



ROMANS

God's Charge: All Mankind Under Sin

- 3:9-18

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

Rom 3:9

All Mankind Under Sin - Rom 5:12; Gal 5:22

Its Dominion



Its Reign

Rom 5:21

Its Power

Rom 5:12



Its Penalty



Condemnation

Rom 5:18



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- **God's assessment of mankind**

- 3:9-12

1. **All Mankind Under Sin** - 3:9
2. **Not One Is Righteous** - 3:10
3. **Not One Seeks God** - 3:11
4. **Not One Does Good** - 3:12

1. All Mankind Under Sin (Its Nature)

- Rom 3:9; Gal 3:22

- Its Dominion or Reign
 - Its Power
 - Its Penalty or Condemnation
- Questions:
 - Who is under sin? - 3:9
 - Why is mankind under sin? - 5:12
 - Are believers (the Church) under sin? – If not, what are we under? - 6:14,15
 - Are we (believers – the church) better (excel or are superior in ourselves) than the Jews & Gentiles? – NO! - God's grace made the difference
 - His grace was unmerited
 - There was nothing of ourselves that was deserving
 - God's grace is available to all – He is not willing that one person should perish



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1. All Mankind Under Sin - (cont'd)

- Rom 3:9; Gal 3:22

• Under Its Dominion or Reign

- 5:17

- The sin nature in the unbeliever reigns in his/her present spiritual death (separation from God)
 - It's 24/7 & 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

"For sin (nature) shall not have dominion over you: for ye are not under the law, but under grace" - Rom 6:14

• Under Its Power

- 5:12; 6:20

- Every person is born with an Adamic sin nature
- The sin nature has inherent power & the unbeliever is a slave to it
- Note: By God's grace the believer is free from its power & no longer its slave - 6:22

• Under Its Penalty & Condemnation

- 5:16,18

- God has condemned the sin nature & since the unbeliever is in union with his/her sin nature then he/she is condemned - 8:3
- Note: By God's grace there is no condemnation to those in Christ Jesus - 8:1



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- Background Notes: - 3:10-18
- Paul, like a skilful lawyer has just proven (προαιτιάζομαι - *proaitiázomai* - to previously charge = a law term)
 - That all men alike are under sin (under its dominion, power, and penalty)
 - This charge & conviction was based on factual evidence in 1:18 – 3:8
- This charge & conviction Paul has stated is further illustrated by what God has previously declared in Psalms & Isaiah (Ps 14:1-3; 53:1-3; 5:9; 140:3; 10:7; Isa 59:7,8; Ps 36:1)
- God's assessment of mankind is the same in the OT& NT – 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 which were entrusted to them – 3:2)



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2. Not One Is Righteous - 3:10

- Lit: "There is not a righteous man"

- **Question:** Who is this speaking of?

- Wasn't Noah & Abraham righteous?

- Gen 18:23; Rom 4:1,3,9; Gen 15:6

- Aren't you righteous in Christ ?

- Rom 3:22; 5:18; 2 Cor 5:21

- **Question:** What does "righteous" mean

- "righteous" – δίκαιος - *dikaios* = a state of being right according to a standard

- God's / Christ's standard: His very character

- Ps 11;7; 145:17; 1 Pet 3:18

- This is absolute righteousness

- A person under this standard is "righteous" - i.e. has a right standing with God

- Man's standard: His very character (which is sinful)

- Rom 3:23

- This is unrighteousness – they desire to live under their own standard - Mt 23:28

- A person under this standard does not have a right standing with God

- **Christ said:** "I came not to call the righteous, but sinners to repentance"

- Lu 5:32

- **Point:** "Not one is righteous" is speaking of unbelieving Jews & Gentiles,
It is not speaking of believers



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3. Not One Seeks God - 3:11

- *“There is not one understanding (God's ways or thoughts)”*
 - There is not one that acts on the knowledge he has from God - Rom 1:19,20
- *“There is not one that seeks after God”*
 - “seek” - ἐκζητέω - ekzēteō, Lit: “to seek out”
 - No one diligently seeks out God so as to turn to Him & glorify Him
 - Christ is the one who seeks out man:
“For the Son of man is come to seek and to save that which was lost”. - Lu 19:10
- The **Jews** seek after a sign - 1 Cor 1:22
- The **Gentiles** seek after wisdom - 1 Cor 1:22
- The **Church** seeks those things above - Col 3:1
“If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God”.



4. Not One Does Good - 3:12

- “they have all turned away (from God)”
- “they became unprofitable (rendered useless)”
- “there is not one that does good, there is not so much as one”
- Question: Aren't some people in this entire world doing some good?
- “good” - χρηστότης - *chrēstótēs*; - has the idea of kindness
 - The word is descriptive of one's disposition and does not necessarily entail acts of goodness
 - It describes the character of our Father - Titus 3:4; Eph 2:7
 - “That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus”. – Eph 2:7
 - It is the fruit of the Spirit – “kindness or gentleness” - Gal 5:22
 - It is the character of Christ manifested in believers abiding in Christ
 - Col 3:12 - *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

Point: No unbeliever can ever manifest good (God's kindness)