

Romans 3 Outline

1A The advantage of the Jew, vv.1-2:

1B The twofold question, 1: What therefore is the advantage of the Jew, or what is the profit of circumcision?

2B The first answer, 2: Much in every way! For first that they were entrusted with the oracles of God.

2A The impotence of unbelief to invalidate the faith of God, vv.3-4:

1B The question, v.3: For what if some disbelieved? Does not their unbelief abolish the faith of God?

2B The answer, 4: May it not be! But let God be true but every man a liar, just as it has been written, "So that you might be justified in your words, and might conquer when you are judged."

3A The matter of righteousness and salvation, vv.5-31:

1B The disqualification of human righteousness, vv.5-9:

1C The human viewpoint postulate about human unrighteousness and divine righteousness, 5 But if our unrighteousness unites with the righteousness of God, what shall we say? God is unjust who lays on wrath? I speak according to a human pattern.

2C The great question, 6: May it not be! Then how will God judge the world?

3C The explanation of the answer, 7: For if the truth of God has abounded in my lie to His glory, why I am still also judged as a sinner?

4C Contrary to popular opinion, 8: And not, even as we are slandered, and even as some assert us to say, "Let us do evil that God might come?" Their sentence is appropriate.

5C A new possibility, 9a: What then? Have we been surpassed?

6C The Impossibility of the new possibility, 9b: Not in any way. For we previously charged both Jews and Greeks to be all under sin,

2B Scriptural Evidence for the disqualification of human righteousness, vv.10-18:

1C None righteous, 10: Just as it has been written, "There is no one just, not one.

2C None understanding or seeking, 11: There is no one who understands, there is no one who seeks out God;

3C All off course and useless, 12a: Everyone has turned aside, at the same time they were made useless;

4C No kindness, 12b: there is no one who does kindness, there is not even one;

5C Terrible verbal sins, 13-14: their throat is an opened tomb, with their tongues they have dealt treacherously; the venom of asps is under their lips; 14 whose mouth is laden with cursing and bitterness;

6C Overt and violent sins, 15-17: 15 Their feet are swift to shed blood; 16 abrasion and misery are in their path, 17 and they did not know the way of peace;

7C Final conclusion, 18: there is no fear of God before their eyes.

3B Conclusion on works salvation for all, vv.19-20:

1C The great purpose of the law to all, 19: Now we know that what great things the law says, it speaks to those who are in the law, that every mouth might be fenced, and the whole world might become guilty before God;

2C No works justification for anyone, knowledge alone, 20: Therefore by works of the law no flesh will be justified before Him; For through the law comes full-knowledge of sin.

4B The salvation universals, vv.21-24:

1C The manifestation of a separate righteousness, and its historical testimony, 21: But now the righteousness of God apart from the law has become manifest, being testified by the law and the prophets;

2C The obtaining of the separate and universally available righteousness, 22: and the righteousness of God through the faith of Jesus Christ to all and upon all who believe; for there is no distinction;

3C The universal need, 23: All sinned and fall short of the glory of God,

4C The universal solution, 24: being justified as a gift by His grace through the redemption which is in Christ Jesus.

5B The Son and the Father in salvation, vv.25-26:

1C The person and His work, 25: whom God appointed as propitiation, through the faith, in His blood, for a demonstration of His righteousness, through the remission of sins committed previously,

2C The former status of sin toward God, 26: in the forbearance of God; toward a demonstration of His righteousness in the present time, for Him to be just and the justifier of those from faith of Christ.

6B The virtues of faith alone salvation, vv.27-30:

1C No boasting, no legislation, 27: Where then is the boasting? It is excluded. Through what act of law? From works? No, but through the law of faith.

2C Faith alone, 28: Therefore calculate a man is justified by faith, apart from works of the law.

3C The God of all men, 29: Is He the God of Jews only? No but is He not God of the Gentiles also? Yes, also Gentiles.

4C The one God of salvation for all, 30: since there is one God, who will justify the circumcised from faith, also the uncircumcised through faith.

7B The continued purpose of the law through the need for faith alone salvation, 31: Therefore is the law abolished through faith? May it not be! But we establish the law.