

Romans 3:1-8 – Objection Overuled- 22 May 2011

This morning, let's turn our Bibles to Romans chapter 3. We have successfully negotiated the first two chapters of a wonderful book of the Bible, Romans and today, let's go to Romans chapter 3. And this, I think has to be read very slowly because it is not easy at all not even if you repeat several times. So, let me read it slowly so that you have an opportunity to appreciate for yourself, first, what the words mean before we enter into the preaching proper. Romans 3:1-8, that would be the basis of our thinking this morning.

1 What advantage then hath the Jew? Or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? Shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

I am sure, as you read these verses, it can cause quite a lot of questions in your mind, what is this about? Let me just say that this is Paul taking us to a courtroom scene. You know, in a court of law, this is what happens. There are people who present a case, the prosecuting attorney to say that he or they are guilty. He lays his claims and that's what Paul did in Romans 1 and 2. He says that, Gentiles are guilty and then he says that the Jews are guilty, but in the midst of this courtroom scene, the defense

attorney would occasionally stand up and say, "I object." And Paul goes on to answer some of the objections the Jews may have.

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Well, this morning can I ask how many here are lawyers or training to be lawyers, can I see by a show of hands, any lawyer in our midst, we had one this morning in the first service, anyone here? Okay, one, I know that several too, you all point, point, point, can't see your hands. Not proud, okay a few lawyers here. (Laughter in the congregation). I know, sometimes being a lawyer is not a very... no (Laughter in the congregation). Be a doctor, no, no, don't be that too.

Alright, I am going to offend some lawyers today, alright. Er not that I want to pick on you but the scene here is a courtroom scene about the prosecuting attorney and maybe against a defense attorney, against the defendant or the plaintiffs and I read about some quotations taken from official court records across the nation, not Singapore but in the United States and sometimes, I realized, lawyers can say the funniest things. So, let's look at some things that the lawyers say, alright. Now again, the jokes here need some thinking also, so, if you're slow it's okay. (Laughter in the congregation).

Lawyer: "I show you Exhibit 3 and ask you if you recognize that picture.

“Witness: "That's me.“

Lawyer: "Were you present when that picture was taken?"

That's number one, let's look at the next one, I have a few alright.

Lawyer: "Can you describe what the person who attacked you looked like?"

Witness: "No. He was wearing a mask.“

Lawyer: "What was he wearing under the mask?" (Laughter in the congregation)

Witness: "Er...his face." (Laughter in the congregation)

Lawyers can say the funniest things, this is just one statement.

Lawyer: "How far apart were the vehicles at the time of the collision?" (Laughter in the congregation)

Hey, lawyers, don't be offended. This is, I could easily take out the doctor sayings and you can laugh till you die too. But this is just to lighten us to prepare us for heavy duty preaching later on.

Lawyer: "Were you alone or by yourself?" (Laughter in the congregation)

Very hard to ask such questions, were you alone all by yourself?

Lawyer: "The youngest son, the 20 year old, how old is he?" (Laughter in the congregation)

Lawyer: "You were there until the time you left, is that true?"

Lawyer: "So you were gone until you returned?"

Lawyer: "She had three children, right?"

Witness: "Yes."

Lawyer: "How many were boys?"

Witness: "None."

Lawyer: "Were there girls?" (Laughter in the congregation)

Lawyer: "You say that the stairs went down to the basement?"

Witness: "Yes."

Lawyer: "And these stairs, did they go up also?" (Laughter in the congregation)

This goes on and on and on.

Lawyer: "Do you recall approximately the time that you examined the body of Mr. Eddington at the Rose Chapel?"

Witness: "It was in the evening. The autopsy started about 8:30pm."

Lawyer: "And Mr. Eddington was dead at the time, is that correct?"

Okay, the next one makes it easier.

Lawyer: "Doctor, how many autopsies have you performed on dead people?"

Witness: "All my autopsies have been performed on dead people." (Laughter in the congregation)

Lawyer: "What is your relationship with the plaintiff?"

Witness: "She is my daughter.

Lawyer: "Was she your daughter on February 13, 1979?"

Okay, the last one.

Lawyer: "When he went, had you gone and had she, if she wanted to and were able, for the time being excluding all the restraints on her not to go, gone also, would he have brought you, meaning you and she, with him to the station?"

Other Lawyer: "Objection. That question should be taken out and shot." (Laughter in the congregation)

Who in the world knows what they are asking? Hey, these are all the things that can go on in the court, but I think what happens in the court is very exciting, if you watch movies and shows about court cases. It's interesting that the prosecuting lawyer would lay the case against the defendant and maybe the defendant's lawyer would stand up occasionally to say "I object, objection, your honor, objection, your honor, it is a way to distract the train of thoughts, it is in the way to poke holes at arguments that is laid by the prosecuting attorney. And that's the common strategy in a court of law, objections and as I mentioned, Paul here is taking us here to the courtroom and he first lays his case.

He first proves the guilt of all men, he says that Gentiles are guilty, they have no excuse, they cannot plead ignorance because they do know God in their hearts and they do know the standards the law of God in their hearts, so they cannot plead ignorance and then Paul moves on to Romans 2 and concludes that the Jews are equally if not more guilty than the Gentiles because they know the truth and yet they do not the truth. And he starts to burst the bubble of the Jews.

You see, the Jews had always had a false security that salvation can be found in your Jewishness or in the fact that they possess the law of God or the fact that they are circumcised. So the Jews had a false security on their lineage, in their law and in the

liturgy of circumcision. Paul posted however to rock their foundations. Paul proceeds to burst their bubble, Paul proceeds to tear their false security into shreds and ribbons and he lays them naked before the charge, that instead of having spiritual exemption from the judgment of God, they sit under spiritual condemnation, in fact more so than the Gentiles.

And so, he is a very forceful, powerful prosecuting attorney that forces the Jews into a corner so that they would know that they are guilty before God and the need to run to Jesus for salvation and for life. But the Jews are going to fight back, he knows it. And the Jews are going to raise objections to the presentation, to the arguments and to the message that is preached by Paul.

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That's why you read of Romans 3:1-8. They lay before Paul three objections. They say Paul, if what you say is true, then what advantage, then have the Jews, or what profit is there of circumcision? Paul received these objections and he answers. He says, much every way: chiefly, because that unto them were committed the oracles of God. We will explain what that means later on.

1 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

The defense now comes up with objection number two and they say Paul, if what you say is true, then what if some did not believe, shall their unbelief make the faith of God without effect?

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Paul again answers in verse 4

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Again, we will look at that later on. And objection number three, but if Paul what you say is true, but what if our unrighteousness will commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

And Paul proceeds to answer the objection number 3 in verses 6-8.

So you see, Paul as the prosecuting attorney, lays his case, the Jews in defense stand up and say, I have three objections. But, Paul answers the objections one by one and that's why we entitle the message today, Objections Overruled!

You know, when you raise that objection, the judge may say, "Objection sustained or objections overruled." In this case, Paul successfully takes their questions by the horns, turns it around and shows them that what he preaches is the truth and what they object to will be overruled. So, let me say this, this is going to be like a lawyer's courtroom. Lawyers are very intelligent people alright, they think very critically, they think very sharply and so you need to think like a lawyer today to understand the Word. If you can't, then it means you are not as sharp. (Laughter in the congregation) No I was kidding. Just to say that you have got to really try hard to figure out what God is communicating in these verses. I call these the reasoning of the soul. God is going to reason with us, Paul is going to reason with us. Christians, you need to learn to appreciate the reasoning given in the Scriptures. So, let's plunge the depths of the verses this morning.

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Objection #1 What about God's People?

First objection that they raised, is, "What about God's people?"

Let me put this in simple English. Paul, if what you say is true, if you say, that we being Jews will not be saved, simply because we are Jews or because we have the law or because we are circumcised, if what you say is true, then what's the point of being chosen by God? Why did God choose us in the first place? Paul, you're saying that we will not be saved simply because we are the people of Israel. Then, why did God chose us? Paul, you cannot answer this question, if you cannot answer this objection, we have sufficient grounds to say, the Gospel that you preached, that declares only those who believe in Jesus will be saved, that Gospel will stand null and void.

This is the essence of what they're trying to say, "What advantage then have the Jew, what profit is there of circumcision." Paul, you're saying that being a Jew will not save you. You say, the circumcised will not save you, then, what is the point, what is

the advantage of being a Jew or being circumcised? Very good question isn't it? Because that Paul says "No advantage." The Jews have got Paul there because God did chose Israel, God did select Israel to be His special people. So, Paul, how are you going to reconcile this?

By the way, these objections that Paul writes in Romans chapter 3 are not imaginary objections I believe. It is objections that he personally faced in his life. I know this because in Acts 21, this is an example of it. As he went from place to place, preaching the Gospel there will be men who say, "Men of Israel, help, this is the man, this is Paul that teaches all men everywhere against the people. The Jews are saying, Paul is preaching the Gospel that is against us, the Jews, because he's saying that being Jews won't get us salvation. He is preaching against us.

Acts 21:28

Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

And so they are saying, Paul, if this is your Gospel, I ask you, what advantage then have the Jews? Paul, what is the reason, what is the profit of circumcision, Paul, answer us will you? By the way, this is a very good question, what advantage have the Jews? Historically speaking, the Jews had little advantage. Think about it, for 400 years, they were slaves to the nation of Egypt. For the next 40 years, they were wandering in the wilderness and even after they conquered Canaan, they had constant, consistent battles and struggles with the neighboring nations. And even after they had established that kingdom, eventually, the Assyrians and the Babylonians, conquered and captured them. And even when they returned, back to Israel, the Roman Empire eventually overwhelmed them and they became slaves to the people of the Roman Empire.

All these however climaxed in the 1940s, where about 6 million Jews were systematically exterminated from the face of the earth. So, if you look at the history of the Jews, it is a very sad one. There seems to be no advantage to them, historically. And with regards to salvation, they are also not saved, simply because they are Jews.

So, what advantage has the Jews? I asked our SF member, Michael, who is a Jew, born again believer, I asked him, what is the advantage? He says "Very clear, they joined the club, and they joined the club of Jews to be having good business

associations. The Jews make lots of money. It's great to be a Jew. But what advantage really does a Jew have?

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Paul says in verse 2, much every way, in many ways. You say, in what ways? In what ways? We know, humanly speaking, they are wealthy today, you are highly intelligent, they ran most of the Nobel prizes and so on but that's not what Paul is aiming at. What is the advantage? The Bible tells us, not here in Romans 3 but Romans 9. Paul says, this is the advantage of the Jews

Rom 9:4,5

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

So, what is the advantage of the Jews? Many, much, they are adopted as God's special people. Out of all the nations, out of all the races in the world, God chose the Israelites to be His special people. The Bible tells us, they also saw the glory, the Shekinah glory of God. Shekinah is here with us, right, sister Shekinah? The Shekinah glory of God, accompanied the Israelites throughout the wilderness journey. They saw the glory of God. They have the covenants, the Abrahamic covenant, the Mosaic covenant, the Davidic covenant, they had the covenants, the promises, the text of God. They had the giving of the Law, they had the service of God, they had the priestly services, they had all the sacrifices and priestly activities that teach them so much. They had the promises, they had the fathers, Abraham, Isaac, Jacob and they are the privileged ones, of whom as concerning the flesh, Christ came. Christ came in the line of the Jews.

So, they had great advantageous, but Paul narrows it all down in chapter 3 when he says, they are blessed, they are advantaged in every way, much every way, but chiefly unto them were committed the oracles of God.

1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect?



Now, this is where Paul answers the question. The Jews object and say "If you say salvation is by faith in Jesus alone and not because of our Jewishness, what is the advantage? Paul says the advantage is this, not that you will be saved, but that you have been given the oracles of God. The word oracles here, is the word Logia, from which, is similar to the word logos, which refers simply to the Word, or the Scriptures. What is the great advantage of the Jews? They had the Word of God.

Having the Word of God doesn't save you, holding it in your arms doesn't save you. But if you have, if you take advantage of the advantage of having the Word of God, if you press on when you have the Word of God and you go into what it says and you obey what it says, you will find eternal life. But that is the advantage, they have the Word of God.

Imagine today with me, we are all, the whole of humanity is being a dark island, it is a dark dingy island, miserable and you can't see a single thing and the only way out of this dark island is a narrow bridge in some corner of this island and you got to find that bridge. In the midst of the darkness you have got to find that bridge, you have got to cross that bridge, you need to get to the other side. But men, all of us, the whole of humanity on this island has no light, you can't see, you have got to find your way somehow to this bridge.

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But on this island, there is a group of people who are given a very powerful torchlight. They have this torchlight that can help them find that bridge, that way to salvation and life. But instead of using this torchlight to find a way, they look at the torchlight and boasts of the torchlight. They use it to shine on one another, they use it to play around, they use the torchlight and they boast in it, but they never use it to find the way of life. And that's the predicament of the Jews. What is the advantage? They have a powerful torchlight. But does that mean they are automatically out of the island? No, they have got to use the torchlight.

Let me turn this around and apply it to us today. What advantage do you have as a church goer? What is the benefit of going to church or coming to church or being in a church family, what is the advantage, does it save you, does coming to church save you? No, coming to church does not save you, just like going to McDonald's doesn't make you a hamburger. (Laughter in the congregation). It's true, going to McDonald's will not make you a hamburger, just as coming to church does not make you a disciple of Jesus Christ or a believer of Jesus Christ, it doesn't.

But what is the advantage of being in a church. Much every way. You say, what way? First of all, you will be with the nicest people in the whole world. (Laughter in the congregation) I believe that, I believe that if you are with true believers of the Lord Jesus Christ, you will be with the best people in the whole world. But, chiefly the advantage is this, is that you have the Word of God, you are committed to you the Word of God. Ah, my friends, that's why the church of Jesus Christ must preach the Word and not the opinions, the ideas or even the stories of men. We must get into the Scripture because it is in the Scripture that we find life, it is the torchlight that can show us the way, the truth and the life.

What advantage? we have the Word, the Word that saves. You recall the story about Lazarus and the rich man. Lazarus, dead, is now in the bosom of Abraham. The rich man, dead, now suffering and tormented in the fires of hell, and Lazarus looking down and the rich man looking up. The rich man says "Can you send Lazarus, send Lazarus to go to my family to tell them that I am in hell and get them saved." And the reply came back and says "No, we will not do that." Reply is, He said unto him, "If your family, your loved ones, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Luke 16:31

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

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The point is clear, it is in the Word of God, in Moses and the prophets that we find the words of life. How can any man be saved? It's from the Word. It points you, it points you to Jesus, the Messiah from which you can be saved from sin and misery. This is the same concept when Paul said Timothy

2Tim 3:15

And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

What brought Timothy to salvation? It's the Holy Scriptures. What advantage is it to the Jews, what advantage it to a church goer? You have the Word of God that can make you wise unto salvation.

Again in Psalms 19:7 The law of the LORD is perfect, converting the soul.

Psa 19:7

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

So, my dear friends, what is your advantage this morning? Your advantage, you are sitting under the teaching and preaching of the Word of God that can make you wise unto salvation, that can convert your soul, that can save you from eternal wrath. But you know that advantage means nothing if you don't take advantage of that advantage.

This is the NBA seasons, finals now. Okay, I know not many of you are basketball fans, but let me, humor me alright, indulge me. I like basketball, I love sports and in basketball, in NBA in America, is a very interesting concept. You have got to play many games, 60, 70 games I think. Am I right, can someone correct me? 60, 70 games, the whole season, regular-season, so that you can finish in the top places to qualify for playoffs. And in a playoff, everyone wants to be top so that you can have home-court advantage. You know what is home-court advantage? In a sense that most of the games would be played at your home-court; that's where you regularly play your games.

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And NBA teams know the importance of home-court advantage. Why? Because in this home-court, you are familiar with the ground, with the floor, the texture, you are familiar with the colors, you are familiar with the basket, you are familiar with the rims, I think they are all about the same, but maybe some a little bit different, I am not sure, but you are familiar with the rim, you are familiar with the board, you're familiar with the lightings, maybe you know that if a particular sport, if you shoot the ball, it would go haywire, so, you don't go there to shoot. You are familiar with home-court advantage, the crowd plays a big part, isn't it, the crowd cheers you on. If you're playing in your home-court, your crowd will support you. When you play defense, they will shout, defense, defense. (Laughter in the congregation). You guys are not very cooperative, defense, clap, clap, defense, clap, clap, defense, clap, clap. Okay, something like this, very good, thank you.

And while the home team is, yah, yah, I got to play defense, defense. You have got to defend the ball well. And then, the crowds can influence the referees. Uggh!!!, why do

make that kind of call, they can influence the referees and they certainly seek to influence the opponents. When they have free throws, you see the crowds at the back of the basket, (pastor makes a distracting action) (Laughter in the congregation). They put out the placards and they say, don't know what, they can use all kinds of distractions. And so, everybody knows, it's important to get home-court advantage.

But you know, coming to the playoffs, you have that home-court advantage, but if you don't play hard, you don't take advantage of the advantage, you will still lose the game nonetheless. The Jews, in a sense, had the home-court advantage, they had the Word of God, they had the oracles of God. But if they leave the Word of God and they do not look into the Scriptures and they do not seek the Lord in the Scriptures, they lose the advantage. Having home-court doesn't guarantee you victory, having the Word of God does not guarantee the Jews salvation, that's the point. And so Paul, very beautifully and answers this objection and indeed we can say, "Objection overruled!".

So that is what he said, "Much every way: chiefly, because that unto them were committed the oracles of God."

1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.

This morning, you have an opportunity, to hear the reasoning of Scripture, it will do you no good, if you do not take advantage of that advantage, if you do not press hard in your soul after the Lord Jesus Christ. So, very simple objection number one, what about God's people, what about God's intention to bless the Jews, why did God choose them in the first place? Paul says "God has a plan and God did give them special privileges, they are of a special club, but the privilege does not extend to salvation. It goes as far as the availability of the teaching of the Word." So, objection number one overruled!.

Objection #2 What about God's Promise?

What about objection number two, I said it would be tough going, is going to get tough, alright. Objection number two, what about God's promise? Now, this is the reasoning in simple language. Paul, if what you say is correct, it is a salvation is by faith in Jesus Christ alone, then what happens, if some of the Jews don't believe, what happens if some of the Jews don't believe? Does it mean that the promises that God made to Israel in the past, that he will bless the nation of Israel is now void and null? Paul, don't you know that the Gospel you preach is flying against the face of the

promises God made to the Jews last time, what about God's promise? Your Gospel does not gel with the promise God has made to the people of Israel, how could you reconcile that? You see, that is what they are saying when Paul wrote in verse 3, but what if some did not believe, some did not believe Jesus, did not believe the Gospel. Shall their unbelief make the faith of God without effect? Does it mean that because they don't believe, would now say, I will forfeit my promises to Israel that I made in the past.

Again, this is not a hypothetical situation, because in Acts 21:28, we are told

Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and now against the law, what you God had promised to us Jews.

Acts 21:28

Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

Paul's Gospel that says, some will believe or some, you are saved only if you believe, is going against that teachings, that You will bless all of Israel. And so, Paul, you're teaching against the law. So not an easy question to answer, what if some did not believe, shall their unbelief make the faith of God without effect? Does it mean now that if some Jews did not believe, God would be unfaithful and break His promises? Not easy to answer isn't it? You know, the Jews have this kind of thinking, very complex but very intricate, meticulous thinking, but yet you have to answer it.

First of all, does God make promises to the nation of Israel, to bless the nation of Israel, where do you find it? You all nod, but I need to know where you will find it. Does God make promises to the nation of Israel, I mean, what they're saying is that, Paul, God made promises to us as a people. Paul says, where, where? Paul did not even ask where, because it is so obvious to them, where? Anyone wants to give a shout, and answer? There are several, but let me choose one or three, but let me show you the first one

Gen 12:2,3, we are told here, God's Words to Abraham

Gen 12:2,3

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

So, God promises blessings to the descendants of Abraham. I was in the United States, a couple of years ago and I was watching in their television programs, those Christian channels and one of them talk about Genesis 12 and they said, how America today supports Israel, is very much in line with the belief in Genesis 12:3. Isn't it, and America is pro-Israel. I will bless them that bless thee, and curse him that curses thee. They believe in it. There is this promise given to Abraham that God will bless His descendants. Now, I did not choose Genesis 15. For those in the know, Genesis 15, is another promise that God says, I will bless your seed, in thy seed shall all nations be blessed. I did not refer to that because it's clear from Galatians that this seed refers to Jesus Christ. So, you could apply it to those who are descendants of Abraham's by faith, meaning, Christians, believers, Jews and Gentiles.

But here, there is that particular promise I think, to the Jewish people, that God will bless them. God has a promise to the people of Israel. You can be excited if you are a Jew today, you can be, especially if you do know the Lord as your Savior.

Isa 44 is another passage and it says here,

Isa 44:1-5

Yet now hear, O Jacob my servant; and Israel, whom I have chosen (Added by Pastor : There is no doubt God chose Israel, absolutely no doubt and there is no doubt God has a special place of a special-purpose for Israel, there is no doubt about that): Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hands unto the LORD, and surname himself by the name of Israel.

So, in Isaiah, there is a promise that God will pour out upon a dry and thirsty people, floods upon the dry ground. A third passage of reference you can look at is Zechariah 12:10. There will come a time when God is going to save the people of Israel in an amazing, unprecedented way.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they at this time shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Zec 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Is not quite there yet isn't it? The Jewish people do not regard Jesus as the Son of God. But there will come a time, there will come a time when God will pour upon the house of David, the Spirit of grace and supplication and then they shall look upon Me, whom they have pierced. So there is a special place for the Jews in the redemptive plan of God. So, the point of the matter is God did give the promises to the people of Israel, to the nation, to the entire nation. So when Paul says in Romans 1:16, the Gospel is the power of God unto salvation, conditionality to everyone that believes, it seems to go against the national blessings that God intends for the people of Israel. And that is what the Jews are against. They said, Paul, how can you say that the Gospel is the power of God unto salvation to every one that believes, to the Jews and to the Greeks? As far as what we know, from Genesis, from Isaiah, from Zechariah, we believe that God is going to bless us as a nation. So, Paul, your argument, your Gospel is in contradiction to the promises of God.

Rom 1:16

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

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So, what if some of the Jews don't believe, does it mean, therefore that God will break His promises with the nation of Israel in the past and thereby make the faith of God without effect? Does it mean now that God will cease to be faithful to His previous promises? You see, this is a very serious charge. They are saying, Paul, your Gospel is going against the faithfulness of God with regards to His promises, therefore we stand and we say, we object to you.

Wow, the reasoning of the Jews, no wonder they have so many Nobel prizes. But Paul is no dimwit himself. He now, explains it. He says "First of all, God forbid." He says, rubbish, this is not true. God forbid is the strongest negative in the Greek language, it means, no, no, no, no, never, utterly impossible, that is the tone and he would write this, "God forbids, this cannot be so, God is always faithful and He will not break His promise with Israel, no way and the Gospel that I preach does not contradict that at all, I will show you why."

But, as he says, let these thoughts be banished from your minds, God forbid. And he goes on to explain, yea, let God be true, but every man a liar. Even if the whole world contradicts God, the whole world is wrong and God is right.

This is a verse that speaks of the supremacy and the centrality of God, He is always true, so there is no way that we would lay an accusation that God will be untrue or unfaithful, He is always true and to add force to that argument, Paul quotes from Psalms 51:4. He says

"It is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

What is this all about, you say? Well, if you understand the context of Psalm 51, he makes perfect sense. Psalm 51 is the Psalm that David wrote after he had gone into Bathsheba. He had just committed adultery, murder and lying and so God chastised David and David had a difficult time. It's a long, painful chastisement that David had to suffer, excruciating, his son to die and his sons rebelled against him. One of them even committed incest with David's wife. It was a terrible time for the king. And David could have said "God, why did you do this to me?" But, no, David knew that even if all men contradicts God, God is always just and right and therefore he says, I deserve all these chastisements, and God, I declare, this is what I deserve, so that you might be justified in your sayings and you might overcome, you are conquering, you are victorious, when you are judge, no one can lay an accusation against you, God.

So, Paul with no uncertain terms, say, He is always faithful, He will not break his promises with the people of Israel. But, the Gospel that He gave me to preach is absolutely true. Now, how do you reconcile that now? Are you are lost, if you're lost,



you are not a lawyer, if you are with us, if you study hard, be a lawyer. I hope you're not lost, but this is a unique predicament. God, you say, you are going to bless all the Jews, the nation of Israel.

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You said that, you said that in Genesis, you said that in Isaiah, you said that in Zechariah, you said that you are going to bless the Jews, but, Paul, Paul you said you are not going to bless all the Jews, you were going to bless only those who believe in Jesus Christ. How, can there be a reconciliation of all versus some if God is not going to break His promises?

The issue is with the timing. Let me explain to you why. Romans 11:1 is helpful.

Romans 11 says

I say then, Hath God cast away his people? Paul, are you saying that now God is just going to say, Jews and Gentiles and it means only those who believe will be saved and you are casting away the Jews and the promises that God had made with the Jews. Again Paul says, God forbid. Obviously no, never, utterly impossible, God will never cast off His people. And he says, For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Rom 11:1

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

So, Paul how do you reconcile this? Paul explains in verse 25-27:

For I would not, brethren, that ye should be ignorant of this mystery (Added by Pastor : Mystery in a sense, not that we can't understand but we were not know it until God reveals it to us; so, God is going to reveal through the inspired hand of Paul, those previously unknown facts maybe; I do not want you to be blur, I do not want you to be ignorant of this mystery), lest ye should be wise in your own conceits (Added by Pastor : Less you should fabricate for yourself all kinds of thinking); that blindness in part is happened to Israel (Added by Pastor : We live in a day, where very few Jewish people come to Jesus Christ, why, because blindness, in part is occurring to Israel. Now, not all are blind, praise God for some who are saved, but there is a spiritual blinding of the people of Israel today, but it would not be forever. There will come a time), until the fullness of the Gentiles be come in.(Added by

Pastor : Now, we live in an age called the Church age where Jews and gentiles are getting saved and may I say, Gentiles in far greater numbers than the Jews. But there will come a time where that fullness will be met, that fullness is accomplished, the fullness of the Gentiles is come, then, verse 26) And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: (Added by Pastor : So, Jesus will come at that time, according to Zechariah 12:10, where the Spirit will pour out upon the people, the Spirit of prayer and supplication, there will come a time when the hearts of Israel will be turned around and verse 27) For this is my covenant unto them, when I shall take away their sins.

Rom 11:25-27

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

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So, there will come a time where God's blessings is going to be poured out upon Israel, God is going to be true to Genesis 12, to Isaiah 44, to Zechariah 12, but, it is not yet now. Now, anyone who believes will be saved and only those who believe will be saved. When, God is going to bless Israel, it is still the same, only those who believe will be saved, but this time God is going to remove that blindness from Israel and Israel is going to embrace Jesus and they will be saved. The promise made to Israel in the past is in perfect harmony with the Gospel of Jesus Christ.

Okay, I see some nods in the audience, I know the lawyers are there, I hope you all see it, because, God forbid, there is no way God is going to void His past promises and be unfaithful. He will be and there will come a time when Israel will be saved.

Objection #2 What about God's Promise?

Objection #2 What about God's Promise, Paul? Paul says, absolutely, God is going to fulfill His promises to Israel, even though I say, that all who are saved, must be saved by faith in Jesus Christ, but, it is not yet now. There will come a time, when the fullness of Gentiles be come in and God will fulfill His promise to Israel through

Jacob. So, Objection 2 raised, Objection 2 overruled, doesn't stand, the Gospel that Paul preaches, is still absolutely valid.

The last one, are you all in your last lap, are you all ready for it, the last one, alright?

Objection #3 What about God's Purity?

The point of the argument is this. Paul, since God saves those who come to Him by faith, He forgives all our sins. If your Gospel is true, then, isn't it true that I should live a very sinful life, so that God's forgiveness will be seen as very, very great? It's kind of a sick thinking. Paul, don't you think that your Gospel message has something weird about it, that, salvation by faith, seems to promote licentious living, because people would think that the more I sin, the more God will forgive and the more God will be glorified.

This is what they say in verse 5:

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?

So, they are saying, if that is true, then, God is not fair to judge sinners because sinners are merely giving God a chance to show His forgiveness. You know, if you go to a jewelry shop and you want to buy beautiful jewelry for your wife or your girlfriend, you say, I want this piece, the salesgirl would first layout before you what? A box, a container and that box and container would be lined with? Huh ? Lined with black velvet, so that when the shining piece of jewelry, is placed on the black velvet, it looks particularly shining. (Laughter in the congregation). Isn't it true, they don't give you a, (Laughter in the congregation, because someone responded) thank you for your response, but it is true, you can't give a shining piece of backlit backing and then put the jewelry, it distracts from the glory of the jewelry. Now, why do think I wear black today? (Laughter in the congregation). I want to borrow some of your pieces of jewelry and put it and see how shining they are.

But that's what the Jews are saying, the Jews are saying, then, let us live that black velvety life, so that the jewel of God's forgiveness will be highlighted to us and if that be so, then, God will be unrighteous to judge us. Therefore, Paul, your Gospel of salvation by faith holds no water, it's wrong, I stand, and I object to your preaching.

Wow, I don't know how come the Jews think like that, but they really think like that and Paul is saying, guys, you've got to see beyond the objection. So, how do you

explain this? Well, Paul first of all says, I speak as a man, this is pure human reasoning and logic, but I need to humor you, I need to go with you in your line of thinking, so that I can answer your doubt. So, what Paul says, first of all, the same word, verse 6, God forbid, let this not be true, no, there is no way, that the Gospel of Jesus Christ, is given so that men and women can live licentious lives, no way, the Gospel, is not an excuse, nor an encouragement for us to sin all the more. It is a warped, sick way of thinking, God forbid. Don't even entertain this in your mind, that's what Paul is saying. He goes on

"for then how shall God judge the world?"

He says, carry this kind of thinking further, to its logical conclusion. If God wants you to continue to sin, so that His glory may be seen in His forgiveness, then, come the end of days, when God makes a judgment, how can He judge the world, because nobody would be seen as wrong anyway, anymore, because, whether you sin, or you sin more or sin a lot, you say it is all for God to show His glory. So, Paul said this is a sick way to reason, it is wrong, it is unworthy. It is not in the least way acceptable.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)6 God forbid: for then how shall God judge the world?

And then, he says in verse 7, let me give you a specific example,

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

So Paul says, let me give you an example. If my lie, highlights the truth of God, and that brings Him glory, then how can God judge me and say that I am a sinner - when my lie highlights the truth of God, you see how crazy it sounds, how warped you can be. Paul puts it aside now and says verse 8

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

He says, the people who really should be condemned, are people who claim, let us do evil, that good may come, these people, their damnation is just. So, it is an altogether unworthy thought that should never be entertained and Paul says, that objection you have is overruled because, that is never God's intention in the Gospel, in any case.

By the way, people really accused Paul of teaching the Gospel in order that they may live licentious lives. How do I know that? Because it says, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?

Now, I think even in our church today, when I mean church, I mean the whole Christendom in the world today, there are people today who teach that as long as you belong to Jesus, you can sin all you want and the forgiveness of God covers your sins. I think you should remember what Paul says here, God forbid. Never have the thinking, because that is never the intention of the Gospel of Jesus Christ. No excuse for licentious living.

The Gospel gives us liberty, but not licentious living. We are not to slip also into legalism. So there is that balance that Christians still need to take as you wrestle through the Scriptures. So this is it, this is the reasoning of Paul, the reasoning the soul needs to grapple with.

Paul says, in conclusion, this is where I began. I began in Romans 1:16 that the Gospel of Christ is the power of God unto salvation to every one that believes, to the Jews, And to the Greek.

Rom 1:16

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

I first rocked the world of the Gentile, so that they know that they are in sin, so that they can come to Christ. I then began to rock the world of the Jews. I call away their false security, I burst their bubbles, so that they know they cannot depend on their Jewishness, nor their law, nor their circumcision to be saved; they need to believe. But the defense of the Jews stand up and say, what about God's people? Paul says, they are blessed, they have advantages, they have the Word, they are not saved simply because they are Jews.

Second objections comes up. They say, what about God's promises, promise to bless the nation of Israel. Paul says, yes, God is always faithful, He will fulfill it, but not yet, but not now. It is still the Gospel, believing in Jesus that saves you today. Even in the future, it will be believing in Jesus that saves you, but it will be, in a sense, nationwide, when God turns the blindness of Israel away. And Paul, my third objections is that, this Gospel is promoting licentious living, sinful, wayward, riotous living. Paul says, God forbid, God forbid.

So, each objections is overruled, so that men and women today will realize that it is the Gospel that saves, the Gospel that Jesus, God's only Son was sent to die in the world, to bear away the sins of the world, to appease the righteous wrath of God, Jews first and also the Greeks, whoever you are, may the Word of God draw you and bring you to find the way, the truth and life in Jesus and Jesus Christ alone. Let's bow for a word of prayer.

Father, we thank You again for Your mercy. Even in these words that are maybe hard to understand, we see Your intent, Your kindness and Your mercy, to reason with us, to contend, to persuade us, that we may see that it is highly reasonable for us to come to Jesus Christ. I pray for Your Spirit to take Your Word and mightily convince it to the hearts of those who are yet outside the kingdom, so that they may find the Way, the Truth and the life in Christ alone. So, Lord, bless Your Word, I pray that the Gospel will not just be a superficial term that we use on our lips but as we go through the Scriptures, you would plunge its depth, understand the fullness of its implications that we would not only be saved but we will also walk worthy of the calling where unto we are called. We thank You, we pray all this now in Jesus name, amen. God bless.