

Eleutheros Newsletter

December 2025

Thoughts on Romans

3:7 *For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?*

The word “if” (εἰ in the Greek) is working with the main verb in the verse (ἐπερίσσευσεν= “abounded”). This combination of “if” and this tense of a verb is known as a **second-class condition**.

A second-class condition is a contrary-to-fact assertion. A better translation would go something like this: “For is the truth of God **would give abounded** through my lie....” Paul understands that he is writing under the inspiration of the Holy Spirit and what he is writing cannot be untrue!

Paul continues his sarcasm from [verses 5-6](#) here by use of the contrary-to-fact assertion.

So, what is he saying in this verse?

Paul returns again to the question raised in [verse 5](#), somewhat re-phrasing it, using a more specific example. This challenge strikes at Paul's argument about God's judgment on human sinfulness. The basic claim is this: If telling a lie further displays God's truthfulness, leading to His glory, why should He condemn me for that lie? Paul has previously said that our sin does indeed result in proving God's righteous sinlessness. So, if our sin brings glory to Him, in a sense, should He really condemn us for it?

Paul states in the following verse that some people were accusing him of teaching exactly this: that human sin leads to God's glory, so we might as well do more of it. Paul refutes the very idea of this in two directions. First, God's righteousness means, by definition, that He cannot be unrighteous. He is the standard of goodness and truth, so His judgment of our sin is by definition completely fair and justified. We deserve it.

Second, as Paul will write in the following verses, human sinfulness is inevitable. We do not sin, in any way, with an intent to bring glory to God. We sin because we are sinners. Later, Paul will more directly refute that salvation is a license to sin ([Romans 6:1](#)). For now, particularly in the next verse, he will brush aside this criticism as rank slander ([Romans 3:8](#)).

We will continue these thoughts on Romans in next month's newsletter.