

Start your study here

Read Read, Record, Reflect, Respond		Observation										
Prayerfully	Conscious dependence	<input type="checkbox"/> What does it say? <table border="1"> <tr> <td>Probe</td> <td>Mark—people, place, key word</td> </tr> <tr> <td>Discover</td> <td>List—observations</td> </tr> <tr> <td>Detect</td> <td>Summarize—main point</td> </tr> <tr> <td>Explore</td> <td>Identify—what you learn about God</td> </tr> <tr> <td></td> <td>Apply—“So what?”</td> </tr> </table>	Probe	Mark —people, place, key word	Discover	List —observations	Detect	Summarize —main point	Explore	Identify —what you learn about God		Apply —“So what?”
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Discover	List —observations											
Detect	Summarize —main point											
Explore	Identify —what you learn about God											
	Apply —“So what?”											
Reflectively	Constantly											
Extensively	Background issues Big Idea Basic structure and flow Broad strokes											
Creatively	Imagination and View points											
Intensively	Questions: Who, What, Where, When, Why, How. . .											
	Repeated Alike Different Accentuated Related											
Specifically	Purposefully—with the view of the author in mind											
Effectively	By unit of thought— Think Context! Details, ask questions											

Romans 3:9-20

9 What then?

Are we Jews any better off?

No, not at all.

For we have already charged that all,
both Jews and Greeks,
are under sin,

10 as it is written:

“None is righteous,
no, not one;

11 no one understands;
no one seeks for God.

12 All have turned aside;
together they have become worthless;
no one does good,
not even one.”

13 “Their throat is an open grave;
they use their tongues to deceive.”
“The venom of asps is under their lips.”
“Their mouth is full of curses and bitterness.”

14 “Their feet are swift to shed blood;
15 in their paths are ruin and misery,
16 and the way of peace they have not known.”
17 “There is no fear of God before their eyes.”

19 Now we know that whatever the law says
it speaks to those who are under the law,
so that every mouth may be stopped,
and the whole world may be held accountable to God.

20 For by works of the law
no human being will be justified in his sight,
since through the law comes knowledge of sin. (ESV)

Review: The Gospel, the power of God for Salvation reveals God's righteousness—by means of showing man's need—God's wrath is on all who suppress the knowledge of Him and replace it with idolatry, immorality and any sin, this judgment is true of Jews as well as Gentiles, God is impartial in judging all based on their works not heritage, religious rights or religious rites, no one is immune from judgment for God is just.
 Observations: 1) string of OT quotations 2) the use of "all" 3) the focus on speech 4)
 Key Question: What do you fear most? What does your fear produce? Why do you fear? When do we encounter fear?

This passage will address the extent, nature and primary source of sin

"what then"—the conclusion to 1:18-3:20, but particularly 2:1-3:8

Romans 3:9-20

9 What then?

Are we Jews any better off?

No, not at all.

Compare 3:1

Compare/contrast 3:1. Special yes, advantage no, better off—no

Notice all inclusive terms (all. none. no one. etc.)

Condition of all mankind—sinners

For we have already charged that all, both Jews and Greeks, are under sin,

Universality of sin

10

Ps 14:1-3

[There is] None is righteous, *οὐκ ἔστιν*

Ps 14:1 has "good" this term will become key in the rest of Romans

11

no, not one; no one understands; no one seeks for God.

Due to sin, no one seeks God on their own—does this point to inability (unable) or disposition (unwilling)?

12

All have turned aside; together they have become worthless; no one does good, not even one."

Characteristics of sinners

13

Pss 5:9: 140:3

"Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness."

Because of their core condition, they say and do destructive things

Hurtful Speech

lies
decide

14

Ps 10:7

15

Is 59:7-8

"Their feet are swift to shed blood; in their paths are ruin and misery, and the way of peace they have not known."

Violent actions

curses
bitterness

16

17

18

Ps 36:1

Summary or cause

"There is no fear of God before their eyes." *οὐκ ἔστιν*

Disregard for God

hate
destruction
division
pride

Conclusion

19

Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.

Jews

Compare 1:18-20ff
Fear of the God is not just reverential awe or respect, but fear—an acknowledgment that God is in total control and I am not. Fear of God acknowledges the character of God and His right to judge. It provides motivation to run from sin and to God. An absence of fear of the Lord through out the Bible leads to an absence of obedience.

20

For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. (ESV)

allusion to Ps 143:2

see 7:7

Note the contrast between what the law can not do (obedience to it does not = justification) and what it does (reveal sin)

But this broad an application of *nomos* is unusual in Paul and does not fit with the language "under the law." Thus an alternative is preferable. Paul knows full well that the most difficult case he has to prove is that Jews, who are recipients of God's revelation and covenant blessing, are sinners accountable for God. By proving from the Old Testament, then, that Jews are condemned, Paul feels it legitimate to extend that verdict to all people. Moo p. 113

Working Idea (this is to help you see how the main idea was developed)

In concluding the section (1:18-3:30), Paul will show the universality of sin
all mankind is in the same condition (Jew and Gentile alike)—under sin
Paul shows that all men (emphasize on “all”) are sinners
none is righteous or even seeks after God
all turn away from God and no one does good
not only do they not do good, they demonstrate their sinfulness through
hurtful speech and destructive actions
because they do not fear God
so all (the whole world) will be held accountable before God
none can justify themselves.

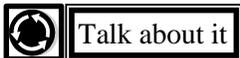
Main idea:

All mankind are sinners and are to be held accountable to God.

Teaching ideas:

This lesson is pretty straight forward. Paul concludes the section with a summary on sin. Therefore this lesson needs to be heavy on explaining and discussing the theology of sin, particularly total depravity.

Introduction



What do you fear most? What does your fear produce? Why do you fear? When do we encounter fear?
Fear is usually the result of a feeling of being out of control. When I cannot control a situation—I
fear the results/consequences.

Illustration—Car accidents

Ever begin to lose control on an ice road? What did you experience—Fear.

Fear enters in, as soon as you realize you can't control the car.

For the brief moment when you realize you are going to be in an accident, fear enters because it's out of your control.

Review

The Gospel, the power of God for Salvation reveals God's righteousness—by means of showing man's need—God's wrath is on all who suppress the knowledge of Him and replace it with idolatry, immorality and any sin. This judgment is true of Jews as well as Gentiles. God is impartial in judging all based on their works not heritage, religious rights or religious rites (rituals), no one is immune from judgment for God is just.

Overview

Paul is drawing this section to a close explaining not only that all human beings are sinners, but why they are and what they end will be, if God does not do something about it. All these are not new ideas, Paul lists a number of Old Testament texts to show that God had made these points long ago (3:10-18).

Catch Phrase / Key Phrase:

Under sin

No fear of God before their eyes

Outline

- I. Doctrine: Justification—The Righteousness of God Revealed 1:18–11:36
God’s Gracious Provision of Righteousness is Acquired by Faith in Jesus Christ
 - A. The Need of It 1:18–3:20 *What a Mess!*
The Righteousness of God revealed in Condemnation: The Universal Need of Righteousness
The bad News: All Condemned for sin—no exceptions
 - 1. Condemnation of Pagan (Unrighteous): The Panorama of Sin Described 1:18-32
 - 2. Condemnation of the Self-Righteous Moralist: God’s standard not theirs 2:1-16
 - 3. Condemnation against unfaithful Jew: Privileged 2:17–3:8
Condemnation because of. . .
 - a. Hypocrisy: A focus on externals 2:17-24
External possession of religious rights
 - b. Trust in Ritual 2:25-29
External practice of religious rites
 - c. Unbelief: The Jews’ problem exposed 3:1-8
 - 4. **Condemnation against the whole World: Everyone 3:9-20**
 - a. The Charge: All are under sin 3:9
 - b. The Proof: Scripture 3:10-18
 - (1) The extent of sin: universal 3:10-12
 - (2) The nature of sin: total depravity 3:13-17
 - (3) The source of sin: no fear of God 3:18
 - c. The Application: All are Accountable 3:19-20

Exposition / Key Exegetical Issues to be aware of:



3:9 The Charge: All are under sin

“No, not at all” is not μή γένοιτο (*me genoito* “may it never be”) but οὐ πάντως (*ou pantos* “not at all”), the οὐ “not” is used in qualified negation. Paul has stated the advantages of the Jew (3:1) and will come back to the benefits of being a Jew in 9–11. But here the point is simply that Jews are not rescued from God’s wrath based on their ethnicity.

To be ‘under sin’ means not only ‘to be a sinner’; it means to be a helpless slave to the power of sin (*cf.* 6:15–23).¹

COMING TO GRIPS with sin. We can easily miss the precise wording of [verse 9](#) and its significance. Paul does not say that all people “commit sins,” as if doing things contrary to God’s will is just an occasional problem. Nor does he even say that all people are “sinners,” suggesting that sin is a pervasive problem. Rather, he says that all people are “under sin.” Paul uses this kind of language to speak of a situation of domination or even slavery. See, for instance, [Galatians 3:22](#): “But the Scripture declares that the whole world is a prisoner of sin [lit., “held prisoner *under* sin”], so that what was promised, being given through faith in Jesus Christ, might be given to those who believe” (see also [Rom. 6:14, 15; 7:14; 1 Cor. 9:20; Gal. 3:23, 25; 4:2 – 5, 9, 21; Eph. 1:22](#)). For Paul, then, the human plight is not that people commit sins or even that they are in the habit of committing sins. The problem is that people are helpless prisoners of sin.²

3:10-18 The Proof: Scripture

The Old Testament passages prove that all are under sin.

Moo does an excellent job of summarizing the context of each Old Testament quote and then showing the rhetorical value of the quotes (see Moo pp. 115-121).

The extent of sin: universal 3:10-12

Notice the “no one” which could be translated “none exists” and also the phrase “all”

In 3:10-12 Paul quotes Psalm 14:1-3

¹ D. A. Carson, *New Bible Commentary: 21st Century Edition*, 4th ed. (Downers Grove, Ill.: Inter-Varsity Press, 1994).

² Douglas Moo, *NIV Application Commentary, New Testament: Romans*. (Grand Rapids: Zondervan, © 2000) 121.

“Though Paul did not quote Psalm 14:2, “The Lord looks down from heaven on the sons of men,” that verse is significant, for what follows in that psalm is God’s indictment of humanity.”³

All people without exception are. . .

- Not Righteous (1:18. 29-31) **Not even one**
- Do not understand God (1:18b, 28)
- Do not seek God
- Turn way from God (1:23, 25, 26; Isaiah 53:5)
- Are becoming worthless (useless)
- Do not do good (Kindness, benevolent in actions)

Not even one

“Apart from the indwelling Holy Spirit people cannot exhibit this fruit of the Spirit (Gal. 5:22). They have no inner spiritual capacity whereby they can normally and automatically exercise genuine kindness toward others. Instead sin causes them to be selfish and self-centered.”⁴

3:13-17 The nature of sin: total depravity

“These verses describe the vileness and wickedness of various parts of the human body, indicating figuratively that every part contributes to a person’s condemnation.”⁵

In Speech 3:13-14

- Throats
- Tongues
- Lips
- Mouth

In Deed 3:15-17

- Feet
- Way (path or way of life) **Sin demonstrated by actions**

In Sight 3:18

- Eyes

3:18 The source of sin: no fear of God

Climax: No fear of God. The fear of God is the begin of wisdom and godliness
See 1:28-32

The Fear of the Lord

Proverbs 1:7

The **fear of the Lord**

is the beginning of knowledge;
fools despise wisdom and instruction. (ESV)

Proverbs 9:10

The **fear of the Lord**

is the beginning of wisdom,
and the knowledge of the Holy One is insight. (ESV)

Job 28:28

And he said to man,

‘Behold, the **fear of the Lord**,
that is wisdom,

and to **turn away from evil**
is understanding.’ “ (ESV)



³ John Witmer in Walvoord, John F., and Zuck, Roy B. (1983, 1985). *The Bible Knowledge Commentary*.

⁴ John Witmer in Walvoord, John F., and Zuck, Roy B. (1983, 1985). *The Bible Knowledge Commentary*.

⁵ John Witmer in Walvoord, John F., and Zuck, Roy B. (1983, 1985). *The Bible Knowledge Commentary*.

Deuteronomy 6:1-2

1 “Now this is the commandment,
the statutes and the rules
that the Lord your God commanded me to teach you,
that you may do them in the land to which you are going over, to possess it,
2 that you may **fear the Lord your God,** ←
you and your son and your son’s son,
by keeping all his statutes and his commandments, ←
which I command you,
all the days of your life,
and that your days may be long. (ESV)

Deuteronomy 6:5

You shall love the Lord your God ←
with all your heart
and with all your soul
and with all your might. (ESV)

Deuteronomy 6:13-19

13 It is the **Lord your God you shall fear.** ←
Him you shall serve
and by his name you shall swear.
14 You shall not go after other gods, the gods of the peoples who are around you,
15 for the Lord your God in your midst **is a jealous God,**
lest the anger of the Lord your God be kindled against you,
and he destroy you from off the face of the earth.
16 “You shall not put the Lord your God to the test, as you tested him at Massah.
17 You shall diligently keep the commandments of the Lord your God,
and his testimonies and his statutes, which he has commanded you.
18 And you shall do what is right and good in the sight of the Lord,
that it may go well with you,
and **that you may go in and take possession of the good land**
that the Lord swore to give to your fathers
by thrusting out all your enemies from before you,
as the Lord has promised. (ESV)

Ecclesiastes 5:1-7

1 Guard your steps when you go to the house of God.
To draw near to listen
is better than to offer the sacrifice of fools,
for they do not know that they are doing evil.
2 Be not rash with your mouth,
nor let your heart be hasty to utter a word before God,
for God is in heaven and you are on earth.
Therefore let your words be few.
3 For a dream comes with much business,
and a fool’s voice with many words.
4 When you vow a vow to God,
do not delay paying it,
for he has no pleasure in fools.
Pay what you vow.
5 It is better that you should not vow
than that you should vow and not pay.
6 Let not your mouth lead you into sin,
and do not say before the messenger that it was a mistake.
Why should God be angry at your voice and destroy the work of your hands?
7 For when dreams increase and words grow many,
there is vanity;
but God is the one you must fear. (ESV)

Ecclesiastes 12:13-14

13 The end of the matter;
all has been heard.

Fear God

and keep his commandments,

for this is the whole duty of man.

14 **For God will bring every deed into judgment,**
with every secret thing,
whether good or evil. (ESV)

Ecclesiastes 3:14 Can't totally comprehend God's plan, which He will accomplish. He is able to make it happen, ∴ fear God.

Ecclesiastes 7:18 Fear leads to balance between legalism and license, ∴ righteousness and wisdom.

Ecclesiastes 8:12-13 In spite of the exceptions to the normal (expected) law of divine retribution, God deals justly and will in the *end* deal beneficially with the righteous.

Ecclesiastes 12:13-14 In light of judgment, fear God, let Him take control and live godly.

2 Corinthians 7:1 Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, bringing holiness to completion in the fear of God. (ESV)

1 Peter 2:17 Honor everyone. Love the brotherhood. Fear God. Honor the emperor. (ESV)

Revelation 14:7 And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water." (ESV)

Fear of the Lord

Fear of God is not just reverential awe or respect, but fear—an acknowledgment that God is in total control and I am not. Fear of God acknowledges the character of God and His right to judge. It provides motivation to run from sin and to God. An absence of fear of the Lord through out the Bible leads to an absence of obedience.

The Fear of the Lord is not a fear of condemnation or loss of salvation (Romans 8:1; 1 John 4:15-21), but a healthy understanding of the character of God and His justice. Leading to a fear of discipline for sin (commission?) (Paul feared being disqualified 1 Corinthians 9:7; 11; Hebrews 12:4-11). Fear of loss of reward for not doing the right thing with the right attitude (omission?) (1 Corinthians 3). Fear of not bringing glory to God. Our fear of the Lord should motivate us to obedience and to avoid potential judgment/discipline.

3:19-20 The Application: All are Accountable
"under law"

A few have thought that this universal conclusion requires that "those under the law" include all people. *Nomos*, then, would refer to divine law generally, whether Mosaic or "natural" (cf. 2:14). But this broad an application of *nomos* is unusual in Paul and does not fit with the language "under the law." Thus an alternative is preferable. Paul knows full well that the most difficult case he has to prove is that Jews, who are recipients of God's revelation and covenant blessing, are sinners accountable for God. By proving from the Old Testament, then, that Jews are condemned, Paul feels it legitimate to extend that verdict to all people.⁶

⁶ Douglas Moo, NIV Application Commentary, New Testament: *Romans*. (Grand Rapids: Zondervan, © 2000) 113.

“The application of the law (Scripture) is that all the world is guilty before God and that the Law is not the source for justification but the means for the full knowledge of sin.”⁷

All accountable
All conscious of sin

Answer to Paul’s questions: 3:19-20 forms the answer to the question that Paul has been posing.

δικαιωθήσεται (δικαιῶ *dikaio*)—justification—future passive

The negated (οὐ) future may indicate that this will never be the case. The passive emphasizes that they can’t do it, that it has to be done for them, and with the negative, that it will not be done for them.

The context refers to a judicial trial or verdict

Major point: those under the law are condemned

While Paul’s argument is that all mankind has been condemned, he does this to prove that “all” includes the Jews.

We conclude, then, that Paul in [verse 20](#) is combating what we might call a “syncretistic” view of salvation that seems to have been widespread in first-century Judaism. God, in his covenant, had provided the basis for salvation. But the individual Jew could be saved only by faithfully doing the law in response to God’s covenant election. In [Romans 2](#) Paul shows that Jews cannot depend on their covenant for salvation, so that they cannot be put right with God by doing the law. Their “works” are now in the same category as that of the Gentiles — unable to secure salvation because of the pervasive power of sin.⁸

Purpose of the Law

to reveal sin

to show the standard, God’s perfection, and therefore man’s short coming.

3:20

“works of the law”

In contrast to *the New Perspective* which has gained popularity in some circles, the focus is on acts of obedience to the Mosaic Law.

Grk “because by the works of the law no flesh is justified before him.” Some recent scholars have understood the phrase ἔργα νόμου (*erga nomou*, “works of the law”) to refer not to obedience to the Mosaic law generally, but specifically to portions of the law that pertain to things like circumcision and dietary laws which set the Jewish people apart from the other nations (e.g., J. D. G. Dunn, *Romans* [WBC], 1:155). Other interpreters, like C. E. B. Cranfield (“The Works of the Law” in the Epistle to the Romans,” *JSNT* 43 [1991]: 89-101) reject this narrow interpretation for a number of reasons, among which the most important are: (1) The second half of v. 20, “for through the law comes the knowledge of sin,” is hard to explain if the phrase “works of the law” is understood in a restricted sense; (2) the plural phrase “works of the law” would have to be understood in a different sense from the singular phrase “the work of the law” in 2:15; (3) similar phrases involving the law in Romans (2:13, 14; 2:25, 26, 27; 7:25; 8:4; and 13:8) which are naturally related to the phrase “works of the law” cannot be taken to refer to circumcision (in fact, in 2:25 circumcision is explicitly contrasted with keeping the law). Those interpreters who reject the “narrow” interpretation of “works of the law” understand the phrase to refer to obedience to the Mosaic law in general.⁹

Key Concept: Total Depravity

Teachers: You may want to save this section and use it as a summary/review with the interlude next week

⁷ Dr. Harold W. Hoehner’s outline (DTS, Spring 1991, Exegesis of Romans 206, unpublished class notes)

⁸ Douglas Moo, NIV Application Commentary, New Testament: *Romans*. (Grand Rapids: Zondervan, © 2000) 121.

WBC *Word Biblical Commentary* (a commentary series)

⁹ *The NET Bible First Edition Notes* (Biblical Studies Press, 2006). Ro 3:20.

Definition: unmeritoriousness of man in the sight of God

Through the Fall humanity lost the ability to exercise moral freedom, that is the rational power to determine the right course in the direction of the highest good, in harmony with the original purpose of God in providing moral character to His creature.

Total depravity indicates man's utter inability to do anything for his salvation. God must initiate the process if a person is to be saved.¹⁰

"Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of sin, nor that a person cannot appreciate and even do acts of goodness; but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God's sight."¹¹

The phrase *total depravity* is commonly used to make explicit the implications of original sin. It signifies a corruption of our moral and spiritual nature that is total not in degree (for no one is as bad as he or she might be) but in extent. It declares that no part of us is untouched by sin, and therefore no action of ours is as good as it should be, and consequently nothing in us or about us ever appears meritorious in God's eyes. We cannot earn God's favor, no matter what we do; unless grace saves us, we are lost.

Total depravity entails total inability, that is, the state of not having it in oneself to respond to God and his Word in a sincere and wholehearted way (John 6:44; Rom. 8:7-8). Paul calls this unresponsiveness of the fallen heart a state of death (Eph. 2:1, 5; Col. 2:13), and the Westminster Confession says: "Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto" (IX. 3).¹²

Explanation of the Doctrine

Depravity refers to the lack of original righteousness

It speaks of the presence of an inherited sinful old self or old capacity

It teaches that humanity is completely unable to please God (Rom. 1:28 *adokimos* not standing the test)

Depravity refers to the fact that we are under actual guilt

Negatively: It does not mean—***Man is as bad as he could be***

Depravity does not mean that:

People have exhibited their depravity as thoroughly as they could (though it sure seems that some do, sometimes)

People indulges in every form of sin

Common grace—the general blessing on mankind (Matthew 5:45), including the withholding of punishment (Psalm 145:8-9) and the exercise of influence to restrain sin and maintain order.

People are not always as evil as they could be—not all will indulge in **all** sin. Such things as the restraint of the maximum expression of sin (2 Thess. 2:6-10) lead to this conclusion, as does the indication of degrees of punishment in eternity (Luke 12:47-48; Matt. 10:15; 11:21-24).

So, not all people will indulge in every form of sin all the time

¹⁰ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 481

¹¹ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 311.

¹² J. I. Packer, *Concise Theology: A Guide to Historic Christian Beliefs* (Wheaton, Ill.: Tyndale House, 1995, c1993). Logos

People never performs actions that are good in the sight of God
People have no consciousness of what God would like (they do have a conscience)
People often show an idea of God and His will (Romans 1 and 3) even if they don't understand it that way
People do not necessarily lack a sense of good (or right and wrong, even though often warped) (Rom. 2:14)

Positively: It means—*Man is as bad off as he could be*

Corruption extends to every part of man's nature, including all the faculties of his being
There is nothing in man that can commend him to a righteous God for salvation

People may please one another but cannot gain favor with God.
Inherent corruption extends to whole nature, every part of every person (Rom. 3:10-18).
There is no good in us to recommend us to God—we cannot please God (Rom 8:8).
We are separated from God by sin and do not seek God (Rom. 3:10-18)

Total depravity does not cause or reinforce self-deprecation. It does not lead to "I'm just a worm" or "I'm nothing." Regeneration and the fact that we were fashioned by God in the womb (Ps. 139:13ff.), and are the benefactors of the grace of God. We are still created in the image of God. That image has been defaced but not erased.

It should be added that total depravity is no excuse for sin in the life of the believer. The believer has been released from "slavery to sin" (Rom. 6:17-20), freed to become a servant of righteousness (Rom. 6:18).

Total depravity and the bondage of the will do not mean that the unbeliever can make no choice only that the choice will always be to choose rebellion and sinful actions rather than choosing submission to God and righteousness. Even when choosing what appears to be the "right thing," the sinner motivated by personal self-advancement, does not please God.

Total depravity means that people need the grace of God, not that proclamation of the gospel is futile because of the spiritual condition of the lost.

Results. First, man is totally depraved. "Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of sin, nor that a person cannot appreciate and even do acts of goodness; but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God's sight."³⁷

Second, man has an innate sin nature. "The sin nature is the capacity to do all those things (good or bad) that can in no way commend us to God."³⁸ Every part of man is affected: intellect (2 Cor. 4:4); conscience (1 Tim. 4:2); will (Rom. 1:28); heart (Eph. 4:18); and the total being (Rom. 1:18–3:20).¹³

Additional quotes

"Total depravity is the entire absence of holiness, not the intensity of sin. A totally depraved man is not as bad as he can be, but he has not holiness, that is, nothing to commend himself to God."¹⁴

"The doctrine of depravity has to do, not with man's estimation of man, but God's estimation of man....But the Scriptures do not measure men by man; they measure men by God who has created them. The creature is measured by the Creator and found to be wanting."¹⁵

¹³ Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), p. 312.

¹⁴ Dr. Harold W. Hoehner's outline (DTS, Spring 1991, Exegesis of Romans 206, unpublished class notes)

¹⁵ J. D. Penticost, *Things which become sound doctrine*, p.9-10.

“Total depravity does not mean that everyone is as thoroughly depraved in his actions as he could possibly be, nor that everyone will indulge in every form of sin, nor that a person cannot appreciate and even do acts of goodness; but it does mean that the corruption of sin extends to all men and to all parts of all men so that there is nothing within the natural man that can give him merit in God's sight.”¹⁶

“Total depravity means the entire absence of holiness, not the highest intensity of sin. A totally depraved man is not as bad as he can be, but he has no holiness, that is no supreme love of God. He worships and loves the creature rather than the creator. Rom. 1:25.”¹⁷

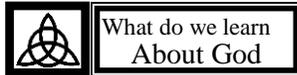
J. O. Philpot stated:

As no heart can sufficiently conceive, so no tongue can adequately express, the state of wretchedness and ruin into which sin has cast guilty, miserable man. In separating him from God, it severed him from the only source of all happiness and holiness. It has ruined him body and soul: the one it has filled with sickness and disease; in the other it has defaced and destroyed the image of God in which it was created. It has made him love sin and hate God.¹⁸

All fall short of the Glory of God

Key Point

All mankind is enslaved to sin
Total Depravity



Just



The major problem of mankind is not:

- Lack of knowledge (ignorance)
- Lack of wealth or opportunity (oppression)
- Lack of justice (inequity)

The major problem of mankind is:

- enslavement to sin
- addiction to sin

Result—we are unable, no matter our effort, knowledge, wealth or position to break free from sin.

Without the love of God motivating Him to overcome our problem (sin) within the just boundaries of His righteousness through Jesus Christ—we would forever be enslaved to sin.

While we should practice righteousness we should never assume that our practices or habits and good actions merit anything before God.

We can do nothing to earn more of His love.

¹⁶ Paul Enns, *Moody Handbook of Theology*, p. 311.

¹⁷ Shedd, Vol.2, p. 257

¹⁸ Quotes in Aurthor W. Pink, *The Total Depravity of Man*, Providence Baptist Ministries © Baptist Trumpeter Publications
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The Room” by Joshua Harris

In that place between wakefulness and dreams, I found myself in the room. There were no distinguishing features save for the one wall covered with small index-card files. They were like the ones in libraries that list titles by author or subject in alphabetical order. But these files, which stretched from floor to ceiling and seemingly endlessly in either direction, had very different headings. As I drew near the wall of files, the first to catch my attention was one that read “Girls I Have Liked.” I opened it and began flipping through the cards.



I quickly shut it, shocked to realize that I recognized the names written on each one.

And then without being told, I knew exactly where I was. This lifeless room with its small files was a crude catalog system for my life. Here were written the actions of my every moment, big and small, in a detail my memory couldn't match.

A sense of wonder and curiosity, coupled with horror, stirred within me as I began randomly opening files and exploring their content. Some brought joy and sweet memories; others a sense of shame and regret so intense that I would look over my shoulder to see if anyone was watching. A file named “Friends” was next to one marked “Friends I Have Betrayed.”

The titles ranged from the mundane to the outright weird. “Books I Have Read,” “Lies I Have Told,” “Comfort I Have Given,” “Jokes I Have Laughed At.” Some were almost hilarious in their exactness: “Things I've Yelled at My Brothers.” Others I couldn't laugh at: “Things I Have Done in My Anger,” “Things I Have Muttered Under My Breath at My Parents.” I never ceased to be surprised by the contents. Often there were many more cards than I expected. Sometimes fewer than I hoped.

I was overwhelmed by the sheer volume of the life I had lived. Could it be possible that I had the time in my 20 years to write each of these thousands or even millions of cards? But each card confirmed this truth. Each was written in my own handwriting. Each signed with my signature.

When I pulled out the file marked “Songs I Have Listened To,” I realized the files grew to contain their contents. The cards were packed tightly, and yet after two or three yards, I hadn't found the end of the file. I shut it, shamed, not so much by the quality of music, but more by the vast amount of time I knew that file represented.

When I came to a file marked “Lustful Thoughts,” I felt a chill run through my body. I pulled the file out only an inch, not willing to test its size, and drew out a card. I shuddered at its detailed content. I felt sick to think that such a moment had been recorded.

An almost animal rage broke on me. One thought dominated my mind: “No one must ever see these cards! No one must ever see this room! I have to destroy them!” In an insane frenzy I yanked the file out. Its size didn't matter now. I had to empty it and burn the cards. But as I took it at one end and began pounding it on the floor, I could not dislodge a single card. I became desperate and pulled out a card, only to find it as strong as steel when I tried to tear it

Defeated and utterly helpless, I returned the file to its slot. Leaning my forehead against the wall, I let out a long, self-pitying sigh. And then I saw it. The title bore “People I Have Shared the Gospel With.” The handle was brighter than those around it, newer, almost unused. I pulled on its handle and a small box not more than three inches long fell into my hands. I could count the cards it contained on one hand.

And then the tears came. I began to weep. Sobs so deep that they hurt started in my stomach and shook through me. I fell on my knees and cried. I cried out of shame, from the overwhelming shame of it all. The rows of file shelves swirled in my tear-filled eyes. No one must ever, ever know of this room. I must lock it up and hide the key.

But then as I pushed away the tears, I saw Him. No, please not Him. Not here. Oh, anyone but Jesus.

I watched helplessly as He began to open the files and read the cards. I couldn't bear to watch His response. And in the moments I could bring myself to look at His face, I saw a sorrow deeper than my own. He seemed to intuitively go to the worst boxes. Why did He have to read every one?

Finally He turned and looked at me from across the room. He looked at me with pity in His eyes. But this was a pity that didn't anger me. I dropped my head, covered my face with my hands and began to cry again. He walked over and put His arm around me. He could have said so many things. But He didn't say a word. He just cried with me.

Then He got up and walked back to the wall of files. Starting at one end of the room, He took out a file and, one by one, began to sign His name over mine on each card.

"No!" I shouted rushing to Him. All I could find to say was "No, no," as I pulled the card from Him. His name shouldn't be on these cards. But there it was, written in red so rich, so dark, so alive. The name of Jesus covered mine. It was written with His blood.

He gently took the card back. He smiled a sad smile and began to sign the cards. I don't think I'll ever understand how He did it so quickly, but the next instant it seemed I heard Him close the last file and walk back to my side. He placed His hand on my shoulder and said, "It is finished."

I stood up, and He led me out of the room. There was no lock on its door. There were still cards to be written.

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<http://www.joshharris.com/theroom/originalarticle.htm>

Romans 3:9-20

9 What then?

Are we Jews any better off?

No, not at all.

For we have already charged that all,
both Jews and Greeks,
are under sin,

10 as it is written:

“None is righteous,
no, not one;

11 no one understands;
no one seeks for God.

12 All have turned aside;
together they have become worthless;
no one does good,
not even one.”

13 “Their throat is an open grave;
they use their tongues to deceive.”

“The venom of asps is under their lips.”

14 “Their mouth is full of curses and bitterness.”

15 “Their feet are swift to shed blood;

16 in their paths are ruin and misery,

17 and the way of peace they have not known.”

18 “There is no fear of God before their eyes.”

19 Now we know that whatever the law says

it speaks to those who are under the law,

so that every mouth may be stopped,

and the whole world may be held accountable to God.

20 For by works of the law

no human being will be justified in his sight,

since through the law comes knowledge of sin. (ESV)

Overview—Romans 1:18—3:20

	1:18-32	2:1-16	2:17—3:8	3:9-20
Who is Paul addressing?	Pagan	Moralist	Jew	World (everyone)
How do they relate to God?	Disregard God	Try to distract God	Brag about relationship	No one seeks God
What is their problem?	Knowingly reject God Idolatry / Immorality	Judgmental	Self-righteousness hypocrisy	Sin
Favorite Phrase?	Live it up	Straighten up	You get to work	(Cursing and Bitterness)
Goal?	Satisfy own passions	Monitor their neighbor	Measure their merit	Autonomy
View of Sin?	No one is guilty	They are guilty, not me	Privileged not guilty I'm guilty but privileged overcome	No regard (no fear)
Boundaries?	If it feels good, do it.	If they feel good, note it.	If it feels good, stop it.	None
Paul's Judgment?	You have no excuse for the things you do	You have no authority for the judgments you make	You have no solution for the problem you have	You have no hope in yourself
Key Verse	1:24	2:1	2:23 4:5	3:9-11
Summary	Condemnation: The Universal Need for God's Righteousness			

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