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HOW WILL GOD JUDGE THE WORLD? Sentinel, OK

INTRODUCTION.

A. Scripture text: **Romans 3:1-8**.
B. In Romans, chapter 1, Paul shows that even though the Gentiles had some (natural) revelation from God they were under sin.
C. In Romans, chapter 2, Paul shows that the Jews, who had the Law were also under sin.
D. In Romans, chapter 3 Paul lists some objections by the Jews to this teaching. In his answer we learn why and how God will judge the world.

I. **IS THERE ANY ADVANTAGE IN BEING A JEW? (Rom. 3:1-2).**

A. The Jews, hearing of Paul's words that all are under sin would then naturally ask why the Jew/Gentile distinction? Is there any advantage in being a Jew?
B. Paul answers 'yes' for several reasons:
   1. They had the oracles of God (3:2).
   2. They had a superior covenant to what the Gentiles had:
      a. It was better morally and had a higher sense of ethics.
      b. It had the power to "roll sins ahead" by sacrifice.
      c. It had prophecy to speak of the Messianic kingdom to come.
C. The misunderstanding is this: just because the Jews had the Law the topic under discussion is sin. The Jews had violated their law and therefore were in sin.

II. **DID SIN NULLIFY THE FAITHFULNESS OF GOD? (Rom. 3:3-4).**

A. It was evident that even though the Jews had the Law of Moses they did not keep it. Now their question is; "does their sin keep God from keeping His promises?"
B. The answer is two-fold, although Paul here answers that God does not break promises even when people sin (and this is true):
   1. The covenant of cursing and blessing (Duet. 28) does not make God liable for broken promises if the people are not faithful.
   2. God did continue His faithfulness in sending Christ and setting up the church even though Israel was unfaithful to Him.
C. Paul illustrated that in man's unrighteousness God can still be shown to be righteous. Verse 4 is a quote from Psa. 51:4 and is speaking of David's sin.
D. In life, man may question and judge (by human judgment) the motives and actions of God, but in all cases God is justified and righteous in all His actions.
E. The misunderstanding here is: Man will always be found out to be in the wrong because of his sin, while God is just and righteous in all His ways. Just because man is sinful, this in no way makes God to be unrighteous (unfaithful) in keeping promises (2Tim. 2:12-13).
F. God is under no obligation to save you, in spite of yourself!

III. **HOW GOD DEMONSTRATES HIS RIGHTEOUSNESS (Rom. 3:5-6).**

A. Since God can show (demonstrate) His righteousness by punishing us for our unrighteousness, another conclusion that could be drawn is that for God could be considered unrighteous if He did not punish us for sin.
B. This is true. If God did not execute punishment for sin, He would not be just.
C. An illogical conclusion, sometimes drawn, is that we should then continue in sin, so that God can demonstrate more of His righteousness. This is not true.
D. The apostle illustrates this point in 3:7,8. To say, "Let us do evil that good may come" is not true.

CONCLUSION AND INVITATION.

A. A parallel can be drawn between the Jews under the old Law and the church under the law of Christ.
B. The Jews were God's chosen people, the church (spiritual Israel) is so today (Gal. 6:16; Eph. 1:4).
C. The Jews were given the oracles of God, the faith (the doctrine of Christ) has been given to the saints (Jude 3).
D. Therefore, just as the Jews could fall from God because of their sin, so can Christians fall from grace by their sin.
E. Just because one is a child of God, and has (in their possession) the word, does not mean they cannot be judged by God.
F. How will God judge the world? According to His righteousness and the lack thereof in His people.
G. If God is unrighteous, He cannot judge the world. But God is righteous, He can and will judge the world in righteousness.
H. Let us then be faithful to God and live lives according to the Biblical pattern.
I. Plan of salvation for non-Xians; erring Xians.