One of the passages that speaks clearly about God’s judgement is Romans 3:1-8. Paul here is talking to the Romans and explaining them the purpose of God’s work and the depth of the grace and the condition of each man, which is the condition of a sinner, no matter of where is he from or what exactly he has done. It is a passage that speaks about God’s judgment as well.

 “What advantage then has the Jew, or what is  the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God. For what if some did not believe? Will their unbelief make the faithfulness of God without effect? Certainly not! Indeed, let God be true but every man a liar. As it is written:

 “That You may be justified in Your words, and may overcome when You are judged.”

 But if our unrighteousness demonstrates the righteousness of God, what shall we say? *Is* God unjust who inflicts wrath? (I speak as a man.) Certainly not! For then how will God judge the world?

For if the truth of God has increased through my lie to His glory, why am I also still judged as a sinner? And *why* not *say,* “Let us do evil that good may come”?—as we are slanderously reported and as some affirm that we say. Their condemnation is just.” Romans 3:1-8

 We can see the first verses starting with the topic of the Jews and the profit they were having with the circumcision. This was something that was performed in the Old Testament and was a sign of the pact God was having with them, as they were His nation and had His law as a guide. V.2 says that the oracles of God were commited to them. All the promises and the blessings were theirs if they believed and walked according to what God has commanded them.

 We know though that not all of them did it. This is the way in which v.3 starts as well: “For what if some did not believe?”

 We know from other passages from the scripture that not all of them believed.

 “Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. But with most of them God was not well pleased, for *their bodies* were scattered in the wilderness.” 1 Corinthians 10:1-5

 “For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.” Hebrews 4:2

 Here we speak about the unbelief and the unfaithfulness they were having, that wasn’t occasional, I mean that it wasn’t done sometimes, but it was a condition in which they were living – in unbelief and unfaithfulness. A believer can be unfaithful or doubtful sometimes but the word which is used in Romans 3:3 when it says: “their **unbelief**” in the original copy in Greek is “άπιστία” and it means unbelief or unfaithfulness and in the context in which it speaks, it speaks about a permanent condition in which they living. The second part of v.3 is a question and it states:

 “Will their unbelief make the faithfulness of God without effect?” (Romans 3:3) “Certainly not”, says the beginning of the next verse. God will always accomplish His purpose and He will be always faithful.

 The fact that some persons and even some of His own nation are getting lost, doesn’t ,make Him unfaithful. If for example the gospel is preached to a certain audience and not all of them accept it, does that makes God unfaithful? Certainly not. The gospel is powerful enough for people to get saved and redeemed, but still we see that not to all of them the effect is the same. This is making us unfaithful instead and Him always true. This is the next part of the verse: “Indeed, let God be true but every man a liar.” This in a way is making us responsible for our condition and actions. God is true, but every man a liar. The problem is not in God, but in the man who is a liar and unfaithful.

 And this is our natural condition. We don’t become in this way, we are already there by nature.

 The problem is not in God if some of the Jews which are His nation to whom the promises and the law were given, didn’t believe and if other people after hearing the gospel, rejected it. This just shows their condition. It just reveals that they are as any other person, even though being part of His nation. They are sinners as all the rest of the people and the solution is always the same. God will save those who believe in Him by grace.

 These first couple of verses exalt as well our responsibility in front of God. The responsibility that man always wants to escape from since the very beginning when he was caught in disobedience in front of God by eating the prohibited fruit. The first thing he said when asked if he ate the fruit was that the women that God brought to him, gave him the fruit. In our nature we always want to escape from our responsibility, we don’t want to admit that we did a mistake or something wrong. Many times this might be for a lack of faith that God is the one working in us and we want instead to do His work and change in us. When we do a mistake then, we don’t want to admit it and we look to justify ourselves.

 By speaking about our responsibility I don’t mean that we have the ability to change ourselves or that is done with our strength. I just speak of it in terms of acknowledging who we are. His word comes to us and convinces us and we acknowledge our need in

front of Him and He changes us. Even if God is sovereign, we will always be asked of our responsibility in front of Him. Anyone in that day (in the day of judgement) will be asked to give an account in front of an extremely righteous judge.

 The next verses say: “But if our unrighteousness demonstrates the righteousness of God, what shall we say? IsGod unjust who inflicts wrath? (I speak as a man.) Certainly not! For then how will God judge the world? Romans 3:5,6

 Not by chance here the apostle uses this terminology after placing his statement. He says “I speak as a man”. He says this because what he stated before was said in a human way, I mean with a human weakness of logic and prejudices into it. He said it in a way as any common and carnal minded man would. Many times even the believers can be carnal minded and slow to understand things. We all can lack in understanding somethings. “But if our unrighteousness demonstrates the righteousness of God, what shall we say? Is God unjust who inflicts wrath?” Our unrighteousness demonstrates the righteousness of God, because God is the one who will judge people one day and His justice will triumph over all. He is a judge because nothing impure can stand in front of Him. By nature He needs to fix everything and His ultimate justice will triumph one day. This isn’t happening right now as He wants to give opportunity to all and everyone to know Him and repent.

 One day however He will judge everyone and those who have believed will be saved. What the apostle is asking here is that if through our unrighteousness (sin) God demonstrates His righteousness, is He unjust then when He demonstrates His wrath (judgement)?

 It sounds like the people had to be sinners, so that He can demonstrate His righteousness by judging them, but it is not quite so. That’s why Paul is saying that He is speaking as a human, he is saying this as a natural man with worldly mindset would. Because this is human reasoning. He was saying this with a purpose because in that time were probably such people thinking in such a way as there are still today. It is not in this way firstly because God judges people for something they deserve and because they have sinned. It is not with the main purpose to show His righteousness, even though His righteousness triumphs in this way as well. What we need to know though is that His righteousness is always shown and it always triumphs. If we are judged as sinners and if we are justified and get saved. The reason is because Christ has given His life for us and when we get saved, He is the one that pays on the cross and God’s righteousness is shown on the cross. His justice and righteousness always triumph. That’s why we can conclude that If He judges, it is not to show His righteousness only but because the people have sinned and they are righteously judged.

 That’s why in v.6 Paul says: “Certainly not! For then how will God judge the world?” This verse states that if it was done in the way for God just to show His righteousness, how then He would judge the world. This means that if it was in this way, He wouldn’t then judge it, but He will do instead, because the people are sinners and there is a reason for what will happen. If He judges it, is for a reason. Further on in this chapter, Paul says that all have sinned and fall short from the glory of God. He is saying that people are responsible for their sin. There is not an excuse as many times we find, like: “I was born in this way, it is natural or someone else made me do it”.

 He is saying that no matter who, being Jewish or gentile, all of them have the same attitude, all of them refuse the truth, do evil and in a way have the same sin. They all need the same solution as well. The one that God wants to offer them. So, all of this doesn’t just happen so that He can judge, but because of our condition. God in His desire doesn’t actually wants to judge. He does it because of His nature. It happens because of a reason. Because the people have sinned and they have the responsibility for their actions.

 There will be no one with an excuse in that day. No one would be able to say: I didn’t know or I had this or that situation. We as people are naturally so good to justify ourselves, but in that day that won’t be possible.

 No one would probably be able to defend himself in front of the great white throne in that day. It will be in this way because everything will be revealed and no one will have a valid excuse that would be able to withstand in that day. We know it from the parable of the wedding feast where we see a person among the guests who didn’t have a wedding garment. When asked why is that he didn’t have a wedding garment, he couldn’t say a word or defend himself. He knew he was wrong. No one would be able to think the opposite standing in front of the throne of God.

“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was **speechless**.Then the king said to the servants, ‘Bind him hand and foot, take him away, and cast *him* into outer darkness; there will be weeping and gnashing of teeth.’”

Matthew 22:11-13

 We see that at the moment that the king came in to see the guests, everything was revealed and the person without a wedding garment remained speechless. The only way someone will be able to defend himself in that moment, would be through Christ. He is our advocate in front of God. Only He can give us a garment with which we can stand in front of God.

 So, we conclude that God doesn’t judge people just to show His righteousness and people are not judged as sinners for the

reason that the righteousness of God can be exalted, but because they righteously deserve to be judged. That’s why the answer to the question Paul made “speaking as a man” in v.5 by saying: “is God unjust who inflicts wrath?”, is no. God is always just.

 God doesn’t need to show His righteousness by judging us as sinners, because His righteousness is always shown. Not for this reason He is judging us. He does it because He is righteous. If we get saved and if we get lost. If we accept Him and if we reject Him. He doesn’t lose or gain out of that. He is rather always victorious and we are the ones that can lose or gain out of this. This is where His love is shown. Because He doesn’t do it to gain something for Himself. Love is not selfish. His justice and righteousness is satisfied if a person is judged, because he was righteously judged and if a person gets saved, as Christ paid for Him and the righteousness and the justice is satisfied there on the cross. God is always a winner. He is always victorious. No one can fight against Him and prevail. In all the cases and circumstances He will come out as an overcomer. We do believe in the sovereignty of God. And He did this not with the purpose to win or to overcome, as in all cases He was going to do it. But there is something else in the center of sovereign plan by which He is accomplishing His will. We can say that this is love. Because we benefit out of it. It is for us. By saying this I mean that even without this plan of salvation, He was still going to be glorified. He doesn’t gain or lose anything. We can say that He always

gains. But if He gains always and this certainly doesn’t depend on us, then we can clearly see that this is by grace. We can not give Him anything that He can gain from as He was going to gain anyway. By this we see that His work is by grace. The gift of salvation is by grace. No one can give Him anything with which He can be satisfied. This salvation is a gift which stands upon love and it was entirely decided by Him by sending His Son to die for sinners at the moment when no one was looking for Him. We can also say that the works that someone does after having believed in Him and glorifies Him, come from Him and He is the one that empowers people to do that.

 We see that God is always an overcomer. No one can fight Him, even the devil who thinks that can overcome or win the battle, but it is imposible. He (the devil) is rather fighting against us. What we need to do is to be on God’s side as in this way the victory is secured. Romans 8:37 says that in Him we are more than conquerors.

 “Yet in all these things we are more than conquerors through Him who loved us.”

 There is a reason why it says that we are more than conquerors even through troubles, trials and problems. Because Paul was referring to trials and difficulties, when saying: “Yet in all these things…”. We are more than conquerors because we have on our side the one that is always and forever a conqueror and overcomer. That’s why we need to believe in Him. Romans 8:28 also says: “And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose.”

 We can therefore answer to the question of Paul in Romans 3:7 which was: “For if the truth of God has increased through my lie to His glory, why am I still judged as a sinner?”. We can say that a person is judged as a sinner because he is a sinner and not because this happened so that God can accomplish His plan or to be glorified. He is a righteous judge and everyone will be judged according to what he deserves. Paul was making this comment because there were persons in that time who didn’t understand properly the gospel and were accusing the apostles for the way they were representing it. V. 8 says:

 “And why not say, “Let us do evil that good may come”?...

 The Christians were slanderously reported that they were saying that, but certainly it wasn’t so. Just some of the people listening got it wrong. As we said before, the people didn’t have to be sinners, so that the righteousness of God could be manifested. When the gospel was preached, was often happening what is happening in today’s days as well, and that was that the good news were often misunderstood.

 Just imagine the people from that time listening the gospel for the first time and especially if they were Jewish. They were listening to people saying: I was a sinner, I did a lot of wrong, and then the son of God came and delivered me. Paul also said in His epistles: “…where sin abounded, grace abounded much more,” (Romans 5:20) They were listening to that and surely were thinking: “What is Paul saying now? That I have to be a sinner, so that God can bless me and I can receive a new heart?” the people saying that were most probably Jewish, as they often thought they were just and righteous because of the law they were following and even if they couldn’t accomplish it, they were still boasting because of the fact that they were God’s nation.

 However this is not important as the word tells us that everybody and everyone is the same in front of God when it comes to his sinful condition and the only thing that can redeem him, is the blood of Jesus. Should we do evil, so that good may come, as they thought the Christians were teaching? Should we sin, so that the grace of God can be manifested? Of course not. And why? Because we have already sinned enough. See, the problem is that those people who were slanderously accusing the Christians of saying that, were not recognizing themselves as sinners, as they were thinking themselves of being righteous because of the law and their origins. This is the problem. This is what can prevent people to come really closer to God.

 That’s why Jesus was also harsh sometimes with the Pharisees. (Matthew 23) Because they also thought themselves of being righteous. That’s why they couldn’t understand the gospel properly when they were listening to the testimony of people saying that when they were in sin, God came to their life and they repented. They (the Jewish) probably thought: “I am right with God. What should I do? To sin, so that He can show me His mercy?” this is what would think someone who doesn’t understand the gospel and thinks of himself that is righteous already. That’s why they were thinking that the message of the apostles was: “let us do evil, so that good may come.” We mustn’t do it instead, because we did already enough evil. We have to say as well that God forgives the sin done in ignorance in that moment. We have to obviously acknowledge it sincerely in front of Him first. We can say that He is more disposed to forgive this kind of sin. I am not saying that He can not forgive other sins, I am just saying that is easier that He forgives the sin performed in ignorance. Obviously We need to repent from it and acknowledge it by having faith, otherwise it is imposible. I personally always felt in my life after converting to Christ that He was more displeased when I did something clearly knowing that is wrong. We all know that many of the things we do are wrong and in the same time we are also a bit ignorant for some of them, meaning that we don’t always know the gravity of the mistake we do. We need to see here, what does our ignorance consist of? How much is it? It is not obviously an excuse. Not at all! We are guilty no matter what and we need to repent. I am just saying that in my personal life when sinning in something that I really knew it was wrong, heavier I felt the hand of God on me afterwards and I felt bad about it.

 “Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent,…” Acts 17:30

 Here in this verse is mentioned about the ignorance and how God looks at it. He is still judging it, but also accepts whoever goes to Him sincerely in repentance.

 I am not saying that He can not forgive the other sin, but in the most of the cases, this is the sin that He looks with most mercy. The one done with ignorance. Sin is a sin anyway and even done in ignorance, it is still something wrong an we need to repent from it, but in general this is the sin with which some of us went to Him and repented sincerely in front of Him.

 Believers don’t just keep on sinning. They repent and rarely return soon again to the same sin. I am not saying that they are blameless, but that they don’t just dwell in the same condition. God is not pleased when we return over and over to the same sin. That’s why we mustn’t do evil, so that good may come. The failure or the sin the righteous are committing is not always completely volunteer. We can say that they sin, but they don’t do it purposely every time and they fight against it.

 Speaking about a predestination as well, we can say that **the plan of predestination through which God wanted to save people is not founded only on the triumph of God as we saw that He always triumphs and wins,** **but is rather founded on love, as He made this plan for us**. Because of this plan He sent His son to die for us, so that believing in Him, we can have eternal life. We can also rather say that His plan is in our favor. All of this is connected. Let me explain you why.

 ““Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do *this* for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I *am* the Lord,” says the Lord God, “when I am hallowed in you before their eyes.” Ezekiel 36:22,23

 In the book of Ezekiel it is said that He is doing this for His name’s sake. Further on in this chapter is spoken that He will take them (His nation) among the nations and bring them to their own land. It is spoken as well about His redemptive work as in this chapter is mentioned that He will change the heart of stone and give them a heart of flesh (Ezekiel 36:26). By this we see that we are not in the center of everything. He is doing and performing His redemptive work for His name’s sake. His love is in the center and His plan is leading to our salvation. The plan He had to sent His son. This was His will, as He could have also not do it. So, if all of this is happening because of His plan, He is much more worthy of glory and honor. He is more worthy and deserves much more that we give Him glory and honor, because He deserves it, because for His name’s sake we can be saved. Glory be to God for His amazing plan!

 He is not doing it for us, because we are sinners and because we do not deserve it by what we are. That’s why He is doing it for His name’s sake and we benefit of this. As the scripture says in Romans 5:8 that God demonstrates His own love toward us in the fact that He sent His Son to die for us while we were still sinners. This is the love of God! He doesn’t gain out of it. Love does not seek its own or doesn’t do things for its own benefit.

 “Love suffers long *and* is kind; love does not envy; love does not parade itself, is not puffed up;does not behave rudely, **does not seek its own**, is not provoked, thinks no evil;does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.” 1 Corinthians 13:4-6

 If we understood that He is always victorious, no matter what and He doesn’t do all of this to gain something or to receive more glory, then we see that we can not give Him anything and everything is by His grace. No one can bribe God (if we can say so) or to draw His attention by something he does. What we can do is to humble as He accepts the humble, but resists to the proud. Even for us to be able to humble, we need His grace and strength.

 Going back to the topic of the Jewish taking the message of apostle Paul in the wrong way saying that His message was to do evil, so that good may come, we can see that the reason for which they couldn’t see properly the message was that they considered themselves as righteous in front of God. They didn’t feel responsible for their deeds, neither they recognized them as something evil. How can someone acknowledge His sin in front of God? Through His Spirit. He is able to wake us up and open our eyes to see our true condition. Our prayer many times should be: “Lord show me who I am. Show me what do I need to change. Help me to see myself and my condition in front of You.”

 We can see the way the people responded to Peter’s sermon in Acts 2:37

 “Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, “Men and brethren, what shall we do?”

 By this verse we see that after hearing the message of the gospel, they were “cut to the heart”. This made them to ask the apostles: “What shall we do?”. The Spirit worked through the word spoken by Peter. Important to notice is that this word was from scripture. The Spirit of God has awakened them to feel responsible in front of Him. They obviously knew all along what they have done, but when the Spirit has revealed them how sinful and wrong was it, they felt responsible for it. We are all responsible in front of God for what we do. The thing is that not all people acknowledge it. No man is able to see by himself his true condition in front of God. People need to hear the word of God, as these people in Acts 2 did, and be convinced by the Spirit of God, to be able to see it. Until then they will have all kind of excuses and reasons to ignore it.

 The answer of Peter was: “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.” (Acts 2:38)

 They did it not only because someone told them, but because they really wanted to do it. They had this sincere desire because the Spirit of God gave it to them, because He has worked in their life.

 So, the conclusion of everything is that God is righteous and every man by himself and in His nature is wrong in his doings. We are all called to give an answer one day in front of God. None of us would be able to stand there and to find an argument upon which to stand on. God is offering us possibility and a chance through Christ. By this we see that He is a loving father who wants to give us an opportunity. Let us open our heats to our Creator, the one who knows what is best for us!