

Romans 3:5-8

Student Notes

Responding the objections of the Jewish Moralizers. Two we've seen so far:
1. Paul's presentation of the gospel undermined God's covenant with the Jews.
2. Paul's teaching nullified God's faithfulness.

Paul's response to both objections: "me genoito" – "No! No! No!"

- **The Third Objection:** v. 5:

"But if our unrighteousness brings out God's righteousness more clearly, what shall we say? That God is unjust in bringing his wrath on us?"

The third objection: Paul's teachings impugn God's justice because ... the sins of humans only makes God look better and better when he judges them.

God has been described as "Judge" since the beginning of Paul's epistle. The imaginary opponent suggests that unrighteousness brings out God's righteousness all the more clearly; the more unrighteous the criminal is -- the more righteous the Judge appears.

- **The Question:** "Will God really bring that same wrath or judgment upon His own People as the Gentiles? See Romans 2:5

Paul's counter-question: "If that were so, how could God judge the world?"
God's qualifications to judge the world: See, **Genesis 18:25; Psalm 7:11; Psalm 9:7, 8; Psalm 50:6; Acts 17:31; 2 Timothy 4:8; 1 Peter 1:17.**

Paul's response to the opponent's objection: God's righteousness is not comparative. 1. God is not greatly righteous because we are greatly unrighteous. 2. God is not perfectly holy because we are so unholy.

God's character stands alone – apart from any degree of inward morality that humans might allegedly possess.

- **The Fourth Objection: v. 7**

“Someone might argue, ‘If my falsehood enhances God’s truthfulness and so increases his glory, why am I still condemned as a sinner?’”

The fourth objection is that Paul’s teaching on God’s judgment falsely promotes God’s glory.

The Jewish objector’s question: ‘If my falsehood enhances God’s truthfulness and so increases his glory, why am I still condemned as a sinner?’” It is as if the objector can’t understand why, if his falsehood enhances God’s truthfulness,

In this particular case, Paul is probably answering a real objection he has heard. See v. 8: “Why not say—as we are being slanderously reported as saying and as some claim that we say—“Let us do evil that good may result”?”

Paul touches on that very argument later on in Romans 6:1-2 -- “What shall we say, then? Shall we go on sinning so that grace may increase? By no means!”

Paul’s response will involve quoting a lengthy set of passages. Summarizing Paul’s response: God’s truthfulness stands alone – apart from any human consideration. It is not that our untruthfulness makes God’s truthfulness any better – or that it will only increase the sense of grace when he forgives and pardons us.

Next time, we will see how Paul uses a series of quotes to justify the condemnation of those who think the way the Jewish objectors did.