

I. Introduction and review: Paul's apologetics.

II. The first objection: Your teaching undermines Jewish covenantal privilege. v. 1-2

- A. What is the benefit of being Jewish? v. 1 Deut 10:14-15 Ex. 19:6
- B. The Jews' greatest advantage is possession of the Scriptures. v. 2 Ps. 147:19-20
1. Paul does not deny that the Jews have special privileges. 1:17 2:9,10,25 9:4-5
 2. Their greatest benefit is stewardship of the oracles of God. Ac. 7:38
 3. Great privilege brings equally immense responsibility. Amos 3:2 Isa. 5:1-7
 4. Jewish privilege does not extend to favoritism on judgment day. Mt. 21:33-22:10
- C. Application.
1. What is the advantage of being religious?
 - a. Being part of a church is like being a Jew under the Old Covenant.
 - b. Many are careless and ungrateful, and thereby squander their advantages.
 2. Do you value the Scriptures as the very oracles of God? II Pe. 1:21 II Ti. 3:15-17

III. The second objection: Paul's teaching nullifies God's promises to the Jews. v. 3-4

- A. Does Jewish unfaithfulness undermine God's faithfulness to Israel? v. 3 Acts 7:51
1. Most Jews do not believe the gospel message to which God's oracles point.
 2. Their unfaithfulness excludes them from the covenant blessings.
 3. Does their rejection of God's invitation lead to the conclusion that God will not fulfill His promises to the Jews?
 4. Salvation was never offered by God based upon heritage, ceremony or works.
 5. This question will be raised and answered more extensively in chapters 9-11.
 - a. The unconditional promises were made to the nation as a whole, not to every individual Jew. Gen. 12:3
 - b. Individual enjoyment of covenant blessings is always conditioned upon faithfulness, not heritage, ceremony, or works.
 - c. The unbelief of some cannot prevent the salvation God has promised.
 - d. God's promises will be fulfilled with the true spiritual Israel. 9:6 2:29
- B. Man's unfaithfulness cannot nullify God's faithfulness. v. 4a II Ti. 2:13
1. Paul's response is adamant. 3:6,31 6:2 11:1
 2. God's perfect faithfulness is set in sharp contrast to man's faithlessness. Neh. 9
 3. God is true by nature. Ps. 119:160 Titus 1:2 II Ti. 2:13
 4. Man is false and faithless. Ps. 116:11
 5. God will perfectly fulfill His promises, in spite of the unbelief of the Jews.
- C. God's judgment of man's faithlessness (sin) proves His faithfulness. v. 4b Ps. 51:4
1. God is not only faithful to His promises. He is also faithful to His warnings. 2:9
 2. God's justice is vindicated by His punishment of David's sin. Ps. 51:4
 3. Man's faithlessness, when judged by God, serves to demonstrate God's faithfulness, rather than detracting from it.
- D. Application.
1. If most don't believe the gospel, has God failed in His purpose to save the world?
 2. Beware of charging God with falsehood!
The truthfulness of God is the primary axiom of all Christian philosophy. (Calvin)

IV. The third objection: Paul's teaching makes God unjust. v. 5-8

- A. Is it fair for God to judge men for that which displays His glory? v. 5, 7**
- 1. The objector is drawing what appears to be a logical conclusion from v. 4b.**
 - 2. If our unrighteousness is to God's advantage (displaying His righteousness), why should we be punished? v. 5**
 - 3. If a good end (God's glory) is served by the means (my unfaithfulness), why is the means (my sin) punished? v. 7**
- B. Such reasoning is absurd and impertinent because it violates God's character. v. 6,8**
- 1. If this were true God couldn't judge anyone. v. 6 1:18,32 2:5-6,16 Ps. 50:6 He.6:2 Ge. 18:25 Acts 17:31.**
 - 2. If this were true then we should try to do more evil that more good will come. v. 8**
 - 3. Those who engage in such blasphemous reasoning deserve to be judged. v. 8b**

V. Concluding Applications.

- A. Seemingly logical conclusions can be falsely drawn from true premises.**
- 1. If your conclusion impugns God's character or promotes evil, it is wrong.**
 - 2. Test your conclusions to see if they have explicit Scriptural warrant.**
 - 3. God's ways are beyond our comprehension. 11:33-36 Isa. 55:8-9**
 - 4. Our depraved (and finite) minds are prone to error. I Co. 2:14**
 - 5. If we have a problem with God's Word or His character, the problem is ours.**
- B. If God controls all things is He responsible for evil?**
- 1. God's will of precept is consistently against evil. 12:2 Matt. 7:21**
 - 2. God's will of decree includes evil. 8:28 Gen. 50:20 Acts 2:23 Eph. 1:11 Isa. 53:10**
 - 3. God is never the doer of evil, yet He uses evil for His good purpose. Ps. 76:10**
 - 4. Man is responsible for the evil he does. Those who do evil have no intent to promote God's righteousness by their sin; therefore, they are justly punished.**
- C. A methodology for apologetics.**
- 1. It is good to understand the beliefs of others and to be ready to carefully answer their objections.**
 - 2. Show how their false doctrine leads to absurdity. v. 4,6,8 Isa. 44:9f**
 - 3. There are certain assumptions about God's character which are not debatable.**
 - a. There are some truths which we must assume.**
 - b. We must defend the Bible biblically.**
 - c. Certain objections can only be met with proclamation. 1:21,32**

Discussion questions for family worship

- 1. What is the advantage of being a Jew?**
- 2. What was Paul's view of Scripture?**
- 3. What spiritual advantages do you enjoy?**
- 4. What are the limitations of spiritual advantages?**
- 5. Why doesn't Jewish unfaithfulness nullify God's faithfulness to His covenant?**
- 6. How is God glorified even when men are unfaithful and wicked?**
- 7. How does Paul answer the objection that it unjust for God to punish the wicked in light of the fact that He uses their sin to glorify Himself?**
- 8. Give examples of how false conclusions can be drawn from theological truth?
How can we avoid such errors?**
- 9. What do we learn about defending the faith from Paul's diatribe?**
- 10. If God controls all things is He responsible for evil? Explain**