

Romans 3:1-8

**Intro:** After demonstrating that Jews couldn't have security in their heritage, physical or religious, His Jewish objectors may have accused him of teaching against God's plan for Israel

IX. Objections to Accusations of Paul's Attack on God's People, Promises, and Purity

A. Paul's First Objection - vs 1-2 - Paul was attacking God's People - the Jews

1. The Objection

- a. What advantage then has the Jew?
- b. What is the profit of circumcision?

2. The Answer

a. Much in every way!

i. though Jewish heritage did not bring salvation - 2:16-29

ii. Jews had privileges that Gentiles didn't have - Ro 9:4-5

- They were adopted by God to whom He gave the law, and the promises, with whom He made various covenants, giving the opportunity to serve Him

- They also had the fathers and the privilege of having the Messiah come through their line

iii. With great privilege came great responsibility - Amos 3:2; Mt 22:1-9

b. Chiefly because to them were committed the oracles of God.

i. **logion** - an utterance (of God):--oracle.

- diminutive of **logos**

- refers to important sayings or messages, esp. supernatural ones

- A legitimate translation - Acts 7:38; Heb 5:12, but b/c of pagan rites, the idea is that the Jews were entrusted with the words of the living God

ii. committed - **pisteuo** - to have faith (in, upon, or with respect to, a person or thing), credit; to entrust (especially one's spiritual well-being to Christ):-

-believe(-r), commit (to trust), put in trust with. - De 4:7-8; Ps 147:19-20

c. They concentrated of the privilege neglecting the responsibility

i. Jo 5:39 "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

ii. Lu 16:29 "Abraham said to him, 'They have Moses and the prophets; let them hear them.'

iii. Heb 10:26-27 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.

B. Paul's Second Objection - vs 3-4 - Paul was attacking God's Promises

1. the promises of God to the nation, not individuals

a. Most were conditional promises and came w/ the severest warnings - De 27

b. Some were unconditional promises - Isa 44:1-5; Zech 12:10

2. For what if some did not believe? Will their unbelief make the faithfulness of God without effect?

a. some did not believe - Ro 9:6-7; 10:16; Heb 4:2

b. the faithfulness of God - note the new covenant - Jer 31:31-37; Ro 11:1, 25-29

3. Certainly not!

a. **me genoito** - strongest negative in the Greek language, connotes impossibility

b. Indeed, let God be true but every man a liar.

c. As it is written: - a quote from Ps 51:4; 62:9; 116:11

C. Paul's Third Objection - vs 5-8 - Paul was attacking God's Purity

1. The Argument - vs 5a

a. But if our unrighteousness demonstrates the righteousness of God

b. some form of this argument arises again in chap 5:20-6:2,15; 9:19-24

2. The Answer - vs 5b-8

a. Paul wants his readers to know that he is responding to the argument not expressing his own thoughts

i. what shall we say? Is God unjust who inflicts wrath?

iii. (I speak as a man.) Ro 6:19; Ga 3:15

b. Certainly not! For then how will God judge the world?

i. the Jews knew that God was the perfect judge - Ge 18:25

ii. The Psalmist repeatedly refers to God as judge - Ps 50:6; 58:11; 94:2

iii. A major theme of the prophets

3. in case you didn't get it the first time - vs 7-8

a. The Argument - antinomianism (against or disregard of God's law)

i. For if the truth of God has increased through my lie to His glory,

ii. why am I also still judged as a sinner?

b. let's clarify

i. And why not say, "Let us do evil that good may come"?

- as we are slanderously reported - enemies of Paul and the Gospel

- as some affirm that we say.

ii. Their condemnation is just.

- *krima* - a decision (the function or the effect, for or against ("crime")):--avenge, condemned, condemnation, **damnation**, + go to law, judgment.

- *endikos* - in the right, equitable:--just.

Application:

Paul did not attack the Jews or God's promises or purity

Ac 26:19-22 "Therefore, King Agrippa, I was not disobedient to the heavenly vision, "but declared first to those in Damascus and in Jerusalem, and throughout all the region of Judea, and then to the Gentiles, that they should repent, turn to God, and do works befitting repentance. "For these reasons the Jews seized me in the temple and tried to kill me.

"Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come--

When we share the Gospel, people who have their own understanding or perception may hear things that you did not say. With that in mind, we need to use God's Word both in the presentation of the Gospel and the defense of the truth or answering objections