

**PAUL'S ANSWERS TO JEWISH ATTACKS**  
**(Romans 3:1-8)**

**I. You attacked God's people (vs. 1-2).**

- A. If there is no advantage to being a Jew, you must be attacking God's chosen people, is the mindset of the Jew and Paul knew this.
- B. They would ask, what advantage is there being a Jew and what advantage is there being circumcised?
  - 1. If there is no advantage to being a Jew and to following this sign of the covenant, being a Jew means nothing.
  - 2. If that is the case, we aren't special.
  - 3. If you say we're not special, you are attacking God's people.
- C. You know the Jews believed they were extremely special.
  - 1. This led them to believe they could do whatever they wanted and God would still save them.
  - 2. They acted as if God was obligated to save them simply because they possessed the Law of Moses and observed the covenant sign of circumcision.
- D. The truth is they were a special people at one time.
- E. Paul answers their quibble by saying there were advantages to being a Jew in many ways, chiefly they had God's word.
  - 1. Oracles simply means declaration of God, God's word.
  - 2. We might substitute the word scripture.
  - 3. In 9:4, Paul will list several other advantages that Jews had over the Gentiles, but this one suffices to make his point.
- F. God did have a very special relationship with Jews.
  - 1. God through Amos said that only them had He known of all the families of the earth (3:2).
  - 2. God knows everyone in the sense of intellectual knowledge.
  - 3. However, he knew the Jews in special and unique way.
  - 4. They had a great privilege, but they failed to ever comprehend the rest of Amos 3:2 that said, therefore will I punish you for all your iniquities.
- G. Their possession of the Law gave them great privilege but also great responsibility.
  - 1. They paid no attention to the Law that was given them.
  - 2. In fact, they superceded it with their traditions.
- H. They should have known to be faithful and to look for the coming Messiah, but they failed to heed the Law's warnings on both counts.
- I. Sadly, many today feel the same way as these Jews.
  - 1. I've been baptized.
  - 2. I attend services.
  - 3. The question is, are you faithful?
  - 4. You have a great advantage being baptized and attending service, but what are you doing with that advantage?

**II. You attacked God's promises (vs. 3-4).**

- A. This is kind of confusing, but what the question of the Jew here is, “Does the unbelief of some Jews, make the faithfulness, or trustworthiness of God, of no effect?”
  - 1. If God does not save us simply because we are Jews, despite the unbelief of some, God’s unfaithful.
  - 2. His promises are meaningless.
  - 3. This is the Jews argument.
- B. The problem is that the Jews felt that God would save them no matter what they did simply because He had said He made a covenant with them.
  - 1. They believed God only was obligated to keep His side of the bargain.
  - 2. God will not cancel His promises because some are unfaithful.
  - 3. The truth was the vast majority were unfaithful.
- C. We know that God kept everyone of His promises.
  - 1. He promised to bless all nations through Abraham.
  - 2. He promised to bring in the Messiah through Abraham’s physical descendants.
  - 3. This is exactly what He did.
- D. Notice Paul’s answer: God forbid!
  - 1. May it not be: no no no no way!
  - 2. I read that this is the strongest negative in the Greek language.
  - 3. God can’t break His word, He keeps His promises.
- E. Paul then goes to the Jews favorite Jew, David and quotes from Psalm 51:4.
  - 1. This is the penitential Psalm David wrote because of the sin with Bathsheba.
  - 2. David simply said that God is justified in everything He said and did.
  - 3. Paul quoted that to point out that if God makes a promise He keeps it.
- F. We can never be more wrong than when we challenge the truthfulness of God’s word.
  - 1. The Jews were then and false teachers are today.
  - 2. God is right and just in all judgments and keeps all promises.
  - 3. He did everything He promised Abraham He would do.

**III. You attacked the purity of God (vs. 5-8).**

- A. This is the most difficult part of the passage, no doubt.
- B. The last quibble that would be brought up by argumentative Jews would be this: if our sin brings light to the goodness of God, isn’t God wrong for punishing us?
  - 1. They felt they were allowing the glory of God to be seen more brightly by their sin.
  - 2. Robert Taylor, Jr., put their argument this way: “If our unrighteousness actually commends and makes necessary God’s plan of redemption, then is not God unjust in punishing us when, by

our sins, we help occasion the very need to display His plan of pardon? Should we not rather be praised for such rather than punished?"

3. I read it illustrated this way - jewelry store shows gold bracelet on a black velvet piece to make the gold look that much brighter.
- C. Some apparently even lied about what Paul was teaching, saying he taught commit evil so that good would come from it.
- D. Again Paul says, Let it not be so; no no no no way.
  1. If such were the case, God could not judge the world.
  2. No sin could ever be punished.
- E. He then turned the argument against them using himself as an example.
  1. They believed Paul was a liar so he said if what you believe I say is a lie, then God is glorified but you are counting me as a sinner.
  2. Why were they punishing him is this was true?
- F. The condemnation of people who are in sin is just and always will be.
- G. Paul never attacked the purity of God.
  1. He taught that being Jewish alone would not allow one to be saved.
  2. He pointed out their sin and that God was just for condemning them for such and always would be just for condemning sin.

From an outline by John MacArthur