

## Romans Session 36

### The Advantage of Being Jewish Part 3

*Romans 3:3-4 (NASB)*

<sup>3</sup> *What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?*

<sup>4</sup> *May it never be! Rather, let God be found true, though every man be found a liar, as it is written, "THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED."*

We are reminded that the Apostle Paul is countering the accusations that He is preaching against the Jews, against their promises and against God's Purity

We have already talked about what Paul says concerning the people. He is saying they have had many advantages in their relationship with God. They have the relationship, they were given all the Laws, and traditions concerning the Tabernacle and the Temple. They have been delivered time and time again even miraculously. But he reiterated that they would not be saved by all this or find redemption unless they come to Christ.

The second objection that Paul would counter is;

#### THE OBJECTIONS THAT PAUL ATTACKED GOD'S PROMISES

Paul was being charged with was that his teaching abrogated God's promises to Israel.

As any student of the Old Testament knows, God's promises to His chosen people are numerous.

How then, could Paul maintain that it was possible for a Jew not to be secure in those promises?

Paul's answer reflected both the explicit and implicit teachings of the Jewish Scriptures themselves.

God had never promised that any individual Jew, no matter how pure his physical lineage from Abraham, or from any of the other great saints of the Old Testament, could claim security in God's promise apart from repentance and personal faith in God resulting in obedience from the heart.

Instead Isaiah gives us an example of the call in the Old Testament.

*Isaiah 55:6-7 (NASB)*

<sup>6</sup> *Seek the LORD while He may be found; Call upon Him while He is near.*

<sup>7</sup> *Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon.*

God's promises throughout the Old Testament were generally for them as a nation and were accompanied with severe warnings

*Amos 3:2 (NASB)*

<sup>2</sup> *"You only have I chosen among all the families of the earth; Therefore I will punish you for all your iniquities."*

Also most of the promises were conditional, based on His people faith and obedience.

The few unconditional promises He made were to the nation of Israel as a whole, not to individual Jews

For example;

*Genesis 12:3 (NASB)*

*<sup>3</sup> And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."*

*Isaiah 44:1-5 (NASB)*

*<sup>1</sup> "But now listen, O Jacob, My servant, And Israel, whom I have chosen:*

*<sup>2</sup> Thus says the LORD who made you And formed you from the womb, who will help you, 'Do not fear, O Jacob My servant; And you Jeshurun whom I have chosen.*

*<sup>3</sup> 'For I will pour out water on the thirsty land And streams on the dry ground; I will pour out My Spirit on your offspring And My blessing on your descendants;*

*<sup>4</sup> And they will spring up among the grass Like poplars by streams of water.'*

*<sup>5</sup> "This one will say, 'I am the LORD'S'; And that one will call on the name of Jacob; And another will write on his hand, 'Belonging to the LORD,' And will name Israel's name with honor.*

*Zechariah 12:10 (NASB)*

*<sup>10</sup> "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.*

The Apostle therefore agreed in part with his accusers, saying;

*Romans 3:3 (NASB)*

*<sup>3</sup> What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it?*

Paul's opponents were perfectly right in defending the Lord's integrity.

No matter how men respond to His promise, He is absolutely faithful to keep His word.

Now, not intentionally, but yet it is true that the idea in covenant theology that the Church has replaced Israel in God's plan of redemption assumes God's faithlessness in keeping His unconditional promises to Israel, because of Israel's rejection of Jesus Christ as her Messiah.

God has postponed the fulfillment of His promise to redeem and restore Israel as a nation.

But He has not (and because of His holy nature He could not) reneged on that promise

His prediction, for example, that He will one day pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced could not possibly apply to the Church.

*Zechariah 12:10 (NASB)*

*<sup>10</sup> "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.*

And so far because such a renewal has never happened in the history of Israel, either the prediction is false or it is yet to be fulfilled.

Later in the epistle Paul strongly affirms that God has not rejected His people Israel.

**Romans 11:1-2 (NASB)**

<sup>1</sup> *I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.*

<sup>2</sup> *God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?*

In a few verses later;

**Romans 11:25-29 (NASB)**

<sup>25</sup> *For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;*

<sup>26</sup> *and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB."*

<sup>27</sup> *"THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."*

<sup>28</sup> *From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers;*

<sup>29</sup> *for the gifts and the calling of God are irrevocable.*

The national salvation of Israel is as inevitable as God's promises are irrevocable.

But that future certainly gives individual Jews no more present guarantee of being saved than the most pagan Gentile.

The mistake of Paul's accusers was in believing that God's unconditional promises to Israel applied to all individual Jews at all times.

But as Paul shows earlier in (:6-7, when he writes;

**Romans 9:6-7 (NASB)**

<sup>6</sup> *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;*

<sup>7</sup> *nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."*

The accusers were right in contending that God cannot break His word.

If the blessings of a promise failed to materialize it was because His people did not believe and obey the conditions of the promise.

But their unbelief could not prevent the salvation which God would ultimately bring to the promised nation.

Now an even deeper truth was that contrary to the thinking of most Jews, salvation was never offered by God on the basis of the heritage.

Ceremony, good works, or any basis other than that of faith.

Paul therefore asks rhetorically,

***"The fact that Jews who did not believe forfeited their personal right to God's promised blessings and barred themselves from the inheritance of God's kingdom will not nullify the faithfulness of God, will it?"***

His salvation will come to Israel someday, when all Israel will be saved.

Answering his own question, he exclaims. **May it never be!**

Paul is saying that God cannot be unfaithful in His promises or in any other way.

***"rather let God be found true, though every man be found a liar.***

If every human being who ever lived declared that God is faithless, **God would be found true** and every man who testified against him would **be found a liar**.

Summoning Scripture as he regularly did, Paul quotes from the great penitential Psalm of David, Israel's most illustrious and beloved king, from whose throne the Messiah Himself would someday reign.

As it is written, ***"that thou mightiest be justified in Thy words, and mightiest prevail when Thou art judged"***  
***(see Psalm 51:4)***

Because God is perfect and is Himself the measure of goodness and truth, His Word is its own verification and His judgment its own justification. It is utter folly to suppose that the Lord of heaven and earth might not prevail against the sinful, perverted judgment that either man or Satan could make against Him.

Next time we will look at the charge against Paul of his attacking God's purity.