

Condemnation of the Hebrew

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Preacher: Don Coleman

[0:00] Before we get into the sermon tonight, I need to share something with you.

I said this morning that you needed to come back tonight, and you did. Not everyone, but many of you did. I came back tonight because I had a word to say about the preaching schedule, upcoming preaching, and especially the next three weeks.

And let me share this with you maybe this way. All of you should know, hopefully you know, that your pastor has been working on a doctorate, a PhD. And when I came here as your pastor, I had everything finished but the dissertation.

And so I'm one of those ABDs so far, all but dissertation. And under a lot of pressure to get that done, namely from a young lady who's seated back here, I'm not trying to be too comical about this because it's very serious.

And I've been working on this for quite some time. And the deadline, if I don't want to keep paying, and I don't want to keep paying, is January 4th.

[1:34] And I think I've shared that with some of you as well. And it's been very difficult, extremely difficult. As a matter of fact, it has been nearly impossible to be able to do the duties of the pastor, which I have no problem with, welcome, especially the one duty that takes up perhaps the majority of my time, and that is preparing to preach.

It's been impossible to get it done. And so I met with the elders last week, and I made a very unusual request of them.

I asked their support for a three-week sabbatical from the pulpit, not from the pastorate, but from the duties of preaching.

That's an unusual request. And I hated, like everything, to ask them that. Number one, because I love to preach. I'm going to be here.

I'm just not going to be preaching. On Sunday, the next three Sundays, including two Wednesdays. Now, a couple of those Sundays were not having evening worship services, so I'm really kind of ducking out on the Sunday mornings.

[2:58] The 28th will be the last Sunday of my, call it sabbatical. And we will have services both Sunday morning and Sunday night.

So, and then two Wednesdays. And Brother Lee Roberts has agreed to teach in my stead on the two Wednesdays. Thank you, Brother Lee. And I know you enjoy his teaching.

Brother Tom's going to be preaching the 14th and 21st. And then I have asked Brother Paul Kuntz, our Associational Missionary Director of Missions, to preach on the 28th, both of those services.

And I have not yet been able to confirm that with him. But if not him, there will be someone. And so, I ask you to pray for me.

Because three weeks sounds like a lot of time. But believe me, it will still be a tremendous challenge to finish writing in those three weeks.

[4:06] Because we already need and are going to, of course, pay for another semester. And to go beyond that January 4th would mean another one beyond that. And it's just unthinkable.

I've got to get it done. Now, I do want you to know that I am not setting aside or taking a sabbatical from the duties as a pastor.

I'm still available for you. Still will visit you if you go in the hospital. But I would ask you for the next three weeks, don't anybody go in the hospital.

Don't let anybody do it. Will you do that for me? And the unthinkable, don't let anybody in your family die. We don't want any deaths, no funerals.

And that's not near as funny, is it? We hope none of that happens, certainly. But if it does, I'm your pastor. And I'm going to be there. And I'm also here.

[5:11] I'm going to be here at the church. And if you need me, I'm here. So there's not any request to take three weeks totally off as your pastor.

Not asking that. The elders have been very understanding, very supportive. And others that I've shared this with, very supportive. And I know that you will be too.

I just thank you for that. Even though I didn't ask you to do that, did I? But I thank you for your support in that and help me with that. And pray for me that it will just flow in my brain.

And I am a very slow writer. I really am terrible. I just labor. I might spend an hour on one sentence. And I'm not kidding.

I might. And, of course, a dissertation has to be just right. And so pray for me in that, would you? Would you please?

[6:14] Thank you. Well, Romans. That's where we're going to be tonight. And now you know why we're... I'm going to change a little bit on my schedule for the upcoming weeks.

I will be back in Romans on the first Sunday. Well, I guess that would be the first Sunday in December. I will come back to Romans there. And then we'll be doing something a little bit different through the Christmas season.

But Romans chapter 3, because we're going to finish up something that was started. As we were considering Paul and what he has been writing here in these chapters concerning God's right to judge.

That God is just. And so that's what Paul is doing. We've been working our way through these chapters and God's justification for the condemnation of the unbelievers.

And Paul, just to give you kind of a review again, a very brief one. Paul, as I've said, has kind of categorized all unbelievers.

[7:24] Kind of categorized. Kind of put them in slots or groupings. And he has done so into four identifiable groups of people.

And we've seen God's condemnation of the heathen. That's where he began. The heathen. And I have kind of defined them in various ways. But let me define them this way.

The heathen are the rank pagans. Just rank pagans. No, you know, pretense about it. They're just pagans. All right. So he's dealt with them first.

And then he moved from there to what we might call the hypocrite. From the heathen, the rank pagan, to the hypocrite.

And we might define the hypocrite this way. This self-righteous pagan. Still a pagan. Still an unbeliever. But a self-righteous one. So we have the rank pagan.

[8:23] That's the heathen. We have the self-righteous pagan. That's the hypocrite. And then we have moved to, or he moved to, the Hebrew. The Jew. And we might define the Hebrew as the religious pagan.

That is a certain number of them. Unbelievers, but very religious. And so these three groupings kind of can, maybe we can define them in our minds this way.

This way, the rank pagan, the self-righteous pagan, the religious pagan. And we started to look at what Paul had to say about the Hebrew and God's justification for their condemnation.

And we're going to finish that up tonight. Because then, Paul is going to identify another group.

Really, it is lumping them all together into all humanity. So there are the four kind of categories.

All humanity. And he's going to start that with verse 9 of this chapter. And we'll get to that next time we visit Romans. But tonight, the condemnation of the Hebrew.

[9:33] And since I defined them as the religious pagan. Then I am suggesting to you, and I've already said it this way. That the Hebrew typifies all religious unbelievers.

And so we can make application there. And not only discover what Paul says specifically about the Jew.

The teachings he gives here. That are, in one sense, in a great sense, unique to the Jews. And to no one else. But we can make an application.

That the Jews really do typify, epitomize, the religious person. The religious person.

And I would even go a step further. Not just any religion. Though some of what we might discover here. What Paul says would apply to any person of any religious persuasion.

[10:37] Who thinks that their religion. Just their mere religion. Is what gains them access to God. Or favor from God. Or eternal life.

Or however their particular religion might conceptualize that. And so, in a sense, it could apply to all religious people. And there are a lot of religious people out there.

Of all kinds of different persuasions. But I think that it's better to identify the Hebrews. As religious unbelievers.

But those who at least have believed in the correct religion. And so, therefore, I see the crossover. Into those who are affiliated in some way with Christianity today.

Those that may be even members of this church. Or at least attenders. Or churches all around the nation. That are, quote, Christian.

[11 : 39] Even Orthodox. Even those that have affiliated themselves. And are practicing religionists. In churches that are not only bonafide Christian churches.

But those churches that do believe the Bible. And preach the right Christ. And preach Him unapologetically. And yet, how strange that a person can actually be affiliated.

And even very active in such a church. And still be an unbeliever. And because they've made the mistake that the Hebrews were making.

That Paul is addressing. That mistake is what Paul is addressing here. In his condemnation of the Hebrew. The unbelieving Hebrew. Or the religious pagan. Alright?

Someone has said that the religious person. Is the hardest to reach with the gospel. Do you believe that? I do. I'm taking God out of the equation.

[12 : 38] Because salvation is of the Lord. But when it comes from our perspective. And our involvement in Great Commission work. In the sharing. And the proclaiming of the gospel. That it's difficult to even get to first base.

With those who are religious people. And I mean specifically. Those who are affiliated with Christian religion. And I really do believe.

To a point. The old adage. That you have to get a person lost. Before you can get them saved. And not that we get them lost. Or that we get them saved. But in our approach.

As we share the gospel. What we want to see happen first. First is that person realizing. His or her lostness. Before God.

And so the religious person really. Is the hardest person to reach with the gospel. And let me finish with the quote. There is nobody too bad. For Jesus to save. You agree with that don't you?

[13 : 38] But there are millions. Who think themselves too good. And there is the problem isn't it? With the quote. Religionist.

Because the religionist. Thinks. He is too good to be saved. That he does not need salvation. And so in a sense. There are many. Who are too good to be saved.

Or at least think. Themselves to be too good. And so they will not repent. And will not come to faith in Christ. Christ. Because their own goodness.

In effect stands in the way. That is in their understanding. Of their goodness. Okay. Which is a very real thing. And that by the way. I think is what we see.

In this passage. In Hebrews chapter 3. And starting with verse 1. And let me just go ahead. And read it to you. And then we will kind of go back.

[14 : 34] We are going to read all the way. Through to verse 8. Romans chapter 3 verse 1. What advantage then. That way we know. This is connected to chapter 2.

And we will see that here in a minute. What advantage then. Has the Jew. Or. What is the profit. Of circumcision. Much in every way.

Paul said. Chiefly. Because to them. Were committed. The oracles of God. For what if some did not believe. Will their unbelief.

Make the faithfulness of God. Without effect. Certainly not. Indeed. Let God be true. But every man a liar. As it is written. And it was David.

Who wrote this. That you may be justified. In your words. And may overcome. When you are judged. But if our unrighteousness. Demonstrates the righteousness.

[15 : 27] Of God. What shall we say? Is God unjust. To inflict wrath. I speak of the man. Certainly not. For then. How will God judge the world?

For if the truth of God. Has increased. Through my lie. To his glory. Why am I also still judged. As a sinner? And why not say.

Let us do evil. That good may come. As we are slanderously reported. And as some affirm. That we say. Their condemnation. Is just. Now these are kind of complicated.

Verses of scripture. And as I was studying the passage. I. You know. I had one major. Challenge. It's not so much a challenge.

To understand. What Paul is saying. And to whom he is saying it. And the more you understand. The Jewish mindset. Especially. Judaism.

[16:24] As it existed in Paul's day. It's pretty. Pretty easy to understand. What he is doing here. What is taking place here. What he means. To answer.

The difficulty. Is in. Applying it. To our day. Is there a crossover here. Is there an application here. We are not Jews. Here. In this room. I don't think we have any. Jews. Among us. We may have. I don't know. But. But. I'm pretty safe. In assuming.

That we're not Jews. And so. The objections. And Paul's answers. Which is what we have. Kind of a back and forth. Dialogue here. Really.

Applied to the Jews. And so. Is there a. A crossover here. Is there. An application. I think there is. But I had to think long and hard. To discover it.

[17:21] Now. What Paul. Is doing here. And. Maybe you. Caught this. As I read it. And as you read it. In. In your. Your Bible. Paul is doing here.

It. Sounds very much like. Kind of a. A dialogue. Doesn't it. Kind of an imaginary dialogue. With. With a Jew. Okay.

Because he's speaking about the Jews. So it's kind of a. An imaginary dialogue. And technically speaking. That is in a. Literary sense. It is that. It is what.

Would be technically. Called. A diatribe. A diatribe. And really. Paul started that. Way back there. In verse 3. Of chapter 2.

Kind of starting this. This sort of diatribe. In verse 3. He says. And do you think this. Oh man. You who judge those. Practicing such things. And doing the same.

[18:17] That you will escape. The judgment of God. He's kind of. Playing. The. The advocate. And you know. Kind of a dialogue. Between some fictitious person. And then.

Verse 17. He does the same thing. Indeed. You are called a Jew. And rest on the law. And make your boast in God. And know. His will. And approve these things. And it's. It's kind of a.

Like he's speaking to someone. Here. And then when you get to chapter 3. And the verses that I just read. A moment ago. It's very clear. There's a conversation going on here.

With. With some fictitious person. Some imaginary person. And yet. I would assume. And many scholars. Would assume. That this is not.

Entirely. Imaginary. Because very likely. That Paul. Had actual dialogues. With Jews.

[19:11] Who objected. Like. The imaginary Jews. Objecting. Here. And Paul. Is answering. And so. Probably. As Paul. Traveled. And as he preached. Especially. When he preached. In the synagogues.

And he preached. The gospel. Preached. The truth. And. To the Jews. That afterward. He probably. Was approached. By. A number of objectors. And.

They would have. Questions. You know. Well. If that's true. Paul. Then. I guess. What you're saying. Is. And that's. What we have here. In.

Chapter. Three. It's interesting. That. If you. Have done. Very much. If you.

If you have. Visited. With people. In their homes. Or other places. With the. Express purpose. Of sharing. The gospel. Kind of.

[20:09] Those scenarios. Where. We might call it. Kind of cold turkey. Kind of. Evangelism. And you're. Sharing the gospel. And you get. To the real meat.

Of the gospel. That. Part of it. That really strikes. At the heart. Of sinful man. It's interesting. How. The conversation. Sometimes. Changes.

I was reading. John Piper. And. I want to read. Something. He wrote. And I could just. Tell it in my own way. Because I've had this happen to me.

But just listen to how he wrote this. Gospel conversations. Often. Provide. Unanticipated.

Diversions. Ever had that happen. Now.

We ought to anticipate them. It's very important. That we. That we. Know scripture. And that we. Think this out. So that in. Any kind of situation.

[21:06] Or any kind of dialogue. We might find ourselves in. That we're prepared. For those.

Quote. Unanticipated. Diversions. And they're going to come. But. Let me read on. What he said.

You've probably had it happen to you. Along the way. You begin to discuss. The nature of God. With little incident. Okay. But then. You begin to pinpoint.

The sinfulness. Of man. And one separation. From God. And the reality. Of eternal condemnation. You press. The necessity. Of reliance. Upon Christ.

Alone. For righteousness. Before God. You show. That there's no acceptance. With God. Apart from faith. In Jesus Christ. Then. It happens. Though you had.

Directly. Or though you had. Directed the conversation. On the gospel. The person. Sensing the weight. Of conviction. And the solitary. Way of God. Through Christ. Alone. Box.

[22:00] At this point. He doesn't tell you. That he balks. But he does so. By trying. Diversionary. Tactics. It's the first move. In warfare. When your opponent.

Has the upper hand. Divert. Move the pressure. Away from the center. To the peripheral. Focus. To a peripheral. Focus. That's when you begin. To get questions.

About the plausibility. Of evolution. Ever had that happen. To you. Sharing the gospel. And that. That one. You're sharing the gospel. With.

Comes back at you. Well preacher. You know. I've been wondering. About this thing. About evolution. It just seems to me. That it would be true. How. What a diversion. You know.

And of course. Most of us. We want to answer. That question. We want to jump. Right on that. And he goes on. He says. Evolution. The details. Of why the crusades.

[22:53] 800 years ago. Provide enough rationale. To reject anything. That is Christian. I don't think. I've ever had that. Objection. But maybe you have. The.

Or the injustice. Of tribal groups. In Africa. South America. And Asia. Being judged. By God. In spite. Of having no churches.

Or maybe the question. Is posed. This way. To you. What about. Those people. Living in Africa. Who have never heard.

The gospel. That's a diversionary. Question. And. And it's a way. To as he said. To move you. Away from.

The convicting. Elements. Of the gospel. To move away. From that. And. And so. It. Is it. Is it. That these questions. And he goes on.

[23:45] Is it. That these questions. Have been. Burning. In that person's. Mind. For years. And now. That he has. A genuine. Christian's ear. He can now. Unload. And find answers.

That have troubled him. Quite likely. That's not the case. Rather. It is more likely. That he feels. The heat. Of the gospel. And is groping.

For anything. To chill. Conviction. And turn. From the conversation. And. I think. Most of us. If we've done any. Witnessing.

In our lives. Even. In a casual sense. With family members. We. We've experienced that. Those. Kind of. Unexpected. Diversionary. Tactics.

Now. The diversions. Paul dealt with here. And that's really what he's. Dealing with here. Though. It may seem like. He's just making these up. For instance. But I think they were actual objections.

[24:40] That. That he received. Throughout his travels. In the ministry. But the diversions. Paul dealt with here. Do take the form of objections. Very clear in the text.

They. These are clear objections. Maybe contrived. Maybe not. But there they are. And so. Let's look at these objections. By seeing them.

First of all. I think. In the context. Of when Paul wrote them. Wrote this letter. That is the context. Of Judaism. In Paul's. Day. And then.

I want to bring. Them forward. To what is clearly. The modern day. Thinking of. Of all. Religionists. Of our day. That you and I.

Would meet. On any given day. Objection. One. Is worded. This way. In the text. First. What advantage.

[25:37] Then. Has the Jew. Or what is the profit. Of circumcision. That's the objection. Now. At face value.

That might not mean anything. To you. So what. What's the deal here. And I can answer that. Real quick. There's no advantage. No advantage. For the Jews.

Now. See. The objection. Is a reaction. To what. Paul. Has established. In chapter 2. Related to. The Jews. It's very clear. And so. The objection. Is in effect. Saying. What. Good.

Is my covenant. Relationship. With God. Because. Paul. Has already said. That. In fact. Look at verse 28. Of chapter 2. For he is not a Jew.

[26 : 33] Who is one outwardly. Nor is circumcision. That which is outward. In the flesh. But he is a Jew. Who is one inwardly.

And circumcision. Is that of the heart. In the spirit. Not in the letter. Whose praise is not from men. But from God.

And then you have. Verse 1 of chapter 3. Though we have the. Chapter divisions there. It certainly wasn't that way. In the letter. When Paul wrote it. And so he just goes. Right on into it.

And says. Well. Then what advantage. Then has the Jew. And what. What good. In a sense. What good is. Circumcision. Those are the two. Things. The objector. Is asking.

What good is my covenant. Relationship. With God. And what good. Is the symbol. Of that covenant. Relationship. Which is. Circumcision. I'm a good Jew.

[27 : 27] And I'm doing everything right. And you're telling me. That is worthless. That's basically the. Objection. And it's kind of looking back. By the way.

First of all. To verse 21. Of chapter 2. Where. Actually. Verse 17. Of chapter 2. Where. Paul says. Indeed. You are called a Jew.

And. And then he lists all these things. We covered this last time. Rest in the law. Make your boasting God. Know his will. Approve the things that are excellent.

Being instructed out of the law. Confident. That you're. Yourself. That you yourself. Are a guide to the blind. And a light to those who are in darkness. An instructor of the foolish. A teacher of babes. Having the form of knowledge and truth. In the law. Those are all positive things. And those are all. Indicative. Of. Israel. God's covenant people.

[28 : 21] And so. In effect. The objector saying. Is any of that. Any good. I'm involved. And engaged. In all these things. These are wonderful things.

And that's what I'm doing. That's. Part of my religion. And I am acting out that religion. I've affiliated myself. With that religion. Really. In effect. As a Jew. You affiliated me. With that religion. And so. Are you saying Paul. That it's worthless. And then he goes on from there. To speak of circumcision. In verse 25. For circumcision. Is indeed profitable.

He adds an if. After that. But. But. And so. The objection is. Paul. You're just. Throwing out the window.

Everything I hold dear. As a Jew. Everything that identifies me. Everything that makes me. Who I am. Everything that I have.

[29 : 18] That I am involved in. And committed to. Are you telling me that. My. Covenant relationship. With God. As a Jew. As God's covenant people. That it's. Of no good.

And that the symbol of circumcision. Is a big waste of time. Of course. Paul is not saying that. In fact.

He. Gives. A. Twofold answer. He says in verse 2. We'll start there.

Much. In every. Way. They asked. What advantage. Is it. That I be a Jew. What profit is the circumcision.

And Paul's answer is. Much in every way. Chiefly. Or. First and foremost. First. I mean.

[30 : 13] The word chiefly. Is a word. That could be translated. First. First of all. And yet. When you look at the text.

There is no second. Of all. It's just first of all. There's just the one thing. The word really means. First and foremost. Chiefly. You say.

Well where is the. Second and foremost. Or. Or second most. Third most. And fourth most. And so forth. Well. Really. I think there's a break. In Paul's. Thought here.

In what he's writing. He's going to get back to that. In chapter nine. And we'll get there. In a year or two. But he names this one.

And what is it? Chiefly. Because. To them. That is to the Jews. To be very specific. Very. Very. Explicit here.

[31 : 08] To them. To them what? Were committed. Or. Entrusted. The oracles of God. So there's his answer.

That good enough. You think? Good answer. Well it is. Of course. What does he mean? It means. I think. First of all. That they have been given. A great responsibility. A responsibility.

Greater. Than was given. To any other. Nation. On. In. In the planet. On the planet. Uniquely given. To the Jews.

A great responsibility. It's unique. That God. That they were given. That they were entrusted. With the oracles. Of God. Unique. No other nation. Was given.

[32:04] God's word. And by the way. The word oracles. There. Is the Greek word. Lagion. Lagos. Is another form. Of that word.

Lagos. We know. Word. Word. Word. Word. And. The. The. King James. And new. King James. Translators. Use the word. Oracles. Which might be a little.

Little vague. Little misleading. reading. I think. The best translation. Is. That the Jews. Have been given. The very. Words. Of God.

The very words. Of God. That's. Incredible. More incredible. I think. Than we realize. Is there an advantage. To being a Jew.

You bet. Because to them. And no one else. No other. People. God. Entrusted. His very words.

[33:01] His very words. Now. That's why I say. That Paul. Is. Is. Is. Is. Is. Implying here. I think. Even being more explicit. Than it's. Than it appears.

To be in the text. He is implying. A great responsibility. I tell you. If God. Had singled you out. Just you.

Singled you out. To be the recipient. Of his. Very words. What kind of responsibility. Would that. With. With. With that have. Tremendous.

Responsibility. The first. Responsibility. Would be. To read it. Learn it. Obey it.

Don't you think. That would be. The first. Responsibility. If God. Singled you out. You know. Like. Joseph Smith. Thought he had been.

[34:00] Singled out. By God. Here's my word. But. But this is really. Really is. God's word. If God has singled you out.

With his word. The first. Great. Responsibility. Would be. For you to. Believe it. And obey it. God gave.

Entrusted. The Jews. With. The very. His very words. Contained. In those words. Would be. All of his promises. And most important.

Contained in. Those word. In his word. Would be. The word. About. The Messiah. His son.

And salvation. Through him. The Jews. Have been entrusted. With that. What did they do. With it. Did they heed it.

[34:59] And obey it. They seem more content. To add to it. More concerned. About. Obeying. The things. They had added. To God's law.

So to speak. Than to. Simply read. And. And learn. And obey. His word. Especially. His word. Concerning the Messiah. Because when he.

Finally did come. They wanted. They did not want him. He carried a great responsibility. And I think the responsibility. Extends. Even beyond. Just their personal response.

To God's word. The responsibility. The great responsibility. To. Share that word. With the nations. All the nations. Of the world. Which was their commission.

It's our commission. But it was a commission. Given to the Jews. A kingdom of priests. And did they. Fulfill that. Responsibility.

[35:53] No. They did not. So. Paul is not saying. That. Because you have been. Given. The word. That somehow. You are. You know.

The recipients. Automatic recipients. Of salvation. He's saying. I have given. That God gave. To his Jews. The very words. Of God. And with it.

Came a great. Responsibility. Same. But he is. Also. Saying here. And here again. We're just. Still talking. About the Jews. He's saying.

Not only. You must. You have been. Given a great. Responsibility. But you must. Have. A genuine. Righteousness. You see. That has already. Been. Established. Even before. The objection.

And Paul. Does not revisit. That. That's something. He's already. Covered. In chapter 2. That there must. Be a genuine. Righteousness. That all of the. The. Religious.

[36:50] Aspects. Of Judaism. Not. Not any. Of those. Even. Being. The recipient. And the. And being entrusted. With the very words. Of God. Not any of those things. Are going to save you.

There must be. Genuine. Righteousness. That only comes. Through faith. In Christ. A circumcision.

Of the heart. What. Paul said. In chapter 2. Now that's the Jew. All right. There's the objection. From the Jew. Objection number one. Here's the objection. Or objection. Number one. Worded. Or. Packaged. In the way. That we might hear. The objection. Today. And the objection. Would be. Why. Live. Religiously.

For God. That's basically. The objection. What's the point. Of religion. Why live. Religiously. And here's.

[37 : 48] Paul's answer. Again. Kind of. Retrofitted. For. The kind of. Thinking. That all. Religionists. Have. The answer is.

Do not. Elevate. Religious. Status. Over. A right. Standing. With God. That's exactly. What the Jews. Were doing. They were. Elevating. Religious status. What was their. Religious status. They were Jews. God's. Chosen people.

And so. They take all. These things. That Paul. Listed here. Including. The right. Of circumcision. Was. Which was. The symbol. Of their. Covenant. Relationship. They took all.

Those things. Their. Religious status. And they. Elevated. Them. To a position. Above. A right. Standing. With God.

[38 : 45] But with God. It's a right. Standing. That counts. A right. Standing. And there's. Only one way. To have a right. Standing. With God. And it's. Through faith. Faith.

It's not. Religious activity. Or religious. Affiliation. Or. Ridges. Or. Religious status. Among other. Religions. It is.

A right. Standing. With God. A standing. Of righteousness. Before him. And we know. That to be. The righteousness. Of Christ. That only comes. Through the born again.

Experience. That's. The objection. Objection. Number one. Put. In. The way. Religionists. Think. Today.

Objection. That might be. Typically. Voice. Today. Like. Someone might say. Preacher. You know. After. After. Someone. Hears.

[39 : 41] A strong. Gospel. Message. And. They might say. Preacher. Are you. Telling me. That my. Faithfulness. To the church. Doesn't count. For anything. I know.

There wouldn't be. Anybody. Here. Who would raise. Such an objection. You're telling me.

Preacher. That doesn't count. For anything. I mean. I'll have you know.

Preacher. That I. Was baptized. Down there. At that. Baptist church. I was baptized. Down there. Didn't God. Tell us.

To do that. Well. Yeah. Did it. Or. I'll have you know. That I tithe. To my church. Every Sunday. And it's exactly.

One tenth. Of everything. God gives me. I'm telling you. I never miss it. God commanded us. To do that. Didn't he? Didn't he? Of course he did.

[40 : 39] No objection. From this point. On that premise. Of course. God. Commanded us. To do that. And so here. Is. This kind of. Imaginary person.

Who might be objection. Are you telling me. Preacher. That. I'm telling you. Rather preacher. That I rarely miss. A church service. I even attend. On Wednesday night. And didn't God. Tell us. An ordained.

Corporate worship. Didn't he say. Don't forsake. The assembly. Well. Yeah. I did. Didn't he? Well. Okay. You telling me.

That didn't count. For anything. Ever heard these kind of objections. And I'll have you know.

Preacher. That I have a long.

Running. Perfect attendance. In Sunday school. I even have all the pens. To prove it. I'm not. Spoofing that.

[41 : 34] At all. I'm just. Here's. Here's kind of the thinking. Sometimes. Sometimes. I support.

The cooperative program. I believe. In the Baptist. Faith and message. Are you. Telling me. Preacher. That these things. Don't count. For anything. Then.

What good. Is it. To be. A faithful. Baptist. That's. That's. I think. A pretty. Fair. Crossover.

From the objection. Posed here. By this. Imaginary. Jew. In Paul's day. A crossover. Into. The objections. That we might hear. From the religion. Is today. Even a Baptist.

Religion. Is. And. There are. Those. Out there. Maybe not here. I hope. Not.

[42 : 30] Do. And what's. Paul's. Answer. Don't. Do not. Elevate. Religious. Status.

Or. Activity. Or. Religious. Affiliations. Don't. Elevate. Those. Things. Over. A. Right.

Standing. With. God. Because. With. God. That's. All. That. Can. And. So. What. Advantage. Is. There. To. Be. A. Bible. Believing. Baptist.

I. Think. Maybe. We. Could. Say. The. Same. As. Paul. In. A. Sense. Not. In. The. Same. Sense. In. A. Technical. Sense. But. We. Have. In. Our. Position.

The. Very. Oracles. Of. God. Very. Word. Of. God. Is. That. An. Advantage. For. Our. Salvation. No. But.

[43:28] It. Carries. With. It. A. Great. Responsibility. Doesn't. First. On. A. Personal. Basis. To. Read. It. Know.

It. Learn. It. Believe. It. And. Also. Carries. A. Responsibility. To. Share. It. Proclaim. It. Preach. It. Teach. It. Live. It. Live. It. And. That. It. Might. Be. On. Display. Every. Day. In. Our. Lives. Through. Our. Lives.

I. Think. A. Fair. Connection. There. Based. Upon. A. Pretty. Typical. Objection. In. Our. Day. The. Second. Objection. I'm. Going. To. Have. To. Quit. Objection. Number. Two. We find in verse five. I'll just read it quickly.

[44:25] Verse five. But. Not five. Excuse me. Four. Not four either. Three. For what if.

Some did not believe. Will their belief. Their unbelief rather. Make the faithfulness of God. Without effect. This is kind of a.

Strange objection. Isn't it? Now coming from the Jews. Perspective. They've been given the oracles of God. And so maybe the objection.

Object or. Is. You know. Kind of playing off of that previous. That first objection. And Paul's answer. Because you've been given the oracles of God. Specifically.

The Jews. Had. Those. Promises. Specific promises. Given. To them. To the Jews. And to no one else.

[45:22] There are promises in God's word. That apply. To no one else. But the Jews. And so maybe the objection. Is a reaction. To Paul's. Answer to the first objection.

Okay. Paul then. What about. Those. Jews. That do not believe. Does that then. Cancel out. Everything God intended to do. That is God promised to do.

Thus and such. For the Jews. And so what if some don't believe. Does that then nullify. Everything God promised to do. That maybe God. Is in some way.

Inhibited. Or kept. From. Doing what he wanted to do. Just because some did not believe. I know it's kind of a. Twisted kind of logic. That's basically. What they're saying.

And Paul's answer. Is certainly not. Very strong. He's saying. Absolutely. Categorically. No. Not at all.

[46:20] Indeed. Let God be true. But every man a liar. As it is written. That you may be justified. In your words. And may overcome. When you are judged. That is. You are right God.

About my sin. And right to judge me. And condemn me. God is true. Let every man be a liar. God is not.

Going to have to renege. On his promises. Because some. Of the Jews. Actually in. Jesus day. The majority of Jews. Disbelieved him.

And rejected. His Messiah. Crucifying him on the cross. That's really at the heart. Of the objection. You believe.

That this Jesus. Is the Messiah. The Jews. Crucified him. God had made his promises. To the Jews. It's right there. In the oracles of God. That. That he has entrusted. To us.

[47:16] And so. Since we rejected. His Messiah. Then all bets are off. And God. Though he wants to do a certain thing. Now he can't do it. And Paul says. No. That's not it.

Now how do we cross that over. Into. The modern. Religionist. Well. The objection might go this way.

Whereas the first objection might be. Why live religiously. For God. This one might be. Why live. Respectfully. Of God.

Because it seems like. Because things don't always work out. Like he intended. Don't. People are not believing. That maybe God is a failure.

Why should we respect. His promises. Respect. His plan. If. Thus and such. Happens. And we might. And here's Paul's.

[48:17] Answer. By the way. Do not. Evaluate. God's. Trustworthiness. Based on.

Circumstantial. Evidence. And what we observe. And see happens. And we can apply that in many different avenues. Have you ever questioned God's fairness?

Have you? No. Of course you haven't. Have you ever seen him? Like. How could he save some and not others?

And all the theological. Avenues of that. Kind of thinking. And. And. Wonderings. That lead some to conclude that God is not fair.

Or. How could he. Work wonders among some people. Work wonderful things in some people's lives.

[49:18] And seem to overlook others. Particularly mine. Or how could God lavishly bless some people and allow others to suffer hunger and affliction, poverty, other things?

How could God do that? Is God fair? A problem is that in the first place we forget that it's impossible for God to be unfaithful.

So we have to evaluate God first on that assumption, that truth. God cannot be unfaithful. God cannot be unrighteous and unjust.

It's impossible for God to do that. Now that, you see, answers most of these things right away. These supposed inequities or supposed circumstantial evidence that points to God's inability to do things or that God has to renege on His promises because of the activities of some or maybe His own powerlessness possibly or His own limitations.

Second, we tend to evaluate God from a purely human perspective.

[50:53] And we come by that naturally. Can't help it most of the time. And so in our evaluation from a human perspective, we assume that God is either incapable or cruel.

Sometimes even going as far to that extreme. Assuming that God is then cruel. Or maybe both of those things. A combination of both of those things. When He does not bless certain people and seemingly blesses others.

When God answers one person's prayer, who's prayed for healing, for example, and then another who is praying equally, fervently, and then God does not heal.

God is either incapable or uninvolved, or maybe at times cruel, or maybe all of those. You see, when we evaluate God on a purely human perspective.

And then third, we make the mistake of thinking that we're qualified to evaluate God in the first place. That we somehow can evaluate His mind and character and His actions.

[52:13] And when we make that mistake, we get into all kinds of trouble. And so, you know, there's the objection. Why live respectfully of God?

Things don't always work out. And, you know, the gospel is being proclaimed, but a lot of people don't believe it. So, you see, it's kind of evaluating God from our own.

Human perspective. And God says, or Paul says, let God be true, and every man a liar. Meaning, if every single human being did not believe, God is still true.

God is still true. Then the last objection, and I'll say it very quickly. Objection number three comes in verse five.

Let me read the objection real quickly. But if our unrighteousness demonstrates the righteousness of God, which in a sense is true, but it's a real stretch, what shall we say?

[53:22] Is God unjust who inflicts wrath or judges? And in parentheses, He says, I speak as a man.

And it's like He's saying, I hate to even bring it up. In fact, I think He just kind of cringed to even state the objection. Certainly not.

The objection really could be worded this way. If God is glorified by human sin, then let's sin all the more.

That's basically the objection. Very quickly, if we were to cross that over into what the religionist might say, the objection would be, why live righteously before God?

There are the three objections from the religionist perspective. why live religiously for God if it doesn't count for anything?

[54:29] Why live respectfully of God when it seems like He's not able to get His way? And why live righteously before God?

Why live righteously when sin brings Him more glory? At least that's the thinking here. Paul's answer? Do not eliminate in your mind God's right to judge.

Eliminate it with His right for glory. To bring those two together in a twisted sort of way. It's flawed. And Paul goes on to explain and I'll just have to end by reading it. Certainly not. For then how will God judge the world? That's the natural or the logical conclusion to the objection.

That is if God is glorified by human sin then let's sin all the more. If that's true then God cannot judge the world. Because their sin brings Him glory.

[55 : 38] It's the natural conclusion. For if the truth of God has increased through my lie to His glory. this is worded really lousy in this translation.

I'm going to question God's word. It might be better put this way. If my falsehood highlights or accentuates or brings to the forefront in brightness for all to see.

If my falsehood highlights His truthfulness then it increases His glory and therefore I should be more false. I should lie more or sin more.

And He's just restating the objection. And He says as why not say then let us do evil that good may come as we are slanderously reported and as some affirm that we say.

And Paul never really answers this one. And I think the reason is because it's so absurd. It's so absurd. That if sin brings glory to God let us sin all the more.

[56 : 52] If sin highlights the faithfulness and the righteousness and the holiness of God then we ought to sin more so that we can highlight it more. And Paul doesn't answer the question.

Well he doesn't give an answer other than to give a condemnation. He says their condemnation is just just ridiculous notion.

Well we're going to have to quit there. There's more to be said about that third objection but you read the text and see what you can come up with that might apply to the modern day religionist and see it expressed in many different ways but we'll leave it there.