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| 1Romans 3:1-8 Sermon Outline10/27/24“Let God Be True and Every Man A Liar”**INTRO:** Well known evangelist D.L. Moody founded Moody Bible Institute = asked by warden NYC preach large prison No chapel, preached in hallway of cells Couldn’t see faces After preaching, went up individually to prisoners But prisoners all justified themselves, declared themselves “innocent” Moody became discouraged until he saw one with tears on his face Moody: My friend, what is your trouble?  | 2Looked up in despair and remorse on his face “My sins are more than I can bear…” Moody: “Thank God for that” Story = describes state of our world = our sin + pride blinded us without God’s miraculous intervention we will keep justifying our innocence In these excuses that they were innocent they shared common underlying suspicion of authority, that justice system was not right **MAIN POINT:** That is what Paul is going to address (or rather defend) in this passage: justice of God Q: Is God just in judging Jews for their sins = special covenant with Paul will deal with accusations that God being unfair, unjust in punishing the Jews |
| 3**REVIEW:** Ch. 1 = gospel = righteousness of God is revealed Not ashamed of the gospel = eager to preach But problem = people are not willing to receive it, they reject this righteousness and insist on their own sin God’s response? = Gives us over Paul lists the extent of what humanity will go through = immoral majority Ch. 2 Moral minority then = applauding with Paul Moral minority = just as guilty as immoral majority Then later half Ch. 2 = Jews = religious = just as guilty I was baptized! I go to church! I teach the Bible! I even protested when they took away the word “conservative” from Bethel Baptist Church | 4Paul says “you who teach another…do you…?“You who say one should not commit adultery, do you commit adultery?...” etc. Paul’s point = all are guilty because nobody measures up to God’s perfect standard of righteousness “Ok Paul, so if my circumcision doesn’t save me, if me being one of the chosen people of God as a nation with all that it entails does not save me, but it is only by receiving God’s grace through faith that saves me, what’s the point of being good? What’s the point of being a Jew?Any advantage? Because it seems to me like you are saying no point in being a Jew!Ch. 3:1 “*Then what advantage has the Jew? Or what is the value of circumcision?* Verse 2, “*Great in every respect. First of all, that they were entrusted with the oracles of God*.”Of course there are advantages! |
| 5“*Great in every respect*!” You received the oracles of God! = God’s Word = special revelation that nobody else has Everyone has general revelation = but not the information to know how to get right with God NOTICE: Paul doesn’t continue to list advantages as he will address that more fully in chapter 9 = summary of greatest advantage = God’s Word “Ok Paul so we have the Word of God, but what about majority of Jews did not believe and still do not believe in God? “*Does their unbelief abolish or nullify the faithfulness of God*?”“Are you telling me Paul that just because I blew it, God is going to be unfaithful to me?” | 6V. 4 “May it never be!” = mei genoito = strongest possible negative expression in Greek language Some trans. = “God forbid” = May it absolutely never come aboutRather…“LET GOD BE TRUE AND EVERY MAN A LIAR”Do you realize what’s happening here? At first glance = innocent concern But actually = attacking God’s character as one = just Paul is saying “man’s accusation that God is unjust will utterly fail” Even if every single person in the world ended up not believing and found to be a liar and goes to hell God would be absolutely just and righteous still  |
| 7Even if every single person accused God on the last day of judgment that God is unjust = we would be found a liar and God would be found true That’s why Paul quotes from Psalm 51 here “*As it is written,* *That you may be justified in Your words, And overcome when You are judged*.”Why did Paul quote Ps. 51? Let’s look at the context a little bit more “*Be gracious to me, O God, according to Your lovingkindness; According to the abundance of Your compassion blot out my transgressions. Wash me thoroughly from my iniquity And cleanse me from my sin. For I know my transgressions, And my sin is ever before me. Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And pure when You judge.*”As we all know = Ps. 51 = David’s adultery and murder | 8You know what David is saying? God the very fact that I have sinned, recognize it’s a sin against you alone testifies and magnifies your righteousness If you condemn me for my sin, you would “*justified when you speak and pure or blameless when you judge*”Paul is using an example of a man the Jews looked up to to say even David testifies to this truth that God is just and faithful in judging him for his sins 2 Timothy 2:13 “*If we are faithless, He remains faithful, for He cannot deny Himself*.”Jews’ error = if we are faithful = God is also faithless because he failed in giving the Jews salvation But Paul’s opponents continue to make their case against God  |
| 9V. 5 “*But Paul…if our unrighteousness demonstrates the righteousness of God, what shall we say? Is the God who inflicts wrath unrighteous*?”...And Paul adds parenthesis (I am speaking in human terms) V. 5 = honestly = hardest texts for me to understand Not alone in this other great preachers struggled with understanding Paul’s argumentation Martin Llyod Jones 12 years to preach through this = hardest text in Romans to understand, if not in the whole Bible Difficult = not because of grammar but = argumentation I prayed to the Lord and asked him for clarity in this = and I believe He answered that prayer!  | 102 Peter 3:16 “*and consider the patience of our Lord as salvation, just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction*”Perhaps Peter was trying to understand this verse and realized that the Jews were trying to distort and twist into making Paul say something he wasn’t saying Clarity: From perspective of Jews = their sin = demonstrates/magnifies/reveals the righteous character of God = demonstrating that God alone is righteous and we are notThat’s what this first part is saying So then Jew asks “*Is the God who inflicts wrath unrighteous*?” |
| 11In other words the Jew is saying to God: “God if my sin makes your righteousness shine all the more brighter and clearer, then why are you punishing me for my sin? Aren’t you unjust to punish me for something that magnifies your righteousness to the world?But Paul says “I am speaking in human terms” = not the reasoning and conclusion of a believer but of a unbeliever = this is logic from a carnal mind You can almost feel sense of fear and trepidation of even repeating this blasphemous argument Paul = making doubly sure 2000 years we don’t mistake him as coming up with this twisted reasoning Paul’s answer V. 6 = again = Mei genoito = may it absolutely never come about! “*For otherwise how will God judge the world*?” | 12Just because you are chosen special people = no exemptionsIt doesn’t matter if you are Jew or not, the wages of sin is what? = Death!God is impartial in judgment, His justice doesn’t have a particular eye towards any people group Romans 2:9-11“*There will be affliction and turmoil for every soul of man who works out evil, of the Jew first and also of the Greek, but glory and honor and peace to everyone who works good, to the Jew first and also to the Greek. For there is no partiality with God*.”If God gave one person that exception = he would have to give all that exception ILLUST: Even our justice system as corrupt as it might be comp. to God’s recognizes that if broke law pay penalty, fine = prison = or even death! |
| 13I think Paul = abundantly clear = all guilty before God!But what’s really sad and wicked = Jews don’t stop here = they take their logic to an absurd and evil conclusion! Vss. 7-8 “*But if through my life (Paul or rather God) the truth of God abounded to His glory, why am I also still being judged as a sinner*? *And why not say (as we are slanderously reported and as some claim that we say), “Let us do evil that good may come?” Their condemnation is just*.” Let me translate…”Paul if my sinful life only serves to glorify and magnify God and His righteousness, then why am I still being judged as a sinner?!” Like saying = “God you can’t judge me! You made me like this!” We’ve all heard of people who have said that right? Let’s just keep on sinning…the more God’s glorious grace is shown in our wickedness! | 14ILLUST: Like basketball team’s losing their valuable point guard to injury Does coach recommend all teams axe their most valuable point guard? Of course not!Paul’s response? = “Their condemnation is just” Paul willing to argue and reason with Jews up until this point = gone too far Gone so far in their self-righteousness they see that evil is good and good is evil Now they believe is originator of evil It is absolutely twisted and evil and that’s why Paul stops arguing with them and pronounces condemnation just like Jesus did with Pharisees   |
| 15ILLUST: Jesus: “Don’t cast your pearls before Swine” What does that mean? (Explain) If Gospel only ends up aggravating person and turning him further and further away from gospel = casting pearls before swine If the only thing that will do them good and save their souls is perceived as an attack on them, Jesus says to stop reasoning and proclaiming to them because they’ve made up their mind Don’t come to that point of hardness in your heart where you end up twisting what God said into something evil Recognize like King David in Psalm 51 that you have sinned against a holy God, that your sin isn’t primarily against your neighbor, your friend or your family, but against God  | 16And to recognize that if God were to not save you but judge you instead, he would just and righteous to do so But thankfully he judged someone elseHis justice that was meant for you was fully poured out on the cross of Jesus Christ who loved you and gave Himself for you so that you wouldn’t bear the penalty of eternal condemnation for your sinsHow can God be both just and the justifier of the one who has faith in Jesus you ask? How can God be a God both of love and of justice? The answer is at the foot of the cross love and justice perfectly met Come next week to see how this love and justice met on the cross [Pray]  |