

Objections To Grace

(Rom 3:3-8)

- Remember that Paul has begun answering possible objections that might be raised by the teaching of chapter 2
 - Read Rom 3:1-8
- I. The preaching of the Gospel of Christ has always brought the charge of “antinomianism” even from the beginning
- A) Rom 3:8- Paul charged as antinomian
 - 1. Rom 3:31- Paul references the charge
 - 2. Rom 5:20-6:1- Paul anticipates the charge
 - 3. Rom 6:15- Paul again asks the question
 - 4. 1 Pet 3:16- Peter says the same
 - B) If a person who preaches the gospel is not accused of this from time to time then it probably means we are presenting it wrong
 - 1. Because the gospel condemns man’s works FOR salvation, it opens the person to this charge by the legalistic
- II. Overview- In Rom 3:1-2, Paul posed his own question (*tit-for-tat*) as to the advantage of having the scriptures, and assured us there was much advantage. This in turn he knows will then produce other objections based on that statement, and he now addresses them by posing 3 suppositions:
- A) Israel’s unfaithfulness seems to have overruled the advantage of having the scriptures and negated the promises of God
 - 1. The word does not seem to have profited the Jew, look how few believed on the promised Messiah
 - B) If our sin commends the honor of God by magnifying His grace, then isn’t God wrong to judge the world
 - 1. For all the Jews believed in the judgment of the world (gentiles)
 - C) If sin does magnify God’s grace, then the natural argument is that man ought to sin all the more to the glory of God
 - 1. In other words, the “end justifies the means”
- III. 1st objection- Rom 3:3
- A) It would seem as if Israel’s faithlessness had completely negated the promises of God and made void the advantage of having the oracles of God
 - B) Answer- Rom 3:4- “God forbid”
 - 1. “God” is not in the Greek text at all
 - 2. Meaning is “perish the thought, may it never be, or impossible, unthinkable!”

3. In addition to the “NO” of Paul here, he also answers by the use of the word “some”
 - a) This is the doctrine of the elect remnant, and Paul returns to it in Rom 9:3-8
 - b) Heb 3:16- “Howbeit not all” were faithless
- C) The failure of Israel in the flesh has not affected the plan and purpose of God in any way
 1. To claim this at once attacks the omniscience of God as well as His righteousness (shall God break His word because Israel broke theirs?)
 2. Phil 1:6- He which begun the work will complete it
 3. Num 23:19- “Hath He said and shall He not do it”
 4. 2 Tim 2:13- God cannot deny Himself
 - a) Heb 6:9-20- God’s everlasting covenant bound by His word and His oath
 - 1) God’s unconditional promise is not dependent upon man’s faithfulness, otherwise Christ would have no inheritance from among men
 - 2) Example- “God, the party of the first part, entered into contract with Christ and Abraham as joint heirs and they the party of the second part, and all will be fulfilled to the letter because of the faithfulness of God and of Christ
 - (a) Gal 3:13-16- Promises made to the Seed
 - (b) All the promises are secure in Christ
 5. The great lesson of O/T history is the faithfulness of God in spite of man’s faithlessness
 - a) This is presented to us over and over again in one type and shadow after another
 - b) Ex 32:7-14- Moses intercession a type of Christ’s
 - 1) If God’s promises were dependent upon man, there would never have been an Israel past Mount Sinai
 - 2) Church history is a duplicate of this same thing
- D) Paul quotes David from Psa 51:4 in LXX
 1. David took sides with God against himself
 2. If every single man failed and was faithless, that could not change the nature and righteousness of God, neither could it prevent the success of His plans
 - a) “Let the entire world be wrong, but not God”
 - b) “Better to question the credit of all men everywhere than to doubt God”
 3. This is a great way you and I can test our understanding of a passage
 - a) Does this glorify God and humble me?
 - 1) If ever it does the opposite, we can be certain we have it wrong
- E) The unrighteousness of Israel in the O/T only makes the glory of God’s faithfulness all the greater

IV. 2nd objection- Rom 3:5

- A) If sin magnifies the grace of God, then isn't God wrong to judge?
 - 1. Why punish Israel or David, if their sins and failures brought Him more glory?
 - a) Notice Paul must add here "I speak as a man"
 - 1) He is arguing according to the logic man uses, man's thinking
 - 2) Man is always trying to ensnare the people of God and even God in their words
 - (a) Compare the way they tempted Jesus in the temple
- B) Answer- Rom 3:6- "God forbid"
 - 1. Paul runs that conclusion out to its logical end, if it is wrong to judge Israel then it is wrong to judge the gentile world, which the Jews insisted upon
 - a) The final judgment was a doctrine believed by all Jews
 - b) So then that final judgment would actually make God unjust
- C) Rom 5:20-6:1- Paul uses this same argument again in more detail
 - 1. If God is gracious and wants to be known as such, and my sin magnifies His grace and glorifies Him, then ought I not be rewarded instead of judged?
- D) Rom 3:7- Paul expands his argument to make it personal and individual, for what would be true of Israel would also have to be true of a man
 - 1. And why then was David judged, as we can so clearly see in the scriptures?
 - 2. He uses this to introduce his 3rd objection

V. 3rd objection- Rom 3:8

- A) If these objections be true, what is the logical conclusion but that we ought all to sin as much as possible
 - 1. Paul doesn't even bother arguing this last part, he just states what all know, that damnation is just in that case
- B) We need to be very careful in our attempts to "explain" God, He is perfect and right, always, period
 - 1. These objections are questioning the faithfulness of God, and that is always wrong
 - 2. These objections are questioning the righteousness of God, and that is always wrong
 - 3. These objections are calling God's word into question, and that is always wrong
 - 4. These objections all lead to the conclusion that sin is ok, and that is always wrong