

## Worldly Objections to Righteous Living # 8

### Romans 3: 1-8

While studying the life and work of Paul, it quickly becomes evident that he was passionate about the Gospel. He was a missionary who planted churches, encouraged believers, evangelized the lost, and shared the Gospel with all who would listen. This was the focus of Paul's life.

Although Paul was used greatly of the Lord, his life and work were not without opposition. Often he would preach in the synagogues when he entered a new town, sharing the Gospel with the Jews. In the market places and on the streets he encountered many Gentiles. For most, the Gospel was a new message, one that stood in sharp contrast to the teaching they were accustomed to hearing. Opposition, objections, and outright rejection were common. As Paul shared the Gospel, he also had to provide arguments necessary to establish the truth he shared.

Things have changed greatly, and yet they remain much the same. As we share our faith and the Gospel message with others, we too face opposition, objection, and rejection. The same arguments Paul dealt with remain in our day. I want to examine the [arguments](#) Paul addresses in this passage as we consider: [Worldly Objections to Righteous Living](#).

**I. Paul Addressed God's People (1-2)** – We must bear in mind, these verses are simply a continuation of the previous verses. Salvation is not in religious tradition or works, but in Christ alone. He continues to address the Jews and the arguments raised concerning them. Notice:

**A. The Argument (1) – [What advantage then hath the Jew? or what profit is there of circumcision?](#)**

Having already established the fact that works cannot save, Paul addresses the argument of the value of being a Jew. What advantage do they have over others? What benefit is there in being circumcised physically? Certainly the Jews felt they were superior to others based solely on their heritage. They were depending on their association with Abraham and their adherence to the law to gain entrance in heaven, but Paul has already refuted that line of thought. Simply being a Jew would not save them. Apart from Christ they too remained lost in sin.

- The same argument could be raised in our day. What advantage is there in being a Baptist? Why is it necessary to come to church? Why should one be baptized and join the church? These cannot save, so what advantage do they have? Thankfully the Lord answers that for us.

**B. The Advantage (2) – [Much every way: chiefly, because that unto them were committed the oracles of God.](#)** Paul reveals the Jews in fact did have a great advantage; primarily they were given the Word of God. They were His chosen people. He dealt with them through the guidance of the

Word, through the prophets of old, through temple worship and the ministering of the priests. God manifested His presence among them. Their works and religious activities could not save, but they were advantaged to have been exposed to the Truth of God, all pointing to Christ as the Messiah, Savior of the world. The Jews had been exposed to Truth, although most rejected it.

- The same principle remains true today. Being a Baptist in name is of little value, but faithfully attending a Baptist church that preaches Truth is of immeasurable value. Church attendance does not save, but provides a great environment in which one can be saved. It is here that the Word of God is taught, the Gospel is shared, and the presence of God is manifested among us. I can think of no better place to raise our children than within the church. My salvation did not translate to my children, but keeping them exposed to the Truth while hearing the Gospel shared, brought them to the place of conviction, repentance, and salvation. [2 Tim.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.](#)

**II. Paul Addressed God's Precepts** (3-4) – Here Paul deals with those who argue the value of God's Word and the effect it has on people. Consider:

**A. The Argument** (3) – [For what if some did not believe? shall their unbelief make the faith of God without effect?](#) Some questioned the unbelief of others and the association of their unbelief with faith in general. Some of the Jews perceived Paul's message to be a faulty gospel since it was not readily received by all Jews. It appears they have asked why God would not have sent a message that all could receive and accept. Since all had not believed, some reasoned none could be saved. If there was no hope in salvation for any, then why bother at all.

- I have experienced the same argument, although it may have been expressed differently. Some view faith in general as defective because all do not believe. They seem to perceive a weakness in God Himself since all have not responded to His gracious offer of salvation. Since all people do not respond to the Gospel in salvation, some wonder whether it is effective to save any. Again, we have an answer given of the Lord through Paul for this argument.

**B. The Assurance** (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.](#) Notice the force with which Paul responds to this argument: [God forbid.](#) That phrase literally means, "May it never be!" The lack of faith by many of the Jews and their rejection of the Gospel had in no way minimized or negated the promises of God. It had not prevented the sacrifice of Christ from providing redemption. God's Word and His provision for the atonement of sin were never limited by or based

upon man's acceptance of either. If no one responded to the Gospel, it would not minimize or refute its perfection and legitimacy. God knew all would not respond, and yet provision was made. Jesus spoke of many traveling the broad road, while few would travel the narrow path and enter within the strait gate.

- I am glad the Lord didn't require all to believe in order for any to be saved. In fact, I believe He loved us so much that He would have given Himself a ransom for sin if we had been the only ones to believe. This world does not embrace the Gospel. Many continue to travel the broad road that leads to destruction, but God's promises remain true! Salvation is still available to all who will come to Christ by faith, regardless of what others do. We cannot base our faith in the Lord and response to the call of Christ upon what this world does. His sacrifice and salvation are never minimized by the rejection of men!

**III. Paul Addressed God's Preeminence (5-8)** – As he addressed the final argument, Paul dealt with the preeminence and sovereign nature of God. Consider:

**A. The Argument (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)* Paul had confirmed that God was faithful in providing forgiveness of sin and reconciliation, and through this He is glorified. Some argued, however, if God was glorified through forgiveness, then much forgiveness would result in greater glory. In essence they argued, the more they sinned and received forgiveness, the greater God's glory would be. These actually viewed their sin as a good thing, since when forgiven of God, it resulted in God's glory.

- We may not be consciously aware of it, but many are living according to this philosophy. They are confident of God's willingness to forgive, and choose to live as they please, always planning at some point to seek forgiveness. This is a dangerous way to live. I am absolutely confident that God is able and willing to forgive, but we are walking a dangerous path when we willfully sin with the expectation of running to God after our indulgence to receive forgiveness. Likely repentance at that point lacks sincerity and is void of genuine repentance. It is an empty confession that only seeks to justify indulging the flesh. Eventually sin will catch up with us and there is always a price to pay. Forgiveness is available, but consequences remain.

**B. The Authority (6)** – *God forbid: for then how shall God judge the world?* Again Paul uses a forceful rebuke. God is holy and righteous and He will never condone sin, even in the life of a believer. If God were to overlook the sin of any individual, He would be unjust in judging the sins of others. All sin will be judged of God, excluding none!

- At this point we must understand, the sin of believers was judged in the body of Christ as He offered Himself a ransom for sin. My sin, past, present, and future has been atoned by the shed blood of Christ. However, our salvation is no license to sin. We cannot expect to live as we please, indulging in sin, and never face the chastening hand of God. He will deal with sin our lives as well. If we refuse to repent and turn from our sin, God will deal with us according to His will. I believe many have filled an early grave because of unconfessed sin and rebellion toward God.

**C. The Appeal (7-8)** – *For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?* <sup>[8]</sup> *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.* Again Paul addresses the argument that if God is glorified in forgiveness, then much sin resulting in great forgiveness would bring greater glory. Paul again refutes this argument and hopes to put it to rest. He adamantly declares there is no glory in sin. He also reveals again that God will judge all sin. His righteous nature requires judgment. He cannot and will not condone or justify sin.

- I am settled upon the security of the believer, but it does not allow us to live as we please. Many assume their salvation offers freedom to live as they please and never face any chastisement or consequence. God is willing to forgive those who seek Him. He is always willing to restore a wayward child, and I am thankful He does. However, our sin never brings glory to God. While forgiveness and restoration are available, a life lived in light of His righteousness glorifies God. I would much rather live above reproach than to continually have to seek restoration because of sin. In fact, I am deeply concerned about those who feel as if they can live as they please and still be right with God. If you can sin at will, with no conviction, then you ought to be concerned about your salvation.
- The Christian must also be aware that others are watching our lives. What kind of witness do we portray when our lives are filled with sin? I certainly don't want to stand before God and give account to Him for being the reason a lost person denied the Gospel. Living in sin never glorifies God and it often causes others to die in their sin because they never saw value in the lives of those who claimed faith in Christ. I pray we will consider our lives and seek to live as pure as we can before God and men.

**Conclusion:** Many in the world today see no benefit in living for the Lord. Sadly we have to admit that we bear some responsibility for that. We need to remain committed to the Lord and strive to live in a way that pleases Him.

Are there needs in your life, maybe unconfessed sin that you need to bring before the Lord? Maybe you are like many and see no benefit in faith in Christ. I pray you will consider your ways and respond to the call of Christ to come in salvation to Him.