

“Objections, Objections”

Romans 3:1-8

What are some excuses, rationalizations, or excuses that are often made to mitigate guilt?

What might be Paul’s purpose in introducing these objections at this point in the letter?

What has Paul already written that accounts for the question in verse 1? Where does the Jew *not* have an advantage over the Gentile?

Calling into question Israel’s special election and covenant with God calls into question what other significant realities?

What advantage does Paul mention that the do Jews have? How is this a real advantage?

What Jewish assumption about God’s “faithfulness” underlies the proposed “objection” in verse 3?

How does Paul “dismantle” this objection? What does he instruct the “objector” about the nature of God’s faithfulness?

What summary statement may we make about God’s “faithfulness” from vv. 3-4?

How can David’s response in Psalm 51:4 be instructive for us?

What “perverted premise” does the “objector” make in verse 5? What “perverted proposal” does the “objector” make? What perspective of sin does this objection appear to have?

How does Paul respond to this objection?

What summary statement may we make about God’s “righteousness” from vv. 5-6?

How does the objection in verse 7 go further than that in verse 5?

What does Paul describe as the practical consequence—the logical conclusion—of this objection?

How does Paul ultimately respond to the objection in verse 7?

What summary statement may we make about God’s “glory” from vv. 7-8?

What is the ultimate destiny for the unrepentant objector?

Explain how God’s purpose to save, His faithfulness and righteousness in judgment, and concern for His glory converge in the Cross-work of Jesus Christ.

