



³ What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! Let God be true though everyone were a liar, as it is written,

“That you may be justified in your words and prevail when you are judged.”

⁵ But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) ⁶ By no means! For then how could God judge the world? ⁷ But if through my lie God’s truth abounds to his glory, why am I still being condemned as a sinner?

⁸ And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

Verses 3&4

The failure of the Jews does not, and cannot, in any way affect the purposes, or the faithfulness of God. God gave His promises, He gave them to the Jews, and to the Jews only at first, and the failure of the Jews to receive them and to appreciate them makes not the slightest difference to those promises.

God’s unconditional promises do not depend upon the faithfulness of men, indeed if that were so, there would never have been salvation at all! He saves us in spite of ourselves (Phil. 1:6). What are some of the promises of God?

God is never wrong! Let the whole world be wrong, but God is never wrong. When the facts come out, God will prevail! The failure of the Jews does not nullify the purpose of God. In spite of the failure of the Jews, God’s purpose still goes on.

Ps. 51:4 (Septuagint) *Notice ‘when you are judged’*

Verse 5

Another argument which goes something like this: ‘If you are saying that our unrighteousness commends the righteousness of God and makes it stand out still more gloriously, is not God unrighteous to take vengeance? Paul is saying that the Jews will be punished along with the Gentiles, but how can that be so, if the Jew is magnifying God’s righteousness, grace, and glory?’

Do you see the parallel here with the way people argue today when they are given the gospel?

Verse 6

This verse gives us the answer. No! The Jews believed in a final judgement, a judgement for the Gentile from which the Jew would be exempt. However, if the logic above stands, then the Gentile could not be judged either. After all, the sin of the Gentile also makes the righteousness of God stand in bold relief. ‘For then how could God judge the world?’



Verse 7

This is the same question as in verse 5, but at a personal level. Paraphrased, ‘Here am I as a sinner and if my sin has made the truth of God stand out more abundantly, well, why then am I also at the same time judged as a sinner?’

Paul has already answered this in verse 6. He has pointed out that the conclusion of that argument is that nobody can ever be judged, and at the end of the world nobody will be condemned at all. Everybody will be saved and God will smile indiscriminately on all kinds and conditions of men. Universalism. What are your thoughts?

Verse 8

People were saying that Paul was teaching, ‘Let us plunge into sin that the grace of God may abound!’ They were misinterpreting Paul thinking that he was saying that they need not live a good life and could disregard the law. ‘The worse we are, the greater God’s mercy will be toward us!’

...’their condemnation is just.’ Any man who can say, ‘Let us do evil that good may come’, has no defense, his damnation is just. He is violating every moral principle; he is committing moral and intellectual suicide. Hell awaits.

If you are preaching the gospel correctly, you will be charged with antinomianism.

Application

- People today will try to trip you up when you give them the gospel. They did the same with Jesus! (Luke 20:22)
- If you don’t understand something be slow to criticize. Put your hand over your mouth as Job did. Be ‘Swift to hear, slow to speak, slow to wrath.’
- When you are unclear on a point, bring it back to some fundamental point of which you are certain. Paul does that here. We cannot question the faithfulness of God. God’s eternal purpose cannot be deflected. If it was, He would not be God!
- If ever you think, ‘Let us do evil, that good may come’, you know you are already wrong.

Conclusion

Seek the principle involved in the argument that is presented to you, then fall back upon one of the above postulates. Rule of thumb to test any view – is it humbling to man and glorifying to God?