



## The Jewish World Condemned *Romans 2:17-3:8*

### *Rom 3:5-6 – Questioning God’s Righteousness and Justice*

- *Rom 3:5 – Amplified “ But if our unrighteousness thus establishes and exhibits the righteousness of God, what shall we say? That God is unjust and wrong to inflict His wrath upon us [Jews]? I speak in a [purely] human way.”*
  - In the 1<sup>st</sup> phrase, ‘*what shall we say*’ is rhetorical
  - In the NKJV, ‘*establishes and exhibits*’ is translated as ‘*commends*’
    - Other good examples are seen in *Rom 5:8* and *II Cor 4:2*
  - God Himself is the inflictor of wrath/anger (violent passion)!
    - JFB - "It would appear, then, that the more faithless we are, so much the more illustrious will the fidelity of God appear; and in that case, for Him to take vengeance on us for our unfaithfulness would be (to speak as men profanely do) unrighteousness in God."



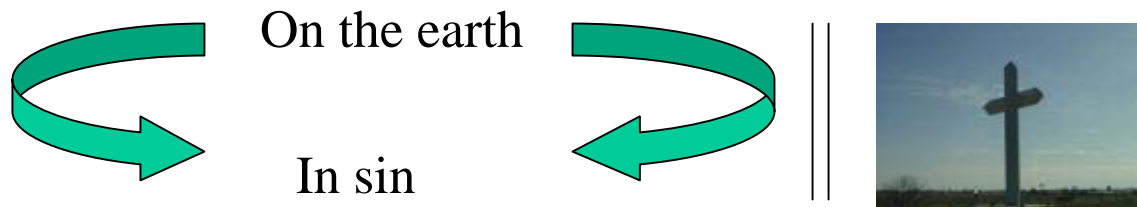
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– Here, Paul is putting the Jew in the position where they were:





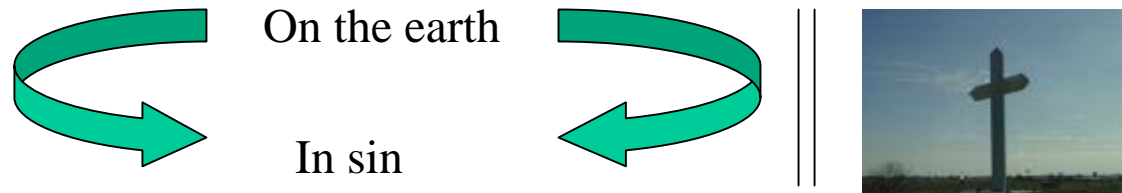
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– Here, Paul is putting the Jew in the position where they were:



– God’s truth can only be seen with the believer’s eyes

- *Rom 8:20,21* “*For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.*”



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### *Rom 3:5-6 – Questioning God’s Righteousness and Justice*

- *Rom 3:6 Amplified – “By no means! Otherwise, how could God judge the world?”*
  - $\mu\grave{\eta}$   $\gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron$  *may ginoito*– “By no means” or “God forbid” or “May it not be” or “Far be it”
    - » aorist tense middle voice
    - » used 26 times in the Bible (10 OT)
  - “Otherwise” or “For then now” or “Since, if that were true, how..”
  - “could God Judge the world”
    - » Future, indicative, active!!
    - » Which judgment? 4





## The Jewish World Condemned *Romans 2:17-3:8*

### *Rom 3:5-6 – Questioning God’s Righteousness and Justice*

- » *Psalms 9:8 “And He shall judge the world with righteousness; He shall minister judgment to the people in uprightness”*
- » *Psalms 96:13 “For He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth.”*
- » *Acts 17:31 “because He hath appointed a Day in which He will judge the world in righteousness by that Man whom He hath ordained. Of this He hath given assurance unto all men, in that He hath raised Him from the dead.”*
- *Rom 3:7 NKJV – “For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner?”*



## The Jewish World Condemned *Romans 2:17-3:8*

### *Rom 3:7-8 – Questioning God’s Veracity or Truthfulness*

- Refers back to verse 5
- ‘*For if*’ vs ‘*but if*’
  - versions are split 50/50
  - how would the verse differ in interpretation?
    - either way, a license to sin
- God’s truth vs Paul’s lie reflects back on his position in verse 4
  - **Reflect some on God’s truth!**
    - *Rom 15:8 “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises [made] unto the fathers:”*
    - *3 John 1:3,4 “For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.”*



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### *Rom 3:5-8 – Questioning God’s Veracity or Truthfulness*

- Why he is ‘*still judged a sinner*’?
  - Present passive indicative
  - *John 9:31 “Now we know that God heareth not sinners, but if any man be a worshiper of God and doeth His will, him He heareth.”*
- ‘**The tendency of man to twist the glorious free gift of God in Christ into a supposed license to sin** is perhaps the **zenith of his sin**, even **beyond** the depravity of the pagan (1:24-32), the hypocrisy of the moralist (2:1-5), or the false confidence of the Jew (2:17-29)’ – commentary of David Guzik
- *Rom 3:8 Darby – “and not, according as we are injuriously charged, and according as some affirm that we say, Let us practice evil things, that good ones may come? Whose judgment is just.”*



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### *Rom 3:5-8 – Questioning God’s Veracity or Truthfulness*

- Two lines of thought here
  - the excuse brought forward by the unbeliever
  - the accusation that Paul affirms - that if we may do evil that good may come
- Of course, the judgment for either would have been just
- The lie personified
  - *Jude 1:4 “For there are certain men who have crept in unawares, who were foreordained of old for this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.”*
- **The moral (alternative principle)** - *1 Peter 3:16,17 “Have a good conscience, that, whereas they speak evil of you as of evildoers, they who falsely accuse may be ashamed by your good manner of life in Christ. For it is better, if the will of God be so, that ye suffer for well-doing than for evildoing.”*



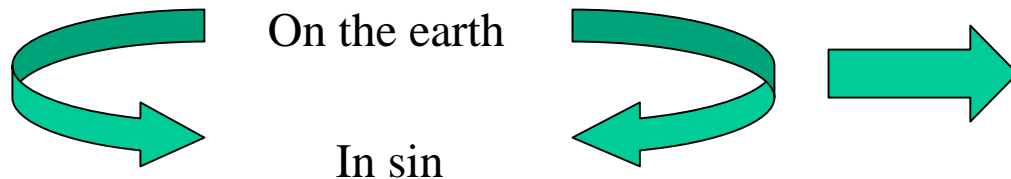


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## *Rom 3:5-8 – Questioning God’s Veracity or Truthfulness*

### – Questions:

- Is this issue ( $\uparrow$  **sin**  $\rightarrow$   $\uparrow$  **Grace**) relevant for gentiles?
- Is this issue relevant for NT believers?
- Do you ever find yourself living this lie?
  - Examples?
  - If so, what is the answer?



**TRUTH**

