

Series: Romans
Title: Man's Objections, God's Answers
Text: Romans 3: 1-31
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When God begins to work in a sinner's heart—one-by-one God strips away every vain, self-justifying, objection we have. My purpose in preaching the gospel to you is in hope that God will take away every objection you have to salvation by God's grace

Today, I want to show you: **Man's Objections and God's Answers**

Proposition: For the child God saves, he makes all our objections vain, that he might shut us up to Christ alone.

Paul just declared that God's salvation is not by the works of the law but that God saves Jew and Gentile by sovereign grace, by circumcising the heart, by which, we worship God in spirit, not in the letter, not in the works of the law. So...

WHAT ADVANTAGE?

Romans 3: 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 profitable thing about being a Jew is that God gave Israel the law and the prophets which declared the truth of God's righteousness and salvation through the coming Messiah.

God has sent his word to you giving you even more advantage than Israel. We see in Christ himself what God taught them only in ceremony and type. This is the advantage God has given us.

What profit is there in being Jew, in having the oracles of God? Much every way! What advantage do you have? Much every way! You have the gospel of God declared unto you while many around you—like those around Israel—do not have this advantage. No sinner will be able to plead ignorance in the day of judgment. (Romans 1: 20) But especially not us to whom God has sent his gospel. The day of judgment will be far worse for those to whom God has sent the truth, who yet hardened their heart and refused to heed his word. Use the advantage God has given you!

WHAT IF SOME?

Romans 3: 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.

God fulfilled every promise to Israel, he took them right to the promised land and they spied it out. But after all that God did, they entered not in because of their own unbelief. But did their unbelief make the faith of God without effect? If some do not believe, does it mean God is not able to bring to pass what he promised? Does it mean Christ's blood was not effectual to put away sin? Does it mean that God the Holy Spirit is unable to effectually quicken and call his children? "*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.*"

Man's unbelief declares that man is a liar in the hardness of the natural heart. A sinner's unbelief declares the necessity for God to choose us from the foundation of the world because we, by nature, will not choose God.

John 15:16: Ye have not chosen me, but I have chosen you,

Our unbelief reveals the necessity for God to love us and send his Son to make satisfaction for our sins.

1 John 4: 10: Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Christ knew who he came to die for. He died for them and no one else. He made satisfaction for their sins and no one else.

Man's unbelief reveals the necessity that God come to each one Christ redeemed by his grace and give us life and faith in the new birth, because we will not come to God.

John 5: 39: Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40: And ye will not come to me, that ye might have life.

John 3: 5: Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. 6: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

John 6: 43: Jesus therefore answered and said unto them, Murmur not among yourselves. 44: No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 45: It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

Those who do not believe, do not change the faithfulness of God. They merely prove they are not the elect of God.

Romans 9: 6: Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8: That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. 9: For this *is* the word of promise, At this time will I come, and Sara shall have a son. 10: And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11: (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12: It was said unto her, The elder shall serve the younger. 13: As it is written, Jacob have I loved, but Esau have I hated. 14: What shall we say then? Is there unrighteousness with God? God forbid. 15: For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16: So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

BUT IF OUR UNRIGHTEOUSNESS?

Romans 3: 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.

Natural men hear us say “*where sin abounded, grace did much more abound*” and they object “*if the truth of God has more abounded through my lie unto his glory; why yet am I also judged as a sinner? Why not do more evil, that good may come?*” Paul answers, “whose damnation is just.”

Sinner, never flatter yourself that you and I do one thing by our rebellion to add to God’s glory or to diminish it. When a diamond is laid against a black back drop the black back drop does nothing to the diamond. The diamond’s beauty is in itself.

God’s glory is his own. God declares his righteousness by his Son. Man’s unrighteousness does nothing to add or diminish the Righteousness he is and the righteousness he accomplished at Calvary for his people. The truth of God shines forth of God himself. Man’s lies do nothing to further the truth of God or take from it.

But such objections will bring upon a man God’s just damnation! God’s judgment is righteous and just because God gives the sinner exactly what he earned by his own disobedience—“*the wages of sin is death.*”

WHAT THEN?

Romans 3: 9: What then? are we better *than they*?

When you preach divine election the question the natural man asks is, “What then? Are God’s elect just better than others?” You can declare plainly that God’s election is not based on anything in the sinner. Still, the natural man only thinks we are saying the elect are better than the non-elect. No the sinner is not better than the elect, we all are totally ruined in sin.

Romans 3: 9:...No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10: As it is written, There is none righteous, no, not one: 11: There is none that understandeth, there is none that seeketh after God. 12: They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13: Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: 14: Whose mouth *is* full of cursing and bitterness: 15: Their feet *are* swift to shed blood: 16: Destruction and misery *are* in their ways: 17: And the way of peace have they not known: 18: There is no fear of God before their eyes.

The question we need to ask is, “How then can a man be just with God? How can a sinner establish the law in righteousness? How can God slay us as his law demands he do to sinners, and at the same time, show us mercy?”

Since we are all sinners it is certainly not by our works under the law. The law was given to give us a knowledge of our sin to shut our mouths in guilty.

Romans 3: 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

Righteousness is by the faith of Christ himself, apart from our law-keeping.

Romans 3: 21: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22: Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23: For all have sinned, and come short of the glory of God;

Those whom the righteousness Christ is upon are justified freely by grace through faith in Christ's blood.

Romans 3: 24: Being justified freely by his grace through the redemption that is in Christ Jesus: 25: Whom God hath set forth *to be* a propitiation through faith in his blood,

The first reason God saves this way is that he might get all the glory in being just and the Justifier of those he saves.

Romans 3: 25:..to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26: To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

The second reason is so that no man can boast.

Romans 3: 27: Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28: Therefore we conclude that a man is justified by faith without the deeds of the law. 29: *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: 30: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Paul proved throughout this second chapter that no sinner can be justified by his works. God freely gives us the justification accomplished by Christ through God-given faith so that we have no room to boast of anything.

DO WE THEN?

Romans 3: 31: Do we then make void the law through faith? God forbid: yea, we establish the law.

When self-righteous, self-sanctifying sinners hear us declare the gospel, they call us antinomian—anti-law! They say we make void the law. So God uses Paul to answer. God forbid!

Christ fulfilled the law in every jot and tittle for each one who he shall bring to believe on him. The law is not made void through faith. It is only through faith in Christ that the believer can and has established the law. The law is established not by our obedience but by Christ's!

Remember that chapter divisions are added by the translators. Paul does not change the subject in the next chapter. No, in the next chapter he proves this point. He proves it so well by declaring this is how Abraham established the righteousness of the law before as yet the law was ever given.

What? Can a sinner establish the law when he does not have the law? Can a Gentile without the law establish the law? Indeed, he can. Abraham did.

Romans 4: 1: What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2: For if Abraham were justified by works, he hath *whereof* to glory; but not before God. 3: For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4: Now to him that worketh is the reward not reckoned of grace, but of debt. 5: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6: Even as David

also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7: *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. 8: Blessed *is* the man to whom the Lord will not impute sin.

I pray God make you to stop hearing the gospel of God as aggravating, bad news and so that you believe on Christ! We have got to be made guilty! This gospel is only good news to the guilty. Are you guilty? Is a perfect righteousness wrought by another good news to you? Is justification freely given by grace good news to you? Is being wholly accepted by God through the Righteous Person of his holy Son good news to you? Then Believe on the Lord Jesus Christ, and confess him in believer's baptism and thou shalt be saved. May he make it so.

Amen!