

**Sermon Title: The Jew is Under the Sentence of Condemnation, Part 3**

**Sermon Text: Romans 3:1-8**

**Sermon Purpose: To call the hearer to the understanding of the condemnation of Jews.**

**Sermon Proposition: There are 4 arguments the Jew presents in their defense of condemnation.**

**Introduction:** The outward rite or ceremony is of value only when it reflects the inner reality of a heart separated from sin and unto God. (**Deuteronomy 10:16:30:6**)

Salvation is a result of the work of God's Spirit in the heart, and not mere external efforts to conform to His law.

No man can be a Jew or a New Testament covenant person unless he is born outwardly as a son of Abraham, and also inwardly in Spirit, therefore, a man born only outwardly of Abraham is not a true Jew.

**John 3:3** Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God."

**John 3:10** Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things?"

**Jeremiah 4:4** Circumcise yourselves to the LORD, And take away the foreskins of your hearts, You men of Judah and inhabitants of Jerusalem, Lest My fury come forth like fire, And burn so that no one can quench it, Because of the evil of your doings."

Quote from Alva J. McClain Book, "Romans the Gospel of Grace." Pp. 86-87

Paraphrase: "For he is not a Christian who is one outwardly, neither is baptism which is outward in the flesh, but he is a Christian which is one inwardly, and baptism is that of the heart, in the spirit, not in the letter: whose praise is not of man but of God."

**I. The 1<sup>st</sup> argument focuses on advantage and benefit. V.1-2**

A. The question of the Jew. V.1

List of advantages [**Romans 9:4** *who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; 5 of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.*]. In our day there are advantages to having Christian parents, attending a biblical based church, to being baptized, attending a Christian school, to have read and memorized Scriptures, but none of these advantages can save a person from the judgment of God.

B. The rebuttal of the prosecutor Paul. V.2

The Greek word is (logos) a diminutive form of the common New Testament word (logos), which is normally translated "word." This refers to important sayings or messages, especially supernatural ones. Here Paul uses the word to encompass the entire Old Testament – the Jews as a nation received the very Words of the true God.

**Deuteronomy 4:1** "Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you. 2 "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you.

**Deuteronomy 6:1** "Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess, 2 "that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.

**Mark 12:24** Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?"

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

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

The Jews had a great advantage in having the Old Testament because it contained the truth about salvation [**2 Timothy 3:15** and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.] and about the gospel in its basic form [**Galatians 3:8** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."].

When Paul said preach the Word [**2 Timothy 4:2** Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.] he meant the "oracles of God recorded in Scripture.

**1 Peter 4:11** If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

## II. The 2<sup>nd</sup> argument focuses on the unfaithfulness of the Jew, and its effect on the faithfulness of God. V.3-4

### A. The question of the Jew. V.3

In verses 3-4 Paul anticipates that Jewish readers and covenant people would disagree with his statements that God has not guaranteed to fulfill His promises to every physical descendent of Abraham. They agree that such teaching nullifies all the promises God made to the Jews in the Old Testament.

### B. The rebuttal of the prosecutor Pau. V.4

Paul's answer reflects the explicit and implicit teachings of the Old Testament; before any Jew or Covenant person regardless of heritage, faithfulness to ceremonial practices, or inheritors of the law, he must come to a point of repentance and faith [cf **Romans 9:6** *But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, 7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."* **Isaiah 55:6** *Seek the LORD while He may be found, Call upon Him while He is near. 7 Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon.*] which is to be reflected by inward and outward obedience.

The question remains, if people don't believe does this mean that God's promises are false or null-void?

The answer, God will fulfill all the promises He has made to the Jew or covenant people, even if individual Jews or covenant people are not able to receive them because of their unbelief, demonstrated by their disobedience.

If all mankind were to agree that God has been unfaithful, to His promises and people, it would only prove that all of them are liars, and God is true.

**Titus 1:1** Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,

**Psalms 51:1** Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions. **2** Wash me thoroughly from my iniquity, And cleanse me from my sin. **3** For I acknowledge my transgressions, And my sin is always before me. **4** Against You, You only, have I sinned, And done *this* evil in Your sight-- That You may be found just when You speak, *And* blameless when You judge.

## III. The 3<sup>rd</sup> argument focuses on the justice of God in condemning sinners. V.5-6

### A. The question of the Jew. V.5

The contrast of unrighteousness of man, only displays the great brightness of God's righteousness. A diamond on black velvet makes the stone appear even more beautiful or brighter.

Paul is simply paraphrasing the fleshly man's foolish logic, by speaking in fleshly terms. Their argument is weak, unbiblical logic, and is the byproduct of natural undegenerated mindsets.

“If our unrighteousness makes brighter the righteousness of God, and then how is He just when He takes vengeance on our sin”

B. The **rebuttal** of the prosecutor Paul. V.6

If God is unjust, then how can He judge those who are unjust?

This is a major theme throughout Scripture.

**Genesis 18:25** "Far be it from You to do such a thing as this, to slay the righteous with the wicked, so that the righteous should be as the wicked; far be it from You! Shall not the Judge of all the earth do right?"

**Psalms 50:6** Let the heavens declare His righteousness, For God Himself *is* Judge. Selah

**Psalms 58:11** So that men will say, "Surely *there is* a reward for the righteous; Surely He is God who judges in the earth."

**Psalms 94:2** Rise up, O Judge of the earth; Render punishment to the proud.

This probably refers to the great future day of judgment. Paul's point is that if God condones sin, He would have no right or legitimate righteous basis for judgment at all.

Every Jew believed the pagan and moralist was deserving of judgment. But if God does not judge all sin and sinners because sin makes the righteousness of God more obvious, then God cannot justly deal with any sin or sinner.

IV. The 4<sup>th</sup> argument focuses on the Jews **unfaithfulness** and the **glory** of God. V.7-8

A. The **question** of the Jews. V.7

B. The **rebuttal** of the prosecutor Paul. V.8

Tragically the Apostle's gospel message of salvation based on repentance, faith, grace and obedience, was being and is being perverted by his opponents who argue it provided not only a license to sin, but encouragement to do so.

**Romans 5:20** Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

**Romans 6:1** What shall we say then? Shall we continue in sin that grace may abound? **2** Certainly not! How shall we who died to sin live any longer in it?

Therefore their condemnation is just.