. "The righteous will live by faith" describes justification, sanctification, and glorification all by the same means — faith. Which of the three do you find easiest to trust God for, and which is hardest?
3. Paul says people "knew God" through creation and still turned away (1:21). Where do you see this same pattern — knowledge acknowledged, then quietly set aside — in your own life rather than only in the culture around you?
4. "At whatever point you judge another, you are condemning yourself, because you who pass judgment do the same things" (2:1). Can you think of a specific judgment you have passed on someone recently that, examined honestly, applies just as much to you?
5. If no one — pagan, moralist, or religious insider — has any remaining ground to stand on before God, what does that actually change about how you approach Him in prayer this week?
6. "Boasting is excluded" because justification comes by faith, not works (3:27). Where do you still find yourself quietly taking credit — even partial credit — for your own standing with God?

Chapter Two

Justified by Faith

Romans 4–7

Having just declared that justification comes by faith alone, apart from the works of the Law, Paul proves this was never some late innovation by turning to Abraham — the father of the Jewish nation, the man to whom every faithful Israelite traced his own spiritual lineage. "What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness'" (4:3, quoting Genesis 15:6). Notice what Abraham did not do: he did not work for a wage he had earned. He simply trusted God, and God credited that trust to him as righteousness — the same principle David celebrated centuries later when he wrote of the blessedness of a man whose sins are covered without any mention of penance or restitution (4:6–8, quoting Psalm 32:1–2). And notice, too, when this happened: Abraham was credited with righteousness while he was still uncircumcised (4:9–12), which means he became father not only of the circumcised Jew who shares his faith but also of every uncircumcised Gentile who believes as he believed. The promise that Abraham would be "heir of the world" (4:13) never depended on the Law, because the Law and the promise operate by two entirely different mechanisms — one earns a wage through obedience, the other simply receives a gift through trust.

Abraham's faith is worth dwelling on for what it actually believed: that God could bring life from what was, humanly speaking, already dead — a hundred-year-old man and a ninety-year-old woman becoming, against every biological expectation, the ancestors of a multitude too large to count (4:18–21). "Against all hope, Abraham in hope believed" (4:18), fully persuaded that God had the power to

do what He had promised. And Paul makes the connection explicit: this same kind of faith is available to us, who believe in the God "who raised Jesus our Lord from the dead" (4:24). The God who brought life out of Sarah's dead womb is the same God who brought life out of Christ's sealed tomb — and it is faith in that same God, believing Him for what seems impossible, that is credited to us, too, as righteousness.

Justification changes more than a legal record; it changes a relationship. "Since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (5:1) — Paul moves in this chapter from the courtroom to the household, from a verdict pronounced to a war ended. People who were once God's enemies are now, astonishingly, at peace with Him, and that peace becomes the ground for a joy Paul can only describe as boasting — not the boasting the gospel excludes in chapter three, but a boasting that has finally found its rightful object. Believers boast "in the hope of the glory of God" (5:2), and remarkably, they boast even in their sufferings, because suffering produces perseverance, perseverance produces character, and character produces a hope that will never put us to shame — a hope secured not by our own resolve but by the love of God, poured into our hearts through the Holy Spirit He has given us (5:3–5).

At the center of the chapter sits one of the most carefully weighed sentences Paul ever wrote: "You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous person, though for a good person someone might possibly dare to die. But God demonstrates his own love for us in this: while we were still sinners, Christ died for us" (5:6–8). It is worth sitting with the timing Paul insists on. Christ did not wait for

sinner to clean themselves up first. He died for the ungodly while they were still ungodly, for sinners while they were still sinning — not because we were, in ourselves, worth the price He paid, but precisely because we were not. That is what makes the sacrifice what it is. A payment that simply matches what something is already worth is not a gift; it is a transaction. Christ's death was not a transaction. It was a gift that exceeded, immeasurably, anything we could have claimed to deserve — which is exactly why it leaves no room for anyone to boast in themselves, and every reason to boast in Him.

Paul then widens the lens to the whole human story, contrasting two men whose actions determined the destiny of everyone who came after them: Adam and Christ. "Just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned" (5:12) — every person born into the world is born already under Adam's sentence, connected to his guilt not merely by imitation but by union, the way a nation's fortunes rise or fall with the decisions of its head. But where Adam's one trespass brought condemnation to the many, Christ's one act of righteousness brings justification and life to everyone who trusts Him — and Paul is careful to insist that the second gift is not merely equal to the first tragedy but far greater: "where sin increased, grace increased all the more" (5:20). Death reigned because of one man's sin; grace now reigns, through righteousness, to bring eternal life through Jesus Christ our Lord (5:21). Whatever ruin Adam brought upon the human race, it never came close to exhausting what God's grace was able to overcome.

Paul takes up two objections in chapter six, both rooted in the same misunderstanding. The first: if grace covers any increase in sin, why shouldn't a believer just keep sinning so grace can keep increasing?

Paul's answer is not that grace is somehow insufficient to cover ongoing sin; it is that a person who has actually received grace has been fundamentally changed. Believers did not simply receive forgiveness while remaining exactly who they were before. United with Christ, they died with Him to sin and were raised with Him to a new life — a reality pictured in baptism and destined for its full completion in the future resurrection. Because of this, Paul exhorts believers to "count yourselves dead to sin but alive to God in Christ Jesus" (6:11) and to stop offering any part of themselves to sin "as an instrument of wickedness," offering themselves instead to God "as instruments of righteousness" (6:13). Grace does not make continued sin more excusable; it makes continued sin unnecessary, because the old slavery has genuinely been broken.

The second objection follows closely on the first: if there is no more guilt or judgment hanging over a believer under the Law, what motivation remains for pursuing holiness? Paul's answer here is sobering. Some who claim the name of Christ show, by their continued slavery to sin, that they were never actually set free at all — and that continued slavery leads, in the end, to death, while the freedom Christ gives leads believers to offer themselves as "slaves to righteousness leading to holiness" (6:19). The believer who has genuinely received grace pursues righteousness not out of fear of the Law's penalty but out of a new nature and a new motivation, understanding that the old life of sin was always heading toward death while the new life in Christ is heading somewhere else entirely.

Chapter seven shifts to the believer's relationship to the Law itself, and Paul reaches for an analogy from marriage: a woman is bound to her husband only as long as he lives; once he dies, she is free to belong to another without any charge of adultery. In the same way, believers

who were once bound to the Law have been released from it through the death of Christ, so that they might now belong to Him and serve "in the new way of the Spirit, and not in the old way of the written code" (7:6). But this raises an obvious question — was the Law itself somehow sinful, that it needed to be replaced? Paul answers with his characteristic emphasis: certainly not. The Law was not the problem. The Law was "holy, righteous and good" (7:12); the problem was the sinful nature living within every person the Law addressed, a nature so thoroughly compromised that even a law given by God could not produce the obedience it required.

What follows is one of the most personal and most debated passages Paul ever wrote — his own confession of an ongoing inward struggle. "I do not understand what I do. For what I want to do I do not do, but what I hate I do... What a wretched man I am! Who will rescue me from this body that is subject to death?" (7:15, 24). This is not, as some have argued, a description of Paul's pre-Christian life; the present-tense verbs, the delight he expresses in God's law "in my inner being" (7:22), and the parallels elsewhere in his letters to an ongoing tension between flesh and Spirit (Galatians 5:17) all point instead to the honest experience of a mature believer who loves God's law and still finds himself, again and again, falling short of living it perfectly. And yet the chapter does not end in despair. "Thanks be to God, who delivers me through Jesus Christ our Lord!" (7:25) — deliverance not from the struggle itself, but from the guilt and condemnation that would otherwise define that struggle. No Christian should expect unbroken victory in this life, and no Christian should settle for unconcerned defeat either. Romans 7 describes, honestly, the normal experience of someone who genuinely loves God's law and has not yet

been fully freed from the body in which that law is so imperfectly kept.

Reflection & Discussion Questions

1. Abraham believed God's promise while it still looked biologically impossible. What promise of God are you currently waiting on that, humanly speaking, looks impossible?
2. Christ died for us "while we were still sinners" — not after we improved (5:8). Do you tend to approach God as someone who is waiting for you to clean up first, or as someone who has already acted on your behalf?
3. "Where sin increased, grace increased all the more" (5:20). Is there a sin in your past you still secretly believe grace was not quite large enough to cover?
4. Paul says grace does not make continued sin more excusable but makes it unnecessary (6:1–14). Is there an area of your life where you have been treating grace as permission rather than as freedom?
5. Paul's confession in 7:15–24 is startlingly honest about an ongoing struggle with sin. Does your own picture of Christian maturity leave room for that kind of honesty, or does it quietly expect something closer to perfection?
6. "Thanks be to God, who delivers me" (7:25) is present tense — an ongoing deliverance, not just a past event. Where do you need that deliverance today?

Chapter Three

Life in the Spirit

Romans 8–10

Nearly everything Paul has argued across the first seven chapters — the guilt of all humanity, the gift of righteousness by faith, the believer's new relationship to sin and to the Law — arrives at its climax here. The chapter opens with a declaration that has steadied believers for two thousand years: "Therefore, there is now no condemnation for those who are in Christ Jesus" (8:1). What the Law was powerless to do, weakened as it was by the flesh, "God did by sending his own Son in the likeness of sinful flesh to be a sin offering" (8:3) — Jesus fully identified with our humanity yet lived in perfect obedience, then died as our substitute, fulfilling the Law's righteous requirement on our behalf and freeing us to walk not according to the flesh but according to the Spirit (8:4).

Paul is careful here about a phrase that has confused many readers: living "according to the flesh" versus living "according to the Spirit" (8:4–9) does not describe two categories of Christian, a carnal believer and a spiritual one. It describes the difference between unbeliever and believer. Those who are "in the realm of the flesh... cannot please God" (8:8) — not merely struggle to please Him, but are incapable of it, because they do not have the Spirit of Christ living in them at all (8:9). Everyone who does belong to Christ has that same Spirit, and that Spirit does far more than simply forgive; it gives life to bodies that remain, for now, subject to death because of sin (8:10–11), it testifies with our own spirit that we are children of God (8:16), and it groans within us as we wait, together with all creation, for the day when our bodies themselves will finally be redeemed (8:22–23).

The chapter's most tender promise concerns exactly what to do with that groaning. "We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans" (8:26). Our weakness is not that we pray badly in style, but that we so often do not know what to pray for in substance — and the Spirit's help is not a matter of ecstatic speech but of quietly bringing the content of our prayers into line with the will of God, so that even our weakest and most selfishly motivated requests arrive before the Father already transformed into what He actually intends to give. And from there Paul reasons outward to the largest promise in the entire letter: God works all things — not merely the pleasant things — together for the good of those who love Him and are called according to His purpose (8:28), because those He foreknew He also predestined, called, justified, and will one day glorify (8:29–30), an unbroken chain from eternity past to eternity future that nothing can interrupt.

The chapter closes with what may be the most soaring passage Paul ever wrote. If God did not spare His own Son but gave Him up for us all, how will He not, along with Him, graciously give us everything else we need (8:32)? Who can bring any charge against God's chosen people, when it is God Himself who justifies (8:33)? Who can condemn, when it is Christ Himself, who died, was raised, and now sits at God's right hand, interceding for us (8:34)? And then the final, unanswerable question: "Who shall separate us from the love of Christ?" Not trouble, not hardship, not persecution, not famine, not danger, not death, not life, not angels, not demons, not the present, not the future, not any power, not height, not depth, "nor anything else in all creation" (8:35–39). Everything Paul has argued from chapter one onward — the guilt that once condemned us, the righteousness that now justifies us, the Spirit who now indwells us —

converges here in a single, unshakable certainty: nothing, anywhere, at any time, will ever be able to separate a believer from the love of God in Christ Jesus our Lord.

Paul begins this section with a startling admission of personal grief: "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people" (9:2–3). This is no abstract theological puzzle for him. It is the deepest ache of his life — that so many of his own kinsmen, who possess the adoption, the covenants, the Law, the temple worship, the promises, the patriarchs, and even the human ancestry of the Messiah Himself (9:4–5), have not believed in the very gospel those privileges were always pointing toward.

But has God's word failed? Paul's answer is an emphatic no, because not every physical descendant of Abraham was ever a true heir of the promise. Abraham had other sons — Ishmael, and the sons of Keturah — yet only Isaac inherited the covenant. And to remove any doubt that this was simply a matter of Sarah's status as the "proper" wife, Paul points to Isaac's own sons: Jacob and Esau, twins conceived at the same moment, before either had done anything good or bad, and yet God chose Jacob and rejected Esau "in order that God's purpose in election might stand: not by works but by him who calls" (9:11–12). The point is not that some genealogical technicality excluded Ishmael and Esau; the point is that God's promise was never obligated to every physical descendant in the first place. It was always a matter of sovereign choice.

This naturally raises the hardest question in the whole passage: is this not unjust of God? Paul's answer draws on Exodus 33:19, where God tells Moses, "I will have mercy on whom I have mercy, and I will have

compassion on whom I have compassion" (9:15). Mercy, by definition, cannot be owed; the moment it is owed, it stops being mercy and becomes payment. God's freedom to have mercy on whomever He chooses is not a violation of justice — it is the very thing that makes mercy mercy. Paul illustrates this further with Pharaoh, whose heart God hardened in order to display His power and make His name known throughout the earth (9:17–18, citing Exodus 9:16). And when the inevitable objection follows — how can God still find fault, if no one can resist His will? — Paul does not offer a philosophical resolution so much as a reorientation: "who are you, a human being, to talk back to God? 'Shall what is formed say to the one who formed it, "Why did you make me like this?"'" (9:20). The relationship between Creator and creature is not a negotiation between equals. It is a potter and clay — and it is precisely because God is under no external obligation to anyone that His mercy, wherever it falls, remains genuinely undeserved and genuinely gracious.

Having established that God only ever intended to save an elect remnant within Israel, Paul now shows that this was never a late development — the Old Testament itself had already foretold both the inclusion of the Gentiles and the salvation of only a remnant of Israel. He cites Hosea, who spoke of God calling "not my people" His own people (9:25–26), and Isaiah, who spoke of only a remnant being saved even though Israel's descendants would be as numerous as the sand of the sea (9:27–29). The result is a striking reversal: Gentiles, who were not even pursuing righteousness, obtained it by faith, while Israel, who pursued a law of righteousness with great effort, did not succeed in reaching it (9:30–31) — because they pursued it "not by faith but as if it were by works" (9:32), stumbling over the very

stumbling stone the Scriptures had predicted (9:33, citing Isaiah 28:16).

Chapter ten opens with the same personal ache that opened chapter nine: "Brothers and sisters, my heart's desire and prayer to God for the Israelites is that they may be saved" (10:1). Paul does not doubt their zeal — he freely admits Israel is zealous for God. Their problem is that this zeal is "not based on knowledge," because, "since they did not know the righteousness of God and sought to establish their own, they did not submit to God's righteousness" (10:2–3). The Law demanded perfection; anyone who relied on it for righteousness needed to keep it perfectly or fall under its curse, since "the person who does these things will live by them" (10:5, citing Leviticus 18:5). But the righteousness that comes by faith speaks an entirely different language — not "who will ascend into heaven" to bring Christ down, or "who will descend into the deep" to raise Him from the dead, because both have already happened. "The word is near you; it is in your mouth and in your heart" (10:8, citing Deuteronomy 30:13–14) — simple enough that it does not require some heroic spiritual achievement, only belief in the heart and confession with the mouth: "Everyone who calls on the name of the Lord will be saved" (10:13, citing Joel 2:32).

Paul then works backward through a chain of necessary conditions — how can people call on someone they have not believed in, believe in someone they have not heard of, hear without someone preaching, or have a preacher without someone being sent? "How beautiful are the feet of those who bring good news!" (10:15, citing Isaiah 52:7). But rather than resolving this chain point by point, Paul answers with a deeper truth: not all who heard actually believed — Isaiah himself lamented this centuries earlier — because "faith comes from hearing

the message, and the message is heard through the word about Christ" (10:17). Israel did hear; the gospel's reach, like creation's own witness, extends to the ends of the earth (10:18, citing Psalm 19:4). The failure was not a failure to hear but a failure to submit — the same stubborn, disobedient people Isaiah described centuries before Christ ever came: "All day long I have held out my hands to a disobedient and obstinate people" (10:21, citing Isaiah 65:2). Israel's unbelief, in other words, was not for lack of opportunity. It was a choice — and a choice that, tragically, mirrors the same self-reliant instinct in every human heart that would rather establish its own righteousness than submit to a righteousness freely given.

Reflection & Discussion Questions

1. "There is now no condemnation for those who are in Christ Jesus" (8:1). Is there a specific sin from your past that you still, functionally, condemn yourself for?
2. "God works all things together for the good of those who love him" (8:28) is not a promise that everything is pleasant, but that everything is being used. What present difficulty is hardest for you to believe this about?
3. Read through the list in 8:35–39 slowly. Which item on that list feels, right now, like the one most likely to separate you from God's love — and what does Paul's answer say to that specific fear?
4. The potter-and-clay image is meant to humble, not merely to explain (9:20–21). What is your honest, gut-level reaction to reading that image — comfort, resistance, or something else?
5. "The word is near you; it is in your mouth and in your heart" (10:8) describes a gospel simple enough to need no heroic

achievement to reach it. Do you sometimes make your own faith more complicated than this?

6. Israel's failure was not a lack of hearing but a failure to submit (10:16–21). Is there a truth you have clearly heard from God's Word that you have not yet actually submitted to?

Chapter Four

In View of God's Mercy

Romans 11–13

Paul now asks the question directly: "Did God reject his people?" And again, the answer is immediate and emphatic: "By no means!" (11:1). His first proof is himself — an Israelite, a descendant of Abraham, from the tribe of Benjamin, and yet not rejected. He then reaches back to Elijah, who complained to God that he alone remained faithful, only to be told that God had reserved seven thousand who had not bowed the knee to Baal (11:2–4, citing 1 Kings 19:10, 18). In the same way, Paul argues, "at the present time there is a remnant chosen by grace" (11:5) — not chosen because of their own works, for grace and works are fundamentally incompatible categories; if grace depended on works in any part, it would no longer be grace at all (11:6).

Israel as a whole did not obtain what it was so earnestly seeking, but the elect did obtain it, and the rest were hardened (11:7) — a hardening Paul traces, remarkably, to a larger and more hopeful purpose. Israel's transgression brought riches to the world, and their loss brought reconciliation to the Gentiles; how much greater riches, then, will their full inclusion bring (11:12, 15)? Paul illustrates this with the image of an olive tree: some natural branches — unbelieving Israel — were broken off because of unbelief, and a wild olive shoot — believing Gentiles — was grafted in, sharing now in the nourishing sap of the root (11:17). But Paul warns the Gentiles sternly against arrogance on this account. They did not support the root; the root supports them (11:18). If God did not spare the natural branches when they fell into unbelief, He will not spare Gentile branches either, if they fail to continue in His kindness (11:20–22). And if the natural branches themselves return to faith, they can be grafted back

in far more easily than the wild branches ever were (11:23–24) — because that, after all, is where they belong.

Paul then unveils what he calls a mystery: Israel's hardening is partial and temporary, lasting "until the full number of the Gentiles has come in. And in this way all Israel will be saved" (11:25–26). This is not a claim that every individual Israelite throughout history will be saved, but that the nation as a whole will one day turn back to its Messiah — a hope Paul grounds in the unchanging character of God's own promises: "for God's gifts and his call are irrevocable" (11:29). The same disobedience that once characterized the Gentiles, and that now characterizes Israel, becomes in God's hands the very means by which He shows mercy to both, "for God has bound everyone over to disobedience so that he may have mercy on them all" (11:32).

The chapter — and this entire three-chapter argument — ends the only way it reasonably can: not in a tidy resolution of every difficult question about election and human freedom, but in worship. "Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out!" (11:33). Paul does not claim to have explained God fully. He claims only that God's plan, however far beyond human comprehension, is trustworthy, because "from him and through him and to him are all things. To him be the glory forever! Amen" (11:36).

Paul's transition from theology to ethics begins with worship, not obligation: "in view of God's mercy," offer your body — your whole self, your actual behavior, not merely your feelings or intentions — as "a living sacrifice, holy and pleasing to God" (12:1). This, Paul says, is our "true and proper worship." Notice the order. Paul does not command obedience first and explain the reasons later; he grounds

every instruction that follows in mercy already received. And notice, too, that this offering requires a renewed mind: "Do not conform to the pattern of this world, but be transformed by the renewing of your mind" (12:2). Conformity and transformation both describe internal realities that show up in outward behavior — the world shapes a person from the outside in, while the Spirit reshapes a person from the inside out, so that only a mind actually being renewed can "test and approve what God's will is—his good, pleasing and perfect will" (12:2).

That renewed mind first expresses itself in humility. "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you" (12:3) — every gift, and the very faith to serve at all, is something received, not achieved, which leaves no room for either pride or self-pity about what gift one has or lacks. Paul then describes the church the way he describes it elsewhere: one body with many members, each with a different function, belonging to all the others (12:4–5). Whatever gift a believer has been given — prophesying, serving, teaching, encouraging, giving, leading, showing mercy — the instruction is simple: use it, and use it well, generously, diligently, cheerfully (12:6–8), without comparing it to anyone else's.

What follows is a rapid sequence of short, practical commands that read almost like a checklist for ordinary Christian community, and they are worth reading slowly rather than skimming past. Love must be sincere — not performed, not two-faced (12:9). Believers are to hate what is evil and cling to what is good, to be devoted to one another and to outdo one another, not in competition, but "in showing honor" (12:10). They are to keep their spiritual fervor, be joyful in hope, patient in affliction, faithful in prayer, generous

toward the Lord's people in need, and eager to practice hospitality (12:11–13). And then comes one of the hardest instructions in the whole chapter: "Bless those who persecute you; bless and do not curse" (12:14) — extended not to strangers, but placed right alongside instructions for how believers are to treat one another, a sober reminder that persecution can come from inside the church as easily as from outside it. Rejoice with those who rejoice; mourn with those who mourn (12:15); live in harmony, refusing pride, willing to associate even with those of low position (12:16).

The chapter closes by turning outward, to how believers are to treat those who are not believers at all — including their enemies. "Do not repay anyone evil for evil... Do not take revenge, my dear friends, but leave room for God's wrath" (12:17, 19). Vengeance belongs to God, not to us, and Paul's alternative is not passivity but active kindness: "If your enemy is hungry, feed him; if he is thirsty, give him something to drink" (12:20, citing Proverbs 25:21–22). The chapter's final line summarizes the whole practical section that follows it: "Do not be overcome by evil, but overcome evil with good" (12:21) — not a strategy for winning arguments, but a description of the only weapon a living sacrifice has ever been given to fight with.

Paul now turns to the believer's relationship to civil government, and he begins with a principle many readers find hard to accept: "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God" (13:1). This does not mean every ruler governs righteously or that every law is good; it means that the institution of governing authority itself — the very existence of order rather than anarchy — is something God has ordained, and rebellion against that institution is rebellion against what God

Himself has put in place (13:2). Rulers are described here as God's servants, tasked with commending those who do right and punishing those who do wrong (13:3–4), which is why believers are told to submit "not only because of possible punishment but also as a matter of conscience" (13:5) — paying taxes, giving revenue, and showing respect and honor wherever these are owed (13:6–7).

This general principle of submission has always required careful discernment about where its limits lie. Scripture itself records believers who defied unjust commands from human authorities — Hebrew midwives who refused Pharaoh's order to kill infant boys, Daniel who continued praying despite a royal decree forbidding it, the apostles who told the Sanhedrin plainly that they must obey God rather than human beings (Acts 5:29). Submission to authority, in other words, has never meant obedience to authority when authority commands what God forbids; it means that believers do not casually set aside the legitimacy of government itself, even a government they may need, in extreme cases, to resist on a specific point of conscience.

From civil obligation Paul moves to a debt that never expires: "Let no debt remain outstanding, except the continuing debt to love one another, for whoever loves others has fulfilled the law" (13:8). Every commandment about how to treat another person — do not commit adultery, do not murder, do not steal, do not covet — is summed up in a single instruction: "Love your neighbor as yourself" (13:9). "Love does no harm to a neighbor. Therefore love is the fulfillment of the law" (13:10). This is not a loophole that makes the specific commands unnecessary; it is the single root from which genuine obedience to all of them grows. A person who has genuinely put every financial debt behind them, free of the anxiety and compromise that unpaid obligations bring, understands something of the freedom Paul is

describing here — except that this one debt, unlike every other, is meant never to be fully discharged, because love toward one another is not a balance to be paid off but a posture to be maintained for as long as we live.

Paul closes the chapter with urgency: "And do this, understanding the present time. The hour has already come for you to wake up from your slumber, because our salvation is nearer now than when we first believed" (13:11). The night — this present, sin-marked age — is nearly over; the day of Christ's return is drawing near, and Paul urges believers to live as people who already belong to the day: putting aside "the deeds of darkness" and putting on "the armor of light" (13:12), avoiding carousing, drunkenness, sexual immorality, dissension, and jealousy, and instead "clothing" themselves with the Lord Jesus Christ Himself, making no provision for the sinful nature's desires (13:13–14). The urgency here is not anxious but hopeful — the kind of alertness that comes not from fear of what is coming, but from anticipation of it.

Reflection & Discussion Questions

1. Paul warns Gentile believers against arrogance toward unbelieving Israel, since "it is not you who support the root, but the root that supports you" (11:18). Where might you be tempted toward spiritual pride toward those who have not yet believed?
2. Paul's argument about election ends not in a resolved intellectual puzzle but in worship (11:33–36). When you encounter a truth about God you cannot fully explain, is your instinct to keep arguing it out or to worship?
3. Paul roots every instruction in this chapter in mercy already received (12:1). Which of the commands that follow do you find yourself trying to obey out of obligation rather than gratitude?

4. "Bless those who persecute you" (12:14) is given in a passage largely about relationships within the church. Has anyone inside your own church community ever treated you in a way that required this kind of response?
5. "Love your neighbor as yourself" sums up every specific command about how to treat others (13:9–10). Which specific command do you find easiest to keep in isolation but hardest to keep as an expression of actual love?
6. "The hour has already come for you to wake up" (13:11). What specifically in your life right now looks more like the deeds of darkness than the armor of light?

Chapter Five

Welcome One Another

Romans 14–16

Paul now addresses a real and specific conflict in the Roman church: disagreement between believers over disputable matters — what to eat, which days to consider sacred — rooted largely in the transition from Jewish to Gentile-majority congregations after Jewish believers, expelled from Rome years earlier under an imperial decree, began returning to a church that had grown considerably more Gentile in their absence. "Accept one another whose faith is weak, without quarreling over disputable matters" (14:1). The "weak" believer here is not weak in moral character; he is simply not yet convinced of the full freedom that faith in Christ actually gives, still bound in conscience to dietary restrictions and sacred days that Christ's death has already made optional (14:2, 5). The "strong" believer knows better — but knowing better, Paul insists, is not the same as being right in how that knowledge gets used.

Paul's counsel to both sides is remarkably even-handed. The one who eats everything must not treat the one who abstains with contempt, and the one who abstains must not judge the one who eats — because "the Lord... accepts them" both (14:3). Each person answers to Christ, not to a fellow believer: "Who are you to judge someone else's servant? To their own master, servants stand or fall" (14:4). Whatever a believer's conviction, the important thing is that they hold it "fully convinced in their own mind" and act "to the Lord" (14:5–6), because "none of us lives for ourselves alone... whether we live or die, we belong to the Lord" (14:7–8).

The real danger in this dispute is not disagreement itself but its damage to another believer's conscience. "If your brother or sister is distressed because of what you eat, you are no longer acting in love" (14:15). A freedom that is technically correct can still be spiritually destructive if it causes someone else to violate their own conscience, and Paul is willing to have the stronger believer sacrifice a genuine freedom rather than risk that harm: "It is better not to eat meat or drink wine or to do anything else that will cause your brother or sister to fall" (14:21). "The kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit" (14:17) — and whatever does not proceed from genuine faith, even an otherwise permissible action, is sin for the person doing it against their own conscience (14:23).

Paul's resolution is not a compromise but a call to something higher than either side's preference: "We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please our neighbors for their good, to build them up" (15:1–2), following the pattern of Christ, "who did not please himself" (15:3). And the goal reaches beyond mere tolerance to genuine, united worship: "may the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ" (15:5–6). Paul closes this section by tracing the theme of Jew and Gentile united in worship all the way through the Old Testament — citing the Psalms, the Law, and Isaiah in quick succession (15:9–12) — as proof that a church made up of very different backgrounds, convictions, and consciences glorifying God together was never a modern accommodation. It was always God's plan.

Paul closes his letter the way any thoughtful correspondent closes a long and serious letter to people he respects: with warmth, with an account of his plans, and with a long list of personal greetings that turns out to carry more theological weight than it might first appear. He tells the Roman believers plainly that he is "convinced" they are "full of goodness, filled with knowledge and competent to instruct one another" (15:14) — this letter was never written because Paul doubted their maturity, but because his calling as apostle to the Gentiles compelled him to present them, through the gospel, as "an offering acceptable to God" (15:16). He recounts, briefly and without boasting, the sweep of his ministry "from Jerusalem all the way around to Illyricum" (15:19), always making it his ambition to preach where Christ was not yet known rather than building on another's foundation (15:20). He explains his travel plans — first to Jerusalem, carrying a collection gathered from Gentile believers in Macedonia and Achaia for the impoverished Jewish believers there, a tangible expression of the very unity chapter fifteen has just been describing — and only then, at last, to Rome, and beyond Rome to Spain (15:22–29). He asks for prayer, aware of real danger awaiting him in Jerusalem, that he might be rescued from unbelievers there and arrive in Rome "with joy" (15:30–32).

Chapter sixteen then unfolds as a list of greetings — nearly thirty names, more personal names than in any other chapter Paul ever wrote, remarkable given that he had never visited this church. He commends Phoebe, a servant of the church in Cenchreae, likely the one entrusted to carry this very letter to Rome, and asks the believers there to receive her and help her (16:1–2). He greets Priscilla and Aquila, who had "risked their lives" for him (16:3–4), and more than two dozen others by name — a vivid reminder that even the most

theologically dense letter in the New Testament was written to real, specific, beloved people, not to an abstraction. Woven into these greetings is one final, urgent warning: "watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them" (16:17) — a caution that such people, whatever their smooth talk, "are not serving our Lord Christ, but their own appetites" (16:18).

And then Paul offers one last piece of practical wisdom before his closing doxology: "I want you to be wise about what is good, and innocent about what is evil" (16:19). Wisdom, in the sense Paul means it here, is not the same as raw exposure to evil — a person does not need to practice sin firsthand to recognize it as sin, any more than a person needs to commit murder to know murder is wrong. Innocence does not require ignorance; it requires deliberate distance from what one already knows, through God's Word, to be harmful. Christ Himself was never ignorant of evil, yet remained entirely innocent of it (John 8:46) — proof that discernment and purity are not opposites but partners. The letter's final words return, fittingly, to where it began: "the God of peace will soon crush Satan under your feet" (16:20), followed by a doxology to "the only wise God" who is able, "through Jesus Christ," to establish believers according to the gospel Paul has spent sixteen chapters explaining — "to whom be glory forever! Amen" (16:25–27).

Reflection & Discussion Questions

1. The "weak" believer in this passage is sincere, not sinful — simply not yet convinced of a freedom that is genuinely theirs (14:1–5). Do you tend to treat disagreements over disputable matters as though they were disagreements over essential doctrine?

2. "Each of us should please our neighbors for their good, to build them up" (15:2) may require giving up something you are technically free to do. Is there a freedom you hold that, in a specific relationship, might be worth setting aside for someone else's sake?
3. "Whatever does not come from faith is sin" (14:23) means conscience matters even when the action itself is neutral. Have you ever done something you believed might be wrong simply because someone else was doing it without apparent concern?
4. Phoebe carried this letter — one of the most important documents in Christian history — entrusted to an ordinary servant of the church (16:1–2). Where has God entrusted you with something that felt small but mattered enormously?
5. Paul warns against those who "cause divisions" through smooth talk that serves their own appetites rather than Christ (16:17–18). Have you ever been drawn toward a teaching or a teacher more because it was persuasive than because it was true?
6. "Wise about what is good, and innocent about what is evil" (16:19) rejects both naivety and worldly exposure as paths to discernment. Which of the two are you more tempted toward — pretending evil doesn't exist, or getting too close to it in the name of understanding it?

Conclusion

We began this book with a single word — righteousness — and it is worth asking, now that all sixteen chapters lie behind us, what that word has actually come to mean. It began as an accusation: no one is righteous, not even one, whether pagan, moralist, or Jew. It became, in chapter three, a gift: a righteousness from God, apart from the Law, available through faith to everyone who believes. It became, in chapters six through eight, a life: a new relationship to sin, to the Law, and to God Himself, lived out under the government of the Holy Spirit rather than the condemnation of the flesh. It became, in chapters nine through eleven, a vindication: proof that God's own righteousness and faithfulness stand secure, however confusing His purposes for Israel and the nations may look from the inside. And it became, at last, in chapters twelve through sixteen, a practice: living sacrifice, renewed minds, sincere love, submission to authority, patience with weaker believers, and a closing list of ordinary names, each one belonging to someone Paul actually knew and loved.

That progression — accusation, gift, life, vindication, practice — is not merely a clever outline. It is the actual shape of the Christian life, and it is worth returning to whenever that life feels confusing or stalled. If you find yourself discouraged by ongoing sin, Romans 6–8 is waiting to remind you that you are not who you once were, and that the Spirit who raised Christ from the dead lives in you still. If you find yourself anxious about God's faithfulness, whether to His ancient promises or to the specific promises He has made to you, Romans 9–11 is waiting to remind you that His purposes reach further, and run deeper, than any present appearance of failure. And if you find your doctrine drifting loose from your actual daily behavior — a real

danger for anyone who has spent sixteen chapters thinking carefully about theology — Romans 12–16 is waiting to remind you that all of it, every last word of it, was written to be lived, not merely understood.

Martin Luther called this letter "the daily bread of the soul," meant not to be read once and set aside but returned to again and again for as long as we live. We have found that to be true across more than a decade of reading it slowly, one passage at a time, the same way we have read every other book of the Bible in this series. No book has rewarded that patience more richly than this one, and none, we suspect, ever will — because no other book states so plainly, and defends so thoroughly, the single truth every human being most needs to hear: that though we are not, in ourselves, worth dying for, Christ died for us anyway, and that gift, received by faith, changes absolutely everything.

"For I am not ashamed of the gospel, because it is the power of God that brings salvation to everyone who believes" (1:16). Neither, we hope, will you be.

Appendix

Daily Bible Reading Plan

This is the same daily Bible reading plan we use at dailyqt.org, covering the entire Bible — Old and New Testaments alike — in three hundred sixty-five daily readings. It does not begin on January 1st, and neither must you; begin on whatever date suits you and simply follow the sequence from there. The five readings that correspond to the chapters of this book — Romans 1–3 through Romans 14–16, December 3rd through December 7th in the plan — fall late in the full sequence, but the complete year-long plan is reprinted here, as it is in every volume of this series, so that wherever you are in your reading you always have the whole plan close at hand. Check off each day's passage as you complete it, and feel no need to catch up if you fall behind by a day or a week. The goal was never a perfect record. It was a daily habit of opening God's Word, kept up faithfully enough, and long enough, that it becomes less a task to complete than simply the shape of an ordinary day.

[Full year-long reading plan table inserted at production time — identical across all volumes, with the Romans readings, 12/3–12/7, starred.]

January

1/10	Genesis 1-3	1/11	Genesis 4-7
1/12	Genesis 8-11	1/13	Genesis 12-15
1/14	Genesis 16-18	1/15	Genesis 19-21
1/16	Genesis 22-24	1/17	Genesis 25-26
1/18	Genesis 27-29	1/19	Genesis 30-31
1/20	Genesis 32-34	1/21	Genesis 35-37

1/22	Genesis 38-40	1/23	Genesis 41-42
1/24	Genesis 43-45	1/25	Genesis 46-47
1/26	Genesis 48-50	1/27	Exodus 1-3
1/28	Exodus 4-6	1/29	Exodus 7-9
1/30	Exodus 10-12	1/31	Exodus 13-15

February

2/1	Exodus 16-18	2/2	Exodus 19-21
2/3	Exodus 22-24	2/4	Exodus 25-27
2/5	Exodus 28-29	2/6	Exodus 30-32
2/7	Exodus 33-35	2/8	Exodus 36-38
2/9	Exodus 39-40	2/10	Leviticus 1-4
2/11	Leviticus 5-7	2/12	Leviticus 8-10
2/13	Leviticus 11-13	2/14	Leviticus 14-15
2/15	Leviticus 16-18	2/16	Leviticus 19-21
2/17	Leviticus 22-23	2/18	Leviticus 24-25
2/19	Leviticus 26-27	2/20	Numbers 1-2
2/21	Numbers 3-4	2/22	Numbers 5-6
2/23	Numbers 7	2/24	Numbers 8-10
2/25	Numbers 11-13	2/26	Numbers 14-15
2/27	Numbers 16-17	2/28	Numbers 18-20

March

3/1	Numbers 21-22	3/2	Numbers 23-25
3/3	Numbers 26-27	3/4	Numbers 28-30
3/5	Numbers 31-32	3/6	Numbers 33-34
3/7	Numbers 35-36	3/8	Deuteronomy 1-2
3/9	Deuteronomy 3-4	3/10	Deuteronomy 5-7
3/11	Deuteronomy 8-10	3/12	Deuteronomy 11-13
3/13	Deuteronomy 14-16	3/14	Deuteronomy 17-20
3/15	Deuteronomy 21-23	3/16	Deuteronomy 24-27
3/17	Deuteronomy 28-29	3/18	Deuteronomy 30-31
3/19	Deuteronomy 32-34	3/20	Joshua 1-4

3/21	Joshua 5-8	3/22	Joshua 9-11
3/23	Joshua 12-15	3/24	Joshua 16-18
3/25	Joshua 19-21	3/26	Joshua 22-24
3/27	Judges 1-2	3/28	Judges 3-5
3/29	Judges 6-7	3/30	Judges 8-9
3/31	Judges 10-12		

April

4/1	Judges 13-15	4/2	Judges 16-18
4/3	Judges 19-21	4/4	Ruth
4/5	1 Samuel 1-3	4/6	1 Samuel 4-8
4/7	1 Samuel 9-12	4/8	1 Samuel 13-14
4/9	1 Samuel 15-17	4/10	1 Samuel 18-20
4/11	1 Samuel 21-24	4/12	1 Samuel 25-27
4/13	1 Samuel 28-31	4/14	2 Samuel 1-3
4/15	2 Samuel 4-7	4/16	2 Samuel 8-12
4/17	2 Samuel 13-15	4/18	2 Samuel 16-18
4/19	2 Samuel 19-21	4/20	2 Samuel 22-24
4/21	1 Kings 1-2	4/22	1 Kings 3-5
4/23	1 Kings 6-7	4/24	1 Kings 8-9
4/25	1 Kings 10-11	4/26	1 Kings 12-14
4/27	1 Kings 15-17	4/28	1 Kings 18-20
4/29	1 Kings 21-22	4/30	2 Kings 1-3

May

5/1	2 Kings 4-5	5/2	2 Kings 6-8
5/3	2 Kings 9-11	5/4	2 Kings 12-14
5/5	2 Kings 15-17	5/6	2 Kings 18-19
5/7	2 Kings 20-22	5/8	2 Kings 23-25
5/9	1 Chronicles 1-2	5/10	1 Chronicles 3-5
5/11	1 Chronicles 6	5/12	1 Chronicles 7-8
5/13	1 Chronicles 9-11	5/14	1 Chronicles 12-14
5/15	1 Chronicles 15-17	5/16	1 Chronicles 18-21

5/17	1 Chronicles 22-24	5/18	1 Chronicles 25-27
5/19	1 Chronicles 28-2 Chronicles 1	5/20	2 Chronicles 2-5
5/21	2 Chronicles 6-8	5/22	2 Chronicles 9-12
5/23	2 Chronicles 13-17	5/24	2 Chronicles 18-20
5/25	2 Chronicles 21-24	5/26	2 Chronicles 25-27
5/27	2 Chronicles 28-31	5/28	2 Chronicles 32-34
5/29	2 Chronicles 35-36	5/30	Ezra 1-3
5/31	Ezra 4-7		

June

6/1	Ezra 8-10	6/2	Nehemiah 1-3
6/3	Nehemiah 4-6	6/4	Nehemiah 7
6/5	Nehemiah 8-9	6/6	Nehemiah 10-11
6/7	Nehemiah 12-13	6/8	Esther 1-5
6/9	Esther 6-10	6/10	Job 1-4
6/11	Job 5-7	6/12	Job 8-10
6/13	Job 11-13	6/14	Job 14-16
6/15	Job 17-20	6/16	Job 21-23
6/17	Job 24-28	6/18	Job 29-31
6/19	Job 32-34	6/20	Job 35-37
6/21	Job 38-39	6/22	Job 40-42
6/23	Psalms 1-8	6/24	Psalms 9-16
6/25	Psalms 17-20	6/26	Psalms 21-25
6/27	Psalms 26-31	6/28	Psalms 32-35
6/29	Psalms 36-39	6/30	Psalms 40-45

July

7/1	Psalms 46-50	7/2	Psalms 51-57
7/3	Psalms 58-65	7/4	Psalms 66-69
7/5	Psalms 70-73	7/6	Psalms 74-77
7/7	Psalms 78-79	7/8	Psalms 80-85
7/9	Psalms 86-89	7/10	Psalms 90-95
7/11	Psalms 96-102	7/12	Psalms 103-105

7/13	Psalm 106-107	7/14	Psalm 108-114
7/15	Psalm 115-118	7/16	Psalm 119:1-88
7/17	Psalm 119:89-176	7/18	Psalm 120-132
7/19	Psalm 133-139	7/20	Psalm 140-145
7/21	Psalm 146-150	7/22	Proverbs 1-3
7/23	Proverbs 4-6	7/24	Proverbs 7-9
7/25	Proverbs 10-12	7/26	Proverbs 13-15
7/27	Proverbs 16-18	7/28	Proverbs 19-21
7/29	Proverbs 22-23	7/30	Proverbs 24-26
7/31	Proverbs 27-29		

August

8/1	Proverbs 30-31	8/2	Ecclesiastes 1-4
8/3	Ecclesiastes 5-8	8/4	Ecclesiastes 9-12
8/5	Song of Songs 1-8	8/6	Isaiah 1-4
8/7	Isaiah 5-8	8/8	Isaiah 9-12
8/9	Isaiah 13-17	8/10	Isaiah 18-22
8/11	Isaiah 23-27	8/12	Isaiah 28-30
8/13	Isaiah 31-35	8/14	Isaiah 36-41
8/15	Isaiah 42-44	8/16	Isaiah 45-48
8/17	Isaiah 49-53	8/18	Isaiah 54-58
8/19	Isaiah 59-63	8/20	Isaiah 64-66
8/21	Jeremiah 1-3	8/22	Jeremiah 4-6
8/23	Jeremiah 7-9	8/24	Jeremiah 10-13
8/25	Jeremiah 14-17	8/26	Jeremiah 18-22
8/27	Jeremiah 23-25	8/28	Jeremiah 26-29
8/29	Jeremiah 30-31	8/30	Jeremiah 32-34
8/31	Jeremiah 35-37		

September

9/1	Jeremiah 38-41	9/2	Jeremiah 42-45
9/3	Jeremiah 46-48	9/4	Jeremiah 49-50
9/5	Jeremiah 51-52	9/6	Lamentations 1:1-3:36

9/7	Lamentations 3:37-5:22	9/8	Ezekiel 1-4
9/9	Ezekiel 5-8	9/10	Ezekiel 9-12
9/11	Ezekiel 13-15	9/12	Ezekiel 16-17
9/13	Ezekiel 18-20	9/14	Ezekiel 21-22
9/15	Ezekiel 23-24	9/16	Ezekiel 25-27
9/17	Ezekiel 28-30	9/18	Ezekiel 31-33
9/19	Ezekiel 34-36	9/20	Ezekiel 37-39
9/21	Ezekiel 40-42	9/22	Ezekiel 43-45
9/23	Ezekiel 46-48	9/24	Daniel 1-3
9/25	Daniel 4-6	9/26	Daniel 7-9
9/27	Daniel 10-12	9/28	Hosea 1-7
9/29	Hosea 8-14	9/30	Joel

October

10/1	Amos 1-5	10/2	Amos 6-9
10/3	Obadiah, Jonah	10/4	Micah
10/5	Nahum	10/6	Habakkuk, Zephaniah
10/7	Haggai 1-2	10/8	Zechariah 1-7
10/9	Zechariah 8-14	10/10	Malachi 1-4
10/11	Matthew 1-4	10/12	Matthew 5-6
10/13	Matthew 7-8	10/14	Matthew 9-10
10/15	Matthew 11-12	10/16	Matthew 13-14
10/17	Matthew 15-17	10/18	Matthew 18-19
10/19	Matthew 20-21	10/20	Matthew 22-23
10/21	Matthew 24-25	10/22	Matthew 26
10/23	Matthew 27-28	10/24	Mark 1-3
10/25	Mark 4-5	10/26	Mark 6-7
10/27	Mark 8-9	10/28	Mark 10-11
10/29	Mark 12-13	10/30	Mark 14
10/31	Mark 15-16		

November

11/1	Luke 1	11/2	Luke 2-3
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11/3	Luke 4-5	11/4	Luke 6-7
11/5	Luke 8-9	11/6	Luke 10-11
11/7	Luke 12-13	11/8	Luke 14-16
11/9	Luke 17-18	11/10	Luke 19-20
11/11	Luke 21-22	11/12	Luke 23-24
11/13	John 1-2	11/14	John 3-4
11/15	John 5-6	11/16	John 7-8
11/17	John 9-10	11/18	John 11-12
11/19	John 13-15	11/20	John 16-18
11/21	John 19-21	11/22	Acts 1-3
11/23	Acts 4-6	11/24	Acts 7-8
11/25	Acts 9-10	11/26	Acts 11-13
11/27	Acts 14-15	11/28	Acts 16-17
11/29	Acts 18-20	11/30	Acts 21-23

December

12/1	Acts 24-26	12/2	Acts 27-28
12/3	Romans 1-3 *	12/4	Romans 4-7 *
12/5	Romans 8-10 *	12/6	Romans 11-13 *
12/7	Romans 14-16 *	12/8	1 Corinthians 1-4
12/9	1 Corinthians 5-8	12/10	1 Corinthians 9-11
12/11	1 Corinthians 12-14	12/12	1 Corinthians 15-16
12/13	2 Corinthians 1-4	12/14	2 Corinthians 5-9
12/15	2 Corinthians 10-13	12/16	Galatians 1-3
12/17	Galatians 4-6	12/18	Ephesians 1-3
12/19	Ephesians 4-6	12/20	Philippians 1-4
12/21	Colossians 1-4	12/22	1 Thessalonians 1-5
12/23	2 Thessalonians 1-3	12/24	1 Timothy 1-6
12/25	2 Timothy 1-4	12/26	Titus, Philemon
12/27	Hebrews 1-6	12/28	Hebrews 7-10
12/29	Hebrews 11-13	12/30	James
12/31	1 Peter		

January

1/1	2 Peter	1/2	1 John
1/3	2 John, 3 John, Jude	1/4	Revelation 1-3
1/5	Revelation 4-8	1/6	Revelation 9-12
1/7	Revelation 13-16	1/8	Revelation 17-19
1/9	Revelation 20-22		

** Readings covered by this volume.*