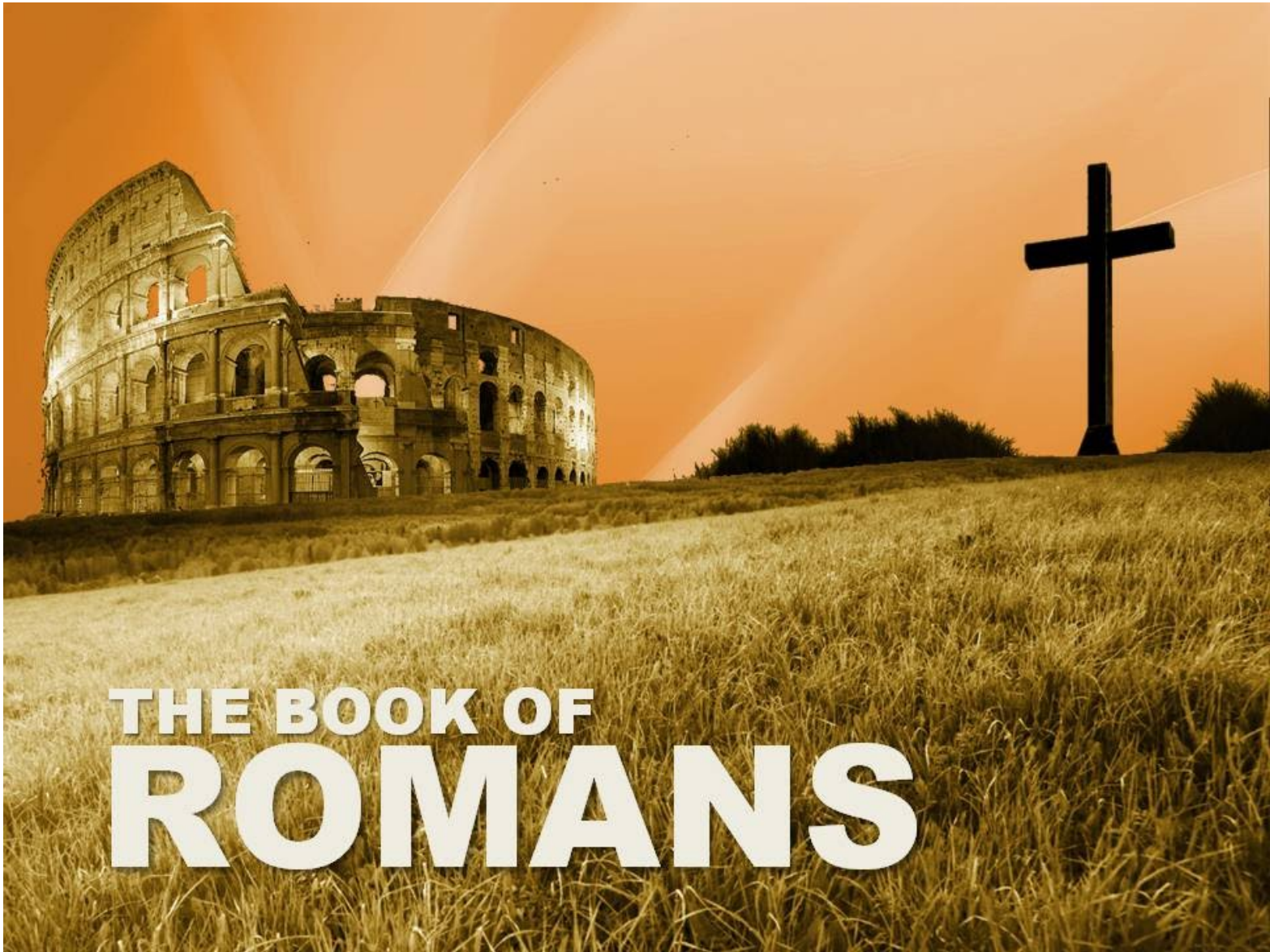


Rom 3:9-12 All Mankind Under Sin



Outline



Condemnation* of Mankind	1:18 -3:20
The Gentile World Condemned	1:18 - 2:16
Immoral Man Condemnation	1:18-32
Moral Man Condemnation	2:1-16
The Jewish World Condemned	2:17-3:8
The Whole World Condemned	3:9 –20
God's Assessment of Mankind 1	3:9-12
God's Assessment of Mankind 2	3:13-18
No Flesh Justified by the Works of the Law	3:19-20

* to give judgment against, pass sentence upon

Overview of Rom 3:9-19*



These verses picture a Court Room Scene:

- Verse 9 – **The Charge** – All Under Sin
- Verses 10 to 18 – **The Indictments**
 - Verses 10 to 12 – The Scope of Sin
 - Verses 13 to 17 – The Depths of Sin
 - Verse 18 - The Source of Sin
- Verse 19 – **Defense** – Every mouth is shut
- Verse 19 – **Verdict** – All the world is
accountable to God

* McCalley

Today's Verses



⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;

¹⁰ as it is written, "THERE IS NONE RIGHTEOUS, NOT EVEN ONE;

¹¹ THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD;

¹² ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE."

⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



What then?

- How then are we to understand the situation? Denney

Are we better *than they*? Not at all

are we better - *proechō*, - to have preeminence, to excel,
(present, indicative, middle)

- Who are the *we* and *they* ?
- **Option 1:**
 - are *we* (Jews) better than *they* (the Gentiles)
 - Paul identifies and includes himself with the Jews*
- **Option 2:**
 - are *we* (believers) better than *they* (Jews & Gentiles)
 - Paul identifies himself with believers under Grace*

⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



Important points:*

- Nowhere in the previous passages in Romans has Paul identified or included himself with the Jews - thus it doesn't appear he is including himself in 3:9
- Comparing 3:1-2 with 3:9 we see a contradiction if the “we” = the Jews [great in every respect vs not at all]
- There is no grammatical or contextual reasons for the “we” to be different in 3:8 & in 3:9 –Thus interpret them as the same
- Romans 3:9 What then? are **we** (believers = the Church) better *than they* (Jews & Gentiles)? No, in no wise (way): for **we** (believers = the Church) have before proved both Jews and Gentiles, that they are all under sin. * Molloy 2006

⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



for we [believers]

have already charged - *proaitiaomai* - to bring a charge
against previously (aorist tense)

- so this is past point fact we have seen in Chp.1 and 2

that both Jews and Greeks

are – *eimi* – the state in which someone or some thing
continuously exists – lit: with being

all under sin

- Note: all are under sin singular not sins plural
- All mankind is under sin – sin nature in view Molloy
- Rom 6:14 For [the] sin shall not be master over you, for you are not under law but under grace.
- So believers are not under [the] sin but under grace

God's Charge: All Mankind Under Sin

Rom 3:9

God's assessment of mankind - 3:9-12

All Mankind Under Sin



⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



all under sin (cont.)

1st - Under its dominion or reign*

- The sin nature in the unbeliever reigns in his/her present spiritual death (separation from God)
- It's 24/7 and inescapable
- It's forever (unless he/she believes on Christ)
- Note: By God's grace the believer is not under the dominion or reign of the sin nature
- Rom 5:17 For if by the transgression of the one [Adam] death reigned through the one, much more --- the gift of righteousness will reign in life through the One, Jesus Christ.

* Molloy 2006

⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



all under sin (cont.)

2nd - Under its power*

- Every person is born with an Adamic sin nature
- The sin nature has inherent power and the unbeliever is a slave to it
- Note: By God's grace the believer is free from its power and no longer its slave

* Molloy 2006

Rom 5:12 Therefore, just as through one man [Adam] sin entered into the world, and death through sin, and so death spread to all men, because all sinned.

Rom 6:20 For when you were slaves of [the] sin, you were free in regard to righteousness.

Rom 6:22a But now having been freed from [the] sin and enslaved to God.

⁹ What then? Are we better *than they*? Not at all; for we have already charged that both Jews and Greeks are all under sin;



3rd - Under its penalty and condemnation*

- God has condemned the sin nature and since the unbeliever is in union with his/her sin nature then he/she is condemned
 - Note: By God's grace there is no condemnation to those in Christ Jesus
- * Molloy

Rom 5:16b for on the one hand the judgment arose from one transgression [Adam's] resulting in condemnation,

Rom 5:18a So then as through one transgression [Adam's] there resulted condemnation to all men

Rom 8:1 Therefore there is now no condemnation for those who are in Christ Jesus.

Rom 8:3 For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned [the] sin in the flesh.

Background Notes *



- Paul, like a skillful lawyer has just proven the following:
 - That all men alike are under sin (under its dominion, power, and penalty)
 - This charge and conviction was based on factual evidence in 1:18 - 3:8
- This charge and conviction Paul has stated is further illustrated by what God has previously declared in Psalms and Isaiah
- God's assessment of mankind is the same in all the Bible – because nothing in man's nature has changed
- Could the Jew attempt to refute God's assessment of mankind? – No!, because it comes directly from their own Scriptures (the very oracles of God)

* Molloy 2006

The Scope of Man's Sin from verses 10 -12



- There is none righteous [not even one]
- There is none who understands [God]
- There is none who seeks for God
- All have turned aside [from God]
- Together they have become useless [rotten]
- There is none who does good [not even one]

¹⁰ as it is written, "There is none righteous, not even one;



as it is written [lit: It has been written, with the present result that it is on record]

- verses 10 -12 are taken from Ps 14:1-3 and Ps 53:1-3

1. There is none righteous, not even one;

righteous – *dikaios* - being right according to a standard

The standard is the very righteousness of God:

- Ps 11:7 For the LORD is righteous, He loves righteousness; The upright will behold His face.
- Ps 145:17 The LORD is righteous in all His ways and kind in all His deeds.
- Rom 3:23 For all have sinned and fall short of the glory of God.
- A person outside of Christ does not have a right standing with God.



¹¹ There is none who understands, There is none who seeks for God;

2. There is not the one who understands [God] Interlinear

This is present tense continuous action:

- man is continuously not understanding God
- **understanding** is the idea to hear, notice, perceive, recognize, understand, reason things out
- There is not one that acts on the knowledge he has from God
Molloy
- Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness.
- Rom 1:19 because that which is known about God is evident within them; for God made it evident to them.

¹¹ There is none who understands, There is none who seeks for God;



3. There is not the one seeking God

Interlinear

This is present tense continuous action:

- Man is continuously not seeking God
- **Seeking** – *ekzēteō* - to seek out (ek) or after, to search for
- No one diligently seeks out God so as to turn to Him and glorify Him*
- Christ is the one who seeks out man:*
- Luke 19:10 For the Son of Man has come to seek and to save that which was lost.
- The Jews seek after a sign -1 Cor 1:22
- The Gentiles seek after wisdom -1 Cor 1:22

* Molloy



¹² All have turned aside, together they have become useless; There is none who does good, There is not even one.

4. All turned away [from God]

Interlinear

turned away - *ekklinō* – used of those who turn away or swerve from God – aorist tense

- This is a past point fact and it's reality
- Lit: to turn aside, deviate from the right way Wuest
- Isa 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him.
- Mal 2:8a But as for you, you have turned aside from the way; you have caused many to stumble.

¹² All have turned aside, together they have become useless; There is none who does good, There is not even one.



5. together they have become useless

have become useless - *achreióō* - to become unprofitable, or useless – aorist tense

- This is a past point fact and it's reality
- This word translated “unprofitable” was used by the Greeks concerning rotten fruit, or whatever was utterly, irrevocably bad, and therefore useless. Newell
- Ps 53:3b they have altogether become filthy and corrupt

Amplified

¹² All have turned aside, together they have become useless; There is none who does good, There is not even one.



6. There is none who does good

good – *chrēstótēs* - has the idea of kindness*

- The word is descriptive of one's disposition [lit: kindness of heart] and does not necessarily entail acts of goodness
- It describes the character of God the Father
- Eph 2:7 so that --- He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.
- Kindness is the fruit of the Spirit Gal 5:22
- No unbeliever can ever manifest good (God's kindness)
- That is why Paul says it's not even one

Final Thoughts



- “Under Sin” means that all men outside of Christ are
 - under the sin nature’s dominion and reign
 - under the sin nature’s power
 - under the sin nature’s penalty and condemnation
- Next we have seen the character of man in relation to God
 - There is none righteous [not even one]
 - There is none who understands [God]
 - There is none who seeks for God
 - All have turned aside [from God]
 - Together they have become useless [rotten]
 - There is none who does good [not even one]
- Next week! Paul will show man’s sinfulness in speech and
conduct.