**ROMANS 2:17 – 3:20**

Expanded Outline

3. Sinfulness of the Jews and their need for righteousness (2:17 – 3:8)

1. Possession of the law availed little for the Jew because his behavior was no better than the Gentile (2:17 – 24)
2. The Jews’ appraisal of self (2:17 – 20)
3. Condemnation of their hypocrisy (2:21 – 23)
4. Because of their hypocrisy, God’s name was blasphemed among the Gentiles (2:24)
5. Seeking special consideration because of circumcision availed the Jew nothing (2:25 – 29)
6. The meaning and purpose of circumcision show it to be of value only to those who keep the law (2:25)
7. Even the uncircumcised can be counted as circumcised through obedience to the law (2:26 – 27)
8. The essence of being a Jew and possessing circumcision is not after the flesh, but inwardly in the heart (2:28 – 29)
9. Answers to objections and difficulties which might be raised by the Jews (3:1 – 8)
10. What advantage does the Jew, the circumcised, have? (3:1)
11. The oracles of God were entrusted to him (3:2)
12. Will not the general unfaithfulness of the Jews make the faithfulness of God ineffectual? (3:3)
13. God is always true, though every man is a liar (3:4a)
14. God is proved just and true in all His words and judgments (3:4b)
15. If God is proved righteous and just in the unrighteousness of the Jews, is it not wrong for God to bring wrath upon them? (3:5 – 8)
16. No, otherwise God could not judge the world (3:6)
17. If the objection of the Jews is valid, then they cannot criticize Paul’s teaching (even if a lie) since it will cause the truth of God to abound to His glory (3:7)
18. If the objection is valid, then “to do evil that good may come” (as some charged Paul with teaching) could not be challenged (3:8a)
19. The condemnation of those who are worthy of God’s wrath is just and right (3:8b)

4. Guilt is universal and righteousness is needed by all (3:9 – 20)

a. Guilt of both Jews and Gentiles spoken of in the Old Testament (3:10 – 18)

(1) Their sinful state (3:10 – 12) - See Psalms 14:1ff; 53:1ff

(2) Their practice of sin (3:13 – 18) – See Psalms 5:9; 140:3; 10:7; Isaiah 59:7ff; Psalms 36:1

b. The teachings of the law remove every excuse and bring all under the judgment of God (3:19)

c. The conclusion of the argument (3:20)

(1) By works of the law no one can be declared righteous before God

(2) The law effectively opens men’s eyes to their sinfulness

Questions on Romans 2:17 – 3:20

1. What is the meaning and significance of the name Jew? What other names are applied to the same people? (Romans 11:1; 2 Corinthians 11:22; Philippians 3:5)
2. Briefly summarize the picture Paul paints of the Jews’ self-appraisal in Romans 2:17 – 20.
3. What word best describes the true nature of the Jew according to Romans 2:21 – 23?
4. What resulted from the inconsistent behavior of the Jews?
5. In what sense would circumcision be of any profit?
6. What was the relationship of circumcision and the law?
7. What was the real essence of being a Jew and being circumcised?
8. List the three objections which Paul expected would be raised by the Jews and Paul’s answers found in Romans 3:1 – 8.
9. Who is true even though all others are faithless?
10. What had Paul been slanderously reported as saying?
11. What charge had been laid to both Jews and Gentiles?
12. Do the negative words and tone of Romans 3:10 - 12 mean that there was absolutely nothing good in men?
13. List some of the evil practices of men given in Romans 3:13 – 18.
14. Can man be saved by the works of the law?
15. If the purpose of the law was not to save man, then what was it?