

Title: Objections Answered  
Text: Romans 3: 1-31  
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Every objection sinner's raise against the truth of God is an effort to justify their own rebellion against God.

When God begins to work in a sinner's heart—one-by-one God strips away every vain, self-justifying, objection.

My purpose in preaching the gospel to you is in hope that God will take away every inch of ground from you who are raising objections against God.

**Proposition:** All men are under sin. The sinner's mouth must be stopped and you must become guilty before you will listen and hear the good news.

The Spirit of God declared through Paul that both Jews and Gentiles were equally depraved and corrupt. No sinner is justified—made the righteousness of God—by anything we do. Sinners are made the righteousness of God by the obedience of Christ Jesus. Sinners are created anew in righteousness by God the Holy Spirit when by the Spirit we are born again. In that new man we are brought to behold Christ our Righteousness. We are brought to confess that all we are is sin. Through God-given faith we believe on Christ and his Righteousness is our righteousness.

**Romans 2: 28: For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:**

A man is not a child of God—of the kingdom of God—of God's holy nation—by:

- Our first birth—daddy might be a true child of God but that does not make you one.
- Not by nationality or by being of a certain religious group
- Not by the will and works of man—whether you were put through some religious ceremony by your parents or whether you submitted to some ceremony yourself.
- No outward work will take away sin and make you a new creature, a pure child of God—Not ceremonies, not baptism, not joining a church, not by works of righteousness which we have done

**Romans 2: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

**I. FIRST OBJECTION: Romans 3: 1: What advantage then hath the Jew? or what profit is there of circumcision?**

Someone here might say, "If God saves by sovereign grace, what advantage do I have of even being here. What profit is there in coming to this place?"

**Romans 3: 2: Much every way: chiefly, because that unto them were committed the oracles of God.**

God gave Israel the Old Testament scriptures—the law and the prophets—which declared the truth of God's righteousness and salvation through the coming Messiah. An assembly where God has sent his word has the advantage Israel had over those nations around them—God has sent his gospel to you like he sent it to Israel.

**Romans 9: 4: Who are Israelites; to whom pertaineth the adoption,**

God declared to them that he saves his children by divine adoption—God has declared to you that because his children are sons, he sends forth the Spirit of his Son, the Spirit of adoption whereby we cry Abba, Father.

**Romans 9: 4: and the glory,**

God showed them his glory—God has declared to you his glory in the face of Christ Jesus

**Romans 9: 4: and the covenants,**

They were taught that God is a covenant keeping God—you have been taught that salvation is by God's everlasting covenant of grace in Christ made before the world began.

**Romans 9: 4: and the giving of the law, and the service of God,**

They were taught in law that there is no coming to God except through the blood of a lamb to die in your place, without a high priest to make atonement, represent them to God—you come to these services each week and are taught Christ is that Lamb and High Priest, there is no coming to God any other way but by trusting Christ for full atonement, to present us to God as righteous as Christ

**Romans 9: 4: and the promises;**

They were taught God's purpose from the beginning was to save the children of promise in his Son of promise, they were taught God is faithful to keep his promises,—you have had it declared to you that God is faithful, God determined the end from the beginning, God purposed it, God brings his promises to pass in and by Christ and for his Son's sake.

**Romans 9: 5: Whose are the fathers,**

They had fathers whom God called by his grace, Abraham, Isaac, Jacob, fathers who taught their children the truth of God—some of you have fathers whom God has called by his grace who teach you the truth of God,

**Romans 9: 5: and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.**

You have been taught how that Christ came through the house of Judah, the tribe of Jesse, through David showing you God is true to his word—God came in the flesh—Jesus who shall save his people from their sins.

Someone objects, “If God saves by sovereign grace, what advantage do I have of even being here. What profit is there in coming to this place?” Much every way, a local assembly where God has committed his gospel is like the nation Israel. You have the gospel of God declared unto you while many around you—like those around Israel—do not have this advantage.

No sinner will be able to plead ignorance in the Day of Judgment.

Romans 1: 20: For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

But especially not you to whom God has sent his gospel. None here will be able to charge God with unrighteousness, as being unfair, as not giving you an advantage—God has! The Day of Judgment will be far worse for those to whom God has sent the truth, who yet hardened their heart and refused to heed his word. Luke 12: 48:…Unto whomsoever much is given, of him shall be much required. Use the advantage God has given you—don't miss a word!

## **II. SECOND OBJECTION: Romans 3: 3: For what if some did not believe? shall their unbelief make the faith of God without effect?**

God took them right to the promised land and they spied it out— but after all that God did, they would not enter—they entered not in because of unbelief.—Today, once again, God is taking you right to the Door, giving you a clear view of Christ in whom all the promises of God are sure—the only way in to God's eternal land.

Here is the question: What if some did not believe? What if some here do not believe? Shall their unbelief make the faith of God without effect? If some do not believe, does that mean that God is a failure? Does it mean God is not able to bring to pass what he promised from the beginning? Does it mean that some for whom Christ died will perish in their sins? That his blood was not effectual to put away sin? Does it mean that God the Holy Spirit is unable to effectually quicken and call his children?

**Romans 3: 4: God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.**

A man's unbelief does not altar the truth of God at all. God's faithfulness is not bound by a sinner. God is faithful to bring about all he determined before to be done. But man's unbelief declares the hardness of the natural heart. It shows that a sinner will try to justify his rebellion, declare himself true by making God out to be a liar. That he will try to blame his unbelief on God.

**Romans 3: 3: Let God be true, but every man a liar; 4:…As it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.**

If some do not believe it is your fault. God has told you how he will receive you. But sinners who refuse will not come to God as David did, confessing what David did.

Psalm 51: 1: «To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.» Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2: Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3: For I acknowledge my transgressions: and my sin *is* ever before me. 4: Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

Sinner, God delights to show mercy! “There is forgiveness with God, that thou mayest be feared.” The question is not: is God unfaithful—God is faithful! The question is: are you? Do you believe Christ? Will you come as God says come?

Have you cried unto the Lord, FROM THE DEPTHS, ASKING GOD TO HEAR, CONFESSING THAT IT IS GOD'S MERCY IF WILL EVEN HEAR YOU--**Psalm 130: 1: Out of the depths have I cried unto thee, O LORD. 2: Lord, hear my voice: let thine ears be attentive to the voice of my supplications.**

Have you cried unto the Lord CONFESSING YOUR SIN? CONFESSING YOUR UNFITNESS TO STAND BEFORE HIM? CONFESSING THAT YOU ARE UNRIGHTEOUS AND THAT HE IS JUST--  
**Psalm 130: 3: If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?**

Have you cried unto the Lord CONFESSING, THANKING, PRAISING GOD THAT THERE IS FOREGIVENESS WITH HIM—**Psalm 130: 4 But *there is forgiveness with thee, that thou mayest be feared.***” (Ps 130:1-4 AV)

What I’m asking you is: HAVE YOU DECLARED GOD JUST TO DO WITH YOU AS HE WILL?

**Examples:**

- The publican—have mercy on me the sinner—went down to his house justified
- The leper—Lord, if thou wilt thou canst make me clean—went away clean
- The prodigal son—accepted, robed and fed

**Psalm 51: 17: The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.**

But God will not receive a self-justifying, standing in judgment of God, refusing to hear his gospel, blaming God as unfaithful when it is you who are unfaithful. If some will not believe it does not alter the faithfulness and saving efficacy of God’s power to save at all--**God forbid: yea, let God be true, but every man a liar**

Unbelief reveals only the hardness of a man’s heart, the necessity for God to give a new heart and a new spirit, the necessity for God to choose because you will not choose God, the necessity for God to come and give life because you will not come to God, the necessity for God to call because you will not call on God, the necessity for God to first love us, because we did not love God.

Romans 9: 6: Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. 8: That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. 9: For this is the word of promise. At this time will I come, and Sara shall have a son. 10: And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; 11: (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12: It was said unto her, The elder shall serve the younger. 13: As it is written, Jacob have I loved, but Esau have I hated.

**III. THIRD OBJECTION: Romans 3: 5: But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)**

A man will say, “If my unrighteousness, if my not believing shows the necessity of the new birth, the necessity that God have mercy on whom he will, that is not of him that willeth nor of him that runneth but of God that showeth mercy—then (men will say) God is unrighteous to take vengeance on me. (v5-8) Why am I yet judged a sinner?

**Romans 3: 7:For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.**

**Romans 3: 6: God forbid: for then how shall God judge the world?**

Sinner, never flatter yourself that you do one thing by your rebellion OR even by your goodness to add to God's glory or to diminish it. God's glory is his own. God declares his righteousness himself by his Son—your unrighteousness does nothing to add or diminish the Righteousness he is. God truth shines forth of God himself—your lies do nothing to further the truth of God or take from it. God's goodness is of God himself—your evil does nothing to make his good come. BUT YOUR VAIN SELF-CONCEIT WILL CERTAINLY BRING UPON YOU GOD'S DAMNATION!

Listen carefully. You've been calling God a liar, unrighteous, for choosing to save ungodly rebels by his grace, saying, "God is unrighteous to pass by multitudes." BUT GOD IS NOT WITHOLDING SOMETHING THAT THEY WANT. THE MULTITUDES WHO PERISH IN UNBELIEF DO NOT WANT GOD OR HIS WAY OF SALVATION BY THE FULL COMPLETE WORK OF CHRIST JESUS THE GODMAN!

John 5: 39: Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40: And ye will not come to me, that ye might have life.

The sinner's unbelief, your rebellion against God, only declares where you are and where we all are by nature.

**Romans 3: 9: What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10: As it is written, There is none righteous, no, not one: 11: There is none that understandeth, there is none that seeketh after God. 12: They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13: Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: 14: Whose mouth *is* full of cursing and bitterness: 15: Their feet *are* swift to shed blood: 16: Destruction and misery *are* in their ways: 17: And the way of peace have they not known: 18: There is no fear of God before their eyes.**

Every sinner who is yet making these excuses is under sin. There is a thunder cloud over you and between you and God—called sin—we are all by Adam and our first birth under sin. God is above it, you are under it. You can't rise above it, God will not receive you till it be put away.

- Under the power of sin
- Under the guilt of sin
- Under the curse of sin and under the condemnation of the law—the soul that sinneth it shall surely die

**Romans 3: 19: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20: Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.**

**IV. NOW, SINNER, IF YOUR MOUTH HAS FINALLY BEEN STOPPED—IF GOD HAS SHUT YOU UP—MADE YOU TO SEE YOU ARE UNDER SIN—THEN LISTEN:**

There is righteousness to be had which is Christ Jesus

**Romans 3: 21: But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22: Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23: For all have sinned, and come short of the glory of God;**

There is justification—totally free.

**Romans 3: 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.**

This righteousness is obtained only through faith in Christ—believe him!

**Romans 3: 27: Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28: Therefore we conclude that a man is justified by faith without the deeds of the law. 29: *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: 30: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.**

What about the law?

**Romans 3: 31: Do we then make void the law through faith? God forbid: yea, we establish the law.**

Christ fulfilled the law in every jot and tittle for each one who shall believe on him. And Christ is the end of the law for righteousness to everyone that believes. The law is not made void through faith—through faith in Christ—the believer has established the law, magnified it and made it honorable—not by our obedience to it—by HIS!

I pray God make you to stop hearing the gospel of God as aggravating bad news and so that you to understand the gospel is good news! But first—your mouth has got to be stopped! You have got to be made guilty! This gospel is only good news to the guilty. Are you guilty? Is a perfect righteousness wrought by another, good news to you? Is justification freely given by grace good news to you? Is being wholly accepted by God through the Righteous Person of his holy Son good news to you? Do you believe God? This is the good news, “Believe on the Lord Jesus Christ, and thou shalt be saved.” May he make it so.

Amen!