

September 14th, 2025

Every Mouth Silenced
Romans 3:1-20

Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. ²⁰ Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin. -Romans 3:19-20

OVERVIEW

- **God's faithfulness and human failure. 3:1-8**
 - The Jews were _____ with the very words (oracles) of God. Gen. 12:3; 18:8; Deut. 8:2; Ps. 147:19-20 (cf. Amos 9:7; Isa. 45:1-7)
- **The universal indictment. 3:9-18**
 - All are under the _____ of Sin, Jews and Gentiles alike. Gen. 4:6-7; 1 Pet. 5:8-11
- **The Law's verdict: _____. 3:19-20**
 - The Law reveals sin but cannot justify. Gal. 3:10-11; James 2:8-11

How does the Gospel reframe our heart posture?

With _____.

- **With God:** I have _____. 1 Pet. 5:6
- **With others:** I stand on _____. Eph. 5:21; Phil. 2:3-4

With _____.

- **Toward God:** He remains faithful, despite _____ failures. Lam. 3:23-24; Rom. 5:6-8
- **Toward others:** Because He hasn't given up on me, I won't give up _____. James 2:12-13

Because we believe that the sharing of our ideas and beliefs enhances our spiritual growth in ways teaching alone cannot - we encourage you to join a small group at Sunridge and discuss some of the following questions.

What stood out most from this message, and why?

How does the imagery of Judge Judy's courtroom help you better visualize the opening chapters of Romans?

Read Romans 3:1-9 with the courtroom scene in mind. Can you identify the "interlocutor's" objections? What do you think of Paul's responses?

When talking about the Jewish advantage in Romans 3:1 (entrusted with God's words), why do you think Paul must ensure that he doesn't undermine his own people?

When studying hamartia (sin), we often emphasize "missing the mark." What can we learn from Paul's expanded view of Sin personified and as a power or force? How does this impact our view of sin and its effects in our world, systems, lives, and relationships?

Imagine yourself in one of Rome's house churches, hearing Phoebe read aloud: "There is no one righteous." Whether Jew or Gentile, how might you feel? Do you think your attitude would begin to shift?

What is humbling about what we've read in Romans so far regarding how we see God? Where are you most grateful for how you've seen God's faithfulness?

Our final fill-in isn't meant to keep us in unhealthy or unsafe environments or relationships. Instead, how does a grateful heart influence how we engage in relationships during seasons of struggle or conflict?



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- **The universal indictment. 3:9-18**
 - All are under the POWER of Sin, Jews and Gentiles alike. Gen. 4:6-7; 1 Pet. 5:8-11
- **The Law's verdict: GUILTY. 3:19-20**
 - The Law reveals sin but cannot justify. Gal. 3:10-11; James 2:8-11

How does the Gospel reframe our heart posture?

With HUMILITY.

- With God: I have NO DEFENSE. 1 Pet. 5:6
- With others: I stand on LEVEL GROUND. Eph. 5:21; Phil. 2:3-4

With GRATITUDE.

- Toward God: He remains faithful, despite MY failures. Lam. 3:23-24; Rom. 5:6-8
- Toward others: Because He hasn't given up on me, I won't give up ON YOU. James 2:12-13

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