

MOOREBANK – HAMMONDVILLE ANGLICAN CHURCHES

QUESTIONS FOR DISCUSSION OR REFLECTION

Romans 3:1-8

1. Think of the relationships you are involved in. Why is trust so significant to them?

Background

It's been said that it's helpful to read these verses as a debate between 'Christian Paul' and 'Jewish Saul'. Think back to chapter 2, in what way were Jews and Gentiles alike before God? (you may want to look at 2:6, 11). Before the judgment of God, what value was there in being ethnically Jewish or physically circumcised?

2. Given Paul's argument in chapter 2 you can readily imagine someone asking the two questions we find in 3:1. What do we expect him to say? Why is Paul's answer surprising?
3. What does it mean that the Jews were entrusted with the very words of God (v2)?

The Big Issue – the trustworthiness of God

4. The Old Testament Scriptures promise the coming salvation of God's people. Yet someone might reasonably ask: how much good have these promises done the Jewish people? If most of the Jews (then and now) are excluded through unbelief, haven't God's promises regarding the salvation of his people failed? Is God trustworthy?
5. How does Paul respond in v 4? How is God 'proved right' when he judges sin? How does God's judgment prove his faithfulness? (you may want to look at
6. **KEY** – What does Paul's teaching about God's faithfulness to all his words say to Christians today? Why is the trustworthiness of God so absolutely crucial for the Christian life?
7. In what areas is God's trustworthiness challenged? Personally / publically? How can we as Christians winsomely defend the truth that God is good and can be trusted?

Defending the gospel from possible objections

8. Paul's argument seems to be that God promised blessings for obedience but also covenant curses for unfaithfulness. In the event that he acts in judgment towards his covenant people, he is still being faithful to his promises and revealing his righteousness. What objections can you imagine someone might make to this?:
9. What is the objection that we can imagine Jewish objector making in v5? Does it make sense to you? Have you heard this logic used about Judas Iscariot?
10. Paul's response is curt – how could God judge the world (v6). What does the OT tell us about God's judgment of the world? (check out Deut 30:15-20; 28:15ff)
11. Objection two - Paul's debating partner want to have another go in v7? It seems to a version of the end justifies the means i.e. If the End (or goal) of God being glorified is achieved, why are the means subject to judgment? What sort of answer does Paul give?