

Sermon Study Questions

Sunday, January 25, 2026

1. Read Romans 3:21-26
2. What is humanities greatest conundrum according to Paul's argument leading up to this passage?
3. In v.21 Paul introduces an adversative conjunction, "But now." These forms of speech are used to show a contrast between two statements or concepts. What is the contrast that Paul is making here?
4. Paul makes it clear in v.22-23 that there is no distinction between Jew and Gentile, but all are guilty before God. What is this guilt based upon for the Jew? What about for the Gentile? Read Rom.2:6-12, especially v.12.
5. V.25 says of Christ that God put Him forward as a propitiation by His blood. What is a propitiation, and how does this tie into the mercy seat on the ark of the covenant in Leviticus 16?
6. In v.25 we are also told that "In His divine forbearance God had passed over former sins." What does this mean? How did He pass them over under the Old Covenant?
7. How can God be both just and justifier of the one who has faith in Jesus?
8. How does this text, which sits at the very heart of the gospel, impact you?

9. What practical application can you make from this text/sermon?

10. Pray!

Reading of Law: Galatians 6:9-10

And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰ So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Prayer of Confession:

Our gracious and glorious Father in Heaven, hallowed be your name. You are great and greatly to be praised. You are a God who is good to all, causing your sun to rise on the evil and on the good, and sends rain on the just and the unjust. As those created in your image and likeness, and even more so as those who have graciously been made new in Christ, you call us to do good to all people, and especially to those who are of the household of faith. Yet Father, we confess we fail to do this. There is much good that we can and should do but we leave undone. We are prone to ignore opportunities to do good and are far too comfortable excusing ourselves from doing good when it can be done. We ask that you forgive us and that you help us by your Spirit to be doers of good in accordance with your law. We thank you for our Savior, the Lord Jesus Christ, who in His earthly life never ceased to do good but did all good at all times to all people in the way which your law demands. We thank you that He is perfectly good, and that through faith in Him His perfect goodness is reckoned to us. It is in His name, the name of Jesus Christ we pray, amen.

Assurance of Forgiveness: 1 John 2:1-2

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

Heidelberg Catechism: Lord's Day 21

Q. 54. What do you believe concerning the “holy, catholic Church”?

A. That out of the whole human race, from the beginning to the end of the world, the Son of God, by His Spirit and Word, gathers, defends, and preserves for Himself unto everlasting life a chosen communion in the unity of the true faith; and that I am and forever shall remain a living member of this communion.

[1] Gen. 26:4. [2] Jn. 10:10. [3] Eph. 1:10–13. [4] Rom. 1:16; Isa. 59:21; Rom. 10:14–17; Eph. 5:26. [5] Rom. 8:29–30; Matt. 16:18; Eph. 4:3–6. [6] Acts 2:46; Ps. 71:18; 1 Cor. 11:26; Jn. 10:28–30; 1 Cor. 1:8–9. [7] 1 Jn. 3:21; 1 Jn. 2:19; *Gal. 3:28.

Q. 55. What do you understand by the “communion of saints”?

A. First, that believers, one and all, as members of the Lord Jesus Christ, are partakers with Him in all His treasures and gifts; second, that each one must feel himself bound to use his gifts readily and cheerfully for the advantage and welfare of other members.

[1] 1 Jn. 1:3. [2] 1 Cor. 12:12–13, 21; 13:5–6; Phil. 2:4–6; *Heb. 3:14.

Q. 56. What do you believe concerning the “forgiveness of sins”?

A. That God, for the sake of Christ's satisfaction, will no more remember my sins, nor the sinful nature with which I have to struggle all my life long; but graciously imputes to me the righteousness of Christ, that I may nevermore come into condemnation.

[1] 1 Jn. 2:2. [2] 2 Cor. 5:19, 21; Rom. 7:24–25; Ps. 103:3, 10–12; Jer. 31:34; Rom. 8:1–4. [3] Jn. 3:18; *Eph. 1:7; *Rom. 4:7–8; 7:18.

OT Reading: Isaiah 45:18-25

For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): "I am the LORD, and there is no other. ¹⁹ I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, 'Seek me in vain.' I the LORD speak the truth; I declare what is right. ²⁰ "Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save. ²¹ Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? And there is no other god besides me, a righteous God ^band a Savior; there is none besides me. ²² "Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. ²³ By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.' ²⁴ "Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him. ²⁵ In the LORD all the offspring of Israel shall be justified and shall glory."