

Romans 3:8

Authorized King James Version (KJV)

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.

Analysis

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. Paul exposes the slander: critics charged that his gospel logically entails *poiēsōmen ta kaka hina elthē ta agatha* (ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά, "let us do evil that good may come"). This is the *reductio ad absurdum* of the objections in verses 5-7.

Paul's response is swift and severe: *hōn to krima endikon estin* (ὧν τὸ κρίμα ἔνδικόν ἐστιν, "whose condemnation is just"). Those who reason this way—or slander Paul by claiming he does—deserve judgment. The adjective *endikos* (ἔνδικος) means "just/deserved." Paul refuses to dignify the objection with extended refutation here (he will address it fully in Romans 6), simply asserting its moral bankruptcy. Grace never licenses sin; to think so is to fundamentally misunderstand the gospel.

Historical Context

This slander dogged Paul throughout his ministry (see Romans 6:1, 15). The charge was serious: if Paul's doctrine promoted immorality, he was a false teacher leading people to destruction. Judaizers used this accusation to undermine Paul's authority and keep Gentile converts under Mosaic law.

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How do you respond when your commitment to grace is mischaracterized as license for sin?
2. What is the proper relationship between justification by faith alone and the necessity of holiness?
3. Why is the accusation "let us sin that grace may abound" a fundamental misunderstanding of the gospel?

Interlinear Text

καὶ	μὴ	καθώς	βλασφημούμεθα	καὶ	καθώς	φασίν		
And	not	as	we be slanderously reported	And	as	affirm		
G2532	G3361	G2531	G987	G2532	G2531	G5346		
τινες	ἥμας	λέγειν	ὅτι	Ποιήσωμεν	τὰ	κακὰ	ἴνα	ἔλθῃ
some	that we	say	G3754	Let us do	G3588	evil	that	may come
G5100	G2248	G3004		G4160		G2556	G2443	G2064
τὰ	ἀγαθά	ῶν	τὸ	κρίμα	ἔνδικόν	ἐστιν		
G3588	good	whose	G3588	damnation	just	is		
G18	G3739		G2917		G1738	G2076		

Additional Cross-References

Romans 6:1 (Parallel theme): What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:15 (Parallel theme): What then? shall we sin, because we are not under the law, but under grace? God forbid.

Romans 7:7 (Parallel theme): What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Romans 5:20 (Parallel theme): Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

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