

THE PASTOR'S RESEARCH ASSISTANT

The complete *tutorial*

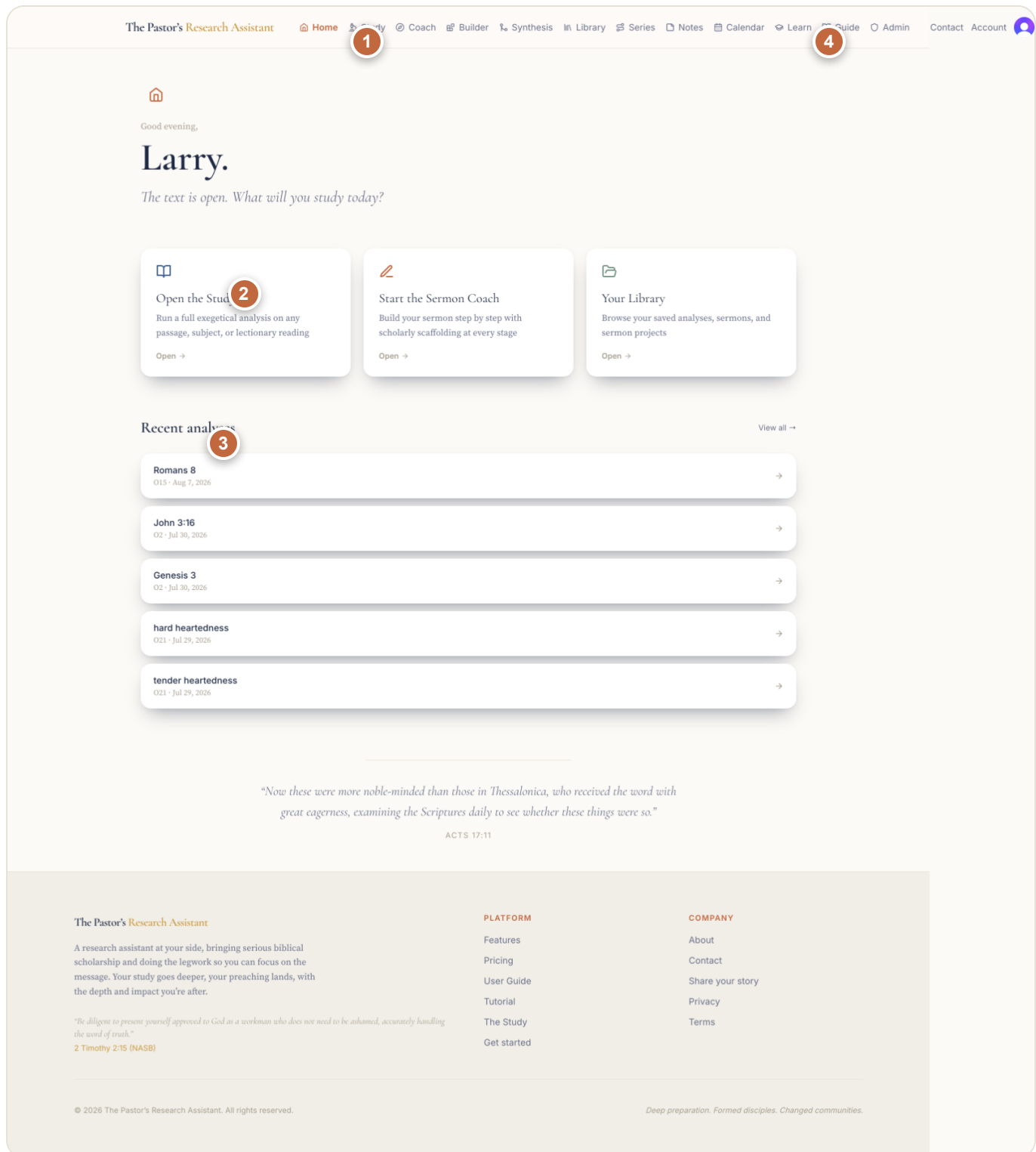
A walk through every part of the app, from your first study to preaching from a tablet, shown on the real screens with step-by-step instructions.

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1

Find your way around



When you sign in you land on your home page. It greets you, points you to the three things you will do most, and shows your recent work. Every part of the app is one click away in the top navigation.

1. The top navigation is always present: Home, Study, Coach, Builder, Synthesis, Library, Series, Notes, Calendar, Learn, and Guide. Click any of them from anywhere in the app.

2. The three cards, Open the Study, Start the Sermon Coach, and Your Library, are the fastest way into the work: research a passage, build a sermon step by step, or return to what you have saved.
3. Recent analyses lists the studies you have run lately. Click any one to reopen it, or choose View all to see your whole Library.
4. The Guide link opens the written manual whenever you want it; this Tutorial walks you through each screen with pictures.

2 Open the text in the Study

1

2



The Study

Configure your passage (or subject or RCL readings), translation, exegetical agents, hermeneutical lenses, and output, then Run Analysis

Open the *text*.

Name the passage, choose a translation, and gather the exegetical agents and lenses that will illuminate it.

How the Study works

CLICK TO OPEN OR CLOSE

The Study is where your research assistant gathers the work of hundreds of biblical scholars into one complete study on the passage or subject you choose. You decide what to study, which scholarly voices and reading angles to bring, and what form the result should take. Here is how, step by step.

- 1. Choose your starting point.** Use **Passage** and enter a reference (for example, Romans 5:1-5) to study a single text. Use **Subject** and enter a theme (for example, justification by faith), and your assistant surveys it across the whole canon. Use **RCL** to pick a lectionary Year and Sunday and study the Revised Common Lectionary readings together as one unit.
- 2. Choose a translation.** Pick the English translation to work from; the study quote analyzes from it.
- 3. Choose your exegetical agents.** Agents are the scholarly voices your assistant gathers from, linguistic, historical, grammatical, theological, and many more. Turn on the ones you want. More agents means greater breadth; a focused few means a particular emphasis. Each agent explains what it brings.
- 4. Choose your hermeneutical lenses.** Lenses are the angles the text is read through, grammatical-historical (always on), Christological, canonical, narrative, and others. Add the ones that fit your aim.
- 5. Choose an output format.** This is what you want produced, a full exegesis, a preaching outline, a Bible study, a devotional, an academic lecture, and more. Each format is written for its purpose.
- 6. Run the analysis.** Press Run analysis. A full study can take several minutes and appears here automatically when it is finished; you do not need to wait on the page or refresh, and it is saved to your Library.

In a hurry? Choose **Sermon Essentials** for a one-click study: your assistant selects a well-rounded core for you and does the exegesis behind the scenes. You can still open its panel to choose your own agents and lenses.

Your starting point

Passage

Subject

RCL

e.g. Romans 5:1-5

Translation

ASV

NASB 2020

ESV

NIV

NKJV

KJV

NRSV

NRSVue

CSB

NLT

NET

CEB

RSV

MSG

YLT

HCSB

WEB

BSB

Choose your study's focus and format

ONE CLICK STUDY



Sermon Essentials

No need to select a "Begin the analysis" button. Just enter your passage, select Sermon Essentials, and The Pastor's Research Assistant will provide a streamlined exegesis with plain-language insights, sermon ideas, and structure. Helpful for those learning exegetical skills.

STUDY & PREPARATION



Preaching Outline

Skeleton for the preacher



Pastoral Commentary

In depth, summarized exegesis



Full Exegesis

Deep, more granular analysis across all sections



Word Study

Deep-dive key terms



Canonical Reference



Series Outline



Sermon Series Planner

Plan a whole series in one organized workspace. Lay out each week's text, give every sermon a full exegesis and a

Theme across scripture

Multi-week preaching arc

When creating a multi-week preaching arc, schedule the Sundays, and place the series on your Preaching Calendar in a click.

DEVOTIONAL

📖

Devotional

One page, personal

✚

Lectio Divina Guide

Contemplative prayer guide

TEACHING & COMMUNITY

📖

Bible Study

Small group format

👤

Leader Guide

Small group facilitation

👦

Children's Lesson

Ages 5–12, story-shaped

👦

Youth Lesson

Teens, discussion-driven

✚

Catechism Lesson

Confirmation & formation

✚

Worship Order

Full liturgical service

🤝

Pastoral Care

Hospital, grief, counseling

ACADEMIC

📄

Academic White Paper

SBL format, 8+ scholars

📄

Lecture: 45 min

Seminary with objectives

📄

Lecture: 90 min

Full seminary lecture

MEDIA

📺

Podcast / Video

Conversational, segmented

📧

Newsletter

400–600 words, accessible

Exegetical/Analytical agents - 2 of 21

A1 · Linguistic

Hebrew / Greek analysis

A2 · Historical-Cultural

Background & context

A3 · Grammatical

Syntax & structure

A4 · Synthesis

Theological integration

A5 · Church Reception

Patristic reception

A6 · Socio-Rhetorical

Texture & rhetoric

A7 · Charismatic

Pneumatological reception

A8 · Reformed

Calvinist-Reformed tradition

A9 · Remonstrant

Arminian-Wesleyan tradition

A10 · NT Use of OT

Intertestamental hermeneutics

A11 · Second Temple

Jewish background 300 BC–200 AD

A12 · Theology of Prayer

Canonical prayer theology

A13 · Missiology

Missio Dei & world mission

A14 · Feminist / Gender

Gender-critical scholarship

A15 · Jewish Interpretation

Rabbinic & modern reading

A16 · Global Hermeneutics

Majority World reading

A17 · Ethics

Applied & social theology

A18 · Canonical-Narrative

Biblical theology depth

A19 · Practical Theology

Worship, liturgy & practice

A20 · Soul Care

Christian psychology & care

A21 · Sacramental Theology

Ecumenical sacramental reading

Hermeneutical lenses - L1 always active

L1 · Grammatical-Historical ✓

L2 · Cosmic Conflict

L3 · Biblical-Theological

L4 · Canonical

L5 · Christological

L6 · Covenant Theology

L7 · New Creation

L8 · Typological

L9 · Narrative

L10 · Sociological

L11 · Intertextual

L12 · Speech-Act

L13 · Christus Victor

L14 · Spiritual Formation

L15 · Moral/Ethical

L16 · Cultural Engagement

L17 · Reception History

L18 · Conditional Immortality / ECT

Begin the analysis →

A research assistant at your side, bringing serious biblical scholarship and doing the legwork so you can focus on the message. Your study goes deeper, your preaching lands, with the depth and impact you're after.

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth."
2 Timothy 2:15 (NASB)

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The Study is where your research assistant gathers the work of hundreds of scholars into one complete study on the passage or subject you choose. You decide what to study, which scholarly voices and reading angles to bring, and what form the result should take.

1. Choose your starting point. Passage studies a single text; enter a reference like Romans 5:1-5. Subject surveys a theme across the whole canon, for example justification by faith. RCL studies the Revised Common Lectionary readings for a chosen Year and Sunday together as one unit.
2. Choose a translation. The study quotes and analyzes from the English translation you pick.
3. Choose an output format. This is what gets produced: a full exegesis, a preaching outline, an accessible Bible study, a devotional, an academic lecture, and more. Each is written for its own purpose.
4. Choose your exegetical agents. Agents are the scholarly voices your assistant gathers from: linguistic, historical, grammatical, theological, and more. Turn on the ones you want; more agents mean greater breadth, a focused few mean a particular emphasis.
5. Choose your hermeneutical lenses. Lenses are the angles the text is read through: grammatical-historical, which is always on, plus Christological, canonical, narrative, and others. Add the ones that fit your aim.
6. Press Run analysis. A full study can take several minutes. It runs in the background, so you can leave the page; it appears in your Library, and here, the moment it is finished.

TIP

Not sure where to begin? A Passage study with the default agents and a Full Exegesis output is a dependable first study for any text.

3 Read and export your study

The Pastor's Research Assistant

HomeStudyCoachBuilderSynthesisLibrarySeriesNotesCalendarLearnGuideAdmin

Romans 8:26-28

01 · NASB 2020 · July 25, 2026

FOLLOW-UP

Small-group guide

Take-home devotional

EditCopyTextWordPrint / PDFOpen in Sermon CoachSave selection as noteNew personal note

EXEGETICAL AGENTS APPLIED

A1 Linguistic · A4 Theological Synthesis · A2 Historical-Cultural · A3 Grammatical

HERMENEUTICAL LENSES APPLIED

L1 Grammatical-Historical · L2 Cosmic Conflict & Vice-Regency · L3 Biblical-Theological

Romans 8:26-28 (NASB 2020)

Now in the same way the Spirit also helps our weakness; for we do not know what to pray for as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God. And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

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EXEGETICAL ANALYSIS OF ROMANS 8:26-28

I. TEXT AND TRANSLATION

Romans 8:26-28 sits near the climax of one of the great sustained arguments of the New Testament. Paul has been describing the life of those who are in Christ Jesus and who walk according to

When a study is ready it opens as a clean, sectioned document. Each section reflects the agents and lenses you chose. From here you read, save what matters, and export it in whatever form you need.

1. Open the study from your Library, or from Recent analyses on the home page. While it is still generating it shows "Still writing," and it loads on its own the moment it finishes.
2. Read through the sections in order. The study moves from the text itself outward to interpretation and application, following the agents and lenses you selected.
3. Use the buttons at the top to copy the text, or to export to Word, PDF, or PowerPoint. Your chosen Scripture translation is inserted automatically.
4. Highlight any sentence worth keeping and use Save selection as note to keep it in your Notes, where you can find it later by search or by hashtag.

4 Weave studies together with Synthesis

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SYNTHESIS

Drawing Threads Together

Synthesis allows you to combine multiple analytical outputs into a single summary. Choose two or more studies from your library, a series across related texts, parallel accounts of a single event, or one theme traced through Scripture, and your research assistant reads back through them and writes a single, unified study: the shared threads surfaced, the tensions yielding paradox and mystery named, and the through-line made plain.

A sermon series

Weave your studies of related texts into one arc, so each week builds on the last.

Parallel passages

Set the accounts side by side and see where they agree, differ, and illuminate one another.

A theme across Scripture

Follow one thread, grace, covenant, the kingdom, through every passage you have studied.

CHOOSE ONE OUTPUT

Combine into one study

Weave the ideas into a single unified study, built to carry into the Sermon Coach.

Summarize into one

Distill them into a tight, readable digest you can absorb quickly.

TITLE (OPTIONAL)

e.g. The Suffering of Christ across the Gospels

CHOOSE STUDIES TO COMBINE

0 selected

- ☐ **Series Outline: Romans 8**
Series Outline · 8/7/2026
- ☐ **John 3:16**
Sermon Essentials · 7/30/2026
- ☐ **Genesis 3**
Sermon Essentials · 7/30/2026
- ☐ **hard heartedness**
Pastoral Commentary · 7/29/2026
- ☐ **tender heartedness**
Pastoral Commentary · 7/29/2026
- ☐ **Mark 11:22-24**
Sermon Essentials · 7/29/2026
- ☐ **Romans 8:26-28**
Full Exegesis · 7/24/2026
- ☐ **Matthew 6:9-13**
Full Exegesis · 7/18/2026
- ☐ **Romans 7:21-8:6**
Pastoral Commentary · 7/4/2026
- ☐ **Series Outline: Faith**
Series Outline · 7/3/2026
- ☐ **Small-Group Discussion Guide: Romans 8**
Small-Group Discussion Guide · 7/3/2026
- ☐ **Suffering**
Full Exegesis · 7/3/2026
- ☐ **Rom 6:14**
Full Exegesis · 6/26/2026
- ☐ **Mark 11:22-24**
Full Exegesis · 6/24/2026

☐ **Psalm 91:2**
Full Exegesis - 6/24/2026

☐ **God's wrath**
Full Exegesis - 6/23/2026

☐ **2 cor 12:7-10**
Full Exegesis - 6/21/2026

☐ **2 Cor 12:7-10**
Full Exegesis - 6/20/2026

☐ **2 cor 12:7-10**
Full Exegesis - 6/19/2026

☐ **Romans 8:26-28**
Full Exegesis - 6/19/2026

☐ **Romans 6:1-11**
Full Exegesis - 6/16/2026

☐ **John 1:1-5**
Sermon Essentials - 6/15/2026

☐ **John 1:1-5**
Sermon Essentials - 6/15/2026

☐ **Synthesis of 2 studies**
Synthesis: Summary - 6/11/2026

☐ **Synthesis of 2 studies**
Synthesis: Combined Study - 6/11/2026

☐ **Synthesis of 2 studies**
Synthesis: Combined Study - 6/11/2026

☐ **Synthesis of 3 studies**
Synthesis: Summary - 6/10/2026

☐ **Mark 11:25**
Canonical Reference - 6/10/2026

☐ **Mark 11:25**
Full Exegesis - 6/10/2026

☐ **Romans 5:1-11**
Full Exegesis - 6/10/2026

☐ **Psalm 127:3**
Bible Study - 6/9/2026

☐ **Mark 11:22-24**
Full Exegesis - 6/9/2026

☐ **Mark 11:22-24**
Preaching Outline - 6/9/2026

☐ **Mark 11:22-24**
Bible Study - 6/9/2026

☐ **Mark 11:22-24**
Devotional - 6/9/2026

☐ **Mark 11:22-24**
Devotional - 6/9/2026

☐ **Mark 11:22-24**
Devotional - 6/9/2026

☐ **Romans 6:1-11**
Full Exegesis - 6/8/2026

☐ **Matthew 9:35 - 10:15**
Full Exegesis - 6/8/2026

☐ **Matthew 9:35 - 10:15**
Devotional - 6/8/2026

Combine into one study

Select at least two studies.

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2 Timothy 2:15 (NASB)

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Deep preparation. Formed disciples. Changed communities.

Sometimes a message gathers a theme across several passages, or you want the essence of several studies in one place. Synthesis takes two or more of your completed studies and brings them together into a single, coherent piece.

1. Open Synthesis from the navigation.
2. Choose Combine into one unified study, which reads them as a single connected treatment, or Summarize into a digest, which distills them to their essence.
3. Select two or more of your completed studies from the list.
4. Press Combine (or Summarize). When it is ready, open the result on its own, or send it into the Sermon Coach to build one message from many texts.

5 Build your sermon in the Sermon Coach

2

1

5

3



Sermon Coach

Build your sermon step by step, your voice, your judgment, scholarly scaffolding at every stage

PROGRESS

1/10

THE TEN STAGES

- 1 The Text
- ✓ Exegetical Foundation
- ✓ The Big Idea
- 4 Sermon Type
- 5 Structure
- 6 Point Development
- 7 Introduction
- 8 Conclusion & Call
- 9 Full Manuscript
- 10 Review & Refine

★ My Notes (4)

STAGE 1 OF 10

The Text

WHAT HAPPENS IN THIS STAGE

Stage 1 of 10: Where every sermon begins. You are at the starting point of the entire journey. Nothing that follows will be stronger than what you establish here. This stage has one purpose: to anchor you in the passage and name the pastoral moment you are preaching into. Every subsequent stage, the Big Idea, the structure, the illustrations, the application, will draw on what you enter here. Take your time.

✦ MENTOR'S CORNER, ROBINSON · CRADDOCK · LOWRY · STOTT · HELM · KELLER · CHAPELL

THE PASSAGE: YOUR STARTING POINT

Before any analysis, before any outline, before any idea about what you might say, sit with the passage. Read it slowly in at least two or three translations. Let it read you before you read it.

Robinson is unambiguous: the passage must set the agenda. Not your topic. Not your theme. Not what your congregation needs to hear. The passage. If you begin anywhere else, you have already departed from expository preaching.

Stott frames the preacher's task as standing between two worlds, the world of the ancient text and the world of the contemporary congregation, with a responsibility to honor both. You cannot honor what you have not inhabited. Inhabit the text first.

WHAT DREW YOU TO THIS PASSAGE

This is not a throwaway question. Your answer tells you where the Spirit may already be at work. Craddock reminds us that the preacher's first task is not to answer questions but to feel the weight of the text's own question. What question is this passage pressing on you personally? That question is almost certainly the question your congregation is also carrying.

Keller adds: ask what this passage reveals about the gospel, not just what it commands, but what it declares about what God has done. Before you think about application, ask: what is God doing in this text?

YOUR CONGREGATION'S MOMENT

Chapell's FCF principle: every sermon must identify the Fallen Condition Focus, the mutual human condition that both the original audience and your congregation share. Name your congregation's specific pastoral moment before you begin. The more specific you are, the more targeted every stage that follows will be.

The information you enter here flows into every stage of the Workshop. It shapes the Big Idea, the illustrations, and the application. Do not skip it.

YOUR PASSAGE *

Enter the Scripture reference you will be preaching. Be specific, e.g. Mark 11:22-26, not just "Mark 11".

Romans 8:28

WHAT DREW YOU TO THIS PASSAGE THIS WEEK?

Your answer here becomes part of every stage that follows. Be honest and specific, this context shapes everything The Pastor's Research Assistant generates for you.

What prompted you to preach this passage? A pastoral situation, a season in the church's life, a personal encounter with the text...

WHAT IS THE PASTORAL MOMENT YOUR CONGREGATION IS IN RIGHT NOW?

This shapes the application and illustration direction at every stage. The more specific you are, the more targeted The Pastor's Research Assistant's guidance will be.

Who are you primarily preaching to? What are they experiencing, grief, uncertainty, spiritual complacency, new growth, conflict, joy...

< Previous

Next >

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The Sermon Coach walks you through building your own sermon across ten stages, with scholarly support at every step. It never writes the sermon for you; the message that emerges is genuinely yours. Your assistant does the legwork, and you keep the judgment, the voice, and the pulpit.

1. Open the Coach. If you have already run a study on this passage, it loads as your exegetical foundation.
2. Move through the ten stages in order, shown down the left: the Text, Exegetical Foundation, the Big Idea, Sermon Type, Structure, Point Development, Introduction, Conclusion and Call, Full Manuscript, and Review and Refine. A checkmark marks each stage you finish.
3. At each stage, read "What happens in this stage" and the Mentor's Corner, which brings the counsel of respected teachers of preaching such as Robinson, Craddock, Lowry, Stott, Keller, and Chapell.
4. Generate suggestions where they are offered, then write your own answer. You stay in control of every word.
5. Open My Notes at any point to pull in ideas you saved earlier. When the manuscript is complete, carry it into the Sermon Builder to shape and format it.

Shape and format in the Sermon Builder

The Pastor's Research Assistant

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Sermon *Builder*.

Build sermons block by block, then export or preach from the podium.

+ New Sermon 1

**ROMANS 8:28**
ROMANS 8:28
Updated Jun 21, 2026 [Open →](#)

**THE COMPASSION THAT DRIVES EVERYTHING**
SYNTHESIS OF 2 STUDIES
Updated Jun 13, 2026 [Open →](#)

**WHEN COMPASSION BECOMES A PRAYER**
SYNTHESIS OF 2 STUDIES
Updated Jun 13, 2026 [Open →](#)

**Have Faith in God**
Updated Jun 8, 2026 [Open →](#)

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5

2

← All sermons

Everything for this sermon is right here

No jumping between pages. Your notes, your studies, and an honest review each open in a panel beside your draft, so you can read them and pull from them while you write. Look for these buttons just above your sermon:



Notes

Your saved notes open in a panel beside your draft. Search any note, then add it as a new block or copy a line into the block you are writing.



Outputs

Every study you have run (Bible study, preaching outline, word study, and more) opens side by side with your sermon. Read one and pull a paragraph straight into a block, without leaving this page.



Review

A trusted colleague reads your finished draft and offers an honest, encouraging critique: its strengths, a few things to consider, one thing worth adding, and one worth trimming.



Podium

A large-text preaching view with a timer and your speaker notes, ready to download for offline use in the pulpit.

Got it

Notes

Outputs

Review

Podium

MANUSCRIPT



Word



PDF

OUTLINE

Quick



Word



PDF

SPEAKER CARD



Print



PDF

SLIDES



PowerPoint

☒ Include scripture passages in Manuscript & Outline

NASB 2020

Passages are provided under license; the translation's copyright notice is added to the export automatically. For a translation not listed here (e.g. ESV, NLT), simply type or paste the verse/passage into the block.

3

ROMANS 8:28

Romans 8:28

Target

—

min



Add to preaching calendar

FOLLOW-UP FOR YOUR PEOPLE

Carry this sermon into the week. A **Small-group guide** turns your message into discussion questions your groups can meet around; a **Take-home devotional** gives your congregation daily readings and prayers drawn from it. Each opens as its own document you can edit and share.



Small-group guide



Take-home devotional



Scripture — Romans 8:28



Romans 8:28 (ASV)

And we know that to them that love God all things work together for good, even to them that are called according to his purpose.



Add to slides



Speaker notes



BECAUSE GOD IS AT WORK



An Expository Sermon

BIG IDEA: Because God is actively and personally at work in every circumstance of your life, those who love Him can rest in the settled certainty that nothing they face falls outside His purposeful, good care.



Add to slides



Speaker notes



INTRODUCTION



She had written the date in her journal three times. Not because she forgot it, but because she needed to make sure it was real.

The call had come on a Tuesday morning, the kind of call that reorganizes everything. The diagnosis was serious. The timeline the doctors offered was frightening. And she sat in her car in the hospital parking structure for forty minutes before she could drive, because she did not know how to go back to a life that now looked entirely different from the one she had left that morning.

She is not unusual. Most of us know a Tuesday-morning moment. Maybe it was a call, maybe it was a conversation that ended something, maybe it was a morning you woke up and realized that the thing you had been dreading was no longer coming; it had arrived. And in that moment, the question every believer faces is not an abstract theological question. It is personal and it is urgent: does God know about this? And if He does, is He actually doing anything? That is the question Romans 8:28 is written to answer.

Paul does not offer a philosophical argument here. He offers an apostolic declaration, grounded in his own suffering and tested against everything the chapter has already said about the Spirit's interceding, the creation's groaning, and the

love of God that nothing can sever. He writes out of experience, and he writes for people in real difficulty. The believers in Rome had known exile. They had known social precarity. They had known the weight of living in a city that was not particularly sympathetic to their confession. And into that reality, Paul sends this sentence.

Here is what I want you to see in it today. This verse makes three interlocking claims, and together they form the foundation of a settled, working confidence for every believer facing hard things. The first claim is about who is acting. The second is about how much He includes. The third is about where He is taking it. Let us walk through each one.

Marked for slide Speaker notes

POINT ONE: GOD IS THE ACTIVE SUBJECT, NOT A PASSIVE OBSERVER

B I H L

The sentence Paul writes does not say that all things somehow work out. It does not say that time heals, or that things have a way of turning around, or that the universe bends toward justice. It says that God causes all things to work together for good.

God is the subject. God is the one acting. This is not passive optimism dressed in theological clothing. It is a claim about divine agency, and Paul means it with full weight.

The verb at the center of this verse is *synergei*, a compound of *syn*, meaning together or with, and *ergo*, meaning to work or to produce effect. It carries the sense of active, energetic, collaborative working, the working of one who is fully engaged, not standing at a remove. And the manuscript tradition that has the best support places the subject explicitly: God causes all things to work together. He is not a distant weaver watching the loom from another room. He is at the loom, and His hands are moving.

This matters enormously, because there is a version of comfort that people sometimes draw from this verse that is actually closer to Stoicism than to the gospel. The Stoic philosopher would tell you to accept what comes, to reason your way to equanimity, to submit to the rational order of things. That has a certain dignity to it. But it offers you no person. It gives you a principle, not a Father. Paul is not offering you a principle.

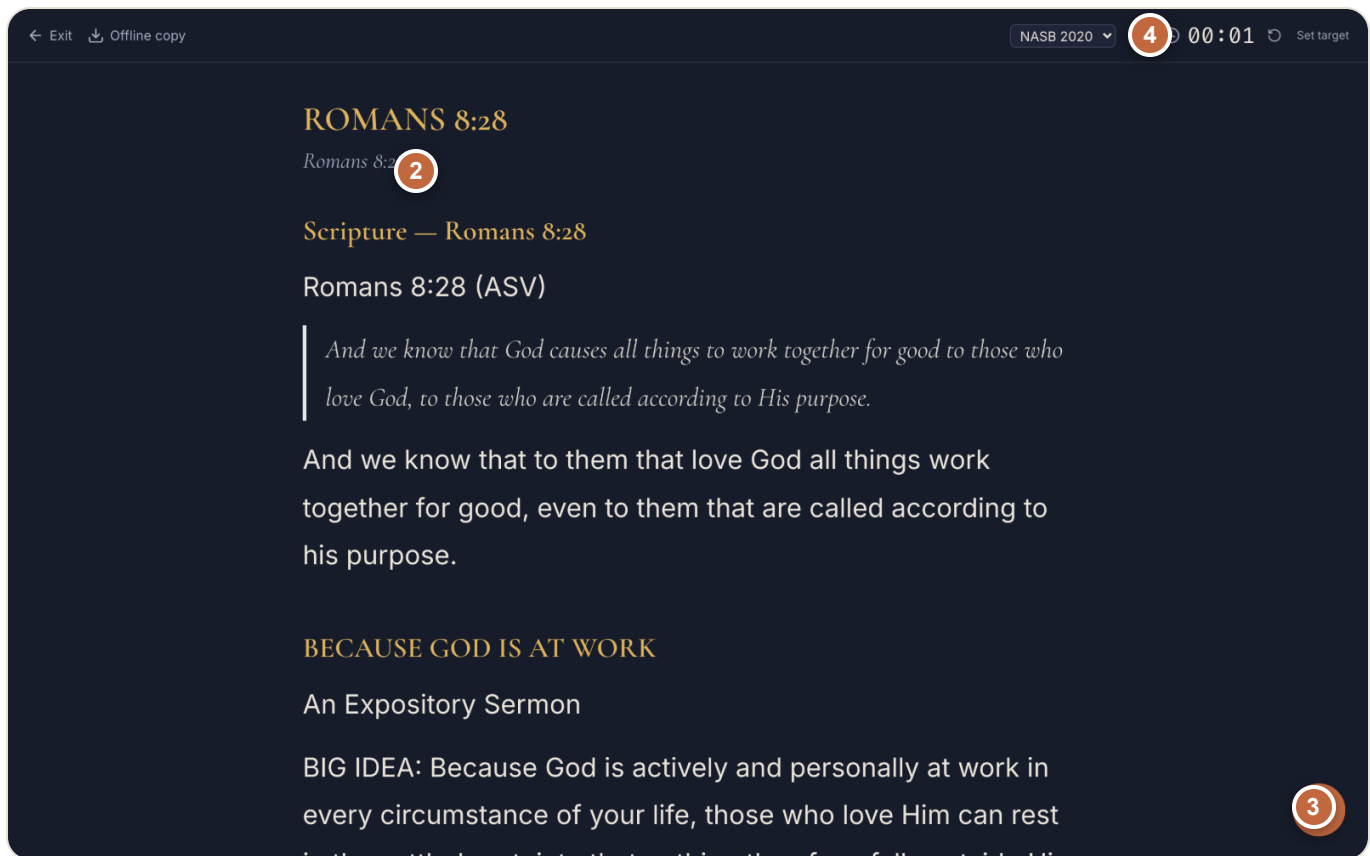
Turn to Genesis 37 through 50, the story of Joseph. Begin at the lowest point: the young man at the bottom of a cistern, his robe torn from him, listening to his brothers eat lunch while they debated what price he would fetch. There is no angel in this scene, no heavenly voice, no dramatic intervention. There is only silence, and then the sound of Midianite traders in the distance. Joseph is sold, carried to Egypt, falsely accused, thrown into prison, and forgotten there by the one man who might have helped him. By any human accounting, this is a story of compounding disaster.

Yet Genesis 39:2 keeps interrupting the narrative with a quiet phrase: "the Lord was with Joseph." Not was watching

The Sermon Builder is where your sermon takes its final shape, whether it arrives from the Sermon Coach or you start fresh. It is a block editor: each part of the sermon is a movable block you can rewrite, reorder, and prepare for the pulpit.

1. From the Builder home, click New sermon and choose a form: Expository, Narrative, Inductive, Four Pages, Christ-Centered, Problem and Solution, ME-WE-GOD-YOU-WE, or Blank. Your assistant lays out that form's structure as labeled, empty blocks; the structure is the assistant's, the message is yours.
2. Your sermon opens as blocks: Title, Big Idea, Introduction, Scripture Exposition, each Point, each Illustration, Application, and Conclusion. Drag to reorder them, and rewrite any block in your own voice.
3. Use a block's label to shape it: name a block "Illustration" and Suggest illustrations writes full, ready-to-preach illustrations; name one "Conclusion" and Suggest conclusions drafts ways to land the message.
4. Use the tools at the top to produce a full Manuscript (Word or PDF), an Outline, a Speaker Card for the pulpit (Print or PDF), and Slides (Word or PowerPoint), with Scripture inserted in your chosen translation.
5. Add follow-up for your people: a Small-group guide turns the sermon into discussion questions, and a Take-home devotional gives daily readings and prayers drawn from it.
6. Open the side drawers for your Notes, your past studies, and an on-demand Review of the whole sermon. Add the sermon to your Preaching Calendar, then open Podium mode to preach.

7 Preach from Podium mode



Podium mode turns a tablet or phone into the pulpit: large, calm, and free of distraction. Everything you need to preach is on one screen.

1. Open Podium mode for your sermon from the Builder.
2. Scroll your outline or full manuscript as you preach; the text is set large and clear for reading at arm's length.
3. Slide out the side panel to see the speaker notes you added. The screen splits so the manuscript shrinks to make room; your notes never cover your words.
4. Keep an eye on the running timer, and switch between day and night mode to suit the room.

Plan a preaching series



SERMON SERIES PLANNER

Sermon *series*.

A sermon series is a set of messages that belong together: several Sundays tracing one book, one theme, or one story, so your congregation is carried somewhere over weeks rather than hearing a single sermon at a time. This is the one place where you shape that journey and do the full study behind every message.

The arc is the through-line of the series: the way the weeks connect and build, from the opening Sunday to the one that brings it home. A strong arc is what makes a series feel like one unfolding message rather than a set of unrelated sermons.

HOW IT WORKS

1

Name the series

A title, the book or theme it covers, and, if you like, a color and its big idea.

2

Lay out the weeks

Set a passage, a focus, and a Sunday for each week, or let your research assistant propose a starting arc you shape.

3

Study each sermon

One click gives a week a full exegesis and a preaching outline, the depth of a standalone message.

4

Place it on the calendar

Schedule the Sundays, then put the whole series on your Preaching Calendar in a click.

Your series

1
New series

Romans 8

Planning

0 weeks

The Pastor's Research Assistant

A research assistant at your side, bringing serious biblical scholarship and doing the legwork so you can focus on the message. Your study goes deeper, your preaching lands, with the depth and impact you're after.

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2 Timothy 2:15 (NASB)

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← All series



Romans 8

SCRIPTURE SCOPE

e.g. Philipians, or the parables of Luke

THEME / BIG IDEA

the thread that ties the series together

COLOR

Optional. A band that marks this series, on its cards here and on each of its Sundays in your Preaching Calendar.

STATUS

Planning

Where the series stands: **Planning** while you shape it, **Active** while you are preaching it, **Done** when it is finished.

Planning the arc

The **arc** is the through-line of your series: how the weeks connect and build, from the first Sunday to the one that brings it home. You can lay the weeks out yourself below; a passage, a focus, and a date for each, or, once you have chosen the agents and lenses you want applied (in the panel below), press **Draft the arc** and your research assistant will propose a starting shape from your theme and scope. Nothing is pre-selected; the draft reflects the tools you choose. Either way the plan is yours to edit; it proposes, you decide.

When a week is ready, **Study this text** gives that sermon a full exegesis and a preaching outline, the same depth as a standalone study. Then schedule the Sundays and place the whole series on your Preaching Calendar.

Agents and lenses for this series

0 agents · 1 lenses

When you choose a series your research assistant will begin collating research based upon the **Exegetical/Analysis Agents** and **Hermeneutical Lenses** you've selected. The Exegetical/Analysis Agents are the scholarly voices it gathers from (linguistic, historical, theological, and more). Hermeneutical Lenses are the angles it reads the text through (Christological, canonical, narrative, and others). Pick more for greater breadth, or a focused few for a particular emphasis. When in doubt, the recommended set below gives a well-rounded, canonically broad study.

EXEGETICAL / ANALYSIS AGENTS

Reset to recommended

- ☐ **A1 · Linguistic**
Works directly in the Hebrew and Greek: word meanings, tense and aspect, and the force of the original behind your translation.
- ☐ **A2 · Historical-Cultural**
The background world of the text: who wrote to whom, when, and the setting they shared, so it is read in its own context.
- ☐ **A3 · Grammatical**
The sentence-level structure, syntax and clause flow, showing how the argument is actually built.
- ☐ **A4 · Theological Synthesis**
Draws the threads together into a coherent theological whole, what the passage means across the canon and for the church.
- ☐ **A5 · Church Fathers**
How the early church of the first centuries read and preached this text.
- ☐ **A6 · Socio-Rhetorical**
Honor and shame, patronage, and the rhetorical shape of the text, the social texture behind the words.
- ☐ **A7 · Charismatic**
A Spirit-attentive reading: the work and gifts of the Holy Spirit in and through the passage.
- ☐ **A8 · Reformed**
The Calvinist-Reformed tradition's reading: sovereignty, covenant, and grace.
- ☐ **A9 · Remonstrant**
The Arminian-Wesleyan tradition's reading: free response, prevenient grace, and holiness.
- ☐ **A10 · NT Use of OT**
How the New Testament quotes and fulfills the Old, and how the Old anticipates the New.
- ☐ **A11 · Second Temple**
The Jewish world between the Testaments (about 300 BC to AD 200) that shaped the New Testament's assumptions.
- ☐ **A12 · Theology of Prayer**
What the passage teaches about prayer, read against the Bible's whole theology of prayer.
- ☐ **A13 · Missiology**
The mission of God and the sending of the church, how the text speaks to witness and the nations.
- ☐ **A14 · Feminist / Gender**
Gender-attentive scholarship: how women and gender function in and around the text.
- ☐ **A15 · Jewish Interpretation**
Jewish reading, rabbinic and modern, interpreting the text within its own tradition.
- ☐ **A16 · Global Hermeneutics**
How the global church (Africa, Asia, Latin America) reads this text, surfacing what a Western lens can miss.
- ☐ **A17 · Ethics**
The moral and social claims of the text: what it asks of us and of society.
- ☐ **A18 · Canonical-Narrative**
The big biblical-theological story: where this text sits in Scripture's unfolding arc from creation to new creation.
- ☐ **A19 · Practical Theology**
Worship, liturgy, and the practices of the church, how the text shapes gathered life.
- ☐ **A20 · Soul Care**
Pastoral care and Christian formation, how the passage tends the inner life and the wounded.
- ☐ **A21 · Sacramental Theology**
A sacramental, ecumenical reading: baptism, the table, and the means of grace.

HERMENEUTICAL LENSES

☒ **L1 · Grammatical-Historical** (always on)
The foundation, always active: original language, authorial intent, and historical context.

☐ **L2 · Cosmic Conflict**
Spiritual powers and authority, the fall as a ceding of dominion and its recovery in Christ.

☐ **L3 · Biblical-Theological**
The redemptive-historical arc: creation, fall, redemption, new creation.

☐ **L4 · Canonical**
Whole-canon relationships and the Rule of Faith, how the text fits Scripture as one book.

☐ **L5 · Christological**
How the passage points toward, is fulfilled in, or is reframed by Christ.

☐ **L6 · Covenant Theology**
The covenants (Abrahamic, Mosaic, Davidic, New) and their continuities and discontinuities.

☐ **L7 · New Creation**
Eschatological renewal, the embodied, material, cosmic dimensions of redemption.

☐ **L8 · Typological**
Persons, events, and institutions that prefigure and escalate toward their fulfillment.

☐ **L9 · Narrative / Literary**
Genre, plot, character, and literary artistry, how the text tells its story.

☐ **L10 · Sociological**
Honor-shame, kinship, purity, and power in the social world behind the text.

☐ **L11 · Intertextual**
Quotations, allusions, and echoes that tie this text to others across Scripture.

☐ **L12 · Speech-Act**
What the text does (commands, promises, warns), not only what it says.

☒ **4 · Christus Victor**
The atonement as Christ's victory over sin, death, and the powers.

☐ **L14 · Spiritual Formation**
How the passage shapes prayer, virtue, and the interior life.

☐ **L15 · Moral / Ethical**
The moral sense of the text: what it requires of us.

☐ **L16 · Cultural Engagement**
How the text speaks to contemporary culture, pluralism, and justice.

☐ **L17 · Reception History**
How the church has read this text across the centuries, and what that reveals.

☐ **L18 · Conditional Immortality / ECT**
Final human destiny and the nature of the soul, the strongest cases set side by side.

Drafting the series arc uses **one analysis**. Fully studying a sermon, a complete exegesis plus a preaching outline, uses **two** and only when you choose to study that week. Nothing is generated for weeks you don't open.

Draft the arc

Schedule the Sundays

Populate the Preaching Calendar

Weeks · 0

No weeks yet.

Add your first week below, or press **Draft the arc** to propose a starting shape from your theme.

+ Add a week

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2 Timothy 2:15 (NASB)

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Deep preparation. Formed disciples. Changed communities.

The Series Workspace holds a multi-week series in one place: the arc of the whole, and the text and focus of each week. From here you can study any week's passage and build its sermon without losing the thread.

1. Open Series and click New series, giving it a title and, if you like, a theme or the number of weeks.
2. Lay out the weeks. Each week carries its own text and a one-line focus, so the series reads as a single journey rather than separate Sundays.

3. For any week, choose Study this text to run a full study on that passage, or move it into the Coach to build that week's sermon.
4. Let your assistant draft the arc of the series when you want a starting shape, then adjust every week to your own plan.

Plan ahead with the Preaching Calendar

Preaching Calendar
 [Print this calendar](#)

Le

1

Traditional

How to use it. Choose **Lectionary** to follow the Revised Common Lectionary (Year A, B, and C) with the readings for every Sunday, or **Traditional** to plan your own series on a plain calendar year. Read it as a **List**, or switch to **Month grid** for a wall-calendar view. Click any day to open it and write the sermon title, passage, subject, and notes, and color-code your themes. Your plan saves to your account automatically and prints any time.

Nov 30, 2025 – Nov 22, 2026 • Year A, Revised Common Lectionary

2

Month grid

← 2024 2026 →

JUMP TO Year

The seasons of the Christian year, sized to this year.

[Download](#)

● Advent Nov 30, 2025 – Dec 21, 2025

Nov 30, 2025 **First Sunday**

3

Advent

SERMON TITLE

PERICOPES/PASSAGE(S)

SUBJECT

NOTES

Notes, illustrations, outline...

The Preaching Calendar gives you the long view of your preaching. It shows the church year and lets you place a text or a finished sermon on any Sunday, so you are always preparing with the season in mind.

1. Open Calendar. Switch between the Lectionary view, which shows the Revised Common Lectionary readings, and a Traditional view of the church year.
2. Choose List for a running agenda, or Month for the grid.
3. Click any day to see or set the plan for that date: the readings, a text you intend to preach, or a sermon you have already built.
4. From the Sermon Builder, use Add to preaching calendar to place a finished sermon on its Sunday, so your calendar and your work stay in step.

10 Keep and find ideas in Notes

1

2

3



Your notes.

Fragments worth keeping, gathered as you study, ready to drop into a sermon.

+ New note

Find any note instantly. Type a word to search titles, bodies, and passages, or a #hashtag to filter by tag. Every tag you use becomes a clickable chip below: click it to filter, click again to remove it, and combine tags and words to narrow. Tag a note by writing #word anywhere in it; a #tag inside any note is clickable too.

Search your notes, or type #hashtags...

OUR PRAYING OCCURS AS A NEW MODEL

Proseuchesthe (verse 9). The opening imperative, proseuchesthe (pronounced pros-EU-khes-the), is the second-person plural present middle/deponent imperative of proseuchomai, "to pray." The present tense here carries imperfective aspect, portraying prayer as ongoing, habitual action rather than a single act; Wallace, in Greek Grammar Beyond the Basics, would classify this as a customary or general precept present. The plural is significant: Jesus addresses the community. Combined with houtōs ("in this manner," "thus"), the command is not "pray these exact words and no others" but "pray along these lines, after this pattern." Morris, in his PNTC commentary, and France, in his NICNT volume, both stress that houtōs establishes the prayer as a model, a template for the shape and priorities of Christian praying, even as the church has always also prayed the very words themselves. The hymeis ("you," emphatic) sets the disciples' praying in deliberate contrast to the hypocrites (6:5) and the Gentiles (6:7) just described: you, my people, pray differently.

Matthew 6:9-13

WALKING IN NEWNESS OF LIFE

The purpose clause that follows is striking: "so that... we too may walk in newness of life" (en kainotēti zōēs peripatēsōmen). The verb "walk" (peripateō) is one of Paul's favorite ethical metaphors, drawn from the Hebrew halak, the Old Testament idiom for the conduct of life before God. "Newness of life" (kainotēs zōēs) is not merely a renewed inner experience but a transformed pattern of daily conduct. The subjunctive mood signals that this walking is the intended consequence, the design of God in our union with Christ.

Romans 6

BAPTISM - A SACRAMENT

"Do you not know" (ē agnoeite) suggests that Paul is appealing to instruction the Romans have already received. Baptism, for Paul, is not a mere symbolic ritual but the visible enactment of a real transfer of allegiance and identity. The phrase "baptized into Christ Jesus" (ebaptisthēmen eis Christon Iēsoun) uses eis with the accusative to denote movement into a new sphere or relationship. Dunn argues persuasively that the early church understood baptism as the moment in which faith was publicly enacted, the convert visibly identifying with the death and resurrection of Jesus. There has been a long debate about whether Paul has water baptism specifically in mind or a broader spiritual reality of union with

Romans 6

JOHN 3:16

God's love is for all, it is unbounded, it is unqualified.

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2 Timothy 2:15 (NASB)

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Notes is your commonplace book: a single place for the observations, illustrations, and phrases you want to keep. Everything you save from a study lands here, ready to find again when you need it.

1. Open Notes to see everything you have saved, newest first.
2. Search by keyword, or type a #hashtag to gather every note on a theme, for example #grace or #prayer. Click a tag to filter to it.
3. Save new notes as you study: highlight a sentence in any study and send it here, or click New note to write your own from scratch.
4. Pull your notes into the Sermon Coach and the Builder through the side drawer, so the ideas you gathered are at hand while you write.



Grow with the Learning Library

1

2

3



The *learning library*.

Learn the craft itself: how to read a passage well, interpret it faithfully, and preach it with power. Start at Foundations and grow from there.

Exegesis

Hermeneutics

Homiletics

Drawing the meaning out of the text the author actually wrote.

FOUNDATIONS

What exegesis is (and what it is not)

Observe before you interpret

Context is king

Studying words without Greek or Hebrew

Putting it together: a simple workflow

DEVELOPING

How genre shapes meaning

Grammar that carries weight

Cross-references and echoes

Using commentaries well

ADVANCED

Original-language word studies done right

Discourse and structure analysis

Textual variants

Weighing scholarly disagreement

EXEGESIS · 10 MIN READ

What exegesis is (and what it is not)

The single most important habit in Bible study: drawing meaning out of the text instead of reading your ideas into it.

Exegesis comes from a Greek word meaning "to lead out." In Bible study it names one disciplined habit: drawing the meaning out of the text the author actually wrote, rather than reading your own ideas into it. The opposite, reading in, has its own name, eisegesis, from a Greek word meaning "to lead in." Eisegesis is the most common mistake a preacher can make, and the most dangerous, because it can sound completely biblical while saying nothing the Bible actually says.

Why this is the first habit

When you exegete, the congregation hears Scripture. When you read your own ideas in, they hear your opinions clothed in a Bible verse. The difference is not intelligence or training; it is humility before the text. A faithful preacher is a messenger, not the source of the message. Think of yourself less like an author with something to say and more like a witness reporting what you have seen. The text sets the agenda; your job is to make sure people hear it, not you.

This matters because your people cannot easily check you. Most of them are trusting that when you say "this passage teaches," it really does. That trust is sacred. Exegesis is how you keep faith with it: you commit to saying only what you can actually show from the words on the page. The reformers had a phrase for the conviction behind this, the perspicuity of Scripture, which simply means that on everything necessary for salvation and life, the Bible is clear enough for ordinary people to understand. You do not have to manufacture meaning or dig for secrets; the meaning is really there, and your task is to uncover it, not to supply it.

There is also a quiet danger in eisegesis that makes it so easy to fall into: it usually feels like insight. When a verse suddenly seems to speak directly to the very point you wanted to make, that feeling of recognition can be the meaning of the text, or it can be the sound of your own voice echoing back. Exegesis is the discipline of slowing down long enough to tell the two apart. The honest preacher learns to be somewhat cautious of the readings that come too easily and flatter the sermon already half-written in his mind.

What it looks like in practice

- You ask what the human author meant before you ask what it means for you today.
- You let the passage correct your assumptions instead of using it to confirm them.
- You can show, from the words on the page, why you read it the way you do.
- You hold your interpretation loosely enough to change it when the text pushes back.

Seeing the difference on a real verse

WORKED EXAMPLE

Take Jeremiah 29:11: "For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future." It is one of the most quoted verses in the world, usually printed on a graduation card to promise a bright personal future. But read the verses around it. God speaks these words to Israelites already carried off into exile in Babylon, and verse 10 says the prosperity He promises comes only "after seventy years are completed." Reading in says: "God guarantees me a good future." Reading out says: "God promises His covenant people that the exile is not the end of their story; He will restore them, on His timetable, not theirs." The exegetical reading is actually more comforting, because it shows a God who keeps promises through long, challenging seasons, rather than a God who promises us a life absent difficulty. Notice what made the difference: we let the surrounding verses, not the greeting card, tell us what the words meant.

None of this requires Greek, Hebrew, or advanced training. It requires only careful, reflective reading and trusting that the meaning God intended is genuinely present in the words He inspired. A common mistake is to think exegesis is about finding hidden meanings. It is the opposite: it is about seeing the plain meaning clearly, and refusing to add to it.

It helps to picture the whole task as a single movement in two stages. The first stage is exegesis proper: what did this mean to the author and the first readers, in their language and their world? The second stage, often called application, asks what it means for us now. Both stages matter, and a sermon needs both. The error is not in caring about today; it is in jumping to today before the first stage has done its work. When you reverse the order, you end up dressing your own concerns in biblical clothing. When you keep the order, the text gets to speak first, and what you say to your people today is anchored in what God actually said back then. That anchoring is the whole reason exegesis comes first: it is not academic caution, it is the difference between preaching the Word and merely preaching near it.

KEY TAKEAWAY

Exegesis draws meaning out of the text; reading in forces your meaning onto it. Always ask what the author meant before you ask what it means for you.

TRY THIS

Read your next passage and write one sentence answering, "What was the author trying to say to the first readers?" before you write anything about application.

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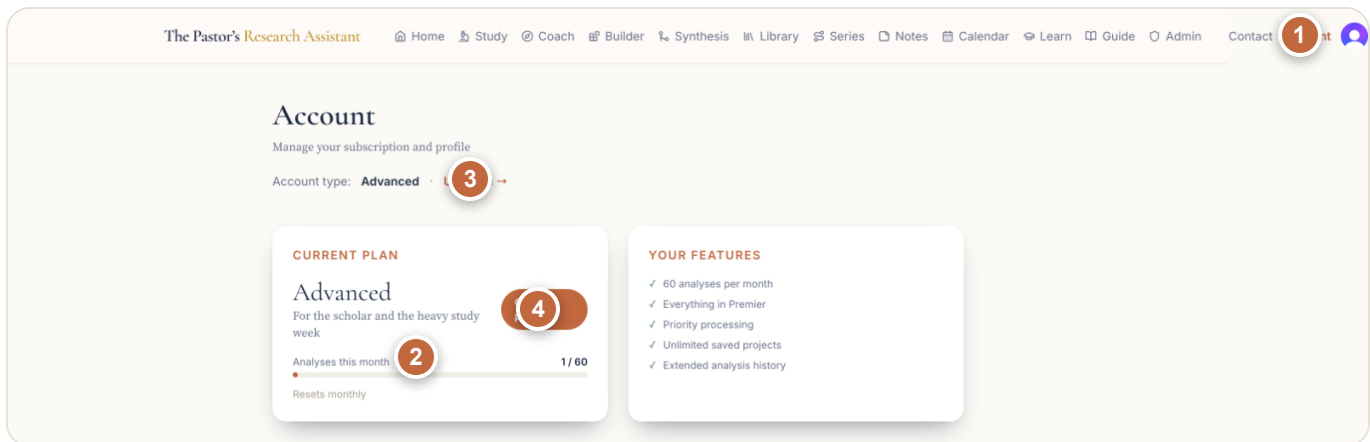
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Deep preparation. Formed disciples. Changed communities.

The Learning Library teaches the craft itself: how to read a passage well, interpret it faithfully, and preach it with power. It is a course you can read at your own pace, written in plain language and grounded in the best of the discipline.

1. Open Learn. Choose a track across the top: Exegesis, drawing the meaning out of the text; Hermeneutics, interpreting it faithfully; or Homiletics, preaching it well.
2. Work through the lessons down the left, grouped from Foundations to Developing to Advanced. Start at the beginning of a track, or jump to the skill you want.
3. Read each lesson in the main pane, and watch for the Worked Example, the Key Takeaway, and the Try This, which turns the lesson into a habit you can practice on your next passage.



The Account page is where you see your plan, track your use, and manage billing. It is also where you move to a larger plan when your preaching calls for more.

1. Open Account from the top of the navigation.
2. See your current plan and how many analyses you have used this month against your plan's limit.
3. Choose Upgrade to move to a larger plan when you need more analyses or more seats for a team.
4. Manage your billing details and subscription with Change plan, from here at any time.

TIP

Running studies in the Study counts toward your monthly plan limit. Building sermons in the Coach and the Builder is separate.