

ROMANS 3:1-8

FINAL DESPERATE ESCAPE ATTEMPTS OF THE UNBELIVER:

(i.e., the last-ditch and desperate attempts to escape God's wrath by charging God with unrighteousness).

- Paul now sets forth the ways that a natural man's human spirit, when responding negatively to the Gospel, can OPPOSE ITSELF to the point that he will no longer listen to the ambassador - he signs off on him, AND he attempts to "save face" in the process - he then turns away and leaves the argument feeling good about it!

Romans 3:1-8

(1) What advantage then hath the Jew? or what profit is there of circumcision?

(2) Much every way: chiefly, because that unto them were committed the oracles of God.

(3) For what if some did not believe? shall their unbelief make the faith of God without effect?

(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.

(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)

(6) God forbid: for then how shall God judge the world?

(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.

INTRODUCTION:

1. Romans 3:1-8 in light of the outline of the book of Romans.

I. Romans 1:1-15 - INTRODUCTION

II. Romans 1:15-5:21 - FIRST CORNERSTONE - ESTABLISHMENT IN THE DOCTRINE OF OUR JUSTIFICATION BY GRACE THROUGH FAITH ALONE AND THE RESULTS OF THAT JUSTIFICATION.

1. Rom.1:18-32 - THE FIRST PART OF THE GOSPEL:

Wrath-consciousness

2. Rom.2:1-3:20 - THE SECOND PART OF THE GOSPEL:

Escape Tactics

A. 2:1-11 - The self-defense plea of relative or comparative righteousness.

B. 2:12-16 - The self-defense plea of extenuating circumstances due to being an ignorant Gentile.

C. 2:17-29 - The self-defense plea of extenuating circumstances due to being a favored Jew.

(covered so far)

D. 3:1-8 - Anticipated final desperate attempts to escape wrath-worthiness by charging God with unrighteousness, etc., and Paul's teaching that dismisses all such charges.

- Pass 2 of 1
2. Note that throughout these passages that deal with the final attempts for an Unbeliever to desperately make an appeal that will effect his escape of God's wrath, the Apostle Paul utilizes a negative response to being worthy of God's wrath from a Jew as the primary source of that argument.

REASON: This is due to the fact that the Jew has already got a well-founded and well-functioning God consciousness.

3. Romans 3:1-8 brings the Believer who is being educated in his ambassadorship, and in his proper edification unto godliness, to a CRITICAL JUNCTURE especially in his education of how to deal with the Unbeliever and the response he will receive as he boldly communicates the GOOD NEWS of the GOSPEL OF CHRIST and his GRACE.

- i.e., in dealing with negative responses to everything the Gospel of Christ has said up to this point.

- A. Note the PROGRESSION of negative responses in Romans 2:1-29:

1-11 - deals with the fundamental issues of how the Unbeliever is to be 'lead to repentance' and the ESCAPE TACTIC of relative/comparative +R;

12-16 - deals with the ESCAPE TACTIC of extenuating circumstances in regard to the Gentile without the Law;

17-29 - deals with the ESCAPE TACTIC of extenuating circumstances in regard to the apostate Jew;

- B. But now, in Romans 3:1-8 a FUNDAMENTAL SHIFT in the ESCAPE TACTICS of the Unbeliever takes place.

1) That Unbeliever, now having his conscience affected by the information given, TURNS TO A RIGID NEGATIVE RESPONSE and, with his back to the wall, STRIKES OUT in attempting to "save face" and soothe his conscience by ATTACKING the message and the messenger!

- C. BE ADVISED, it is not a matter of "if" but "when" you will encounter the same exact SLANDER and BLASPHEMY against you as experienced by the Apostle Paul!

- But note that Paul has already alluded to some of the doctrinal issues that will build the level of courage and confidence needed to, not only withstand this level of attack, but to know exactly what to do and say in connection with anyone in this category of negative response to the Gospel of Christ.

(See Romans 1:15-16 "I am not ashamed" - and see Romans 5:5 "hope maketh not ashamed")

Rom. 3:1-8

1-2 }
3-4 } 4 Components
5-6 } of "OPPOSING
7-8 } THEMSELVES"
(Acts 18:6)

- Note that down in Romans 3:8 there is something that takes place that Paul has already been dealing with in his own ministry, that has already been leveled against him whereby due to the rigid negative response that he received from the JEWS, - "THEY OPPOSED THEMSELVES AND BLASPHEMED" (Acts 18:6).

4. Documentation and Background information concerning the final desperate OPPOSITION of the Unbeliever to the SECOND PART OF THE GOSPEL: Acts 18:4-6

→ AROUND THE VERY TIME PAUL WROTE ROMANS!

- If your "Biblical Theology" is doing its work in you, and you are familiar with those things set forth in the book of Acts, you will have already come across the similar expression of Romans 3:8, and will already be familiar with the response given by the Unbeliever of "opposing themselves" and the blasphemy produced in connection with it.

- And you will have already come across examples of the Apostle Paul dealing with unbelieving Jews that have come to the point where these DESPERATION PLEAS AND PLOYS are going to be employed by them.

- In other words, just as Paul acts as an "attorney" in a court room case, THE PRECEDENT SETTING CASE has already been set and accounted for.

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- And by Paul's own example, and functioning as the ambassador for Christ that he is as well, in the book of Acts - you have sitting there examples of him coming to the point where everything he has said, and everything he has taught that is contained in what we have dealt with in Romans 1:18 - 2:29, (which Paul has employed), and yet in connection with that, there are still people that are NOT being 'led to repentance.'

- These negative responders are now digging in their heels; they are going to now engage in the NEXT STEP, which when it comes to an ambassador's perception of what is going on, needs to be understood to be the CRITICAL JUNCTURE in his dealings with these people -

- and if the course of action those negative responders takes from this point on follows the pattern of those 8 verses of Romans 3, and that person engages in these desperation pleas, and then moves on to attempt to DEFLECT the effectual working of the Gospel he has heard so far from his conscience, so that it has no more effect upon him, and he desires to "save face" and begin that "hardening of his heart" process, THE AMBASSADOR MUST, THEN RECOGNIZE THAT!

- Paul presents the "gospel of Christ" to the Jews here at Antioch in Pisidia - he "reasons with the Jews" "out of the Scriptures" - he "persuaded" them - "opening" and "alleging" concerning Christ -- in all of this, we have a historical record of Paul anticipating all of the self defense tactics they are going to employ, and he "reasons with them out of the Scriptures" as he deals with those people JUST EXACTLY AS ROMANS 2:17-29 sets forth - but then we see them painted into a corner, so to speak, and in their last ditch attempts to save face and deflect all the effects that the gospel of Christ has had on their conscience, they move into that area of ROMANS 3:1-8 where they will slander, contradict, blaspheme, and OPPOSE THEMSELVES!

- Now this OPPOSING THEMSELVES becomes the course of action that their human spirit takes as it determines it doesn't want to hear this any longer, and it is going to HARDEN its heart to any more possibility of the gospel of Christ effectually working within them. And its going to try to soothe its pricked conscience - and soothe its wounded pride - and walk away desperately attempting to "save face."

- To go back to Paul's dealings with the Jews in the book of Acts; and in going back to see how he dealt with the opposition that he received when he presented the gospel of Christ, you see how he flawlessly handled such opposition, and then realize that sitting up there in Romans chapters 2 & 3 is a FULL BLOWN EXPOSE on what has already been related in the book of Acts concerning how he deals with that final stage of desperation and that final stage of the negative response to the gospel of Christ - which those Jews gave a classic demonstration of as Paul takes them through all those things that we have recorded in Romans 2:17-19 - and they still wouldn't respond!

- Therefore as we will see here in Acts, as these Jews oppose Paul, and then move to, as it says, OPPOSING THEMSELVES AND BLASPHEME - the issue is no longer giving any honest response to what the gospel has said or to any of the honest refuting of the self defense tactics that they have come up with - but they are now turning INWARD UPON THEMSELVES - and the whole issue now is to produce a course of action called "OPPOSING THEMSELVES" in which they are no longer going to be honest with themselves, or with God's word - and they are going to engage in activities that characterize self-opposition in order to save face and dismiss the ambassador and to ease their own conscience and soothe their wounded pride.

- And when those things are understood and appreciated, then the 4 Components that make up that self-opposition (which goes from bad to worse, from mild to severe), can be understood and you can see the heart of that unbeliever become a solid block of ice!

- The ambassador of Christ must be able to perceive this ESCAPE TACTIC, and Paul is the classic example of this very thing!

- Paul is the CLASSIC EXAMPLE of seeing all of this in a narrative account such as in the Book of Acts.

- So now will see Paul as he teaches us that same Gospel to educate us in our own ambassadorship, coming to that very point (here in the beginning verse of Rom.3) and setting before us the very kind of things that are going to be spewed out of the mouths of ones that are OPPOSING THEMSELVES - leading up to that BLASPHEMY that would cause the ambassador to come along and say, "Ok, I'm done! God wants me to stop right here - to pursue it any further is going to be counterproductive!"

- And it is important to recognize that it is at this very point in Romans, at this very CRITICAL JUNCTURE STAGE that you need to have this kind of recognition or realization of what is going on, to such a degree that you have the CONFIDENCE and the COURAGE to take that step mentioned in Romans 3:8, and end the conversation, end the ambassadorship at that point!

- Therefore our brief look into the historical account of Acts - for in light of what is coming up in the Rom.3:1-8 passage, we need to go back now and look at something that is going to help us appreciate THE NATURE OF THE NEGATIVE RESPONSE THAT WE ARE GETTING NOW.

FIRST STOP: Acts 13:14-52

- BACKDROP: - Acts 9 - (Paul raised up; Program changed)

- Acts 9:31 - "then had the churches rest"

cp.,

Acts 13:6-13 - note the Satanic Opposition to Paul and his message.

- Acts 13:14-52

Place: Antioch in Pisidia

- We see Paul present the Gospel of Christ to the Jews and will "reason with them out of the Scriptures" (see Acts 17:1-2; 18:4,19)
 - Paul anticipates the self-defense tactics that they are going to employ and he actually deals with them just as is laid out in Romans 2:1-3:8 states until he is done with them.

- (:14-17)

- (:18) - "MANNERS" (tropophoréw) = to endure one's character - English shades of meaning: manners are seen only when a person is in action; and a manner is indicative on one's education (rude or respectful).

- (:27) - "KNEW HIM NOT" (Gk., [agnoéw] = from the a-privative (not) + [ginwskw], meaning, to know through a process of study and concentration; hence, to not recognize, to be IGNORANT!)

- Note that, while the word "ignorant" was not used by the translators, the idea behind this "not knowing" is an ignorant "not knowing", and this provides us with a delicate shade of meaning behind this phrase.

- ENGLISH: "Ignorant" comes from the word "IGNORE" (both having the exact same root), meaning, "not to know," "to refuse to take notice of;" "not to recognize;" "to disregard intentionally;" "to leave out of account or consideration" - "to shut one's eyes to!"

CRABB'S ENGLISH SYNONYMES:

"IGNORANCE is a comprehensive term, not always to one's disgrace; but when ignorance is coupled with self-conceit and presumption, it is a perfect deformity - an ignorant man who sets up to teach others is termed an illiterate preacher; and quacks, whether in religion or medicine, from the very nature of their calling, are altogether an illiterate race of men."

- (:40-41) - see Isa.29:9-16 (:14)

(see additional notes on Luke 4:16-17 and note the "delivered" issued in vs.17 and that in vs.20 He CLOSED the book before He gave it back - He did not "deliver" it back to the ministers!!!
 (see Hab. 1:5)

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- (:42) - the "afterclass" Bible Class.

- (:45) - "CONTRADICTING" (antilégw) (483) = to speak against; to oppose by speaking; very similar to OPPOSING THEMSELVES!

- (:46) - "WAXED BOLD" (parr8siázomai) = to speak fearlessly and without reservation.

- "PUT IT FROM YOU" (still throwing God's word behind them - Isa. - [apwthéomai] = to push/thrust away, to repel, to reject, refuse - negative response to God's word)

- "UNWORTHY" (ouk + áxios) = to weigh out, weight, worth, value)

- "LO" (Interjection [idouú] = behold, see, lo - English: a shortened form of the word "Look" - used to direct attention to the presence or approach of something, or to what is about to be said.)

- "WE TURN TO THE GENTILES" - this is the first of a "bracket" of two pronouncements against Israel - the other in ch.18:6 - and what is in between is all of the various issues and dealings with the Unbeliever by the ambassador, and all of the proper ways in which they are to be dealt with according to God's divine design for effectual witness to take place.

- (:48) - "ORDAINED" ([tássw] = a military term = to draw up in rank & file, to place in order)

ENGLISH: "ORDAINED"

OED #1 "ordain" = to put in order, arrange, make ready, prepare.

- Note that it was the EFFECTUAL WORKING OF GOD'S WORD that "PREPARED" them [Gentiles] (or set them in order) to believe unto eternal life!!

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- (:51) - Paul performs a gesture of disgust and separation - (They are now in that Romans 3:1-8 stage!)

- Acts 14:1-7

- (:1) - Note that expression, "so spake" ([houtws] = a Demonstrative Adverb of Manner = a consecutive conjunction expressing consequence or result = in this manner; + [Aor. Act. Inf. laléw = to speak or say)

- this "so" is the "so" of SAME MANNER, SAME MEANS - i.e., exactly what he did in Antioch in Pisidia, he did in Iconium!

- What all this tells us is, that the preaching of "the gospel of Christ" that Paul does in the synagogue that is recorded for us in Acts 13 in Antioch, Pisidia, IS THE VERY SAME MESSAGE HE PREACHES IN EVERY SYNAGOGUE!

- The key of the expression, "SO SPAKE" tells you that from now on, God does not have to waste paper, so to speak, and tell you what Paul preaches in those synagogues - you know it already!

- So, when you come to ch.18, and you have gone through a bunch of synagogues from ch.13 up to that point, Paul is going to be preaching the same thing.

- And in those places where information concerning the content of his message is recorded, you are given that, so that you are informed concerning how he dealt with various aspects of negative response and various things he did that ended up persuading them (that is, getting them to change their mind from what they had been believing), i.e., argumentation from the Scriptures.

- Therefore, in those places where there is no record of his actual message, such as where it is said to be "reasoning with them out of the scriptures"; you know that he is preaching that message! (Such as in ch.14, and ch.17 at Thessalonica, and Corinth in Acts 18, etc.)

- (:2) - "MADE THEIR MINDS EVIL AFFECTED" (the idea of "corrupting their minds" of IICor.11:3)

- Acts 15 - The Jerusalem Council

- Acts 16 - Derbe, Lystra, Macedonia (Philippi)

- Acts 17:

- (:2) - "AS HIS MANNER WAS" - again indicating that Paul engaged in preaching the same message as he did in Acts 13, Antioch, Pisidia.

- (:3) - "OPENING" (dianoígw) = to open by dividing or drawing asunder, to open thoroughly; to explain the scriptures.

"ALLEGING" (paratíth8mi) = to place beside, to set or lay out before someone.

- Two great "court room" terms - OPENING means, "to begin" - for instance, an attorney opens the case or cause on the part of the king or the state; -- ALLEGING means to produce an argument, the reasons offered for or against a proposition in order to induce belief, or convince the mind.

- (:5) - "BELIEVED NOT" ([apeithéw] = not to allow oneself to be persuaded)

"ENVY" ([z8l6w] = to burn (heated) or boil with envy (zeal in a good sense); to be moved to do evil (in a bad sense)

ENGLISH: "ENVY" = Latin, "invidia" from the "in" privative + "video" = to see, hence, not looking at; or looking at in a contrary direction!

- We are jealous of what is our own; we are envious of what is another's - Jealousy fears to lose what it has; envy is pained at seeing another have that which it wants for itself.

*** The envious man sickens at the sight of enjoyment; he is easy only in the misery of others!! *** All endeavors, therefore, to satisfy an envious man are fruitless!!!!

"LEWD FELLOWS" ([pon8r6s] = one who furnishes trouble to others - not content unless corrupting others!

- (:7) - Note the exact same response from the VRS as back in John 19:15!)

- Acts 17:11 - "MORE NOBLE" (eugen8's) = well born, of noble race; noble minded)

- describes their "honesty of heart"! (Note that with "honesty of heart" and "honesty of text" the Scriptures record that, "Therefore many of them believed"

- NOTE: This honesty of heart and text is what God calls "NOBILITY OF SPIRIT" (vs.11) - this "nobility" of spirit is THE EXACT OPPOSITE of "OPPOSING" yourself! (Note that "noble" is not used here in the sense of having "blue blood" in their veins, but "noble" in connection with God's word - nobility of spirit, which is a MAJOR component of "honesty of heart".

"READINESS OF MIND" ([prothumía] = willingness and readiness of mind; a positive mental attitude!

- :12-16

- (:17) - "DISPUTED" ([dialégomai] = to discuss thoroughly, to engage in thorough dialogue)

- (:18) - Introduction:
I Cor. 8:5 - "gods many, and lords many"

- Here Paul DISMANTLES THEIR POLYTHEISM!

- Paul teaches corrective doctrine to the Gentiles!

- "EPICUREANS" = followers of Epicurus - atheists, who taught that whatever god or gods there were, were too far removed from man to be concerned about him or his predicament - they did not believe in creation, or the continued existence of the soul after death, or the judgment - they held that the ENJOYMENT OF PLEASURE was man's "chief end" and "highest good" in life - their philosophy gave them free license to pursue gross sensuality - there were exceptions like Epicurus himself, who indulged in more refined pleasures, but all gave themselves over to SELF-GRATIFICATION.

- "STOICKS" = disciples of Zeno, a contemporary of Epicurus, whose philosophy was exactly the opposite - they were pantheists and fatalists, and taught that VIRTUE was man's "chief end" and "highest good" - they believed in the suppression of all natural feeling and strove to remain indifferent to both pain and pleasure - they sought to become masters rather than slaves of circumstance - in many ways their morals appeared on the surface to be similar to Christianity, but the fact is they were far from it, in fact this was merely a "knee-jerk" reaction to the Epicureans' self-gratification - and all their "self-repression" was not based upon revealed truth, and did not stem from grace and faith - in fact, it was a very similar vain religion just like the Phariseeism of Israel! It was sheer hypocrisy, like the Pharisees, unwilling to acknowledge their sin and need of a Savior!

- Therefore, as PLEASURE characterized the Epicureans, PRIDE characterized the Stoics. (Much like politicians - what you have here are the ancient Democrats & Republicans!)

- "BABBLER" ([spermológos] = seed picker - a disparaging and offensive term used by the Athenians of those who made their living by collecting and selling garbage they found in the market places [agora]!)

- (:19) "AREOPAGUS" = the hill belonging to (Ares) Mars - so called because, as the story went, Mars, having slain Halirrhothius, son of Neptune, for the attempted rape of his daughter Alicippe, was tried for murder here before 12 gods as judges. This place was the location where the judges convened who, by appointment of Solon, had jurisdiction of capital offenses (ex., murder, arson, poisoning, malicious wounding, religious breaches, etc.) - The court itself was called Areopagus from the place where it sat, also called "Areum Judicium".

- Paul is going to address the champions of idolatry: the Epicureans (virtual atheists) betrayed their own convictions by allowing gods into their system as harmless phantoms of the popular imagination; while the Stoics had admitted them as minor developments of the great god, viz., the Universe - both idolaters!

- (:22) - "PERCEIVE" ([thewréw] = to view attentively)

- "SUPERSTITIOUS" ([deisidaimonésteros] = fearing or reverencing demi-gods [offspring of a god and a mortal])

ENGLISH: By "superstitious" we mostly understand to mean something magical or mystical - an irrational belief that an object, an action, or a circumstance not logically related to a course of events somehow influences its outcome - it can also mean to be overly rigid and scrupulous in religious observances, born out of fear. But, in fact, the term was also understood to have an almost technical aspect (t.t.) that was indicative of POLYTHEISM - for example, in not stepping on a crack, or walking under a ladder; the assumption was that there was a "god" of the crack, and a "god" of the ladder, etc., etc.

- (:23) - "BEHELD" ([anathewréw] = [ana] = "above" or "up" + [thewrew] = to view attentively (as in vs.22) - hence, to look at something very attentively from "top to bottom", so to speak - hence, to observe and consider something very accurately!)

- "DEVOTIONS" ([sébasma] = an object of worship.)

- "TO THE UNKNOWN GOD" ([Agnwstw Thew])

- (:25) - "NEITHER HANDS" (holy rollers???)

- (:27) - "HAPLY" (Inferential Particle [ára] = consequently, therefore, then, thus, so - the idea is a drawing of a conclusion -- NOTE: this is an instance where the use of an older English word perfectly and precisely translates this particle, but we today are ignorant of its usage: "haply" = is passed off by critics of the KJV as an archaic expression that means chance, accident, fortune, luck, etc. - however, this is not the case - the root "hap" commonly denotes that which (or something which) falls to one's lot; as, throughout their lives they had known good "hap" or evil "hap." But even when personified, it DIFFERS from "luck" and "fortune" in implying ACTUAL OCCURRENCE; as "as hap would have it, I missed the train." Hence, Paul uses a particle, perfectly, and accurately translated into the English to express with a shade of meaning and absolute precision, the idea that God has given to the Intellectual Creature information in the Creation-Revelation that, with the powers of the mind held by those Intellectual Creatures will lead to the conscious revelation of the Most High God (God-consciousness), and set in motion the conveyor belts of history to bring the information of the Gospel to their ears!

- (:30) - "WINKED AT" ([hupereídw] = to overlook; not attend to; hence, it means "not to attend to it now")

- "Synonyms Discriminated" by Charles Smith, pg.175 - used in its metaphorical sense, "Wink, when used in this way, has the force of active connivance [the act of winking], the winking being not only a blinding of the eye, but much more significantly a purposed twinkling of it, as a sign of recognition, as well as of a mind at once awake to what is going on, and, as it were, purposely asleep."

- Hence, it is a colorful expression used to indicate that something is temporarily overlooked and dealt with later. In fact, this is a DISPENSATIONAL ISSUE!! There is no forgetting about it, no diminishing of its importance or need to deal with it - it is acknowledged that it is going on, but by this GESTURE, saying that He will deal with it at an appropriate and proper time.

"REPENT" ([metanoéw])

- At this point, Paul has now dealt with God Consciousness, and now he turns to WRATH CONSCIOUSNESS!

51 - (:31) - This is the CRITICAL POINT OR JUNCTURE in which Paul looks for a Positive Response to all he has now set before them; going from that "faith to faith" issue.

"ORDAINED" (note that this is an entirely different word as the one we dealt with back in Acts 13:48 [there, being [tássw], meaning, to set in order, make ready, prepare (military term which wouldn't make sense here) - here the term is [horízw], meaning, to mark out, to determine, to appoint - hence, the Lord Jesus Christ has an appointment to be the Judge of the world.

- (:32) - Note that the truth of the Biblical doctrine of the resurrection of Jesus Christ (a vital doctrinal component to "the gospel of Christ") challenged their vain religious thinking, and along with the issue of God One, Lord One, i.e., God-consciousness, plus the issue of Wrath-consciousness, they are intentionally brought along to the point which will reveal their response to the VOLITIONAL TESTING POINTS contained in Paul's message so far.

- Hence, Paul brings them purposefully to this point and it becomes a NATURAL point at which he will see if they are responding positively to the volitional testing points presented so far - and if so, then he will go on with them to present the remainder of "the gospel of Christ" - and if a negative response is given, then based upon what that negative response consists of, Paul will deal appropriately with it.

- (:33-34)

- Therefore, you have all these examples and all this information given from Acts 13-17, so that by the time you get to ch.18, you are seeing, by those examples of the Apostle Paul, you are seeing him putting his ambassadorship into effect, utilizing the effectual working of "the gospel of Christ" - utilizing it with confidence, and understanding the components of it that are designed to produce persuasion - understanding how to "open and allege" from the Scripture, to produce a "proof" - and then when you come to ch.18, you now get a description with a MAJOR FOCUS on how Paul handles the negative responder's ultimate rejection of "the gospel of Christ."

- And note that all this happens between chapters 13 and 18 - in between Antioch, Pisidia and Corinth - which is all bracketed by the first pronouncement against Israel (13:46,51) and the second pronouncement in Corinth (18:6) -- in the window of those two declarations from God to the Apostle Paul that He was displeased with His people and is turning to the Gentiles, you've got both an example and an ensample of the Apostle Paul's ambassadorship with special focus upon dealing with negative responses (it's pretty easy to deal with the positive responses - not too much skill required), but the skill and the discernment, and the discretionary activities, and ability to realize that you are coming to a juncture in which you may have to shut down your ambassadorship, and realize that God wants you to do it, THAT'S WHERE CRITICAL DISCERNMENT COMES IN, and the focus is placed on Paul dealing with the negative responders - hence, when you come to ch.18, the emphasis is placed upon the ones who OPPOSE THEMSELVES and BLASPHEME!

- And when all the self defense and escape tactics have been exhausted and proved to be of no use, and yet they still stand stubbornly in their unbelief, the question is, how do I handle things now? And you are going to get an example of that given to you in ch.18, and you are being told how to look at it - they are OPPOSING THEMSELVES AND BLASPHEMING - so now it is CRITICAL to understand what "OPPOSING THEMSELVES" means ...

- Acts 18:1-6

- (:4) - "REASONED" ([dialégomai]) - he literally set forth to them "things that differ" - i.e., he is doing those exact things that we have already seen him do on previous occasions in connection with presenting the "gospel of Christ."

"PERSUADED" ([peithw] = reflects obedience not by mere submission to authority, but resulting from PERSUASION!)

- In fact, [peithw] is very closely related to [pisteúw] (faith/belief) - the difference being that the former [peithw] implies the obedience that is produced by the latter [pisteuw].

- (:5) - Paul's team arrives; he has, for some time been dealing with these people according to the issues of "the gospel of Christ" as laid out there in Romans 1-3; but with the arrival of Silas and Timothy was [probably] the arrival of those Jewish leaders, or at least the organizing of the opposition, much like what happened in Thessalonica in Acts 17:5; and Paul 'faithfully' cuts to the chase of "Jesus was Christ."

*(THINKS TO GET A
PERSON TO CHANGE
THEIR MIND & BELIEVE
SOMETHING DIFFERENT
THAN WHAT THEY
HAD BEEN
BELIEVING)*

*(SEE APP. JAL. 16:16-25
NECESS!) HA. 3:9;
5:18*

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THEY ARE NOW AT THE POINT THAT THEIR "MOUTH IS STOPPED"

ACTS 18:16

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- (:6) "OPPOSED THEMSELVES AND BLASPHEMED"
"OPPOSED THEMSELVES" (Pres. Mid. Ptc. [antitássomai] = a military term = to range in battle against; to array against as in battle; to oppose or resist one's self; to be set against one's self)
"BLASPHEMED" (Pres. Act. Ptc. [blasph8méw] = to speak evil against, to slander, to insult)

Q: HOW DOES SELF OPPOSITION WORK?
(i.e. How does someone become their own worst enemy?)
A: It is found in the terminology itself! (VERBAL EXPRESSIONS = "TO CONTRADICT")

English, OPPOSE = to set one thing up against another; to place in the way, to set one's self up against something - opposing a matter calls for deliberation and serious reasons for and against - it is a thinking term and a voluntary act - normally, it means to set one's self against another, but here the "other" is one's self - it is therefore a battle against themselves!
** (A battle in their own mind!!!) **

1) THEY ARE NO LONGER GOING TO BE HONEST w/ GOD'S WORD;
2) THEY ARE NO LONGER GOING TO BE HONEST w/ THEMSELVES!

(George Crabb, Crabb's Synonymes (1882), pg.218
"The most laudable use to which knowledge can be converted is to combat error wherever it presents itself; but there are too many, particularly in the present day, who employ the little pittance of knowledge which they have collected to no better purpose than to oppose everything that is good, and excite the same spirit of opposition in others.")

A. - OPPOSING ONES SELF is to pursue a course of action in ones own mind, in which the raising of questions and objections occurs THAT ARE SOLELY DESIGNED TO DEFLECT ANY NEED TO DEAL ANY MORE WITH THE UNPLEASANT SUBJECT THAT THEY HAVE BEEN CONFRONTED WITH!

DEPRECATE TO "SAVE FACE"

(Self opposition amounts to when someone has been given information that they are finding unpleasant and they resort to opposing themselves and end up blaspheming it; the course of action they are taking when they are opposing themselves is the issue of raising questions and objections to what you have been saying that are solely designed to deflect them having to deal honesty any more with what has been found displeasureable to them.)

ST

- (:6) - "SHOOK HIS RAIMENT" (Paul performs that gesture of disgust and separation)

- NOTE THE SHAKING OF THE GARMENT = Not only is it a gesture of disgust and separation, but it is also pronouncing GOD'S DISPLEASURE as Paul will lay out in Romans 11! -> 11: 7-10, 25

I Tim. 4:6 - "DOTTING" (VOB'EW = To BE SICK)

METAPHOR = To BE TAKEN WITH SUCH AN INTEREST, OR TO HAVE A MORBID FONDNESS FOR SUCH A THING OR SUBJECT THAT IT AMOUNTS TO A DISEASE!

- "DOTTING" = To HAVE THE INTELLIGENCE IMPAIRED SO THAT THE MIND IS "SILLY" OR ACTS AS IF IT IS ENFEEBLED BY AGE. - To BE FOOLISHLY FOND OF.

- (:6) - "YOUR BLOOD BE UPON YOUR OWN HEADS; I AM CLEAN:" - (see Mat. 27:25)

"FROM HENCEFORTH I WILL GO UNTO THE GENTILES" (the second "bracket" - Acts 13:45-46)

B. - Now you have the framework in which Romans 3:1-8 is set - now you know why these questions come up - because that is what self opposition amounts to!

(Note that these Unbelievers are going to do much like what Believers, themselves will do, over in (Tim. 6:4; IITim. 2:23 when they are "proud knowing nothing" they "dote" about questions!)

C. - Therefore, as the ambassador for Christ you ought to be, if you deal with someone concerning the "gospel of Christ" and you have dealt with those aspects of their responses along the lines of Romans 1:18 - 2:29, and all the persuasion of them has come to its end, and they still have not been "led to repentance", then you can EXPECT them to OPPOSE THEMSELVES AND BLASPHEME, and at this CRITICAL JUNCTURE, if they do follow this course, you need to realize that there are 4 steps to it, and when the 4th one is reached, God says, STOP! Your ambassadorship is over!

THE FOUR STEPS OR COMPONENTS TO THE UNBELIEVER 'OPPOSING THEMSELVES AND BLASPHEMING':

ANTICIPATED - 1st Raised Question, followed by Paul's refutation and disproof of it (Romans 3:1-2).

Romans 3:1 What advantage then hath the Jew? or what profit is there of circumcision?

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

CRITICAL EXEGESIS:

(Rom. 3:1) - "Jew" and "circumcision" ([Ioudaios] and [peritomē], respectively, are both found in the Singular along with their respective ARTICLES, ([tō] & [tēs]) indicating that BOTH PHRASES REFER TO THE JEWS AS A GROUP.)

- "advantage" (Nom. Neut. Sing. [perissós] = more, in excess, over and above, more than enough - used in a general and comparative sense, as it is here, it means, 'more abundant,' and used with the Article [tō] in the Neuter Gender, it has the idea of excellence, preeminence, or to be in an advantageous position)

h
II Tim. 2:14-26

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ST

God's Means of Destroying Satan's Plan of Evil on this Earth!

* - ATTEMPTS TO DISMISS ALL THAT GOD HAS SAID (IN HIS WORD) CONCERNING ISRAEL - WHICH IF SUCCESSFUL, RENDERS GOD'S WORD IRRELEVANT + UNRELIABLE!

THE ARCHETYPICAL EXAMPLE, PATTERN, OR MODEL!

CONTEXT ISSUE

- "profit" (Nom. Fem. Sing. [wphéleia] = usefulness, gain, increase, assistance, benefit, or profit)

SI

(Rom.3:2)

- "Much every way"

- "Much" (Acc. Neut. Sing. [polús] = a term of quantity or amount, meaning, "much of number," "many" or "great" - the idea being in this case a very INTENSE use of the amount or degree in which the Jew has had, and will have distinct and varied advantages over the Gentiles - however, these advantages are strictly based upon God's Jehovah-ness and Grace, and NOT on their own performance or self-righteousness.) → EXPOSES ALL WAYS IN WHICH ISRAEL WILL BE

- "every way" ([pās] + [trópos] = every or "each and every" manner, mode, or way) JUSTIFIED!

- "chiefly" (Acc. Neut. Sing. [prwtos] = "First" in two senses: in point of time (i.e., chronological); and IN POINT OF AUTHORITY OR IMPORTANCE!)

ENGLISH: "CHIEFLY" - the term designates the superiority of some objects over others - the term also has a delicate shade of meaning that conveys a pointing out or singling out a particular category within a more general principal category - for example, "It is principally among the higher and lower orders of society that we find vices of every description to be prevalent; robberies happen chiefly by night."

TIM. 1:15

CONCEPT: The Apostle Paul is being very forceful in his reply to this question, but is at the same time being very specific to deal with the NATURE of the question, and not get sidetracked on issues that are either not relevant at all, or not relevant at this time - but he singles out from the question the ONE ISSUE that lays behind the question that is relevant and is the real issue of the questions being asked in the first place - the issue of God's Word and God's authority! (PAUL FOCUSES ON THE CRISP ADVANTAGES)

SI

- "because that unto them were committed the oracles of God."

- "because that" (Causal Conjunction [gár] + [hoti] = Conjunction introducing an Object Clause in indirect discourse, hence, indicating the narrowing of the field of the advantages of the Jew down to a particular defined object)

- "unto them" (i.e. the Jews) (THE ARCHETYPE)

- "were committed" (Aor. Pass. Ind. [pisteúw] = to place confidence in, to trust, to believe, to have faith in - here, to be entrusted with)

WHAT IS ABOUT TO BE DEALT WITH IS AND HAS TOTAL + ABSOLUTE PROFIT - (A SURE THING)

PAGE 5 1/4

- Aor. Tense (Culminative) = indicates that an event is viewed in its entirety, but regards it from the viewpoint of its existing results - here we find words which signify effort or process, the aorist denoting the attainment of the end of the effort or process - hence, Paul views the entrusting OF THE ENTIRE WORD OF GOD to the Jews! This means that there were no Gentile writers of Scripture!

- Pass. Voice = the Jewish writers of Scripture RECEIVED the action on the basis of God's own Jehovah-ness and Grace!

- Ind. Mood = declares a dogmatic statement of fact.

ST
- "oracles of God." (Nom. Neut. Pl. [lógon] = a saying, pronouncement, or statement; the declarations of God)

ZZ
Note that the use and choice of the word "oracles" by the translators is extremely important here - (it should not be translated, "the words of God" or the "sayings of God" or even "the doctrines of God"!!

- "Oracles" has the idea of "the place where answers were given" - the expression "oracle" has an AUTHORITY behind it, as well as a supernaturalness that causes awe in the individual (just as did the oracle of Delphi among the Greeks) - but in "oracle" you have the issues of "awesomeness" and "authority" and the supernatural nature of God speaking and writing His word - and in view of all that, the issue with Israel is that they never really "dropped on their knees" and accepted what God said regardless of what they thought!

- But, with those apostate Jews who are now being used as the archetypical example of ones that OPPOSE THEMSELVES, they express and display that stubbornness, stiffneckedness, and hard heartedness that remains even in light of the 1st & 2nd Parts of the Gospel that Paul presents - and it (the intellect) is refusing to believe what God says, JUST BECAUSE IT IS WHAT GOD SAYS - i.e. they treat God's word as mere opinion without any authority and without weight and "teeth" in its truth; and without any shadow of error in it, or as being without ambiguity to it.

PRINCIPLE:

THE CONTEXTUAL FOCUS UPON THE "ORACLES OF GOD" IS DESIGNED TO EXPOSE TO US, IN CONNECTION WITH OUR OWN AMBASSADORSHIP, THAT THIS IS THE FIRST COMPONENT OR STAGE IN WHICH AN INDIVIDUAL "OPPOSING THEMSELVES" BEGINS TO MANIFEST!

- "Opposing themselves" begins to manifest itself by that person concocting some arguments that are going to display total disregard (to the point of nearly despising - in the sense of looking down one's nose) at God's word, and not seeing the real value in it, and not responding to it because of seeing no value in it - in other word, the Word of God is not treated by that person as "ORACLES"!!

Passage of
SI

- They have a "LOW REGARD" for Scripture!

- Again, this is a desperate attempt to DISMISS the Bible from the argument as not being reliable or relative!!!

(Relative!!!)

- This is the FIRST ACT OF DESPERATION that begins the process (contained in the last 3) of throwing the argument back in God's face, and turning the attention away from them being in a "bind" to the issue of, if God is going to go on and proceed to do what is stated in Scripture with me, He is the One that is really in the bind!!!

- Notice, again, that when self opposition comes into play, and when one opposes themselves, the activity and the argument that they engage in desires to save face, take the attention off of them, and deflect any more need to deal with the subject - AND THE OBJECT OF THE "DEFENDANT" IS TO BRING UP ANY ARGUMENT THAT CAN GET THAT CASE OF HIS THROWN OUT OF COURT (based upon technicalities that there is unfairness or inequity, or inability on the part of the prosecution or the Judge, Himself, to be able to render a fair and judicial verdict!

- Self-Opposition is where a person's whole attention is being now turned to opposing any potential for themselves to respond HONESTLY to what they have been presented with - they only want to shut that down!

- BE WARNED: The one who opposes himself has as his objective to present an argument that the Ambassador can't respond to, and if it gets to that point, then that guy will begin to slander that ambassador.

- This will then set up two issues:

- 1) The Ambassador being slandered;
- 2) The Word he is presenting (and by default, God, Himself) being blasphemed.

(at which point you are at vs.8)

- This is why we start the process with the issue of the AUTHORITY of God, which is exactly the same as the issue of the reliability of THE WORD OF GOD! (That "self-opposer" is attempting to dismiss the AUTHORITY in the word of God, and the fact that it (the Bible) and it alone is the issue - NOT trying to dismiss the Bible itself!)

- AND THIS IS WHY THE BIBLICAL TERMINOLOGY "ORACLES" IS USED IN THIS VERSE!

- Note that in the ancient world, AN ORACLE IS NOT TO BE "GAINSAYED" (antilégw = to speak against, contradict, refused - very akin to "opposing one's self) - i.e., when you go back and study out the issues surrounding the oracle of Delphi, to gainsay the oracle would get a Greek condemned to death!!!

-- (If you ever questioned that word; if you ever came along and gave any indication that you did not whole heartedly respond positively to that, just because the gods said it, YOU WERE WORTHY OF DEATH!)

- And the truth of the matter is that an Israelite, above all people, should respond positively to God's Word like that!!!

Romans 3:1-2

(1) What advantage then hath the Jew? or what profit is there of circumcision?

(2) Much every way: chiefly, because that unto them were committed the oracles of God.

SUMMARY:

1. Romans 3:1-2 is the FIRST STEP or COMPONENT to the Unbeliever OPPOSING HIMSELF and BLASPHEMING as he begins his FINAL and DESPERATE attempt to ESCAPE the WRATH OF GOD.

2. According to our understanding of how the Apostle Paul, himself, dealt with the opposition of the Unbeliever that he received in his journeys as he presented "THE GOSPEL OF CHRIST" to both the Jews and the Gentiles in the book of Acts, (especially chapters 13-18), we now know that the process of responding negatively to the truth of the gospel will eventually lead those so opposed to a specialized category of "hardness of heart" called, 'OPPOSING THEMSELVES AND BLASPHEMING' (Acts 18:6).

A. The message of "THE GOSPEL OF CHRIST" presented by the Apostle Paul in all of the synagogues he went to in Asia Minor was essentially the same message. (Acts 14:1; 17:2)

B. The opposition from the negative responders in all of the cities and synagogues that Paul went to in Asia Minor was dealt with JUST EXACTLY as laid out in Romans 1:16-3:20.

(CHARI #66)

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UNBELIEVER TYPE

C. To OPPOSE ONE'S SELF means the following:

- 1) It is the course of action that the human spirit takes as it determines it does not want to hear "the gospel of Christ" any longer;
- 2) It is the HARDENING OF THE HEART to any more possibility of "the gospel of Christ" effectually working within them;
- 3) It is pursuing a course of action in one's own mind, in which the raising of QUESTIONS and OBJECTIONS occurs that are solely designed to deflect any need to deal any more with the unpleasant subject that they have been confronted with;
- 4) It is a battle in one's own mind in which undeniable and irrefutable TRUTH has been confronted, and yet one responds negatively to it, remaining in unbending and stubborn opposition to it;
- 5) Not content with stubborn opposition, one then moves to desperately SAVE FACE by attempting to soothe one's conscience and wounded pride by slander and blasphemy which attempts to produce shame and disgrace in the ambassador, and finally dismiss that ambassador, all the while feeling superior about it.

D. Two points CRITICAL to those OPPOSING THEMSELVES:

- 1) THEY ARE NO LONGER GOING TO BE HONEST WITH GOD'S WORD;
- 2) THEY ARE NO LONGER GOING TO BE HONEST WITH THEMSELVES!

(no matter how much that person is looked upon has having integrity, power, prestige, honor so-called, nobility so-called, etc., you are dealing with a DISHONEST person, a desperate person, and a person trying to save face!)

3. The FIRST STEP leading to the Unbeliever OPPOSING HIMSELF and BLASPHEMING is to bring into question the AUTHORITY of GOD'S WORD as:

- 1) Having any RELEVANCE;
- 2) Or, due to its antiquity, as having any ACCURATE RELIABILITY for us today.

A. This is a CRITICAL FIRST STEP in the mind of the one who is entering into OPPOSING HIMSELF, because in order to go any further they must dismiss the word of God as an inaccurate, unreliable, and invalid document that has absolutely no relevance in their lives today. (THE OLD FIGHT AGAINST AN ABSOLUTE STANDARD!)

B. THIS IS TOTAL COOPERATION WITH THE POLICY OF EVIL!

4. The first raised question, viz., concerning the "advantage" of the Jew, and the "profit" of circumcision is a direct attack upon the RELEVANCE and the ACCURATE RELIABILITY of the Bible, the very word of God.

5. Paul REFUTES and DISPROVES this move by the defendant by countering with the irrefutable evidence that God committed to the Jews His "ORACLES" - terminology indicating the awesome power, the supernatural nature, and the absolute authority of the Scriptures, and at the same time, firmly establishes both the RELEVANCE and the absolute ACCURATE RELIABILITY of the word of God, the Holy Bible.

 S/ -- THE FIRST COMPONENT TO THE UNBELIVER 'OPPOSING THEMSELVES AND BLASPHEMING' -

Romans 3:1-2

(1) What advantage then hath the Jew? or what profit is there of circumcision?

(2) Much every way: chiefly, because that unto them were committed the oracles of God.

- ATTACK THE AUTHORITY, RELEVANCE, AND RELIABILITY OF THE WORD OF GOD. (which is an indirect attack upon God, Himself)

-- THE SECOND COMPONENT TO THE UNBELIVER 'OPPOSING THEMSELVES AND BLASPHEMING' - (a direct attack upon God, Himself)

- 2nd anticipated raised question, followed by Paul's refutation and disproof of it. (Including Paul's 1st "God forbid," which indicates the intensity of it and the stupidity of it, and the "grasping of straws" that is going on, indicating that the full "hardness of heart" is not there yet)

Romans 3:3-4

(3) For what if some did not believe? shall their unbelief make the faith of God without effect?

(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.

CRITICAL EXEGESIS:

(Rom.3:3)

"For what if some did not believe?"

- "For" (Conjunction [gâr] = for - used in a more intensive way indicating a heightened and more severe level of argumentation or judicial proceedings are now being commenced)

- "what" (Nom. Neut. Sing. of the Interrogative Pronoun [tís] = what)

"For what" = words of logic and vocabulary control which simply introduce the next level of mental court room proceedings - the phrase indicates further explanation of the ensuing argument (i.e., vs.1-2).

- Hence, the Apostle Paul, knowing from both his understanding of Bible Doctrine, and his vast experience in the field, correctly and flawlessly anticipates the next raised question and objection of the Unbeliever who is going to oppose himself - and he sets it forth as an emphatic movement by that Unbeliever to a more severe level than the first raised question, which is designed to deal with those who are responding negatively to the authority of God's word in general, and the "gospel of Christ", specifically.

- Paul knows that the "jump" that will be made in the minds of the Unbeliever is the issue of now turning to that idea of attempting to justify the fact that, ok, we have been given the "oracles" of God, with all of the responsibility that goes with it - and all of which points directly to the fact that that "Jesus of Nazareth" really is the "Christ" - but in light of all of that, we have rejected that truth, but we also are still members of Abraham's seed, and now that flesh (or sin nature) will begin to attempt to turn the tables upon God, Himself and set forth an argument that, based upon a false sense of SELF WORTH still affecting them from that vain, religious system, and they are settled in their own minds that what they believe from the corrupt doctrine taught to them by the vain, religious leaders is more real and binding than anything that Paul is setting forth - and they have convinced themselves that they are in a "safe" position (for they have been told that they are born saved for centuries) - therefore they are betting that not only will they be accepted by God, but if not, it is God, Himself that will have the problem in condemning them; in fact, if God does condemn them, He will be UNFAITHFUL to those of Abraham's seed, and ultimately be found UNFAITHFUL in His very character and attributes!!!

- THIS IS A POWERFUL ARGUMENT (from a strickly Human Viewpoint)!

- "if" (Conditional Particle [ei] + Ind. indicating a 1st Class Conditional phrase = "if and it is true")
 "For what if some"

- "did not believe" (Aor. Act. Ind. [apistéw] = a combination of the alpha privative and [pisteúw], meaning to believe; hence, not to believe, to disbelieve, to put no confidence in)

- The idea being that of not believing in the "gospel of Christ" as contained in the "oracles of God."

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HERE'S THE REAL ISSUE BEHIND THE QUESTION -

"For what if some did not believe? shall their unbelief make the faith of God without effect?"

- (Negative Conjunction [m8`] with the indicative in a rhetorical question which expects a negative response)

- Hence, the answer to the question will be an emphatic "NO!"

- "shall their unbelief"

(ἀπιστία)

- "make the faith of God" ([t8n pístis tou theou] = the faith of the God)

- Note that used rhetorically, as well as in its subjective sense, [pístis] means "faith" in its QUALITATIVE sense, that is, "FAITHFULNESS" or "FIDELITY" - it means "faithful" in the sense of the quality of CHARACTER of one who can be RELIED on.

As a Personal Quality - Part of God's Attributes
↓
Chart # 4

- "Fidelity" = the careful and exact observance of duty, or performance of obligations; faithfulness.

- Note that some translators run on to phrases like this and just simply don't know what to do with it and so attempt to render it "the faith in God" which is totally out of line with both the language, and more importantly the CONTEXT of the passage.

- This is especially true when modern translators are confronted with what seems to them an error in the text of Romans 3:22 - "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:".

- In fact, before one gets to Romans 3:22, and this so-called error, one has already been confronted with and educated in this terminology, and all the ground work for understanding and appreciating the "faith of Christ" issue in Rom.3:22 is already straightened out here, in Rom.3:3.

- The issue of "the faith of Christ" is referring, just as is "the faith of God", to God's (or Christ's) FAITHFUL PERFORMANCE (in the case of Christ, as our substitute-redeemer).

- Obviously, "the faith of God" is not God's faith in anyone, nor is it anyone's personal faith in God. Rather, it is the issue of God's FAITHFULNESS. His faithfulness to His WORD and to do what He says He will do. We know this because of how the Apostle Paul responds to the question in verse 3 by saying in verse 4, "Yea, let God be true, but every man a liar."

- The idea is that God is true and faithful to His word; and the "FAITH OF GOD" is His faithfulness to do what He says He will do.

of

- Therefore, we begin to see where this next step or component to the unbeliever opposing himself and blaspheming is going to go: THEY WILL CHARGE THAT IF GOD IS GOING TO DO WITH THEM WHAT YOU SAY, IN FACT, WHAT PAUL SAYS IN ROMANS 1, THAT IS, THAT I AM AN OBJECT OF GOD'S WRATH (which is only spoken of in general terms, i.e., hell and the lake of fire are not brought out, only such terms as "indignation, wrath, tribulation, and anguish") AND HAVE MERITED CONDEMNATION AND DAMNATION, BUT I AM A JEW WITH NATURAL RIGHTEOUSNESS AND HOLINESS, THEN GOD, HIMSELF, MUST BE TOTALLY UNFAITHFUL IN RESPECT TO DO WITH US JEWS WHAT HE HAS SAID HE WILL DO (for even Jesus said that "salvation is of the Jews" [Jn.4:22])

(According to the correct doctrine we were taught)

- And note that this may even take on the form of a charge that, even if I have merited the wrath of God, He, after all, is a God of love and mercy - and all this wrath business is only relative, and surely there will be a statute of limitations that will run out and I will then be allowed in... ???

- The issue now becomes that that Unbeliever has the character and essence of God in mind, and in light of the drastic measures that are leveled against him, BECAUSE OF HOW HE SEES HIMSELF BEFORE GOD (i.e., as one undeserving of God's wrath) IF GOD EVEN ATTEMPTS TO POUR OUT HIS WRATH ON ME, HE WOULD BE UNFAITHFUL TO HIS OWN CHARACTER AND DUTY TO DO IT!

- By the way, this is the very belief of every modern Jew today! ("I'm going to go to heaven when I die, because I believe in God, I am a favored Jew, and I have done a lot of good things in my life.)

UNBELIEVING IN THE GOSPEL OF CHRIST - BUT PRACTICING JUDAISM.

- Note that from Romans chapter one and two, the issue of the essence and character of God has already been set before them; as well as the issue of God being a perfectly JUST God, and a perfectly RIGHTEOUS God, and a perfectly HOLY God, and that they have sinned against Him - and that they are "under sin" (which will be stated down in 3:9) - and that His PERFECT character & essence, and His perfect Justice and His OFFENDED Holiness & Righteousness demands EXECUTION OF WRATH against them.

(see Prov. 30:11-14 [vs.12])

- Therefore by the time you get to the end of Romans chapter 2 - whether you are dealing with a Gentile and his defense tactic, or a Jew and his defense tactic, or with anyone who would appeal to relative righteousness as a defense tactic, all the doctrine that has been given is not only designed to expose the folly and the inability of those self-defense tactics to mean anything before the Justice Bar of God; but they are also designed to bring home the issue of where you stand before the Justice Bar of God - IN SIN!

Crabbs:

EFFECT - successful in accomplishing a designated purpose; to accomplish to the point at which nothing remains to be done; whatever is "effected" is the consequence of a specific design; to "effect" respects both the end and the means by which it is brought about; to "effect" is said of that which emanates from the mind of the agent himself; we "effect" a purpose - a true Christian is always happy when he can "effect" a reconciliation between parties who are at variance;

[Redacted text block]

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Handwritten notes and scribbles on the right side of the page.

"For what if some did not believe? shall their unbelief make the faith of God"

24 - "without effect" (Fut. Act. Ind. [katargéw] = to be idle, to render inactive, useless, ineffective; to make to cease, to make void, to do away with or put an end to)

TO READER
INOPERATIVE

- This again, is a complete cooperation with the Policy of Evil, especially in the field of the accusations of the Adversary concerning God's:
1) Faithfulness; 2) Ability; 3) Consistency;
4) Respector of Persons.

Romans 3:3

For what if some did not believe: shall their unbelief make the faith of God without effect?

- Again, this is an attempt to present evidence against the FAITHFULNESS or FIDELITY of God's own character.

- It is interesting to note that FIDELITY is a private and personal concern, where if there is a breach of FIDELITY, it attaches DISGRACE to the individual! (A breach of "faith" is a public concern, a national concern)

- The charge is that God's own character in the field of faithfully performing all that needed to be done for us, and that performance being done in a way that did not compromise His own essence or nature, is found to be useless and ineffective in the particular course of action that would condemn us by His wrath, who have merely not believed "the gospel of Christ."

SPECIFICALLY
FOR I SPEAK

- Put simply, this is the Unbeliever charging that God's very character, specifically, His own FAITHFULNESS is ineffective, if He doesn't accept me as I am naturally.

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Romans 3:4

SEE NEW SLIDE (#69)

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.

CRITICAL EXEGESIS:

"God forbid" (Negative Conjunction [m8`] plus the Optative [m8 génoito] [gínomai] = may it never come to pass:

- [m8`] = a particle of negation meaning, no, not, never, forbid - used as a conjunction it expresses a wish or desire that a thing that is feared may not be or happen.

- [gínomail] = to cause to exist; to make a thing to happen; to bring about an event or situation; to come into existence; simply, to be.

- Voluntative Optative Mood = a specialized function of mood that expresses an obtainable wish or desire - having the characteristics of a prayer - it is frequently an appeal to the will.

- [m8] and [ginomail], together in the Voluntative Optative Mood, form the strongest negative expression in the New Testament. And, again, it is most important to realize that the expression is an appeal to the volition - i.e., "You should never conclude such a thing" or "GOD FORBID YOU TO EVER THINK THIS!"

- The expression has tremendous force of ABHORRENCE and that the desire or wish is that an event viewed as an abhorrence never, ever takes place.

- In this case, it is Paul's expression of his repulsion at the thought that someone might arrive at such an erroneous and heretical conclusion as he desperately attempts to escape the wrath of God and save face in raging opposition to the effectual working of God's word in connection with "the gospel of Christ."

- Note that this expression, especially, has taken a beating over the years. It is widely assumed by "scholars" and other second-rate translators (generally, Pastors who delight in trying to "correct" the text - and who only aid and cooperate with the Adversary in corrupting the text) that a wide range of "better" translations of the phrase could and should be offered.

- (They will, with great pride, and a glint in the eye, tell you in all arrogance, "The word 'God' never appears in the phrase!")

- However, when one really considers the FACT that what is being put forth is a plea to one's volitional response to going down a path of heresy and contrary thinking - and when one considers the fact that the phrase is indicative of something so repulsive, so inconsistent with truth, and in such extreme opposition to Bible Doctrine - and when one considers the fact that what is being attempted in this CONTEXT is to actually launch a direct attack upon God, Himself - I DEFY ANYONE ON THE FACE OF THE EARTH TO TRANSLATE ANY CLEARER, OR WITH ANY MORE ACCURACY TO CONTEXT, THAT WHICH THE KING JAMES TRANSLATORS EXPRESSED IN OUR PHRASE, "GOD FORBID"!

*LIKE THE EXPLANATION,
"HELL NO!"*

- (Note that the KJ Translators saw in the CONTEXT an appeal to the volitional response of this self-opposer, at a stage of hardening of the heart that has nearly reached its end - and with such a slight vestige of any possibility to respond positively, that only an appeal in the strongest of terms would suffice - an appeal that would summon upon God, Himself [since He is the One being charged] to forbid you to even think such a thought)

- Now, with all this in mind, we can now see that the Apostle Paul realizes that the self opposer is moving into a MORE SERVER opposition to the truth of "the gospel of Christ" - ever inching closer to the final stage of hardness of heart in which there will be no appeal, no refuting, nothing but being left in a position of damnation.

"yea, let God be true, but every man a liar;"

- "yea" (Adversative Conjunction [dè] = usually translated "but," "and," "now," "yet," etc., - however, note that the translators, understanding and appreciating the context of the passage, used the older English expression, "yea")

- Note that the idea here is, by use of an adversative conjunction, is that what you are about to hear is totally adverse or opposed to what you have just heard - i.e., what you have just heard is heresy, now you are going to get some truth!

YEA = an affirmative particle - it can be used as an assenting reply, an affirmative vote, or a positive statement. As an adverb it is used to express affirmation or assent, and as a synonym for "even," "truly," or "verily."

- NOTE: "YEA" and "YES" do not mean the same thing - the word "yes" is used only 4 times in the Bible (Mat.17:25; Mar.7:28; Rom.3:29; 10:18) and always in answer to a question involving a negative - "yea" is used for an assenting reply, an affirmative vote, or a POSITIVE STATEMENT.

- "YEA" in Scripture is used to denote certainty, consistency, harmony, and stability.

- Used as an adversative conjunction, "YEA" is a very forceful way of introducing a statement, phrase, or word FAR STRONGER or MORE EMPHATIC than that immediately preceding, and set in direct opposition to the previous statement.

"Let God be true" (Pres. IMPN of ESTABLISH OF JUDICIAL =
TO BE, TO HAPPEN, ETC)

- THIS IS AN APPEAL!
- THAT IS, PAUL IS PRESENTING THE FACT
THAT THE SELF-OPPOSER IS NOT LETTING
"GOD BE TRUE"!
- AND YOU ARE NOT TAKING THE POSITION
THAT EVERY MAN IS A LIAR - AND WHEN
A MAN ARGUES AGAINST GOD, THAT'S WHAT
HE IS - A LIAR! HE'S LYING!

CONFESSING DESTINY
NATIONAL DESTINY
PERSONAL DESTINY
5

- Hence, Paul, after laying out the defendant's accusation of INFIDELITY IN GOD, and after stopping any more thinking in that direction (with his first "God forbid"), begins a logical, but FORCEFUL (in fact, more forceful than the defendant's charge) refutation of the argument that will ultimately dismiss the charge.

- "let God be true, but every man a liar"

- "true" (Nom. Masc. Sing. [al8th8's] = used as an adjective and made up of the alpha privative and an older form of [lanthanw], meaning to be hid - it means not to be hid, or to be true - it means true, real, or conformed to the nature and reality of things - it is an attribute of one who cannot lie)

- The term is used by Paul to not only set the platform for which he will refute the charge of infidelity against God, but at the same time uses the term to indicate that GOD FULFILLS ALL HIS PROMISES AND THREATS, and that HIS WORD IS NEVER TO BE GAINSAID OR QUESTIONED!

- "but" (Adversative Conjunction [dé])

- "every man" (Nom. Masc. Sing. [päs] + [ánthrwpos]) ("each and every" + generic term for man)

- "a liar" ([pseúst8s] = a liar) - A CORRUPTOR OF TRUTH, A FALSE SPEAKER

- The idea of Paul interjecting this phrase before going on to refute the argument or charge against God's fidelity, is to present an opening remark that sets one's thinking correctly as to any person that would try to even attempt to argue with (meaning, to present supporting evidence of why God is wrong and the creature doing the arguing is right) or against God on any level whatsoever; and that is to first of all recognize that anyone attempting to do so IS A LIAR!

PRINCIPLE:
ANY ATTEMPT BY MAN TO ARGUE WITH GOD OR WITH WHAT GOD HAS SAID IN HIS WORD IS A LIAR!

Rom. 3:3-4

(3) For what if some did not believe? shall their unbelief make the faith of God without effect?

(4) God forbid: yea, let God be true, and every man a liar;

"as it is written" ([kathws] = as, just as + Perf. Pass. Ind. [gráphw] = to inscribe upon a surface with words; to write)

SINCE GOD IS TRUE,
IT FOLLOWS THAT
THOSE WHO REJECT
WHAT HE HAS SAID
ARE LIARS!

(I.J.N. 2:22; 5:10)

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Psalm 51:4

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.

- "justified" [tsadaq]

צַדִּיק

- "speakest" [dabar]

דַּבַּר

- "clear" [zakah]

זָכָה

= to be clean, pure,

"clear" in the sense of blameless, innocent, free from all faults; hence, cleared of all charges.

- "judgest" [shaphat]

שָׁפַט

= to judge,

govern, vindicate, punish.

- Perf. Tense = indicates that the action was completed in the past with the results that stand for the duration of the context; here, it means that it has been written in the past and completed, with the result that it stands written forever!

- Pass. Voice = indicates the reception of the Word of God on a Grace basis.

- Ind. Mood = used for a dogmatic statement of fact!

QUOTATION FROM PSALM 51:4:

"That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

51
- "justified" ([dikaiōw] = the act of declaring one to be legally just or right, and as he ought to be to attain to the absolute standards of Righteousness)

- Note that verbs ending in [OW] generally indicate bringing out that which a person is or that which is desired, but not usually referring to the mode in which the action takes place.

- Pass. Voice = indicates that God, Himself receives the action - hence He will receive the recognition of being absolutely righteous and just in all of His dealings with all Intellectual Creatures in the final analysis, without exception or exemption!

- Meaning, that no angel or human being will ever be able (at any point of time [Aor. Tense]) to produce one single thread of evidence that would even suggest that God has been anything less than absolutely righteous, fair, consistent, able, and no respecter of persons!

- "sayings" ([lógos] = a word, uttered by a living voice which embodies the concept or idea of what someone has said - the sayings or words of God, Himself in this context, i.e., the entire Holy Bible)

The morphology indicates that what God speaks justifies or VOUCHES that He is True and Just, and that He can be TRUSTED not to default in His promise to Israel (a subject that will be detailed out in ch.11).

- "overcome" ([nikáw] = to engage in combat and defeat an enemy - to gain one's purpose in combat - victory, to be victorious, to prevail; used in a general sense of God's vindication of all His judgments - He will overcome, conquer, and be the victorious Hero).

- "judged" ([krínw] = to separate, distinguish, discriminate between good and evil, to select, to judge, pass judgment, criticize or condemn)

Romans 3:3-4

(3) For what if some did not believe? shall their unbelief make the faith of God without effect?

(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.

PAGE 13
c/A
SUMMARY:

1. Romans 3:3-4 is the SECOND STEP or COMPONENT to the Unbeliever OPPOSING HIMSELF and BLASPHEMING in his FINAL AND DESPERATE attempt to ESCAPE the WRATH OF GOD.
2. It is CRITICAL to understand that the entire FINAL AND DESPERATE escape attempts of the Unbeliever as laid out here in Romans 3:1-8 go from BAD TO WORSE or from a more or less MILD attack, to a SEVERE attack, in fact, as will be seen, perhaps the MOST SEVERE attack laid against God that any creature could produce.
3. The overall charge leveled against God in this SECOND component is a fully engaged attack upon the very ATTRIBUTES of God in general, and upon the FIDELITY of God, specifically.
 - A. THE COUNTERCHARGE: If some Jews do not believe (or respond negatively to) "the gospel of Christ", and if God condemns them under His wrath, God's FAITHFULNESS to save "all Israel" will be seen to be without effect.
 - B. THE EVIDENCE:
 - People's Exhibit #1
- God's Covenants with the nation Israel.
 - People's Exhibit #2
- The Law of Moses.
 - Peoples' Exhibit #3
- The Service of God, i.e., the Priesthood, the Temple services, the sacrifices, the feast functions.
 - People's Exhibit #4
- The promises, viz., the establishment of the Kingdom of Heaven with the nation Israel.

"GAIN SAY" FROM AN ANGLO-SAXON

EXPRESSION MEANING "AGAINST" ←
(GELGA) + "SAY" = TO SAY AGAINST.

THE TERM DENOTES TO CONTRADICT,
OR TO CALL INTO QUESTION BY EITHER
SIMPLE DENIAL AND OPPOSITION, OR BY
REASONING OPPOSITION.

People's Exhibit #5

- The teachings and traditions of the Fathers.
(From the viewpoint of the apostate Jew under the influence of the vain, religious system of Israel, it is incomprehensible to think that any Jew will be "lost" or fall under the wrath of God, since all Jews enjoy the advantage and privilege of being "saved" from God's wrath by natural birth!)

People's Exhibit #6

- The glory (Matt.19:28)

People's Exhibit #7

- The Christ (Messiah)

C. The great error in the thinking of the apostate Jew, used as the example here, is that of:
CONFUSING GOD'S NATIONAL PROGRAM AND NATIONAL DESTINY WITH THE NATION OF ISRAEL WITH GOD'S PERSONAL PROGRAM AND DESTINY WITH EACH INDIVIDUAL MEMBER OF ADAM'S RACE.

ST

4. This SECOND COMPONENT to the Unbeliever opposing himself and blaspheming is MORE SEVERE than the first component of verses 1 & 2, which is understood by the forceful terminology Paul uses, and the THREE WAYS he REFUTES and DISPROVES the COUNTERCHARGE against God's FIDELITY:

A. Paul's very forceful ^(REFUSE) expression, "God forbid".
(i.e., "God forbid" you to even think such a thought)

B. Paul's forceful APPEAL that the self-opposer is not letting "God be true, but every man a liar".

C. Paul's Biblical REFUTATION from Psalm 51:4.

- Note that the basic concept in this passage is to get one to understand and appreciate that GOD IS NOT TO BE "GAINSAID" - (Note that in vs.1-2 the basic concept is that, in light of the charge of INACCURACY and IRRELEVANCE of the "ORACLES" of God, God's Word is not to be gainsayed - now, in light of the charge of INFIDELITY in the character of God, God, Himself, is not to be gainsayed) - i.e., God is never to be questioned or objected to in any negative or argumentative aspect).

5. Psalm 51:4; II Samuel 12:1-23 ^(Psalm 32:2)
The EFFECTUAL WORKING of GOD'S WORD in these passages works to produce a shutting of the mouth with respect to any further charge that the "FAITH OF GOD" (God's fidelity) is "WITHOUT EFFECT."

- The statement made by David in Psalm 51:4 sets forth the concept that God's is never to be gainsayed - this is the basic and general issue that David expresses in connection with his own personal situation with Bathsheba, and being convicted of it, and being disciplined as a result of it.

- We will also note that there is a very important principle involved with all of this that is brought out in Psalm 32 - the man "in whose spirit there is no guile" - which describes this same situation.

Psalm 51:1-4
II Samuel 12:1-23

st

IISam.7-11

- Note what David represents and the fact that that Davidic Covenant has already been fully announced to him, and that he is now hitting the full impact of his Kingship and Kingdom.....

- When David cites what he does in ^(4.51) vs.4 it should be understood and appreciated that David DID NOT have, necessarily, the issue of God's "speaking" in general in mind, ~~he~~ His general "judging" in mind - but he has in mind the issue of something far more EXACT - something very SPECIFIC - that is the issue of what God SPECIFICALLY "spoke" to David through Nathan back in IISam.12, and the specific "judgment" that he (God through Nathan) pronounced concerning that child (David & Bathsheba) that would be born.

- David finds himself in a situation in which his own flesh could come along and try to argue, raise questions, object, and appeal to God on the basis of the fact that His judgment against that child was not FAIR or RIGHT, etc.

- BUT DAVID REALIZES THAT THE PROBLEM IS NOT WITH GOD AT ALL - THE PROBLEM IS WITH ME!
("Against thee, thee only have I sinned, and done this evil in thy sight")

- And when David says what he says at the end of Psa.51:4 ("that thou mightest be justified when thou speakest, and be clear when thou judgest")

TSADAR
PTX
- CT
Lokdlow 14
Rom.3:4

- "justified when thou speakest" - the issue is, 'What you have spoken is RIGHT, it is PERFECTLY CORRECT, there's NO ERROR IN IT, there's NO MISCONCEPTION IN IT, there's no personal vendetta component in it, or personal equation component in it (i.e., "You're not seeing it from MY perspective - if you were in my shoes, You'd think differently, etc., etc.)

- David realizes that God's perspective on the subject IS PERFECTLY RIGHTEOUS, PERFECTLY HOLY, AND PERFECTLY JUST!

And therefore, David acknowledges that the issue is SIN: "I sinned against thee!" (this is not a matter of my emotions running away with me or anything along those lines - this is the issue of me sinning against You, and I have "done this evil in thy sight")

"RATIONALIZE"
17

- David's issue is, "I don't care about anyone else's perspective - in fact, I could go to one of the other Judges, here in Israel, and they may come along and say that since I was under a lot of "stress" and my flesh just got the best of me, so we can see from that perspective how things kind of got out of hand - it just "happened" and all -- ... and just simply rationalize it all away. But the issue with David here is YOUR (GOD) SIGHT - that's the only thing I'm concerned with - and that is exactly what David is doing here in Psalm 51!

- The very character and essence of God is in his viewpoint, and the only responses that he wants to have in his heart, and mind, and soul, is what he's done and where he stands in the eyes of the PURE CHARACTER AND ESSENCE OF GOD!!!

- (And when you think about that, that's what the guys in those first 8 verses of Romans chapter 3 ARE NOT DOING!)

- They have had the CHARACTER AND ESSENCE of God already set before them, as well as the issue of God being a perfectly JUST God and a perfectly RIGHTEOUS God and a perfectly HOLY God, and that they have SINNED against Him, and that they are UNDER SIN; and that His perfect character and essence and His perfect Justice, and His OFFENDED Holiness & Righteousness DEMANDS EXECUTION OF WRATH AGAINST THAT! (For absolute +R & Justice cannot encounter that sin, and just let it go!)

(:17) ΣΚΑΛΟΨΥΜ
↓
Σβν μς
Θεός (DIVINE NATURE)
Rom 1:16-20
1:32
↓
"JUSTICE"
(Σκαλισμα)

- Note that the entire effectual working of the content of the doctrine as layed out in Romans chapter 2 is designed not only to expose the folly in all those self-defense tactics to mean anything before the bar of God's Justice, but they are also designed to bring home to that Unbeliever, and to position that Unbeliever, just as vs.9 of ch.3 will do - to enable us to see that we are ALL UNDER SIN - which is the issue of getting you to see yourself as you really are, and as you really stand before the bar of God's Justice - and you are to VIEW YOURSELF ONLY FROM THAT PERSPECTIVE.

(The issue is not you in the eyes of somebody else, it's not you in the eyes of the world's religions, it's not you in the eyes of Israel's religious system - it is YOU IN THE EYES OF GOD!)

- Now, going back to Psalm 54, that is exactly what David has done - from verse 1 through vs.4! (There has been that development of the complete offensiveness that David understands and appreciates that he has in God's sight because of what he has done - and note that's why all those terms of that offensiveness appear in those opening verses: "TRANSGRESSIONS; INIQUITY; SIN; TRANSGRESSIONS; SINNED; EVIL" - in fact, "iniquity" is the word that takes the concept of sin & transgression and views it from the perspective of the offense that it is to God's character and essence).

- So, when we see what is happening here in light of what David has done, and in light of his mental attitude as expressed here - to kind of boil it down, we see that there are really only two Players in this whole thing: ME AND YOU, GOD, and I am the OFFENDER!

- And everything that You, God, ^{HAVE} ~~has~~ said is perfectly righteous and perfectly just, and everything I am saying to you right now indicates that all you have done in this case, and all that you have said in this case, that You are "just when you speak, and clear when you judge"; and I am not going to argue with your judgment!

(II Sam. 12:)

- It's fascinating to go back to this passage and look at how David responds in connection with the time in which the child is born:

- David goes completely silent;
- he doesn't eat (fasts for those 8 days);
(before the child can be circumcised)

- David doesn't say anything to anybody; in fact, his court misperceived what he is doing, and as soon as the child dies, they think that if they tell him about it, he will totally fall apart!

- But when they do tell him of it, David then gets up and eats!

- And he is able to do that because the issue is NOT grief and sorrow (even though there was natural grief - but that's not the thing that was consuming David) - he shut his mouth, and he didn't eat or drink, or anything along those lines, because as he says, "Who can tell whether GOD (YHWH) will be gracious to me, that the child may live?" - i.e., if perchance God would repent.

- David had nothing to base that on - for he knew God's judgments and, just as he says in Psa.51:4, 'You are "clear when thou judgest"* - there's no possible charge or countercharge that can be leveled at God in his case at all - David's only possible hope at that time, and the only thing that David realized could take place is what he said in vs.1, "tender mercies" - MERCY! (Jam.2:13 ... "mercy rejoiceth against judgment") - just as Moses learned back in Exodus and expressed in Deut, the reserve clause in that Law contract allowed for God to extend MERCY against judgment. (David didn't utter a word, and realized that that could, perchance take place).

- But God didn't do it. And so David didn't COMPLAIN about it, he leveled no charges against God - he simply recognized that God was "clear" in his judgments, including this one!!

Note that these are all expressions of PERFECT PERSPECTIVE on the part of the individual that is under an INDICTMENT FROM GOD!!

- David displays a PERFECT RESPONSE of BIBLE DOCTRINE IN THE SOUL of someone who is under God's indictment.

- And in Romans 3:3-4, this is what Paul is driving at as well - the issue is, go back to Psa.51:4 and take David's personal experience of being under the INDICTMENT of God, and acknowledge and say what David said there ...

... and more than that, Paul, under the inspiration of God the Holy Spirit, utilizes terminology and words that the ones that are under the indictment of Romans chapter 3 need to acknowledge and say!!!!

DAVID REALIZES,
"I AM SO
DEVASTATINGLY
GUILTY, I HAVE
NOTHING TO OFFER
IN DEFENSE, AND
I MUST TOTALLY
RELY ON GOD'S MERCY
AND GRACE TO GET
ME OUT OF THIS
PREDICAMENT OF MY OWN
MAKING THAT I CANNOT
GET MYSELF OUT OF!
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- That is, in their particular context, they need to come along and acknowledge and say, "that thou mightest be justified in thy SAYINGS" because Romans chapters 2 & 3 are FULL OF GOD'S SAYINGS AGAINST THEM!

- Furthermore, in the second phrase, "and mightest overcome when thou art judged" - that is exactly the position that they have taken; i.e., they are JUDGING GOD on a LEGAL BATTLEFIELD as to the legal basis for Him doing with them what Paul has set forth that He will do - pour out His wrath upon them. They are putting God in a position of having to "fight it out in court" as to His own faithfulness in condemning these apostate, unjustified, Christ-rejecting Jews!

A PRINCIPLE OF LAW IN CONNECTION WITH COPYRIGHT:

An author has the right to make adjustments and adaptations ("adaptation" is the word in jurisprudence in connection with an author's ability to change the wording in something that he has previously written, and yet still be able to have it qualify as a quotation from his work, and still possess the same copyright protection under copyright laws that the original quote was granted) to something that he is the sole author of, and sole possessor of the copyright - and though he has made an adaptation to it, and has made an adjustment to it so that the original wording is not the same, he still possesses copyright to it, because as the original author, he is considered to be the only one who knows exactly what he said, and the only one who has the right to adapt what he says to a different situation and still convey the same meaning.

Now, if man can recognize that a human author has the right to adapt words that he has previously written and previously copyrighted into another situation and still maintain the copyright in connection with it - why can't God be granted something similar? - - In fact, that understanding of copyright (whether intentional or not), really reflects what God has already done in connection with His own Word!

For, note, that is what is going on here in Psalm 51 - the context in Psalm 51 is a SINGLE MAN before the bar of God's Justice; in Romans it's a GROUP OF PEOPLE before the bar of God's Justice, and Paul is taking the situation that existed with David, and is taking the attitude that David possessed, and the expression of that attitude that he had, in which David WOULD NOT ARGUE with the Justice of God, but would submit himself completely to it and realize that what he is bound to do is to bow to God's words and to bow to God's judgments and perfectly reflect what Paul would later say in chapter 9, "O man, who art thou that repliest against God?" For David put himself in a position that he had NO RIGHT to "reply" against God - and Paul is telling this group of Unbelievers that they need to have that exact same attitude!

- Also, it is very IMPORTANT AND CRITICAL to understand and realize that Paul prefixes that reference to Psa.51:4, with terminology that indicates that, "I am not going to quote this as if I am taking about a FULFILLMENT of Psa.51:4, but I am going to REFER to it in connection with a PARALLEL SITUATION." (This is why vs.4 of Rom. 3 starts off with that "God forbid" - i.e., the issue is, "I'm going to try to get you to stop thinking what you are thinking [which is what vs.3 has just set forth], -- God wants you to stop thinking it, and I'm going to give you the things that are designed by Him to effectually work within you, so you don't think that, and therefore prevent you from going on the the next step in self opposition - which is to move you one step closer to your "damnation being just" and I stop talking to you!

- And note that this is where that APPEAL in vs.4 comes in, - "YEA, LET GOD BE TRUE, BUT EVERY MAN A LIAR" - that is, if you will only let this word effectually work within you, and you let yourself be put in this position of every man being a liar and God being true; then it WILL BE, "AS IT IS WRITTEN, ..." - i.e., you will be doing the very same thing David did back in Psalm 51:4!

 Psalm 32:2 THE "GUILLE" ISSUE - (REMIYAH) R? Y?

- "Guile" is a very broad term, but the KEY CONCEPT in GUILLE is a COVER UP - that is, to cover up a clear indication and sign as to where you have gone so someone cannot follow you - again, the basic issue in "guile" is a COVER UP!

- Notice that over in our epistles of Paul, the term he uses is "BEGUILE" (Col.2:4,18) - but before that in the book of Galatians (3:1) Paul uses the term "BEWITCHED" - both passages dealing with the Satanic Policy of Evil against us in this Dispensation of Grace - in fact, this would occur in Phase III of the Policy of Evil, and the first round, so to speak of that Phase is the issue of being "BEWITCHED" - however, the second round of Phase III of the Policy of Evil is the issue of being "BEGUILED" - and note that the terminology indicates AN ADVANCEMENT OF THE SEVERITY OF THE ATTACK:

Back to 2 ←

- "BEWITCHED" - is the issue of being seduced by putting on a show, so to speak - something that would mesmerize a child - it's basically a term for child's play.

Thapa Lov's Bond ←

- "BEGUILING" involves far more cunning and adult type sophistication - real craftiness - but the issue is that when you are beguiled by enticing words, the issue is that terminology and phraseology that comprise these enticing words are designed to craftily COVER UP the consequences of your actions if you end up falling for them and pursuing them - so that you don't think that there's any real harm or any real damage, or any real detrimental thing taking place by engaging in it.

NOTE: Rom. 4:6-8 Here Paul
USES THIS VERY STATEMENT OF
DAVID IN v32. BUT HE
STOPS SHORT OF THE FULL
STATEMENT:

REASON: Rom. 4 is dealing
with justification & THE
DOCTRINE OF NEVER BEING

UNJUSTIFIED,

AND PAUL KNOWS THAT THE REST
OF THE VERSE GOES ON TO DEAL
w/ SACRIFICATION - BUT PAUL
GETS TO THAT IN Rom 6-8!

THERE IS NO THING
AS DIS-JUSTIFICATION
OR RE-CONDEMNATION!

- And when Paul deals with the "BEGUILING" tactics of the "enticing words" of Satan's Policy of Evil, to get a Christian in this dispensation of Grace to operate in Israel's program, which is the exact context of the Col.2 passage - and the issue of those "enticing words" is that they are going to COVER UP the CONSEQUENCES of the actions so that you will think, "Well, all these thing happened in the Bible in time past, and I really don't see anything really wrong with such things as water baptism, sabbath keeping, abstaining from meats, etc...." - never realizing that the things of Israel's program are being CLOAKED by that false teaching in "will worship" and "a show of wisdom (vs.23)" (SEE COL.2:23) - and all this is designed to COVER UP the fact that those who have been so BEGUILED do nothing else but SATISFY THE FLESH!

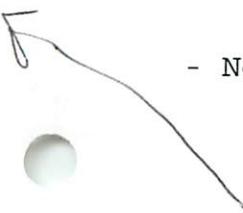
- Note that the Satanic Policy of Evil cannot engage in "BEGUILING TACTICS" until it has first of all engaged in "BEWITCHING TACTICS" - the Policy of Evil has to follow a FORMAT - it has to "play cricket" according to the rules - which is really behind what Paul makes plain back in ICor.10:13, (i.e., the Satanic Policy of Evil must be compliant to the rules of engagement; that is, it cannot do anything that goes beyond the edificational capacity of the saint (believer) - it can not be allowed to "suffer you to be tempted above that ye are able".

- The point is that from these things you gain an understanding and appreciation for the issue in "BEGUILE" - the root of which is "GUILE" - that very issue back in Psalm 32. (Note that the "BE" prefix is the English prefix of EXTREME INTENSIFICATION - ex., "I was set upon by thieves - or - I was beset by thieves" [if you are set upon by them, then you just had some thieves come up and rob you - but if you are "beset" by them, then they are after you all the time. Just as if you are "loved" that great, but if you are "BEloved" that is far more intense!) So, "BEguile" is the issue of an extremely crafty and clever, if-you-don't-learn-the-doctrine, COVER UP!)

(You WILL BE Fooled by IT)

- Now note that Psalm 32:1-2 - the man "IN WHOSE SPIRIT THERE IS NO GUILE" - that's the issue he is going to deal with in verses 3 and following. (There are TWO things or 2 lines of doctrine going on in these verses - 1 dealing *with the persons who gets justified unto eternal life* and 2 the issue of the one who is justified and having sinned attempting to COVER IT UP - and David deals with that issue in the remainder of the Psalm.

*Justification
& Sanctification*



- David recognizes that there is a NATURAL tendency in the sin nature to, where a person's sin is concerned, to try to COVER IT UP and to NOT HONESTLY DEAL WITH IT - - and to try to come up with RATIONALIZATIONS, OBJECTIONS, QUESTIONS, etc., in order to excuse their actions.

- (And whether in the BELIEVER or UNBELIEVER [as in Rom.3] the thing that countermands the natural trend of the sin nature to COVER UP sin is THE EFFECTUAL WORKING OF GOD'S WORD - it wins out over the sin nature! - [see IICor.5:17-19 cp. 7:8-10] - The tendency was there to cover up, just as it was with David, but the issue is, the effectual working of God's word won out!)

- But see in the rest of the Psalm how David faces his sin honestly and deals with it in to only way he can (Psa.32:3-5) - especially vs.5, "I acknowledge my sin unto thee, and mine iniquity have I not hid" (NO MORE COVER UP!)

- That is the issue in vs.2 of one "in whose spirit there is no guile" - the issue is HONESTLY facing up to WHAT GOD HAS SAID, (especially under an indictment situation) - and not engaging in any COVER UP -- AND THE REAL ISSUE OF THE COVER UP IS REALLY AT THE CORE OF "OPPOSING YOURSELF"!!!!

- (Note this attribute in Nathanael [John 1:43-51])

Therefore, if some Unbeliever comes along and enters into this second stage of self-opposition and makes a direct attack upon the character of God in the field of His fidelity, you can have absolute assurance that you are dealing with someone who is being dishonest with themselves, they are full of guile, and they are launching a counter charge (for they are really the ones under indictment) or argument against God - you should "God forbid" it; appeal to God always being true and every man a liar; and refute it Biblically in this exact same way to finally DISMISS the case out of court!

Now, what about these Jews claiming that God is going to be "unfaithful" in His dealings with them in light of the Davidic Covenant ?? (See once again, Isa.10:33 - 11:1-2; and then see what the Remnant will sing in that day... Isa.12:2 - they sing about His J-ness!!)
