

REMNANT CHURCH SERMON NOTES – ROMANS 3: 1-8
PREACHED ON DECEMBER 7, 2025 BY REV. B.B. ANUM-HIGHER

1 What advantage, then, is there in being a Jew, or what value is there in circumcision?
2 Much in every way! First of all, the Jews have been entrusted with the very words of God. 3 What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness? 4 Not at all! Let God be true, and every human being a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge." 5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? 7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as some slanderously claim that we say—"Let us do evil that good may result"? Their condemnation is just!

➤ **INTRODUCTION**

- The Jews had always believed that only the immoral Gentiles were unrighteous, but the Jews, by virtue of their religious activities such as circumcision, were God's favorites who would never come under His judgment. However, regardless of the beliefs of the Jews, Paul has carefully explained in Romans 2 that the possession of the law or circumcision will not save a Jewish person. In our context, Paul is telling us that church membership or attendance, baptism, communion services, profession of faith, or any other external Christian service without a changed heart will not save a person. We must repent and believe.
- As you might be aware, the central theme of this letter is God's righteousness. As an experienced teacher and a man who had faced several oppositions to his teaching and had his words twisted, Paul expected an objection to the teachings he had been giving in his letter to the Romans about God's righteousness. He imagined that there would be at least three objections from the Jewish Christians in the church at Rome, so he paused in his teaching about righteousness to address these objections.
- The first objection was in Romans 3:1, where Paul imagined that someone would have asked what the benefits of being a Jew were if Paul claimed that God had no favorites when it came to His judgment and salvation. What is the advantage of being "God's chosen nation" then if the possession of the law or circumcision will not save a Jewish person? This objector would say, What are the benefits of God calling our father Abraham out of all the people on the Earth and making a nation of Israel out of him? Why did God give the Jews the Old Testament, the Ten Commandments, and several promises, including the Messiah coming from among the Jews, if they were not God's special people? Paul responded to this objection in chapter 3:2, which we considered last week.

- I have heard a pastor give a false assurance to his congregation, stating that they were all saved and the elect of God, simply because they had made a profession of faith and were members of the church. Paul says no to this pastor. None of these externals saves a person. If this is the case, then someone might ask, "what is the advantage of being a member of the church?" Why must anyone be baptized, attend Bible studies, and be involved in Christian service?
- Paul responded to this objection by saying that the most significant advantage the Jew had, and in our context the Christian has, is the word of God that has been entrusted to us. Having the word of God preached to us, keeping and reading a Bible is an advantage because the word of God is the good news that can lead a person to Jesus Christ for salvation. No other holy book has the message of salvation but the Bible, which is the very words of God, the oracles of God. Today, we will consider the other two objections Paul imagined people would have in Rome. The second objection is recorded in Romans 3:3-4, and the third objection is in Romans 3:5-8.

➤ THE SECOND OBJECTION TO PAUL'S TEACHING. VERSES 3 AND 4.

3 What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness? 4 Not at all! Let God be true, and every human being a liar. As it is written: "So that you may be proved right when you speak and prevail when you judge." Romans 3:3-4.

- Paul had responded to the first objection by saying that there were so many advantages of being a Jew, but the greatest of them all is the privilege to have God entrust to them His oracles or His very words.
- In the second objection, Paul imagined that someone might say, "all right Paul, if the greatest privilege the Jews had was having the words of God, then there is a big problem because the Jews throughout their history have been unfaithful to God's word, they seemed not to have benefited from the oracles of God entrusted to them".
- The nation was divided into two kingdoms because they were unfaithful to the Word of God. Both kingdoms were unfaithful to God, which led to the Northern Kingdom being taken into exile by the Assyrians and the Southern Kingdom being taken into exile by the Babylonians. They persecuted God's prophets because the Jews were not faithful to God's word. Even when their Messiah came, they rejected Him and even killed Him by crucifixion. How can the word of God, which these people have rejected and are unfaithful to, be their most significant advantage?
- The objector was asking Paul, Will the unfaithfulness of the Jewish people nullify God's faithfulness to them? Will their rejection of God's word cancel out all of God's promises to them? Will their unfaithfulness defeat God's plan and purposes for the Jews? "What if some were unfaithful? Will their unfaithfulness nullify God's faithfulness?" Romans 3:3.

- Paul responded in verse 4 by saying that such an objection with this conclusion is unthinkable. He wrote, “**Not at all! Let God be true, and every human being a liar.**”
- Paul says it is unthinkable and impossible that the unfaithfulness of the Jews will affect the faithfulness of God. God is not like men who change their minds depending on the actions of others. Even though God gave His oracles to the Jews, even though they have rejected His words and are not faithful to them, their unfaithfulness does not nullify God’s promises in any way. God’s unconditional promises do not depend on the faithfulness of men. If God were to deal with the Israelites depending upon their faithfulness, there wouldn’t be a nation called Israel by now. He would have eliminated them from the face of the earth a long time ago because they were never faithful to His words.
- Paul reminds us that God will be justified in all His actions, and he adds, “**Let God be true but every man a liar.**” Commenting on this verse, Charles Spurgeon wrote: “If God says one thing, and every man in the world says another, God is true, and all men are false. God speaks the truth and cannot lie. God cannot change; His word, like Himself, is immutable. We are to believe God’s truth if nobody else believes it. The general consensus of opinion is nothing to a Christian. He believes God’s word, and he thinks more of that than of the universal opinion of men.”
- At the time of Isaiah, God told the Israelites that God would judge the unbelieving nations. Hence, the question was, is God going to judge Israel together with all these unbelieving nations, since Israel was equally unfaithful to God?
- What happened to the grace, love, and mercy He had promised the people of Israel and Abraham? Has He given up on His own people? Isaiah responded to this question by saying, NO. God won’t destroy His true or genuine people with all the unbelievers. However, not everyone who calls himself or herself a child of God is actually a child of God. Isaiah said God is preserving the faithful Jews who would be spared the judgment to come, but they may be very few, and he called them a remnant. Isaiah 10:20-21.

20 In that day the remnant of Israel, the survivors of Jacob, will no longer rely on him

(Assyria) who struck them down but will truly rely on the Lord, the Holy One of Israel.

21 A remnant will return; a remnant of Jacob will return to the Mighty God.

- It is the remnant that God would not destroy because He would show them grace and mercy. It wasn’t because these people were wonderful and intelligent, but God preserved them for Himself. God kept them. God protected them because He is faithful to His promises, plans, and purposes, irrespective of man’s actions.
- Does this not comfort you that even our unfaithfulness cannot nullify God’s purposes for His church? Last week in New York, during his sermon, a 51-year-old veteran United Methodist pastor, Phil Phaneuf, who was born male, announced that he is transgender and will be transitioning to female. He shared with his congregation at North Chili United Methodist Church (UMC) that he has

been undergoing a gender transition during the Sunday service. He said 'I get to announce with joy that I am transitioning. I am affirming and saying to all of you that I am transgender.'

- Will this apparent disobedience to God's Word nullify God's plan for His true church? Never. The true church will go on to eternity. Churches that used to be very faithful to God's Word now ordain women and homosexuals as pastors, church leaders, and some have questioned the truthfulness of some parts of the Bible. Despite the unfaithfulness of the church, God has always preserved a remnant for Himself, and His church goes on.
- Paul wrote to the church in Philippi, saying, **6 And I am sure of this, that He who began a good work in you will bring it to completion at the day of Jesus Christ. Philippians 1:6.**
- In our text, Paul then quoted David in Psalm 51:4 to further illustrate his point. As it is written: **"So that You may be proved right when You speak and prevail when You judge." Romans 3:4b.**
- In 2 Samuel chapters 11 and 12, we read about the adultery and murder committed by David, a king whom God previously called a man after His own heart since he walked closely with God from the time he was a young man. David committed adultery with Bathsheba, the daughter of a man named Eliam and the wife of a man named Uriah, who served in King David's army. He was a Hittite, so it's speculated that he may have been a soldier for hire. Uriah distinguished himself in battle and was loyal to David.
- David saw Bathsheba bathing nearby while on his rooftop and succumbed to temptation. He committed adultery with her and orchestrated the death of her husband Uriah, to cover up his sin since she was pregnant with him. God sent Nathan the prophet to confront David about his sins. To drive home the consequences of David's sin, God said, **"Out of your own household I am going to bring calamity on you. Before your very eyes, I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. (2 Samuel 12:11).** Nathan also told David that God was going to take the life of the child and that "the sword would never depart" from David's house, meaning there would be great strife for him during his reign.
- David, for a moment, thought that God was so harsh to him. He was a man after God's own heart, having walked closely with God from childhood, and reasoned that his judgment was too severe. However, David came to his senses, owned up to his sin, and understood that God was just in His judgment upon his adultery and murder. He wrote in Psalm 51:4, which Paul quoted from the Greek translation of the Old Testament, the Septuagint. As it is written: **"So that you may be proved right when you speak and prevail when you judge." Romans 3:4b.**
- David, in his Psalm, said that there was a time when I thought you (God) were wrong in judging me and treating me this way, but I have now realized how serious my sins were. So, I now say, 'I have sinned, and your actions are justified.' David said to God, God, you are absolutely right in what you are doing

to me. Paul is saying to this imaginary objector, just as David confessed that God makes no mistakes, and He is faithful, and right when He judges, it is the same with God always. God is always right and faithful to His promises.

- The failure of David did not affect God's purposes for him. Historically, the many failures of the Jews did not affect God's plan, promises, and purposes for them. God's purposes go on despite the unfaithfulness of people. Paul argued that, on the positive note, the failure of the Jews throughout their history has actually made God's faithfulness come out clearly. They have always disobeyed Him, but His promises to them have always been fulfilled.
- Paul then reasoned that another objection would be made against his response to the second objection, so we go to the third objection.

➤ **THE THIRD OBJECTION TO PAUL'S TEACHING.**

- Paul divided the third objection into two parts. He first spoke about it in general in verses 5 and 6, and then personalized it in verses 7 and 8.

5 But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us? (I am using a human argument.) 6 Certainly not! If that were so, how could God judge the world? Romans 3:5-6.

- This person is arguing that if the Jews' unfaithfulness to God's word has made God's faithfulness stand out clearly, why then will He judge them since it appeared that they have done God a favor by being unfaithful? Because of their unfaithfulness to God's Word, people have seen how faithful, glorious, and powerful God is, so why should God pour His wrath on the Jews as He would do to the Gentiles? Isn't God being unfair to the Jews in this situation?
- Imagine that you lost your job due to someone else's actions, but after a month, you got a better job, a job that pays well, has benefits, and fits into your family life. As painful as it was when you lost your previous job, the person's action has helped you to get a better opportunity, so why would you still blame the person for your loss? This is the kind of objection Paul addressed in these verses.
- The rabbis, who were the spiritual leaders or religious teachers in Judaism at the time of Jesus and Paul, used a similar argument that God would not judge the Jews because their unfaithfulness had made God's faithfulness magnified. The Jews believed that God would someday judge this world, but they thought that the judgment was only for the Gentiles. They believed that God would never judge the Jews together with the Gentiles because they were His special people. Paul stated that in verse 5, he is using a human argument, which I believe he was referring to the teachings or arguments of the rabbis on this matter.
- In verse 6, Paul uses the teachings and beliefs of the Jews to support his argument. Paul argued that there would not be a need for God to judge the world if the beliefs of the Jews were to be accepted. The Jews claimed that their unfaithfulness had benefited God by revealing His faithfulness clearly, so they

were exempt from His wrath, and only the Gentiles would be judged. Therefore, Paul argues that if their unfaithfulness had benefited God, why would God also judge the Gentiles, given that their unfaithfulness or disobedience to God's word had also benefited God? The Gentiles were equally unfaithful just like the Jews, and if unfaithfulness to God's word benefits God, then both Jews and Gentiles would be spared the wrath of God.

- If it were possible, Judas Iscariot could have used this argument to defend his betrayal of Jesus. Jesus came to the earth to save sinners through His death on the Cross, and even though Judas betrayed Him, his action helped Jesus accomplish His purpose of salvation; good came out of his betrayal. How could God judge him when good came out of his betrayal and even fulfilled the Scriptures? Paul would have said to Judas, "Yes, God used your sin but it was still your unfaithfulness to Him. Your heart was evil and your motive to betray Him was for your selfish agenda. It is no credit to you that God brought good out of your evil so you stand guilty before God."

➤ PERSONALIZATION OF THE THIRD OBJECTION.

7 Someone might argue, "If my falsehood enhances God's truthfulness and so increases his glory, why am I still condemned as a sinner?" 8 Why not say—as some slanderously claim that we say—"Let us do evil that good may result"? Their condemnation is just! Romans 3:7-8.

- Paul was concerned that someone might misquote him, take his teaching out of context, and conclude that they would continue to sin and even sin more, since the more they sinned, the more they thought they were doing God a favor. Paul expressed a similar concern in Romans 6:1-2, when he wrote, "What shall we say, then? Shall we go on sinning so that grace may increase? 2 By no means! We are those who have died to sin; how can we live in it any longer?"
- Paul has been slandered for his teachings, and he wanted to address this issue before he is misquoted. 8 Why not say—as some slanderously claim that we say—"Let us do evil that good may result"? Their condemnation is just! Romans 3:8.
- To this man or woman who would say that, since Paul teaches that sinning makes God's grace, glory, and faithfulness stand out clearly, "I will not obey the Ten Commandments, I will not make any attempt to live a holy, godly, and obedient life", Paul says their condemnation is just. To this man or woman who would say, "I will just continue to sin so that the grace of God may abound", Paul says, "Their condemnation is just! Romans 3:8b.

According to Paul, even coming to this conclusion is a sign that they deserve God's condemnation. How can anyone say that let us sin so that good may come out? The person is breaking God's laws and must be judged. God rightly condemns anyone who teaches or believes such a thing.

➤ APPLICATION

- We should now ask ourselves these questions: what does today's message say to you and me? Where do we come in here? What is God telling us in this text? We learn from these objections to Paul's teaching that we learn very little from history. In fact, history teaches us that history teaches us nothing. Georg Hegel aptly stated, "History teaches us that man learns nothing from history." Men and women, in their cleverness or foolishness, will always object to God's word that reveals who they truly are and will settle for lies. The Jews love it when they think they have acquired God's righteousness by their external religious acts instead of repenting of their sins and believing in Jesus Christ and what He has done for them on the Cross. They objected to any teachings that told them that they were sinners and that the wrath of God had been poured out on them.
- Most Christians repeat this behavior of the Jews by objecting to the word of God either by their actions or their words. They teach and believe that they can be saved through all the external religious activities in which they are actively involved, even though they superficially claim to believe in Jesus Christ alone for their salvation. Some think they will be saved by their tithes and offerings, giving to charity, long and repetitive prayers, and means of baptism – either by immersion or sprinkling, for infants or adults, among other practices. Others rely on their knowledge of Scriptures, devotion to their denomination, and several other good works for their salvation.
- The Stream, published a report that "Americans typically believe Jesus Christ's death on the Cross and His resurrection from the grave are not sufficient to secure their eternal salvation. Instead, they believe that experiencing eternal peace and joy requires a blend of personal works and God's grace." In a way, this is an objection to God's word by their action and beliefs.
- Paul tells us, just as he told the Jews, salvation can only be found in Jesus Christ and Him alone. Objecting to any part of the Word of God can be fatal, especially when you think you can contribute something to your salvation, except for the sin you commit, which made salvation necessary. The songwriter in the hymn Rock of Ages, Cleft for Me said it perfectly when he wrote: "Not the labors of my hands, can fulfill Thy law's demands; could my zeal no respite know, could my tears forever flow, all for sin could not atone; Thou must save, and Thou alone".
- We also learn from our text in verse 8 that being slandered as a believer has always been part of Christianity, especially for the teachers and pastors. Paul had to deal with it throughout his ministry, and so will anyone who wants to serve God faithfully. Some years ago, I explained to one of my sisters that good works do not save people and that the truly saved person cannot lose their salvation. However, after several months, she claimed that I was encouraging sin. She claimed that if good works didn't count for salvation, then I was saying that people were free to sin.

- Paul was slandered from within the church for his speaking ability and physical presence, especially from the false apostles and teachers. In 2 Corinthians 10:10, he wrote, **"For some say, 'His letters are weighty and forceful, but his physical presence is unimpressive, and his speaking is of no account.'"** These slanderous remarks were intended to diminish his influence and sow discord within the church.
- He was also slandered by the Gentile communities, particularly when his teachings threatened their economic interests or cultural practices, as recorded in Acts 19:23-27. The Jewish leaders also viewed his teachings as a threat to traditional Jewish beliefs. They slandered him, strategically aimed at inciting public outrage against Paul as recorded by Luke in Acts 13:45 and Acts 21:28.
- How did Paul respond to objections and slanderous attacks? Did he abandon his mission? No. He responded with humility and grace, relying on God's vindication rather than retaliation. He wrote in 1 Corinthians 4:12-13, **"When we are slandered, we answer kindly. Up to this moment, we have become the scum of the earth, the refuse of the world."** Also in 2 Corinthians 6:8, Paul acknowledges the duality of his reputation: **"through glory and dishonor, slander and praise; viewed as impostors, yet genuine."**
- Being a faithful Christian is not easy, and any teachings that suggest it is are false. Going to heaven and living the true Christian life is not easy. You have to sacrifice so many things to be a true child of God. You will get attacked by Satan, false Christians within the church, family, and friends etc. The devil uses several weapons against the true believer, which include illness, loss of reputation, and loss of a source of income. The devil may also encourage false teachings and sinful practices from people close to you to shake your faith if possible.
- One of the weapons the devil has used against me in the past was flattery, particularly from one of my spiritual mentors, to probably manipulate me to accept his liberal and unbiblical stand on church governance and his unfaithful preaching. I fell for this for some time, but God, in His mercy, saved me from this enemy's attack, and I gained the courage to separate from him and his associates. As harmless as it may appear, flattery is one of the weapons the devil uses against faithful believers. As believers, we must be guided by truth and refrain from using slandering and the use of flattery to manipulate others, as the devil and the false believers do.
- Let me conclude with a word on flattery from the letter the Apostle Paul wrote to the church in Thessalonica in 1 Thessalonians 2:3-6. **3 For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. 4 On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. 5 You know we never used flattery, nor did we put on a mask to cover up greed—God is our witness. 6 We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.**