



Sermon Discussion Guide

1.4.25 Message | Tyler Myers | Romans 3:1-31

Note: This discussion guide is designed for both group and individual use. While some questions are written with group discussion in mind, individuals can still use this guide for personal reflection, journaling, and prayer. Simply adapt any group-oriented questions for your own study time.

LOOK BACK - Relationship & Accountability (~15% of your discussion)

→ Share Life

- What are you thankful for this week?
- What has been causing you stress lately?
- Who in your community needs help right now, and how can our group come alongside them?

→ Follow Up From Last Time

- Retell what we discussed in our previous gathering.
- What actions did you take in response?
- Did you share anything from our last study with someone else? How did they respond?

LOOK UP – Scripture & Discovery (~60%)

→ Read (twice, in different translations)

- Read the text you are studying this week in the ESV out loud.
- Read the text you are studying this week a second time in an alternate version.

→ Retell

- In your own words, summarize what the author is saying in this passage.

Key Scripture (ESV)

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.” But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) By no means! For then how could God judge the world? But if through my lie God’s truth abounds to his glory, why am I still being condemned as a sinner? And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just. What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, as it is written: “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.” “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” “Their mouth is full of curses and bitterness.” “Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known.” “There is no fear of God before their eyes.” Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will justify the circumcised by faith and the uncircumcised through faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

- Romans 3:1-31

MESSAGE HIGHLIGHTS

- Sin is not a minor inconvenience, but an assault on our identity, purpose and relationships.
- The law exposes sin clearly, but has no power to cure it.
- Sin is fundamentally lawlessness—living as though God has no authority in our lives.
- Every person stands equally guilty before God and equally in need of grace.
- The righteousness we need is not achieved by effort, but received through faith in Jesus Christ.

CONVERSATION STARTER

What's something you once thought was a small issue that later turned out to have a much bigger impact than you expected?

DISCUSS THE MESSAGE (Does your group understand the message?)

- What did you like about this passage?
- Did you find anything difficult about this passage?
- What does this passage teach about God?
- What does this passage teach about people?

THINK DEEPER (Does your group understand the passage?)

1. Why do you think it's hard for people to accept that everyone struggles with sin, not just "bad" people? (*Romans 3:9–12, 23*)
2. How does knowing that rules can expose sin, but not fix it, change the way you think about trying harder to be "good"? (*Romans 3:19–20*)
3. What stands out to you about God choosing grace, not performance, as the way we are made right with him? (*Romans 3:21–24*)
4. Why do you think it matters that Jesus deals with sin in a way that is both loving and fair? (*Romans 3:25–26*)

LOOK FORWARD – Application & Mission (~25%)

→ Inside Me

- According to this sermon, what am I doing well in keeping Christ at the center of my life?
- What needs to change so that Jesus—not my preferences—remains the center?

→ Who Else?

- Who in my life needs to hear about Jesus as the true center of all things?
- How can I share this truth or invite them to explore it with me this week?

→ Pray Together

- Pray for a clear vision to see Jesus as central in all things.
- Pray for strength to resist false "gospels" that compete for our allegiance.
- Pray for courage to share Christ's supremacy with others and live as his witnesses.