

# ROMANS 11 – 3:1-9

*Let God Be True*

## 1. 3:1-2

- a. Paul has been handling objections for two chapters about Rom 1:18
- b. “Much...” which means that Paul is still doctrinally in the past - Gal 3:28, Eph 3:6
- c. “every way” – they had promises no other people could claim - Rom 9:4-5
- d. “oracles” – the orations (words) of God – Acts 7:38; Deut 4:7; Psa 147:20; Jer 29:10

## 2. 3:3-4

- a. “some in unbelief” - Israel’s faithlessness - John 1:11, Mat 23:29-35; Acts 7:51-52
- b. “none effect” - God’s faithfulness to his promises, and his judgment – Rom 2:2
- c. God’s faithfulness to keep his promises explained in Romans 9-11 (see Rom 9:6)
- d. This is the objection of those who call out the priests to denounce God.
- e. “Let God be true” he cannot be untrue – 2 Tim 2:13, Num 23:19, Titus 1:2
- f. We are quick to distrust God and trust men of science or scholarship
- g. “every man a liar” is hard to swallow in a postmodern world – Psa 62:9, Pro 21:2
- h. “when thou art judged” – As Job and his friends try to do in Job 40:6-8
- i. God’s judgment is right when sinners admit iniquity: Psa 51:4, Ex 9:27, Neh 9:33

## 3. 3:5-6

- a. God said Israel would sin, and that he would judge them – Rom 2:24, Deu 29-32
- b. If Israel was the object of God’s prophecy, then why does he judge?
- c. Objections continue: Is God wrong to judge us, if our sin commends God’s truth?
- d. “God forbid” - If he cannot judge Israel truthfully, then he can judge no one.
- e. Some teach God created sin for his glory. If true, then God is unrighteous.
- f. God is not the author of sin Isa 45:7, but the Devil John 8:44 and man Rom 5:12

## 4. 3:7-8

- a. Paul takes the false argument of 3:5-6 and applies it to his Jewish accusers
- b. Paul claims to preach the truth of God - Rom 9:1, 2Cor 11:10, 13:8, 1 Thes 2:13
- c. “my lie” (sarcasm) Paul is accused of false witness: 2Co 11:31, Gal 1:20, 1 Tim 2:7
- d. “judged as a sinner” – Paul is imprisoned for speaking truth - 2 Tim 2:8-9
- e. “and not rather [judged]” as I am accused wrongly of...Rom 6:1, 7:7, 1 Thess 4:2
- f. “Let us do evil, that good may come” which was their objection stated clearly
- g. The end never justifies the means – God is right to judge evil, wherever it is

## 5. 3:9-18

- a. “we...they” – Paul is no better than his accusers, nor Jews better than Gentiles
- b. “all under sin” which is to say under its power of condemnation 1 Cor 6:12, 15:58
- c. Before the gospel can be heard, all must be under God’s true judgment – Rom 3:4