

ROMANS 3

KAIROS QUESTIONS

Read Romans 3

1. (Though this first question may be getting redundant, it's strategically placed at the beginning of each week's study in order to give you the opportunity to respond to the weekend message in an unhurried, prayerful way. Sharing your response with those in your Kairos group offers you a safe place to receive feedback and encouragement; it also allows the community—the body of Christ—to help you discern the gracious activity of God in your life. In light of that, be as honest as possible with your answer.) What insight, principle, or observation from this weekend's message did you find to be most helpful, eye-opening, or difficult to grasp? Explain.

2. Prior to hearing the Gospel and responding in faith to what you heard, what were your specific objections to the Christian message? How have those objections been nullified since you became a follower of Jesus?
 - a. Just like those to whom Paul's letter was originally written, people today are still objection-prone when it comes to the Gospel. What are some of the most common objections you've heard?

 - b. If the first eight verses of Romans 3 are any indication, Paul had a clear strategy for responding to people's objections. What's your strategy for responding to the objections you'll invariably encounter as you share the Good News?

 - c. Realizing that not every objection can be resolved and that it is ultimately God's kindness that leads our objection-prone friend, neighbor, or co-worker to repentance (Romans 2:4b), what do you think would be the most authentic Christian response to someone who insists that their objections to the Gospel are insurmountable? (If you need help answering that question, read Mark 12:28-31; James 2:8; 1 John 4:7-8.)

3. In Romans 3:2, Paul says that the Jews have been “entrusted with the very words of God.” The whole revelation of God—as the New Living Translation puts it—has been given to them. But it wasn’t for them alone. It was given to them “in trust” so that they could share it with others—so that they could, in effect, become a conduit of blessing to the nations of the world.
 - a. What was God’s promise to Abraham in Genesis 22:18? Use your biblical imagination for a moment—let it run wild!—and write down all the ways Abraham’s physical descendants, the Jews, have been a blessing to the nations of the world (If you need some help compiling your list, read Jesus’ genealogy in Matthew 1. What names in that genealogy stand out to you?) Also give consideration to the ways in which they’ve failed to be a blessing.
 - b. It’s easy to get down on Israel, but Israel’s story is not unlike many of our own. As Christians, we too have been entrusted with the whole revelation of God and yet we often fail to allow it to find its full expression in our lives. Do you feel as though you’re living your life in such way that you are, in fact, a blessing to others? If not, what’s holding you back? If you are, and you feel comfortable sharing it, what was the tipping point—what led you to the place of becoming a conduit of blessing that flowed into the lives of others rather than a holding tank of blessing that benefited no one but yourself?
 - c. God’s hope was that the nation of Israel would become a light to the nations. Instead, they squandered their God-given destiny in pursuit of lesser things. So God, through the Prophet Isaiah, promised to send someone who would ultimately fulfill the covenant promise he made with Abraham. After reading Isaiah 42:1-9, 49:1-6, 50:4-9, and 52:13-53:12, who does that “someone” sound like? How does Jesus describe himself in John 8:12? According to Matthew 20:28, Luke 22:27, and Philippians 2:7, what kind of posture did Jesus assume while he was here on this earth?
4. When we read the first twenty verses of Romans 3, it heightens our awareness of our need for what author Philip Yancey describes as “radical outside intervention.” Our objections to the Gospel, no matter how vociferous, only serve to magnify God’s faithfulness and amplify our desperate need for help (v. 1-8). And our righteousness, no matter how morally superior, is still tainted by sin and is therefore woefully inadequate to save us (v. 9-20, 23). In the closing verses of Romans 3 (v. 21-31), who (v. 24-25) *and* what (v. 22) does Paul put forward as the final solution to our sin-darkened condition? How has that “solution” changed your life? How do you anticipate that “solution” transforming the life of someone who has not yet embraced it?