Romans 3:9-18

Romans: Romans 3:9-Both Jew and Gentile are Under the Power of the Sin Nature

In Romans 3:9, Paul writes that both Jew and Gentile are under the power of the old Adamic sin nature and thus under eternal condemnation.

As we have noted in the past, Romans 1:18-3:20 constitutes the second major section of the book of Romans and deals with the universal need of the righteousness of God. This section is divided into three parts: (1) The unrighteousness of the Gentiles (1:18-32). (2) The unrighteousness of the Jews (2:1-3:8). (3) The universal unrighteousness of men (3:9-20). Therefore, by noting Romans 3:9, we will begin a study of the third part of the second major section of the book of Romans, which addresses the universal unrighteousness of mankind in that both Jew and Gentile are unrighteous before God and are under eternal condemnation and in need of eternal salvation.

Romans 3:9-20 can be treated like a court room trial and can be divided into four parts: (1) The Arraignment: The entire human race is brought before the Supreme Court of Heaven to answer to the divine indictment (Romans 3:9). (2) The Indictment: The entire human race faces the charges of crimes against a holy God (Romans 3:10-17). (3) Motive: The motive for man’s crimes against God (Romans 3:18). (4) The Verdict: The entire human race stands condemned before a holy God (Romans 3:19-20).

Romans 3:1-9, “Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God. What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? May it never be! Rather, let God be found true, though every man be found a liar, as it is written, ‘THAT YOU MAY BE JUSTIFIED IN YOUR WORDS, AND PREVAIL WHEN YOU ARE JUDGED.’ But if our unrighteousness demonstrates the righteousness of God, what shall we say? The God who inflicts wrath is not unrighteous, is He? (I am speaking in human terms.) May it never be! For otherwise, how will God judge the world? But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner? And why not say (as we are slanderously reported and as some claim that we say), ‘Let us do evil that good may come’? Their condemnation is just. 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” is the accusative neuter singular adjectival use of the interrogative pronoun tis (τίς) (tis), which is asking an identifying direct question. The word...
functions as a “pendent accusative,” which is a grammatically independent use of the accusative. The accusative is pendent or “hanging” in that it is introduced into the sentence as though it were going to be the direct object, but the sentence is completed in a syntactically awkward manner, leaving the accusative dangling.

“Then” is the “inferential” use of the post-positive conjunction oûn (οὖν) (oon), which denotes that what is introduced at this point is the result of an inference from Paul’s teaching contained in Romans 1:18-3:8.

In Romans 1:18-23, Paul presents the basis for Gentile guilt before a holy God. In this passage, he presents three reasons why the entire Gentile world is unrighteous and condemned before God and thus in need of salvation and God’s righteousness: (1) They suppress the truth (1:18). (2) They ignore God’s revelation in creation (1:19-20). (3) They pervert God’s glory (1:21-23).

Then, in Romans 1:24-32, Paul presents the results of Gentile guilt. In Romans 2, he presents twelve principles of divine judgment by which the Jew is clearly condemned, thus the Jews are as guilty as the pagan Gentiles and will likewise receive the wrath of God.

In Romans 2:1-16, Paul states that the Jews are as guilty as the Gentiles and will likewise are under eternal condemnation. In Romans 2:17-29, Paul explains how the Law condemns.


These privileges did not produce obedience in the Jews but rather arrogance towards their relationship with the Gentiles, which was manifested in four pretensions according to Paul in Romans 2:19-20: They believed they were a guide to the spiritually blind Gentiles: “Are confident that you yourselves are a guide to the blind” (Romans 2:19). (2) They believed they were a light to the Gentiles who were in spiritual darkness: “A light to those who are in darkness” (Romans 2:19). (3) They believed they were instructors of the foolish Gentiles: “A corrector of the foolish” (Romans 2:20). (4) They believed they were teachers of the spiritually immature: “A teacher of the immature” (Romans 2:20).

In Romans 2:17-24, Paul teaches the Jews that their racial background as well as their being the recipients and custodians of the Old Testament Scriptures does
not guarantee them entrance into the kingdom of heaven or deliver them from eternal condemnation. In Romans 2:25-29, Paul teaches the Jews that the ritual of circumcision does not guarantee them entrance into the kingdom of heaven or deliver them from eternal condemnation.

Then, in Romans 3:1-8, Paul adds a parenthetical response to possible misconceptions of what he has said and addresses the objections of the Jews (3:1-8).

In Romans 3:9, the conjunction oun indicates that what is about to be presented in this verse is the result of an inference drawn from his teaching in Romans 1:18-3:8.

Now, the interrogative pronoun tis means, “what” and the conjunction oun literally means, “therefore.” However, when these two words are used together, they should be translated idiomatically and not literally. You don’t translate idioms literally but try to expand the translation in order to reflect the meaning of the idiom. Therefore, the expression ti oun should be translated “What shall we conclude then?” The New American Standard translates this expression literally whereas the New International Version translates it correctly idiomatically.

Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”

“Are we better?” is the 1st person plural present middle indicative form of the verb proecho (προῆχω) (pro-echo), which is a compound word composed of the verb echo, “to have, to hold” and the preposition pro, “in front of,” thus the word literally means, “to hold before oneself."

The verb proecho is a common verb appearing from the time of Homer in the eighth century B.C. In the active voice, the word means, “to hold out before” but in the middle voice, it means, “to hold something before oneself for protection.

In classical Greek, the word was used of putting forward as a pretext, offering something, jutting out as with landforms, having something beforehand, being informed beforehand, being the highest ranking person, being superior or getting ahead of others as in marching or running.

Proecho appears only once in the Greek New Testament, in Romans 3:9 where the word is used in a figurative sense meaning, “to be superior to” someone.”

There is some question among some expositors as to whether the verb in Romans 3:9 is in the passive voice or middle voice or is a deponent middle meaning that it has a middle voice form but an active meaning.

If the word is in the middle voice, it could mean, “What do human beings have that they might hold before them as a defense or protection from God’s wrath?” This use is rare though.
If the word is in the passive voice, it could mean, “Are we Jews then at a disadvantage when compared to the Gentiles?” The NEB, NIV and RSV note this interpretation in the margins of this passage.

Most English translations interpret the word as having a middle voice form but an active voice meaning, “Are we Jews in any better condition than the Gentiles?”

The problem with this reading is that it would parallel Romans 3:1-2 where Paul asked the question is there any advantage to being a circumcised Jew, which he answered in the affirmative.

Romans 3:1, “Therefore, what is the advantage of being a Jew? Or, what is the benefit of circumcision?”

Romans 3:2, “Great in every respect! Indeed, the primary one that they were entrusted with the declarations by God.”

However, in Romans 3:9, he answers his question in the negative.

The solution to this problem is that the “we” is not an “editorial we” meaning that Paul is not referring to himself exclusively but rather an “exclusive we” meaning that Paul is referring to himself, the apostles, his fellow communicators of the gospel of Jesus Christ and all Christians in general. This best fits the context since Paul switches from the 1st person singular that he uses in Romans 3:7 to describe himself to the “exclusive we” in Romans 3:8 to describe himself and his fellow communicators of the gospel of Jesus Christ who were accused by the Judaizers as teaching antinomianism.

Romans 3:7, “But, if-and let us assume for the sake of argument by means of my lie God’s truth achieved fame resulting in His glory. Why then have I in the past been singled out to be condemned as a sinner and continue to be up to the present moment?”

Romans 3:8, “Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), ‘Let us perpetrate evil acts in order that blessings might result.’ No! Their condemnation is, as an eternal spiritual truth, deserved.”

The unsaved Jews would not be teaching the gospel of Jesus Christ and neither would unsaved Gentiles and would thus not be accused by the Judaizers of teaching a lie or antinomianism!

Also, Romans 3:8 completes his presentation that like the Gentiles, the Jews are unrighteousness and in need of salvation as well. Specifically, Romans 3:8 completes Paul’s presentation of various objections waged against Paul and his message of grace. Thus, the Jews are not included in the “we.”
Therefore, we can conclude that in Romans 3:9, the verb *proecho* is a deponent middle, having a middle voice form but an active meaning, thus the word says, “Are we (Christians) superior?” to which he responds in the negative.

**Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”**

“Than they” does not translate any word in the Greek text but rather is inserted by the New American Standard translators who interpreted Paul as employing an “editorial we” and speaking of Jewish superiority over the Gentiles. As a note, the New International Version does not add these words to its translation.

The present tense is a “gnomic” present used of a spiritual axiom or eternal spiritual truth. Therefore, the “gnomic” present conveys the idea of “are we (Christians) as an eternal spiritual truth, superior (to unsaved Jews and Gentiles)?”

As we noted earlier, the verb *proecho* is a deponent middle meaning it has a middle voice form but an active meaning. The active meaning is “stative” meaning that the subject exist in the state indicated by the verb. Therefore, the “stative” active voice of *proecho* presents the idea of Christians “existing in a state of being” superior to unsaved Jews and Gentiles.

The indicative mood is an “interrogative” indicative where an “assertion is expected” from Paul’s unsaved Jewish audience. However, Paul is asking a rhetorical question in place of a direct assertion that demands a negative response.

We will translate *proecho*, “Are we (Christians) as an eternal spiritual truth, superior?”

Paul responds to this rhetorical question with an emphatic rejection of the idea that Christians are superior in the opinion of a holy God to unsaved Jews and Gentiles.

“Not at all” is composed of the emphatic negative adverb *ou* (οὐ) (oo), “not” and the adverb *pantos* (πάντως) (pan-toce), “at all.” The emphatic negative adverb *ou* is used to deny the reality of an alleged fact and is the clear cut, point-blank negative, objective, final. The word emphatically negates the idea that Christians are superior in any way to unsaved Jews and Gentiles.

The adverb *pantos* comes from the adjective *pas* and means, “altogether, all ways.” The word also carries the sense of “certainly, doubtless.”

In the Septuagint, the primary meanings of *pantos* are “by all means” (Wisdom of Solomon 10:2), “certainly” (2 Maccabees 3:13) or “surely” (2 Kings 5:11 [LXX 4 Kings]). This usage is also reflected in classical Greek by Plato who used *pantos* in answers to questions (Liddell and Scott, page 1301).

The adverb *pantos* appears only nine times in the Greek New Testament. The word’s usage is similar to that of its usage in classical Greek and the Septuagint.

Bauer lists the following meanings for the word: (1) By all means, certainly, probably, doubtless (2) Altogether, above all (3) Of course (4) At least (5) With a

The New Thayer’s Greek-English Lexicon: (1) In any and every way, by all means (2) Doubtless, surely, certainly (3) With the negative ou, in no wise, not at all; when the negative precedes, the force of the adverb is restricted, not entirely, not altogether, not in all respects (page 476).

The Analytical Greek Lexicon Revised: (1) Wholly, altogether (2) Surely, assuredly, certainly (3) In nowise, not in the least (page 311).

In Romans 3:9, Paul employs the classical usage “by all means” that was used by Plato to answer a question. The meaning of the adverb is emphatically negated by the negative particle ou. Together, they mean, “By all means, absolutely not!”

Corrected translation thus far of Romans 3:9: “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not!”

Romans 3:9, “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” is the “causal” use of the post-positive conjunction gar (γάρ), which presents the reason why Christians are emphatically not superior to unsaved Jews and Gentiles.

Christians are not superior to unsaved Jew and Gentiles since of course, they are justified before a holy God by the grace of God through faith in Jesus Christ meaning that they didn’t earn or deserve to be justified but that God justified them based upon the merits of Jesus Christ and His death on the Cross.

Ephesians 2:8-9, “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God, not as a result of works, so that no one may boast.”

Galatians 3:22, “But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”

“We have already charged that” is the 1st person plural aorist (deponent) middle indicative form of the verb proaitiaomai (προαίτιαομαι) (pro-ah-tee-ah-om-i), which is a compound word composed of the preposition pro, “before” and the noun aitia, “accusation,” thus the word literally means, “to accuse beforehand, to make a prior accusation.”

The word is used in a legal sense to designate a person previously indicted for a given offense and is used for a forensic accusation rather than a logical proof.

In Romans 1:18-32, Paul demonstrated that the unsaved Gentiles are unrighteous before a holy God whereas in Romans 2:1-3:8, he illustrates how the unsaved Jews are as well. Therefore, the verb designates a forensic accusation.
against both unsaved Jew and Gentile who were indicted by Paul for their sinful conduct in Romans 1:18-3:8.

The 1st person plural is an “editorial we” meaning that Paul is referring to himself since he is referring to the indictment of both Jew and Gentile for their sinful conduct that he presented in Romans 1:18-3:8.

The aorist tense is a “dramatic” or “immediate past” aorist that is used of an event that happened rather recently. Its force can usually be brought out with something like “just now,” as in “just now I told you.” Therefore, the “dramatic” aorist conveys the idea of: “As we have already previously charged.”

This is a deponent middle meaning that the verb has a middle voice form but an active meaning. The active meaning indicates that Paul as the subject performed the action of the verb in bringing an indictment against both Jew and Gentile in the previous section, in Romans 1:18-3:8.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of fact.

We will translate the verb proaitiaomai, “We have already previously indicted.”

Corrected translation thus far of Romans 3:9: “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since, we have already previously indicted…”

Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”

“Both…and” is the correlative use of the conjunction τε (τέ), “both” and the conjunction καί (καί), “and.” Together, they demonstrate to the reader that both Jew and Gentile are equally guilty before a holy God and are under the power of the old Adamic sin nature and thus under eternal condemnation. These two conjunctions show the “correlation” and “close connection” between the evil conduct of both the Jew and Gentile, both of whom are in total rebellion against God and worthy to receive eternal condemnation before a holy God. We will translate the conjunction τε, “both” and the conjunction καί, “also.”

“Jew” is the accusative masculine plural form of the proper name Ἰουδαῖος (Ἰουδαῖος) (ee-oo-dah-yos), which refers to those members of the human race who are descendants racially of Abraham, Isaac and Jacob and members of the nation of Israel.

“Greek” is the accusative masculine plural form of the proper name Ἑλλην (Ἑλλην) (hel-lane), which is used in contrast to the term Ἰουδαῖος, “Jew” and thus refers to those members of the human race who are not Jewish racially and who speak the Greek language fluently and were knowledgeable of Greek culture.

Both words function as an “accusative direct object” meaning they receive the action of the verb proaitiaomai, “we have already previously indicted.”
Corrected translation thus far of Romans 3:9: “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since we have already previously indicted, both Jew and Greek…”

Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”

“Are” is the present active infinitive form of the verb εἰμί (ei)miv (i-mee), which functions as a copula uniting the subjects (Jew and Greek) of the infinitive with the phrase pantas huph’ hamartian einai, “all under sin.”

The present tense is “gnomic” indicating that it is “an eternal spiritual truth” that both Jew and Gentile are under the dominion of the old Adamic sin nature and thus under eternal condemnation.

The active voice indicates that both Jew and Gentiles as the subject perform the action of the verb in being under the dominion of the old Adamic sin nature.

This is an “infinitive of result” indicating the outcome produced by the controlling verb, which in our context is προαίτιαομαι, “we have already previously charged.” This indicates that “as a result” of the charges leveled against both Jew and Gentile in Romans 1:18-3:8, both are under the power of the old Adamic sin nature and thus under real spiritual death meaning that they have absolutely no capacity or merit to engage in a relationship with a holy God.

We will translate the infinitive form of the verb εἰμί, “with the result that…is.”

“All” is the accusative masculine plural form of the adjective πᾶς (pa~$), which is pasin (πᾶσιν), which is used in a distributive sense referring to “each and every” member of the human race without exception, both Jew and Gentile. The word functions as a substantive and as the subject of the infinitive form of the verb εἰμί. We will translate pas, “each and every one.”

Corrected translation thus far of Romans 3:9: “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since we have already previously indicted both Jew and Greek, with the result that each and every one is…”

Romans 3:9, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin.”

“Under” is the preposition ὑπὸ (yu/PO) (hoop-o), which is used with the accusative form of the noun hamartia, which refers to the old Adamic sin nature. The word functions as a marker of a controlling power, thus the word marks the sin nature as controlling both Jew and Gentile. Therefore, we will translate the word “under the power of.”
“Sin” is the accusative feminine singular form of the noun *hamartia* (ἡμάρτια) (ham-ar-tee-ah), which refers to the old Adamic sin nature and functions as the object of the preposition *hupo*.


The verb *hamartano*, which appears from Homer onwards and means, “to miss the mark, lose, not share in something, be mistaken” is a cognate of the noun *hamartia*. Both the noun and the verb have the root *hamart-* , with its meaning of fail.

The verb is used in both a literal and figurative sense. In the figurative sense the verb signified a lack of intellect and in the literal sense it referred to improper acts. The noun *hamartia* is used in the same way and was used very early on in the metaphorical or figurative sense. It conveyed the incorrect action’s origin and nature.

The word often concerns itself with the action. In legal terminology and in philosophical language *hamartia* is a comprehensive term, which includes offenses of all types from simple misunderstandings to capital crimes. Any action deserving punishment or which must be atoned for is designated *hamartia*. In legal terminology the noun *hamartia* was used of deliberate offenses.

Dr. Gunther in Colin Brown's Dictionary of New Testament Theology, states that “*hamartia* becomes a collective term with a relatively indefinite sense: offending against right feeling. It can mean anything from stupidity to law-breaking, anything that offends against the *orthon*, the right, that does not conform to the dominant ethic, to the respect due to the social order and to the *polis*.” He also notes “*hamartia* is always used in the New Testament of man's sin which is ultimately directed against God.”

The Complete Biblical Library commenting on the word's New Testament usage, states that "sin by nature is hatred directed against God and it is the source of evil acts."

For the Greeks, guilt was rooted in man’s innermost being. Man knows that he is in trouble and is surrounded by fate and infatuation. Guilt is the cause of suffering as in the case of Oedipus. Both fate and guilt are bound together.

The Greeks did not use *hamartia* of sin as in the Biblical sense since a firm Godward orientation of guilt and fate is entirely missing in the Greek mind. Hellenism destroyed the connection between guilt and fate. The Stoics intellectualized the concept of guilt and rationalized it as well. They contended that one can overcome guilt through better understanding and proper conduct. Of course, these doctrines are all based upon the faulty premise that man is inherently good. This of course contradicts the Bible’s estimation of the entire human race.
The concept of sin is linguistically expressed in many ways in the OT. *Hamartia* was first used as a religious term in the LXX, and was used most often used to translate the Hebrew word *chatta'ah*, pronounced *ghatah-tah*. The frequency in which, this word was used by the LXX translators to translate this Hebrew term was because along with *hamartena*, it has almost the same literal sense as the Hebrew *chatta'ah*.

*Chatta'ah* is from the Hebrew verb *chata'* meaning, "to miss the mark or goal," which is precisely the meaning of the verb’s cognate *hamartano*. This Hebrew verb in the Old Testament was used for sin against a fellow human being or a sin against God. It conveyed sinning in a general sense and also in a nonreligious sense or sin in a moral sense.

*Chatta'ah's* flexibility in the Old Testament was transferred to hamartia in the LXX and from the LXX over into the New Testament. Almost all of the Hebrew terms for sin and guilt are covered in the New Testament Greek by the words *hamartia* and *adikia*. Thus, *hamartia* is used for the Hebrew ‘*awon*, “harm, trouble, injustice, deceit,” and for the noun *pesha’*, transgression, revolt.”

There are a wide variety of words in the OT used to express different types of sin. Unfortunately, this only slightly reflected in the English translations, which don’t bring out the distinctions between these various Hebrew terms. Regardless, although there is a diversity of meaning, there is unity within the total concept of sin that appears in the OT.

The Hebrew *chatta'ah*, “sin, sin offering,” assumed a prominent role in the Hebrew Bible. The inclusive aspect latent within this word is transferred in the LXX to the Greek term *hamartia*, which like *chatta’th* covers the entire spectrum of definitions found in many Hebrew words. Thus, *hamartia* reflects both diversity in meaning and unity of definition since it typifies the broad concept of sin in the Hebrew Bible.

The noun *hamartia* appears 173 times in the Greek New Testament. The word appears the majority of the time in the book of Romans, followed by Hebrews, the Synoptics, & John and Acts.

*Hamartia* signifies primarily a failure to achieve a standard whether culpable or unintentional in the broadest sense, both as deed and as the nature of the deed. The word *hamartia* is used in the plural for acts of personal sin, whether, mental, verbal or overt (Mt. 1:21; Mk. 2:10; Lk. 7:48; Jn. 8:24; Eph. 2:1; 1 Jn. 1:9). It is used in the singular at times for personal sin (Jn. 8:34; 16:8; 1 Jn. 1:7).

The majority of the time that *hamartia* is employed in the singular it signifies the indwelling old Adamic sin nature, which is the source of personal sin (Jn. 8:34; Rm. 6:1-2; 1 Jn. 1:8). The Christian has been saved from the guilt and penalty of sin (Luk. 7:50; 1 Cor. 1:18; 2 Cor. 2:15; Eph. 2:5,8; 2 Tim. 1:9) and is safe. The
Christian is being saved from the habit and dominion of sin (Rom. 6:14; 8:2; 2 Cor. 3:18; Gal. 2:19-20; Phil. 1:19; 2:12-13; 2 Thess. 2:13).

Vine's Expository Dictionary of Biblical Words, *“hamartia* is, lit. ‘a missing of the mark,’ but this etymological meaning is largely lost sight of in the NT. It is the most comprehensive term for moral obliquity. It is used of ‘sin’ as (a) a principle or source of action, or an inward element producing acts, e. g., Rom 3:9; 5:12,13,20; 6:1,2; 7:7 (abstract for concrete); 7:8 (twice), 9,11,13, ‘sin, that it might be shown to be sin,’ i. e., ‘sin became death to me, that it might be exposed in its heinous character’: in the last clause, ‘sin might become exceeding sinful,’ i. e., through the holiness of the Law, the true nature of sin was designed to be manifested to the conscience; (b) a governing principle or power, e. g., Rom 6:6, ‘(the body) of sin,’ here ‘sin’ is spoken of as an organized power, acting through the members of the body, though the seat of ‘sin’ is in the will (the body is the organic instrument); in the next clause, and in other passages, as follows, this governing principle is personified, e. g., Rom 5:21; 6:12,14,17; 7:11,14,17,20,23,25; 8:2; 1 Cor 15:56; Heb 3:13; 11:25; 12:4; James 1:15 (2nd part); (c) a generic term (distinct from specific terms such as No. 2 yet sometimes inclusive of concrete wrong doing, e. g., John 8:21,34,46; 9:41; 15:22,24; 19:11); in Rom 8:3, ‘God, sending His own Son in the likeness of sinful flesh,’ lit., ‘flesh of sin,’ the flesh stands for the body, the instrument of indwelling ‘sin’ [Christ, preexistently the Son of God, assumed human flesh, ‘of the substance of the Virgin Mary’; the reality of incarnation was His, without taint of sin (for *homoioia*, ‘likeness,’), and as an offering for sin,” i. e., ‘a sin offering’ (so the Sept., e. g., in Lev 4:32; 5:6,7,8,9), ‘condemned sin in the flesh,’ i. e., Christ, having taken human nature, ‘sin’ apart Heb 4:15, and having lived a sinless life, died under the condemnation and judgment due to our ‘sin’; for the generic sense see further, e. g., Heb 9:26; 10:6,8,18; 13:11; 1 John 1:7,8; 3:4 (1st part; in the 2nd part, ‘sin’ is defined as ‘lawlessness,’ RV), 8,9; in these verses the KJV use of the verb to commit is misleading; not the committal of an act is in view, but a continuous course of ‘sin,’ as indicated by the RV, ‘doeth.’ The apostle's use of the present tense of *poieo*, ‘to do,’ virtually expresses the meaning of *prasso*, ‘to practice,’ which John does not use (it is not infrequent in this sense in Paul's Epp. e. g., Rom 1:32, RV; 2:1; 5:21; 4:9); 1 Peter 4:1 (singular in the best texts), lit, ‘has been made to cease from sin,’ i. e., as a result of suffering in the flesh, the mortifying of our members, and of obedience to a Savior who suffered in flesh. Such no longer lives in the flesh, ‘to the lusts of men, but to the will of God’; sometimes the word is used as virtually equivalent to a condition of ‘sin,’ e. g., John 1:29, ‘the sin (not sins) of the world’; 1 Cor 15:17; or a course of ‘sin,’ characterized by continuous acts, e. g., 1 Thess 2:16; in 1 John 5:16 (2nd part) the RV marg., is probably to be preferred, ‘there is sin unto death,’ not a special act of ‘sin,’ but the state or
condition producing acts; in v. 17, ‘all unrighteousness is sin’ is not a definition of ‘sin’ (as in 3:4), it gives a specification of the term in its generic sense; (d) a sinful deed, an act of ‘sin,’ e. g., Matt 12:31; Acts 7:60; James 1:15 (1st part); 2:9; 4:17; 5:15,20; 5:16 (1st part). Notes: (1) Christ is predicated as having been without ‘sin’ in every respect, e.g., (a), (b), (c) above, 2 Cor 5:21 (1st part); 1 John 3:5; John 14:30; (d) John 8:46; Heb 4:15; 1 Peter 2:22. (2) In Heb 9:28 (2nd part) the reference is to a ‘sin’ offering. (3) In 2 Cor 5:21, ‘Him... He made to be sin,’ indicates that God dealt with Him as He must deal with ‘sin,’ and that Christ fulfilled what was typified in the guilt offering. (4) For the phrase ‘man of sin’ in 2 Thess 2:3.”

The New Thayer’s Greek-English Lexicon (pages 30-31): (1) A failing to hit the mark (2) An error of the understanding (3) A bad action, evil deed (4) Equivalent to to hamartain, a sinning, whether it occurs by omission or commission, in thought and feeling or in speech and action (5) That which is done wrong, committed or resultant sin, an offence, a violation of the divine law in thought or in act (6) Error, craft (7) Some particular evil deed (8) Collectively, the complex or aggregate of sins committed either by a single person or by many (9) Abstract for the concrete.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 43-44): (1) The action itself as well as its result, every departure from the way of righteousness, both human and divine (2) In Johannine literature hamartia is conceived as a condition or characteristic quality, sinfulness and is opposed to aletheia, truth. (3) Paul thinks of sin almost in personal terms as a ruling power; as personal principle it dwells in man (4) In Hebrew sin appears as the power that deceives men and leads them to destruction, whose influence and activity can be ended only by sacrifices (5) Special sins.

The Analytical Greek Lexicon Revised (page 17): (1) Error; offence, sin (2) A principle of cause of sin (3) Proneness to sin, sinful propensity (4) Guilt or imputation of sin (5) A guilty subject, sin-offering, expiatory victim.


The Bible teaches that every person born into the world without exception received the imputation of Adam’s original sin in the Garden of Eden and the nature of Adam, which is always disobedient to God and making them all physically alive but spiritually dead, having no capacity whatsoever to have a relationship with God.
Romans 5:12-21, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like {that which came} through the one who sinned; for on the one hand the judgment {arose} from one {transgression} resulting in condemnation, but on the other hand the free gift {arose} from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

The old Adamic or sin nature is a product of our parents since it is received from the male in copulation who passes it along to his children.

The first man, Adam, brought sin and death into the human race resulting in a curse whereas the “Last Adam,” Jesus Christ, brought life and blessing to the human race and so therefore, the entire human race boils down to these two men.

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

1 Corinthians 15:45, “So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam {became} a life-giving spirit.”

Because of the imputation of Adam’s original sin to the genetically formed old sin nature, every member of the human race is born physically alive but spiritually dead. Adam’s original sin plus Adam’s sin nature equals “spiritual death,” which means that every member of the human race is separated from God and has absolutely no capacity to have a relationship with God who is holy. This what we call in theology “real spiritual death” meaning that Adam’s original sin is imputed to the genetically formed old sin nature, thus, the need for everyone to become born-again by believing on the Lord Jesus.
The old sin nature manifests itself in three ways: (1) Mental attitude sins (2) Verbal sins (3) Overt acts of sin.

Sin is any mental, verbal or overt activity that is contrary to the perfect character and standards of God and results in spiritual death (Rom. 6:23).


The sin nature contains: (1) An area of weakness (2) An area of strength (3) Trends toward legalism (4) Lust patterns.

The area of weakness is the source of temptation for personal sin and the area of strength is the source of human good, which God hates. Mental attitude sins are the most destructive to the spiritual life since the spiritual centers around your thinking.

Mental attitude sins include: (1) Pride (2) Envy (3) Jealousy (4) Bitterness (5) Hatred (6) Vindictiveness (7) Implacability (8) Guilt feelings (9) Fear (10) Worry (11) Anxiety (12) Self-pity.

The area of strength produces human good or “dead works” (Heb. 6:1). Both believers and unbelievers can produce human good.

The believer who is not influenced, guided and empowered by means of the Spirit produces human good, which cannot please God (1 Corinthians 3:11-15; 2 Corinthians 5:10). Anything that an unbeliever can do is not the Christian way of life. A believer can only please God when they are filled with the Spirit. God only accepts divine good or good done in His power. God will reward the believer for producing divine good and He will not reward the believer who produces human good (1 Cor. 3:11-14). All human good is evil and is despised by God (Isa. 64:6).

Now, the fact that every member of the human race possesses a sin nature does mean that the entire human race is qualified for grace, which is all that God is free to do in imparting unmerited blessings to anyone who trusts in Jesus Christ as his or her Savior.

Galatians 3:22, “But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

Romans 11:32, “For God has shut up all in disobedience so that He may show mercy to all.”

In the New Testament, the old sin nature is called the “old self, the flesh,” which according to the Scriptures is being corrupted meaning that it is not getting better nor can it be rehabilitated but rather it is getting worse and worse everyday.
The old sin nature resides in the genetic structure of the human body and this is why the apostle Paul in Romans 6:6 calls it the “body of sin” and this is why we need a resurrection body.

Prior to salvation, the believer was enslaved to the lust patterns of the old Adamic sin nature since he was under real spiritual death meaning he had no capacity to experience fellowship with God (See Ephesians 2:1-3).

At the moment of salvation, through the baptism of the Spirit, the omnipotence of the Spirit identified the believer with Christ in His crucifixion, death, burial, resurrection and session (See Romans 6:4-7; Ephesians 2:4-6).

Also, at the moment of salvation, God gave the believer a new divine nature that gives him the capacity to experience deliverance from the lust patterns of the old Adamic sin nature (See 2 Peter 1:4). Therefore, since the believer has been crucified, died and buried with Christ and has been raised and seated with Christ and given a new divine nature, he is commanded to abstain from the various lust patterns of the old sin nature, which wage war against the believer’s soul and is to flee them.

1 Peter 2:11, “Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul.”

2 Timothy 2:22, “Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart.”

The believer is prohibited from obeying the lust patterns of the old Adamic sin nature and is commanded to put on the nature of Christ, which is accomplished by obeying the Word of Christ and this constitutes walking by means of the Spirit (See Romans 6:12-13; 13:14; Galatians 5:16; Ephesians 4:17-24). Since the believer has been crucified with Christ, he is commanded to consider himself dead to the sin nature.

Romans 6:11, “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.”

The believer who appropriates by faith the teaching of the Word of God that he has been crucified, died and buried with Christ will experience deliverance from the lust patterns of the old sin nature.

Galatians 5:24, “Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

The believer is to consider the members of his body to be dead to these lust patterns of the old sin nature since they were crucified at the cross and he has died with Christ.

Colossians 3:5, “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”
The will of God is that the believer obey the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ, which constitutes experiencing sanctification.

1 Thessalonians 4:3-5, “For this is the will of God, your sanctification; that is, that you abstain from sexual immorality, that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God.”

The Lord Jesus Christ was crucified so that the believer might not live for the lusts of the old sin nature but for the will of God (See 1 Peter 4:1-3). The believer who experiences sanctification is obeying the command to be holy like God.

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior because it is written, ‘YOU SHALL BE HOLY, FOR I AM HOLY.’”

The believer sins because he chooses to disobey the teaching of the Word of God that his sin nature was crucified with Christ at the Cross and thus allows the sin nature to control and influence his soul so that he produces mental, verbal and overt acts of sin (See James 1:13-15).

The believer’s sin nature will not be totally eradicated until he physically dies or when the rapture of the church takes place when the believer will receive a resurrection body to replace the body he now has, which contains the old sin nature (See 1 Corinthians 15:51-57; Philippians 3:20-21).

In the meantime, the believer has a battle raging within him since he has two natures, which are diametrically opposed to one another and he must choose between the two since the old sin nature wars against the Spirit.

Galatians 5:17, “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

The new Christ-nature sets us free from the old Adamic nature. We utilize the new Christ-nature by obeying the Word of God, which constitutes experiencing fellowship with God (1 John 2:3-5) and walking by means of the Spirit since the Spirit speaks to the believer through the Word of God.

Galatians 5:16, “But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

The believer loses fellowship through sin but is restored through the confession of sin (1 John 1:9). So this battle rages between the flesh, our old sin nature and the Spirit. Your soul is a battleground. The battle in your soul is related to whether you will live for self in the old sin nature or live for God in the new nature. Paul relates this battle in his own life as a believer.
Romans 7:14-25, “For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. For what I am doing, I do not understand; for I am not practicing what I {would} like to {do} but I am doing the very thing I hate. But if I do the very thing I do not want {to do} I agree with the Law, {confessing} that the Law is good. So now, no longer am I the one doing it, but sin, which dwells in me. For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good {is} not. For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wants to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.”

We will translate the noun *hamartia*, “the sin nature.”

In Romans 3:9, the expression “both Jew and Greek are under sin” places the Jew on equal footing with the Gentile with respect to the need for salvation. It expresses the fact that God does not play favorites and that the Jew has no advantage over the Gentile so as to escape eternal condemnation.

Romans 3:10, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE.”

Completed corrected translation of Romans 3:9: “What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature.”
Romans: Romans 3:10-The First Charge in a Thirteen Count Indictment Against Mankind-There is None Righteous

In Romans 3:10-20, the apostle Paul inspired by the Holy Spirit employs six Psalms and Isaiah 59:7-8 to present a thirteen count indictment against the entire human race, which demonstrates that they are enslaved to the old Adamic sin nature and thus totally depraved and thus in need of salvation in the eyes of a holy God.

The thirteen count indictment: (1) THERE IS NONE RIGHTOUS NOT EVEN ONE (2) THERE IS NONE WHO UNDERSTANDS (3) THERE IS NONE WHO SEEKS FOR GOD (4) ALL HAVE TURNED ASIDE (5) TOGETHER THEY HAVE BECOME USELESS (6) THERE IS NONE WHO DOES GOOD (7) THEIR THROAT IS AN OPEN GRAVE (8) WITH THEIR TONGUES THEY KEEP DECEIVING (9) THE POISON OF ASPS IS UNDER THEIR LIPS (10) WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS (11) THEIR FEET ARE SWIFT TO SHED BLOOD (12) DESTRUCTION AND MISERY ARE IN THEIR PATHS (13) THE PATH OF PEACE THEY HAVE NOT KNOWN.

The first six charges that appear in Romans 3:10-12 emphasize the depraved character of the accused (the entire human race). The seventh, eighth, ninth and tenth charges that appear in Romans 3:13-14 emphasize the depraved character of the accused from the standpoint of their conversation with each other. The eleventh, twelfth and thirteenth charges that appear in Romans 3:15-17 emphasize the depraved character of the accused from their standpoint of their conduct with each other.

This thirteen count indictment against the entire human race presents a holy God’s viewpoint of the human race. It reveals that every aspect of human life is dominated by sin, his thoughts, his words and his actions.

This indictment reveals the total depravity of mankind in that no one has any merit with God. It reveals the universal need for the righteousness of God since his man’s righteousness does not measure to the righteousness of a holy God.

This indictment reveals also of course that man is in need of salvation and in need of the Savior, the Lord Jesus Christ.

Romans 3:10 contains the first charge in a thirteen count indictment brought against mankind by God.

Romans 3:10, “as it is written, ‘THERE IS NONE RIGHTOUS, NOT EVEN ONE.’”

“Just as” is the comparative conjunction kathos (καθότις) (kath-oce), which is used with the indicative mood of the verb grapho, “it is written.”
Together, they introduce a comparative clause that indicates a comparison with the statement at the end of Romans 3:9, proetiasametha gar Ioudaious te kai Hellenas pantas hup’ hamartian einai, “for we have already charged that both Jews and Greeks are all under sin.”

The conjunction kathos, “as” with the indicative mood of grapho, “it is written” introduces Old Testament passages, Psalm 14:1-3 and 53:1-3, which supports Paul’s assertion that both Jew and Gentile are under the power of the sin nature.

Together, they signify that the Old Testament quotations from Psalm 14:1-3 and 53:1-3 that are to follow is a comparative clause indicating a comparison between Paul’s statement in Romans 3:9 that both Jew and Gentile are under the power of the sin nature with the assessment of the human race found in Psalm 14:1-3 and 53:1-3.

Psalm 14:1-3, “The fool has said in his heart, ‘There is no God.’ They are corrupt, they have committed abominable deeds; There is no one who does good. The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God. They have all turned aside, together they have become corrupt; There is no one who does good, not even one.”

Psalm 53:1-3 says pretty much the same thing as Psalm 14:1-3 with some slight variations.

Psalm 53:1-3, “For the choir director; according to Mahalath. A Maskil of David. The fool has said in his heart, ‘There is no God,’ they are corrupt, and have committed abominable injustice; There is no one who does good. God has looked down from heaven upon the sons of men to see if there is anyone who understands, who seeks after God. Every one of them has turned aside; together they have become corrupt; There is no one who does good, not even one.”

So to validate his accusation that both Jew and Gentile are under the power of the sin nature and to demonstrate to his Jewish audience that they are just as guilty as the Gentiles before a holy God, in Romans 3:10-18, Paul quotes seven passages from the Jews’ own Old Testament Scriptures (six from the Psalms and one from Isaiah 59:7-8).

In Romans 3:10-18, Paul is utilizing the “sword of the Spirit” by employing these Old Testament Scriptures to validate his accusation in Romans 3:9 that both Jew and Gentile are under the dominion of the sin nature and thus under condemnation before a holy God.

Ephesians 6:17, “Also, I solemnly charge all of you to take hold of your helmet, which is your salvation as well as your sword that originates from the Spirit, which is, as an eternal spiritual truth, God’s Word.”
Romans 3:10-12, taken from Psalm 14:1-3 and 53:1-3, emphasizes the point that all of humanity without exception are unrighteous in the eyes of a holy God (Compare Romans 1:18, 29-31), they do not understand God (Compare Romans 1:18b, 28), nor do they seek God out but have turned away from Him (Compare Romans 2:5; Isaiah 53:5) and there is none that does good (Compare Romans 2:5; 2 Corinthians 6:6; Galatians 5:22).

Robert Mounce commenting on Paul’s quotation of these six Old Testament passages of Scripture makes the following comment, he writes, “The verses quoted by Paul are not always exactly as they are found in the Hebrew Old Testament. Several factors may explain the variations. Some quotes are taken from the Septuagint (the Greek translation of the Old Testament in use at the time), which differs somewhat from the Hebrew text. Also a New Testament author would quite often, under the inspiration of God and to accentuate a specific point, adapt an Old Testament verse to serve his immediate purpose. Furthermore, the practice of precise citation and scholarly acknowledgment is a modern phenomenon. It was not at all a customary practice in antiquity.” (The New American Commentary, An Exegetical and Theological Exposition of Holy Scripture, volume 27, Romans, 108)

We will translate the conjunction kathos, “As.”

Romans 3:10, “as it is written, ‘THERE IS NONE RIGHTEOUS, NOT EVEN ONE.’”

“It is written” is the 3rd person singular perfect passive indicative form of the verb grapho (γράφω) (graf-o).

Perfect tense of grapho is an “intensive” perfect emphasizing the results or present state produced by a past action. In Romans 3:4, the “intensive perfect” tense of the verb grapho emphasizes the present permanent and authoritative state of the Old Testament Scriptures that was produced by the past action of the Holy Spirit supernaturally guiding both David and Isaiah in their words condemning the entire human race as unrighteous before a holy God.

Psalm 119:89, “Forever, O LORD, Your word is settled in heaven.”

Psalm 119:160, “The sum of Your word is truth, and every one of Your righteous ordinances is everlasting.”

Isaiah 40:8, “The grass withers, the flower fades, but the word of our God stands forever.”

Matthew 24:35, “Heaven and earth will pass away, but My words will not pass away.”

The passive voice indicates that the subject receives the action of the verb. Thus, it indicates that the human authors of Scripture received the inspiration from the Holy Spirit write in perfect accuracy God’s complete and connected thought to
man. Therefore, the passive voice indicates that God the Holy Spirit inspired these six Psalms and Isaiah 59:7-8.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of historical fact and Bible doctrine.

The doctrine of inspiration contends that, God the Holy Spirit so supernaturally directed the human authors of Scripture that without destroying their individuality, their literary style, their personal interests, or their vocabulary, God’s complete and connected thought towards man was recorded with perfect accuracy in the original languages of Scripture. Therefore, the Bible in its original languages is the exact record, the mind and will of God and contains the very words of God, and therefore, bear the “authority” of divine authorship.

2 Timothy 3:16-17, “All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.”

2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made an act of human will, but men moved by the Holy Spirit spoke from God.”

In Romans 1:2, the apostle Paul describes the Old Testament Scriptures as “holy,” which emphasizes the writings of the Old Testament prophets were divine in quality and character and in origin.

Romans 1:1-2, “Paul, a slave owned by Christ who is Jesus, called as an apostle, set apart for the gospel originating from God, which He promised beforehand through His prophets in the Holy Scriptures.”

The writings of the Old Testament prophets were “holy” in the sense that the writings of the Old Testament prophets were set apart by God in order to reveal His will, purpose, and plan for mankind and to reveal who and what man is and who and what God is and what He has done for mankind through His Son Jesus Christ. Thus, it follows that the Old Testament Scriptures are true and unchanging or immutable.

We will translate the verb grapho, “it stands written for all of eternity.”

Corrected translation thus far of Romans 3:10: “As it stands written for all of eternity.”

Romans 3:10, “as it is written, ‘THERE IS NONE RIGHTOUS, NOT EVEN ONE.’”

“That” is the conjunction hoti (ὅτι) (hot-ee), which is employed with the indicative mood of the verb eimi in order to form a recitative hoti clause in direct discourse that is a specialized form of a direct object clause after verb of perception, which contains reported speech.

In direct discourse, the conjunction hoti should not be translated but rather in its place there should be quotation marks.
“There is” is the 3rd person singular present active indicative form of the verb *eimi* (ἐιμί), which denotes that the character of the entire human race possesses a certain inherent characteristic that is identified by the expression *ouk...dikaios oude heis*, “none righteous, not even one.”

The present tense is “gnomic” used for a general timeless fact or spiritual axiom, thus indicating that there is as “an eternal spiritual truth” absolutely no one in the human race who is righteous before a holy God, not even one.

The active voice is “stative” expressing God’s perpetual state of the entire human race being unrighteous in the estimation of a holy God.

The indicative mood is “declarative” presenting this assertion regarding the unrighteousness of the entire human race as a unqualified statement of Bible doctrine.

The verb *eimi* functions as a substantive and the pronoun “there” is implied in the verb and is the subject.

We will translate *eimi*, “there is, as an eternal spiritual truth.”

“None” is the objective negative adverb *ouk* (οὐκ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb *eimi* and emphatically negates the statement that there is a righteous person in the human race.

Paul emphatically declares that there is absolutely no one in the human race that is righteous.

We will translate *ouk*, “absolutely none.”

Corrected translation thus far of Romans 3:10: “As it stands written for all of eternity, ‘there is, as an eternal spiritual truth, absolutely none.’”

Romans 3:10, “as it is written, ‘THERE IS NONE RIGHTEOUS, NOT EVEN ONE.’”

“Righteous” is the nominative masculine singular form of the adjective *dikaios* (δίκαιος) (dik-ah-yos) whose meaning is emphatically negated by the emphatic negative adverb *ou*, “none.”

In classical Greek, the adjective *dikaios* denotes connection with tradition or custom, and therefore, applied to a person, indicates “one who conforms, who is civilized, who observes custom” (Homer, Odyssey, 6, 119 ff.). It denotes obligations to men and to God, and therefore, indicates “one who fulfills obligations towards men,” the fulfillment of those duties connected to those obligations.

The righteous man (*dikaios*) was originally one whose behavior fitted into the framework of his society and who fulfilled his rightful obligations towards the gods and his fellow-man (Homer Odyssey 13, 209).

*Dikaios* describes persons who, according to social standards, are “civilized, upright,” or “decent.”
In Josephus, *dikaios* can include both the fear of God and goodwill to men (Antiquities, 2.6.4; 11.3.6; 12.43).

*Dikaios* is a dominant term in the legal sphere and echoes the language of the courts and can mean “lawful, just.” But by far the most important role this term has is its function in the realm of ethics, which naturally is bound to law. It denotes an existing and controllable habit of the man himself and as a legal term the word refers to conforming to the existing, static, social order.

A man is righteous “who observes legal norms” and observes the laws. Josephus employs the word to describe the heroes whom he extols (Antiquities, 7, 110; 9, 216). His usage of the word is no different than the Hellenistic usage of the word.

It has two sense in the writings of Josephus which coincide with the Hellenistic usage: (1) Faithful to the law (2) Virtuous.

Philo employs the word in the list of virtues (Leg. All. II, 18). Both Josephus and Philo used *dikaios* in reference to “things” as “proper, right,” or “fitting.”

*Dikaios* occurs extensively in the LXX where it appears approximately 180 times and is used primarily to translate the Hebrew term *tsaddiq*, “just, righteous” (Deut. 4:8; 2 Chr. 12:6; Ezra. 18:5).

The *dikaios* is the one who “fulfills his duties towards God and the theocratic society, meeting God’s claim in this relationship.” God is *dikaios* “just” not only in His judgments but in His “uprightness.”

The association of God’s “just” character with His salvation forms the foundation of the New Testament understanding of the word. God is *dikaios*, not merely as the righteous Judge who exercises perfect justice, but also as the One who provides salvation. God is called *dikaios* in Hellenistic Judaism since He is the One who is infallibly consistent in the normative self-determination of His own nature. He maintains unswerving faithfulness in the fulfillment of His promises and covenant agreements.

The Messiah is called *dikaios*, “righteous” because His entire nature and action are in conformity with the norm of the divine will. The Synagogue is fond of the designation “the Messiah our righteousness.” There are several passages, which relate to the concept of a righteous Messiah (Jer. 23:5-6; 33:15; Zech. 9:9). Righteousness is a mark of the Messianic reign.

The adjective *dikaios* appears 82 times in the Greek New Testament and appears most often in Matthew and the writings of Paul.

Greek-English Lexicon of the New Testament Based on Semantic Domains (volume 2) presents the following meanings for the word: (1) Pertaining to being in accordance with what God requires – ‘righteous, just’ (page 744). (2) Pertaining to being in a right relationship with someone – ‘being in a right relation with, one
who has been put right with, righteous’ (page 543). (3) Pertaining to being proper or right in the sense of being fully justified – ‘proper, right’ (page 627).

The New Thayer’s Greek-English Lexicon presents the following meanings for the word (pages 148-149): (1) Righteous, observing divine and human laws; one who is such as he ought to be (2) In a wide sense, upright, righteous, virtuous, keeping the commands of God (3) That which regard for duty demands, what is right (4) Innocent, faultless, guiltless (5) Preeminently, of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in heart or life; in this sense Christ alone can be called dikaios; of God, holy, just, righteous (6) Contextually, approved of God, acceptable to God (7) In a narrower sense, rendering to each his due; and that in a judicial sense, passing just judgment on others, whether expressed in words or show by the manner of dealing with them; so of God recompensing men impartially according to their deeds; what is agreeable to justice and law.

The Analytical Greek Lexicon Revised (page 102): (1) Used of things, just, equitable, fair (2) Of persons, just, righteous, absolutely (3) Righteous by account and acceptance (4) In ordinary usage, just, upright, innocent, pious (5) The Just One, one of the distinctive titles of the Messiah.

A Greek-English Lexicon of the New Testament and Other Early Christian Literature (pages 195-196): (1) Of men, upright, just, righteous (2) Of God (3) Of Jesus who, as the ideal of righteousness in sense 1 and 2 is called simply ho dikaios Of things, innocent, righteous (4) The neuter denotes that which is obligatory in view of certain requirements of justice.

Vine's Expository Dictionary of Biblical Words, “dikaios was first used of persons observant of dike, ‘custom, rule, right,’ especially in the fulfillment of duties towards gods and men, and of things that were in accordance with right. The Eng. word ‘righteous’ was formerly spelt ‘rightwise,’ i. e., (in a) straight way. In the NT it denotes ‘righteous,’ a state of being right, or right conduct, judged whether by the divine standard, or according to human standards, of what is right. Said of God, it designates the perfect agreement between His nature and His acts (in which He is the standard for all men). See RIGHTEOUSNESS. It is used (1) in the broad sense, of persons: (a) of God, e. g., (John 17:25; Rom. 3:26; 1 John 1:9; 2:29; 3:7); (b) of Christ, e. g., (Acts 3:14; 7:52; 22:14; 2 Tim. 4:8; 1 Pet. 3:18; 1 John 2:1); (c) of men, (Matt. 1:19; Luke 1:6; Rom. 1:17; 2:13; 5:7). (2) of things; blood (metaphorical), (Matt. 23:35); Christ's judgment, (John 5:30); any circumstance, fact or deed, (Matt. 20:4) (v. 7), in some mss.; (Luke 12:57; Acts 4:19; Eph. 6:1; Phil. 1:7; 4:8; Col. 4:1; 2 Thes. 1:6); "the commandment" (the Law), (Rom. 7:12); works, (1 John 3:12), the ways of God, (Rev. 15:3).”

The adjective dikaios describes the state or condition of possessing righteousness. As we noted in our studies in the book of Romans, the noun


dikaiosune (δικαιοσύνη), “righteousness,” which was used in classical Greek and the LXX (Greek translation of the Hebrew Bible) as a general term for “virtue” and “integrity” of character, thus, adikia is the state of possessing no virtue or integrity.

Webster’s New Universal Unabridged Dictionary defines “integrity”: (1) Soundness of and adherence to moral principle and character; uprightness; honesty (2) The state of being whole, entire, or undiminished (3) A sound, unimpaired, or perfect condition.

Webster’s New Universal Unabridged Dictionary defines “virtue”: (1) Moral excellence; goodness; righteousness (2) Conformity of one’s life and conduct to moral and ethical principles; uprightness, rectitude.

Therefore, the emphatic negative adverb ou, “absolutely none” and the adjective dikaios, “righteous” describe the state or condition of the entire human race as having “no” integrity in the sense that their character is “not” sound and does “not” adhere to the will of God. Thus, they are “not” upright, honest, perfectly whole and are “diminished,” and “unsound,” and “impaired” and in “poor” condition.

The emphatic particle ou and the adjective dikaios describe the entire human race as having “no” virtue in the sense that their character has “no” moral excellence, “no” goodness, and their conduct does “not” conform to the will of God.

Also, the adjective dikaios describes the state or condition of a person who has fulfilled his obligations to both God and men, which is to love God and your neighbor as yourself. Therefore, the emphatic negative adverb ou and the adjective dikaios describe the state or condition of each and every member of the human race without exception as not fulfilling their obligations to love God and one’s neighbor as himself.

Also, the adjective dikaios describes the state or condition of a person who has fulfilled his obligations to both God and men, which is to love God and your neighbor as yourself. Therefore, the emphatic negative adverb ou and the adjective dikaios describe the state or condition of each and every member of the human race without exception as not fulfilling their obligations to love God and one’s neighbor as himself.

The Lord Jesus Christ taught His disciples to love God and their neighbor as himself, which constitutes being righteous since it fulfills one’s obligations to love both God and men.

Mark 12:28, “One of the scribes came and heard them arguing, and recognizing that He had answered them well, asked Him, ‘What commandment is the foremost of all?’”

LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND, AND WITH ALL YOUR STRENGTH.’”

Mark 12:31, “The second is this, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ There is no other commandment greater than these.”

Mark 12:32-33, “The scribe said to Him, ‘Right, Teacher; You have truly stated that HE IS ONE, AND THERE IS NO ONE ELSE BESIDES HIM AND TO LOVE HIM WITH ALL THE HEART AND WITH ALL THE UNDERSTANDING AND WITH ALL THE STRENGTH, AND TO LOVE ONE'S NEIGHBOR AS HIMSELF, is much more than all burnt offerings and sacrifices.”

Mark 12:34, “When Jesus saw that he had answered intelligently, He said to him, ‘You are not far from the kingdom of God.’ After that, no one would venture to ask Him any more questions.”

In Romans 13, the apostle Paul describes for the Roman believers what loving one’s neighbor means.

Romans 13:8, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law.”

Romans 13:9, “For this, ‘YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,’ and if there is any other commandment, it is summed up in this saying, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’”

Romans 13:10, “Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

Therefore, a comparison of Mark 12:28-34, Romans 13:8-10 and Romans 3:10 indicate that each and every member of the human race without exception does not fulfill his obligations to love both God and men.

The adjective dikaios functions as a “predicate nominative” and with the emphatic negative adverb ou means that is making an assertion about the entire human race, namely, they are all unrighteous.

The Lord Jesus Christ is the only member of the human race who is righteous.

1 John 2:1, “My little children, I am providing information in writing at this particular time concerning these things for the benefit of all of you in order that all of you might not enter into committing an act of sin. Now, if anyone does enter into committing an act of sin, then we possess as an Advocate with the Father, Jesus who is the righteous Christ.”

1 John 3:7, “Little children, make sure no one deceives you; the one who practices righteousness is righteous, just as He is righteous.”

We will translate the word, “righteous.”
Corrected translation thus far of Romans 3:10: “As it stands written for all of eternity, ‘there is, as an eternal spiritual truth, absolutely none righteous.”

Romans 3:10, “as it is written, ‘THERE IS NONE RIGHTEOUS, NOT EVEN ONE.’”

“Not even” is the adverb oude (οὐδὲν) (oo-deh), which is composed of the negative particle ou, “never” and the conjunction de, “and,” and thus is rendered, “neither, nor” but in some instances in the New Testament can mean, “not even.”

“One” is the (appositional) nominative masculine singular form of the cardinal number heis (ἕν), which basically denotes “one,” the number and is joined with oude for emphasis.

These two words emphasize that there are no exceptions to the statement that there is absolutely no one in the human race that is righteous in the eyes of a holy and righteous God.

Completed corrected translation of Romans 3:10: “As it stands written for all of eternity, ‘there is, as an eternal spiritual truth, absolutely none righteous, not even one.’

There are other passages of Scriptures that address the issue of man’s total depravity.

Job 14:1-4, “Man, who is born of woman, is short-lived and full of turmoil. Like a flower he comes forth and withers. He also flees like a shadow and does not remain. You also open Your eyes on him and bring him into judgment with Yourself. Who can make the clean out of the unclean? No one!”

Job 15:14-16, “What is man, that he should be pure, or he who is born of a woman, that he should be righteous? Behold, He puts no trust in His holy ones, and the heavens are not pure in His sight; How much less one who is detestable and corrupt, man, who drinks iniquity like water!”

Job 25, “Then Bildad the Shuhite answered, ‘Dominion and awe belong to Him who establishes peace in His heights. Is there any number to His troops? and upon whom does His light not rise? How then can a man be just with God? Or how can he be clean who is born of woman? If even the moon has no brightness and the stars are not pure in His sight, how much less man, that maggot, and the son of man, that worm!”

Jeremiah 17:9, “The heart is more deceitful than all else and is desperately sick; Who can understand it?”

Matthew 15:19-20, “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man; but to eat with unwashed hands does not defile the man.”
Romans 3:11 - The Second and Third Charges in a Thirteen Count Indictment Against Mankind

Romans 3:11 contains the second and third charges in this thirteen count indictment against mankind.

Romans 3:11, “THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEeks FOR GOD.”

“THERE IS” is the 3rd person singular present active indicative form of the verb eimi (εἰμί), which denotes that the entire human race does not possess a certain inherent characteristic that is identified by the expression ouk...sunion, “NONE WHO UNDERSTANDS.”

The present tense is “gnomic” used for a general timeless fact or spiritual axiom, thus indicating that there is as “an eternal spiritual truth” absolutely no one in the human race who understands.

The active voice is “stative” expressing the perpetual state of the entire human race having no understanding.

The indicative mood is “declarative” presenting this assertion regarding the lack of understanding in the entire human race as an unqualified statement of Bible doctrine.

The verb eimi functions as a substantive and the pronoun “there” is implied in the verb and is the subject.

We will translate eimi, “there is, as an eternal spiritual truth.”

“None” is the objective negative adverb ouk (οὐχ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb eimi and emphatically negates the statement that the human race has understanding.

Paul emphatically declares that there is absolutely no one in the human race that has understanding.

We will translate ouk, “absolutely none.”

Corrected translation thus far of Romans 3:10: “There is, as an eternal spiritual truth, absolutely none.”

Romans 3:11, “THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEeks FOR GOD.”

In Romans 3:11, the apostle Paul is quoting Psalm 14:2 and Psalm 53:1.

Psalm 14:2, “The LORD has looked down from heaven upon the sons of men to see if there are any who understand, who seek after God.”

Psalm 53:2, “God has looked down from heaven upon the sons of men to see if there is anyone who understands, who seeks after God.”

“WHO UNDERSTANDS” is the articular nominative masculine singular present active participle form of the verb suniemi (συνίημι) (soon-ee-ay-mee),
which literally means, “to bring or set together,” and figuratively means, “to understand, to comprehend,” or “to perceive” in the sense of gaining insight into something.

This word appears with these literal and figurative meanings in classical Greek and appears over 120 times in the Septuagint and 26 times in the Greek New Testament. Most of the word’s appearances are found in the Synoptics and Acts where is primary meaning again is “to understand” or “to perceive,” emphasizing not only the process of gaining information but also the process of obtaining comprehension.

The New Thayer’s Greek-English Lexicon lists the following meanings for the verb *sunistemi*: (1) To set or bring together, in a hostile sense, of combatants (2) To put (as it were) the perception with the thing perceived; to set or join together in the mind, i.e. to understand.

Louw and Nida list the following meanings (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 1): (1) To employ one’s capacity for understanding and thus to arrive at insight – ‘to understand, to comprehend, to perceive, to have insight into’ (page 380) (2) To be able to understand and evaluate – ‘to be able to comprehend, to understand, to be intelligent, insight, intelligence’ (page 383).

Bauer gives the following, “understand, comprehend, gain (an) insight into something (revealed by the context)” (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 790).

The Analytical Greek Lexicon Revised, “to send together; met. To understand, comprehend thoroughly; to perceive clearly; absol. to be well-judging, sensible; to be spiritually intelligent; to be religiously wise” (page 390).

Vine makes the following comment on the verb, “*suniemi*, primarily, ‘to bring or set together,’ is used metaphorically of ‘perceiving, understanding, uniting’ (*sun*), so to speak, the perception with what is perceived, e.g., Matt 13:13-15,19,23,51; 15:10; 16:12; 17:13, and similar passages in Mark and Luke; Acts 7:25 (twice); 28:26,27; in Rom 3:11, the present participle, with the article, is used as a noun, lit., ‘there is not the understanding (one),’ in a moral and spiritual sense; Rom 15:21; 2 Cor 10:12, RV, ‘are (without) understanding,’ KJV, ‘are (not) wise’; Eph 5:17, RV, ‘understand.’” (Vine's Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

In Romans 3:11, the verb *suniemi* means, “to comprehend” in the sense of gaining insight into the character and nature of God and His will and His ways. This verb *suniemi* indicates that there is absolutely no one in the human race that comprehends God in the sense that they have no insight into His character and nature, His will and His ways.

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The nation of Israel was destroyed because of a lack of knowledge of God because they rejected the Word of God.

Jeremiah 4:22, “For My people are foolish, they know Me not; They are stupid children and have no understanding. They are shrewd to do evil, but to do good they do not know.”

Hosea 4:6, “My people are destroyed from lack of knowledge.”

The nation of Israel rejected the truth of God incarnate, the Lord Jesus Christ when they rejected Him as their Messiah, thus they were ignorant of God.

Matthew 13:1-23, “That day Jesus went out of the house and was sitting by the sea. And large crowds gathered to Him, so He got into a boat and sat down, and the whole crowd was standing on the beach. And He spoke many things to them in parables, saying, ‘Behold, the sower went out to sow and as he sowed, some seeds fell beside the road, and the birds came and ate them up. Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. But when the sun had risen, they were scorched; and because they had no root, they withered away. Others fell among the thorns, and the thorns came up and choked them out. And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. He who has ears, let him hear.’ And the disciples came and said to Him, ‘Why do You speak to them in parables?’ Jesus answered them, ‘To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. In their case the prophecy of Isaiah is being fulfilled, which says, ‘YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15 FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.’ But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it. Hear then the parable of the sower. When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. The one on whom seed was sown on the rocky places, this is the man who hears the
word and immediately receives it with joy; yet he has no firm root in himself, but is only temporary, and when affliction or persecution arises because of the word, immediately he falls away. And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. And the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.”

Romans 3:11, “THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD.”

The definite article preceding the participle form of the verb suniemi indicates that the verb has a substantival function, which is reflected by translating the article with the relative pronoun, “who.”

The present tense of the verb suniemi is “gnomic” used in a generic statement to describe something that is true “any” time. Therefore, the gnomic present of the verb expresses the spiritual principle that there is absolutely no one in the entire human race who “at any time” comprehends God in the sense of having insight into His character and nature, His will or ways.

The active voice is “stative” signifying that the subject exists in the state indicated by the verb. Therefore, it signifies the entire human race’s “state” of being ignorant about God.

The word suniemi functions as a “predicate nominative” meaning that it is making an assertion about the entire human race that it has absolutely no understanding or comprehension of God’s character and nature, His will or ways.

We will translate the articular participle form of the verb suniemi, “who, at any time, comprehends.”

Corrected translation thus far of Romans 3:11: “There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends.”

Romans 3:11, “THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD.”

“There IS” is the 3rd person singular present active indicative form of the verb eimi (εἰμί), which denotes that the entire human race does not possess a certain inherent characteristic that is identified by the expression ouk...ho ekzeton ton theon, “NONE WHO SEEKS AFTER GOD.”

The present tense is “gnomic” used for a general timeless fact or spiritual axiom, thus indicating that there is as “an eternal spiritual truth” absolutely no one in the human race who seeks after God.

The active voice is “stative” meaning that the entire human race “exists in the state” of not seeking after God.
The indicative mood is “declarative” presenting this assertion that the entire human race does not seek after God as a unqualified statement of Bible doctrine.

The verb *eimi* functions as a substantive and the pronoun “there” is implied in the verb and is the subject.

We will translate *eimi*, “there is, as an eternal spiritual truth.”

“NONE” is the objective negative adverb *ouk* (οὐχ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb *eimi* and emphatically negates the statement that the human race seeks after God. Paul emphatically declares that there is absolutely no one in the human race who seeks after God. We will translate *ouk*, “absolutely none.”

Corrected translation thus far of Romans 3:11: “There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none…”

Romans 3:11, “THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEeks FOR GOD.”

“WHO SEEKS” is the nominative masculine singular present active participle form of the verb *ekzeteo* (ἐξέζτεω) (ek-zay-teh-o), which is a compound word composed of the verb *zeteo*, “to seek” whose meaning is intensified by the preposition *ek*, “out from,” thus the word literally means, “to seek out, to search diligently for anything.”

The verb *ekzeteo* is attested in secular Greek literature no earlier than the first century B.C. However, it appears quite frequently in the Septuagint because of the common Hebrew idiom it often translates.


Vine makes the following comments regarding the verb *ekzeteo*, he writes, “*ekzeteo* signifies (a) ‘to seek out (ek) or after, to search for’; e. g., God Rom 3:11; the Lord, Acts 15:17; in Heb 11:6, RV, ‘seek after’ (KJV, ‘diligently seek’); 12:17, RV, ‘sought diligently’ (KJV, ‘sought carefully’); 1 Peter 1:10, RV, ‘sought’ (KJV, ‘have inquired’), followed by *exeraunao*, ‘to search diligently’, (b) ‘to require or demand,’ Luke 11:50,51.” (Vine's Expository Dictionary of Biblical Words, Copyright (c) 1985, Thomas Nelson Publishers)

The New Thayer’s Greek-English Lexicon lists the following meanings, “to seek out, search for; to seek out i.e. investigate, scrutinize; to seek out for one’s self, beg, crave; to demand back, require” (page 195).

Louw and Nida list the following: (1) To exert considerable effort and care in learning something – ‘to make a careful search, to seek diligently to learn, to make an examination’ (page 331) (2) To charge someone with a crime or offense – ‘to charge, to bring charges against’ (page 553) (Greek-English Lexicon of the New Testament Based on Semantic Domains, volume 1)
Bauer lists the following: (1) Seek out, search for (2) Desire, seek to get (3) Seek out (4) Charge with, require (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 240).

The Analytical Greek Lexicon Revised, “To seek out, investigate diligently, scrutinize; to ask for, beseech earnestly after; to require, exact, demand” (page 124).

In Romans 3:11, the verb ekzeteo means, “to seek after” God in the sense of exerting considerable effort and care, to be diligent in seeking to learn about His character and nature, His ways and His will. Therefore, in Romans 3:11 Paul is saying that the entire human race without exception does not diligently seek to learn about God’s character and nature, His ways and His will in the sense of exerting considerable effort and care in doing so.

To diligently seek to learn about God’s character and nature, His will and ways involves growing to spiritual maturity meaning to become like Jesus Christ.

Matthew 6:33, “But above all else (number one priority in life), all of you make it your habit to diligently, earnestly and tenaciously seek after the kingdom of the God and His righteousness (grow to spiritual maturity), sparing no effort or expense, and as a result all these things will be provided for all of you.”

Ephesians 4:11, “And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.”

Ephesians 4:12, “for the equipping of the saints for the work of service, to the building up of the body of Christ.”

Ephesians 4:13, “until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.”

“Knowledge of the Son of God” refers to attaining an experiential knowledge of the Son of God in the sense of personally encountering Him through the process of fellowship and being affected by this encounter with Him resulting in the gaining of practical spiritual wisdom and more of the character of Christ.

“To a mature man” refers to attaining spiritual maturity, which is maximum production of Christ-like character in the believer and is accomplished by the believer spending the majority of his time in fellowship with God, which enables the Holy Spirit to conform him into the image of Christ.

“To the measure of the stature, which belongs to the fullness of Christ” emphasizes that the standard for spiritual maturity that we are to strive to attain is the perfection of Christ.

Ephesians 4:14, “As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.”
Ephesians 4:15, “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.”

Ephesians 4:16, “from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

The phrase “from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part” indicates that the proper function and unity of the body of Christ is directly related to the teaching of the Word of God, which the pastor is to abundantly supply.

The phrase “causes the growth of the body for the building up of itself in love” means that the spiritual growth of the body of Christ is the direct result of obeying the Lord’s command to love one another and indicates that spiritual growth is directly related to the teaching of the Word of God, which the pastor is to abundantly supply.

The apostle Paul describes his experiencing of growing to spiritual maturity.

Philippians 3:2-3, “Beware of those dogs, beware of those evil workers, beware of the mutilation because we are the circumcision those who are serving (God the Father) by means of the Spirit of God, who are priding themselves in the nature of Christ Jesus, who have no confidence in the flesh.

Philippians 3:4, “Although I myself having confidence in the flesh, if anyone of the same race (i.e., Jewish) claims to have confidence in the flesh and some claim to have confidence in the flesh, I more.”

Philippians 3:5-6, “With respect to circumcision: eighth day, descended from the nation of Israel, a member of the tribe of Benjamin, a Hebrew (speaking Jew) from Hebrews (Hebrew speaking parents), legalistically: a Pharisee, zealously persecuting the church, self-righteously religious: I conducted myself irreproachably!”

Philippians 3:7, “Nevertheless, what pre-salvation distinctions were assets for me, these I have come to regard as a liability because of the Christ.”

Philippians 3:8, “Furthermore in fact, yes without a doubt, I continue to regard each today as a liability because of the incomparable knowledge pertaining to Christ Jesus, my Lord because of whom I have renounced all of them, even regarding all of them as piles of excrement in order that I might gain Christ-likeness.”

Philippians 3:9, “So that I might be identified with Him, not by possessing my own legalistic righteousness, but rather faithful Christ-likeness, the divine righteousness based upon doctrine.”
Philippians 3:10, “that I come to know Him experientially and the power from His resurrection and the participation in His sufferings by my becoming like Him with respect to His death.”

“That I come to know Him experientially” refers to fellowship with Christ after salvation by appropriating His (eternal) life through the function of the new Christ-nature that is utilized by applying the mind of Christ (the Word of God), which in turn enables God the Holy Spirit to reproduce the life and character of Christ in the believer (Gal. 5:22-23).

“The power from His resurrection” refers to experiencing divine omnipotence by denying oneself the function of the old sin nature in order to live in the new Christ nature, which is utilized while in fellowship and applying the Word of God.

“The participation in His sufferings by my becoming like Him with respect to His death.” refers to experiencing identification with Christ in His death by means of underserved suffering.

Philippians 3:11, “If somehow (by becoming like Him with respect to His death), I may attain to the exit-resurrection, namely, the one out from the (spiritually) dead ones.”

“I may attain to the exit-resurrection, namely, the one out from the (spiritually) dead ones” refers to experience identification with Christ in His resurrection, which is accomplished by applying the Word of life, which enables the Spirit of life to reproduce the character and life of Christ in the believer.

Philippians 3:12-14, “(I am) not (saying) that I have already achieved this, or I have already been brought to completion, but rather I am sprinting, if (by sprinting) I also may have captured the prize for which I also have been captured by Christ Jesus. Brothers, I do not evaluate myself to have captured the prize, but I am in fact continually concentrating on one thing, namely, by forgetting the past and by extending myself forward towards the future, bearing down upon the objective. I am sprinting towards the finish line for the prize, which is God the Father’s invitation to privilege residing in the Person of Christ Jesus.”

In order to grow to spiritual maturity and to diligently seek to learn about God’s character and nature, His will and ways, the believer must learn and obey the Father’s will, which is revealed by the Holy Spirit through the communication of the Word of God.

The Word of God is the believer’s spiritual food.

Matthew 4:4, “MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD.”

The Holy Spirit inspired the Scriptures.
2 Peter 1:20-21, “But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”

Therefore, the Scriptures are God-breathed.

2 Timothy 3:16-17, “All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work.”

The Holy Spirit reveals the Father’s will, character, and provisions to the believer through the communication of the Word of God by the man with the spiritual gift of pastor-teacher. This is why John says in Revelation chapters two and three “he who has an ear, let him hear what the Spirit says to the churches” (See Revelation 2:7, 11, 17, 29; 3:6, 13, 22).

The believer is sanctified by the Word of God.

John 17:17, “Sanctify them in the truth; Your word is truth.”

Learning and obeying God’s Word constitutes experiencing fellowship with God, which the believer has been called into.

1 Corinthians 1:9, “God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.”

Learning and obeying God’s will as it is revealed by the Spirit in the Word of God also constitutes walking by faith and worshipping and serving Him.

Hebrews 11:6, “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.”

To diligently seek to learn about God’s character and nature, His will and ways demands confessing any known sin to the Father when necessary in order to be restored to fellowship and which fellowship is maintained by obedience to the Father’s will, which is revealed by the Spirit through the Word of God.

1 John 1:9, “If any of us does at any time confess our sins, then, He (God the Father) is faithful and just with the result that He forgives us our sins and purifies us from each and every wrongdoing.”

1 John 2:5, “But, whoever, at any time does observe conscientiously His Word, indeed, in this one, the love for the one and only God is accomplished. By means of this we can confirm that we are at this particular moment in fellowship with Him.”

This obedience constitutes loving the Lord.

John 14:15, “If you love Me, you will observe conscientiously My commandments.”

This obedience constitutes obeying the commands to be filled with the Spirit and letting the Word of Christ richly dwell in your soul.
Ephesians 5:18: “And do not permit yourselves to get into the habit of being drunk with wine because that is non-sensical behavior, but rather permit yourselves on a habitual basis to be influenced by means of the Spirit.”

Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

To diligently seek to learn about God’s character and nature, His will and His ways involves experiencing eternal life. Experiencing eternal life is accomplished by learning and obeying the Father’s will, which is again revealed by the Spirit through the communication of the Word of God.

“Eternal life” is the very life of God that has no beginning and no end and transcends time, matter and space. Eternal life is an attribute of all three members of the Trinity: (1) God the Father (Jo. 5:26; 6:57; 1 Th. 1:9). (2) Son of God (Jn. 5:26, 6:35 Phlp. 2:16; 1 Jo. 1:1) (3) Holy Spirit (Jn. 6:63; Rm. 8:2).

The fact that eternal life is an attribute of God that helps to compose His divine essence means that God is an “ever present now.”

Eternal life is received as gift from God the moment you believe in Jesus Christ as your Savior.

John 3:16, “For God so loved the world, that He gave His uniquely born Son, that whoever believes in Him shall not perish, but have eternal life.”

The Lord Jesus Christ is the incarnate Son of God and therefore He is also the incarnate eternal life of God and to reject that He is God is to reject eternal life.

John 11:25, “Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies.’”

John 14:6, “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me.’”

The Lord Jesus Christ who is the incarnate eternal Word of life came into the world in order that He might give eternal life to men so that they could have fellowship with God. 1 John 1:1-3 teaches that the apostle John teaches that the Lord Jesus Christ who is the incarnate eternal life of God came into the world in order that He might give eternal life to men and He did this so that men could enjoy and experience fellowship with God.

1 John 1:1-3, “Who has always existed from eternity past, who we have heard, who we have witnessed with our eyes, who we observed, even our hands touched concerning the Word who is the life (of God). That is, this One who is the life (of God) was revealed (by the Holy Spirit) and we have witnessed and we testify and we are proclaiming (from God) at this particular time for the benefit of all of you this One who is the eternal life (of God), who indeed by virtue of His divine nature has always existed face to face with the Father and was revealed (by the Holy Spirit) for the benefit of all of us. Who,
we have witnessed and we have heard, we also are proclaiming (from God) at this particular time for the benefit of all of you in order that all of you without exception might also continue to experience fellowship and this fellowship is with the Father and with His Son, Jesus who is the Christ.”

1 John 2:25, “This is the promise which He Himself made to us: eternal life.”

1 John 5:11-12, “And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.”

1 John 5:20, “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”

At the moment of salvation, through regeneration, the Holy Spirit creates a human spirit for the imputation of eternal life by God the Father, which makes the believer a new spiritual species meaning he now possesses the divine nature.

“Regeneration” is a ministry performed by the Holy Spirit on behalf of a person the moment they believe in Jesus Christ as their Savior where He creates a human spirit for the person so that they might receive the imputation of eternal life.

Titus 3:5, “He (God the Holy Spirit) saved us, not on the basis of deeds (human works) which we have done in (human power) righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

This human spirit with eternal life imputed to it composes the believer’s new nature, i.e. the new self and this new nature is the nature of Christ. This act of regeneration makes the believer a new spiritual species, which is the nature of Christ that can never sin and that is described in Scripture by many phrases such as the “new self, new man, newness of life, new creation.”

Galatians 3:27, “For all of you who were identified with Christ have clothed yourselves with the nature of Christ.”

1 Corinthians 15:45, “So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam became a life-giving spirit.”

2 Corinthians 5:17, “Therefore if anyone is in Christ, he is a new spiritual species; the old things passed away; behold, new things have come.”

2 Peter 1:4, “For by these He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust.

1 John 3:9, “No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.”

The human spirit is the receptacle for eternal life and together they give the believer the capacity to metabolize and apply spiritual phenomena communicated
by the Holy Spirit through the teaching of the Word of God and to pray according to the will of God and to worship and serve God.

**Philippians 4:23,** “May the grace which originates from the Lord Jesus Christ be communicated to your human spirit. Amen.”

The fact that all believers received a human spirit and eternal life at the moment of salvation through regeneration makes the believer “trichotomous” in the sense that he has a body, soul and human spirit.

In His “bread of life” discourse recorded in John 6:22-69, our Lord taught that the eternal Word of God became a human being in order to give eternal life to those who would believe in Him.

**John 6,** “After these things (The Lord disclosing to the Jews in chapter 5 His authority of life, judgment and resurrection, which are all prerogatives of deity; religious leaders in the nation of Israel reject Christ’s authority) His Jesus went away to the other side of the Sea of Galilee (or Tiberias). A large crowd followed (“was continually following”: Iterative imperfect) Him, because they saw (“were continually observing”: Iterative imperfect) the signs, which He was performing (“was continually performing”: Iterative imperfect) on those who were sick. Then Jesus went up on the mountain, and there He sat down with His disciples. Now the Passover (2nd Passover mentioned; 1st Passover mentioned in Jn. 2:13, 23, thus 1 year before crucifixion), the feast of the Jews, was near. Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, ‘Where are we to buy bread, so that these may eat?’ (Lord’s testing Philip’s faith, cf. Gen. 22:1-18; Jm. 1:2, 13-15; 1 Pt. 1:7) This He was saying to test him, for He Himself knew what He was intending to do. Philip answered Him, ‘Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little.’ (1 denarii: 1 month’s wages, thus this is 8 months wages) One of His disciples, Andrew, Simon Peter's brother, said to Him, ‘There is a lad here who has five barley loaves and two fish, but what are these for so many people?’ (Barley loaves recall Elisha’s feeding of 100 men with 20 barley loaves in 2 K. 4:42-44) Jesus said, ‘Have the people sit down.’ Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus then took the loaves, and having given thanks, He distributed to those who were seated; likewise also of the fish as much as they wanted. When they were filled, He said to His disciples, ‘Gather up the leftover fragments so that nothing will be lost.’ So they gathered them up, and filled twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten. Therefore when the people saw the sign which He had performed, they said, ‘This is truly the Prophet who is to come into the world.’ So Jesus, perceiving that they were intending to come and take Him by force to make
Him king, withdrew again to the mountain by Himself alone. Now when evening came, His disciples went down to the sea, and after getting into a boat, they started to cross the sea to Capernaum. It had already become dark, and Jesus had not yet come to them. The sea began to be stirred up because a strong wind was blowing. Then, when they had rowed about three or four miles, they saw Jesus walking on the sea (Mt. 14:25; Mk. 6:48: 4th watch-between 3 and 6 am) and drawing near to the boat; and they were frightened. But He said to them, ‘It is I; do not be afraid.’ So they were willing to receive Him into the boat, and immediately the boat was at the land to which they were going. The next day (after the miracle of feeding the 5,000) the crowd that stood on the other side of the sea (of Galilee) saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but that His disciples had gone away alone. There came other small boats from Tiberias (located in the southwest corner of the Sea of Galilee) near to the place where they ate the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum (located in the northwest corner of the Sea of Galilee) seeking Jesus. When they found Him on the other side of the sea, they said to Him, ‘Rabbi, (a term of respect but yet far short of addressing Him as kurios, “Lord,” a term for deity), when (not how, the answer to how would mean the unthinkable, meaning He arrived supernaturally) did You get here?’ Jesus answered them and said, ‘Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.’ Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, has set His seal. Therefore they said to Him, ‘What shall we do, so that we may work the works of God?’ Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He has sent.’ So they said to Him, ‘What then do You do for a sign, so that we may see, and believe You? What work do You perform?’ Our fathers ate the manna in the wilderness; as it is written, ‘HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.’’ (Ps. 78:24: Exodus generation) Jesus then said to them, ‘Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven (manna was a type of the “True Bread”), but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world.’ Then they said to Him, ‘Lord, always give us this bread.’ Jesus said to them, ‘I am the bread (genitive of apposition: “which is”) life; he who comes to Me (in faith) will no never (ouk me) hunger, and he who believes in Me will no never (ouk me) thirst. But I said to you that you have seen Me, and yet do not believe. All that the Father gives Me will
come to Me, and the one who comes to Me I will certainly no never (ouk me) cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.’ For this is the will of My Father, that everyone who beholds the Son and believes (right now-descriptive present) in Him will have eternal life, and I Myself will raise him up on the last day. Therefore the Jews were grumbling about Him, because He said, ‘I am the bread that came down out of heaven.’ They were saying, ‘Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, ’I have come down out of heaven’?’ Jesus answered and said to them, ‘Do not grumble among yourselves. No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. It is written in the prophets, ‘AND THEY SHALL ALL BE TAUGHT OF GOD.’ (Quoting Isaiah 54:13, Jer. 31:33-34) Everyone who has heard and learned from the Father, comes to Me. Not that anyone has seen the Father, except the One who is from God; He has seen the Father. Truly, truly, I say to you, he who believes (articular present substantival participle form of the verb pisteuo: “the one who at this moment believes”) has (gnomic present of the verb echo: “possesses, as an eternal spiritual truth”) eternal life. I am the bread of (genitive of apposition: “which is”) life. Your fathers ate the manna in the wilderness, and they died.’ This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh. Then the Jews began to argue with one another, saying, ‘How can this man give us His flesh to eat?’ So Jesus said to them, ‘Truly, truly, I say to you, unless you eat (constative aorist of esthio: “have eaten”) the flesh of the Son of Man and drink (constative aorist of pino: “have drunk”) His blood, you have no (gnomic present of echo: “you do not possess as an eternal spiritual truth”) life in yourselves. He who eats (descriptive articular present participle form of esthio: “The one who at the present moment is eating”) My flesh and drinks (descriptive present of pino: “at the present moment drinking”) My blood has (gnomic present of echo: “as an eternal spiritual truth, possesses”) eternal life, and I will raise him up on the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him.’ As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever.’” These things He said in the synagogue as He taught in Capernaum. Therefore many of His disciples, when they heard this said, ‘This is a difficult statement; who can listen to it?’ But
there are some of you who do not believe. For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, ‘For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father.’ As a result of this many of His disciples withdrew and were not walking with Him anymore. So Jesus said to the twelve, ‘You do not want to go away also, do you?’ Simon Peter answered Him, ‘Lord, to whom shall we go? You have words of eternal life. We have believed and have come to know that You are the Holy One of God.’”

The “bread of life” discourse in John 6:22-69 teaches the importance of obeying the Word of God in order to enjoy and experience fellowship with God. Since the Word of God is food for the soul and sustains and prospers the soul. True life does not consist in an abundance of “things” but rather a relationship and fellowship with the Triune God.

In His Great High Priestly Prayer recorded in John 17, the Lord states that eternal life is knowing the Father experientially.

**John 17:1-3**, “Jesus spoke these things (John 13-16); and lifting up His eyes to heaven, He said, ‘Father, the hour has come; glorify Your Son, that the Son may glorify You even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. This is eternal life, that they may know (ginosko, “to know experientially”) You, the only true God, and Jesus Christ whom You have sent.”

Eternal life is knowing the Father and the Son experientially in the sense of personally encountering them through the process of fellowship as They are revealed in the pages of Scripture and prayer by God the Holy Spirit. It also involves being affected by this encounter with the Father and the Son resulting in the gaining of practical spiritual wisdom and more of the character of Christ.

Eternal life gives the believer the capacity to experience fellowship with God after being delivered from eternal condemnation.

Experiencing eternal life after salvation is described by Paul in Romans 6:4 as walking “in newness of life.”

**Romans 6:4**, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

It is appropriated after salvation by the believer who obeys the Spirit of life who reveals the will of the Father of life through the communication of the Word of life. The believer experiences eternal life in time and thus experiences fellowship with God in time by obeying the will of the Father of life, which is revealed to the believer by the Spirit of life through the communication of the Word of life.
Philippians 2:14-16, “Continue performing all activities without murmurs resulting from doubts so that you might demonstrate yourselves to be uncensurable and uncontaminated, students of God (the Holy Spirit), virtuous in the midst of a corrupt and depraved generation. Among whom you yourselves continue appearing as luminaries in the cosmos by all of you continuing to exhibit the Word of life as a boast for me on the day of Christ because I have not run in vain, nor have I worked diligently in vain.”

The believer who is obedient to the Father’s will, which is revealed by the Holy Spirit through the communication of the Word of God will live in eternal life and thus experience fellowship with God.

In Romans 8:1-8, Paul teaches that those whose minds concentrate upon the things of the Spirit, which are heard through the Word of God, will experience eternal life and fellowship with God whereas those whose minds are set upon the lusts of the sin nature will not experience fellowship with God.

Romans 8:1-8, “Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 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 sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.”

In Galatians 6:7-8, Paul describes setting the mind on the things of the flesh as “sowing to one’s flesh” and setting the mind of the things of the Spirit as “sowing to the Spirit.”

Galatians 6:7-8, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.”

In Romans 6:22-23, Paul teaches that the believer who obeys the flesh will result in temporal death meaning loss of fellowship whereas the one who obeys the spiritual will experience eternal life.

Romans 6:22-23, “But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”
As the believer appropriates the Lord Jesus, the Lord becomes the believer’s life. He can become life to the believer, because He is the “living bread.”

Colossians 3:1-4, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory.”

Galatians 2:20, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

To diligently seek to learn about God’s character and nature and thus grow to spiritual maturity also involves the believer experiencing sanctification. The believer experiences sanctification by again learning and obeying the Father’s will, which is revealed by the Spirit through the communication of the Word of God.

“Sanctification” is a technical theological term for the believer who has been set apart through the baptism of the Spirit at the moment of salvation in order to serve God exclusively and is accomplished in three stages: (1) Positional (2) Experiential (3) Ultimate.

The “baptism of the Spirit” takes place exclusively during the dispensation of the church age and is accomplished at the moment of salvation when the omnipotence of the Spirit places the believer in a eternal union with Christ, thus identifying the believer positionally with Christ in His death, resurrection and session.

1 Corinthians 12:13, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.”

“Baptized” is the verb baptizo (βαπτίζω), which refers to the fact that at the moment of salvation, the omnipotence of God the Holy Spirit caused the believer to become identical and united with the Lord Jesus Christ and also ascribed to the believer the qualities and characteristics of the Lord Jesus Christ.

By positionally, I mean that God views the believer as crucified, died, buried, raised and seated with Christ since at the moment of salvation, the Holy Spirit placed the believer in union with Christ, identifying him with Christ’s crucifixion (Romans 6:6; Galatians 2:20), His death (Romans 6:2, 7-8; Colossians 2:20; 3:3), His burial (Romans 6:4; Colossians 2:12), His resurrection (Romans 6:5; Ephesians 2:6; Philippians 3:10-11; Colossians 2:12; 3:1) and His session (Ephesians 2:6; Colossians 3:1).

The believer can experience this victory and deliverance by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried,
raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

“Positional sanctification” is the believer’s “entrance” into the plan of God for the church age resulting in eternal security as well as two categories of positional truth (1 Cor. 1:2, 30; 1 Pet. 1:2; 1 Thess. 5:23; Eph. 5:26-27; Heb. 2:11; 10:10; Acts 20:32; 26:18; Rom. 6:3, 8; 2 Thess. 2:13).

“Retroactive” positional truth is the church age believer’s identification with Christ in His death and burial (Romans 6:3-11; Colossians 2:12).

Romans 6:4, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

“Current” positional truth is the church age believer’s identification with Christ in His resurrection, ascension and session (See Ephesians 2:4-6; Colossians 3:1-4).

Colossians 3:1, “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.”

“Positional sanctification”: (1) What God has done for the church age believer. (2) His viewpoint of the church age believer. (3) Sets up the potential to experience sanctification in time. (4) Provides the believer with the guarantee of receiving a resurrection body.

“Experiential sanctification” is the function of the church age believer’s spiritual life in time through obedience to the Father’s will, which is revealed by the Spirit through the communication of the Word of God (John 17:17; Rom. 6:19, 22; 2 Tim. 2:21; 1 Pet. 3:15; 1 Thess. 4:3-4, 7; 1 Tim. 2:15).

2 Thessalonians 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

“Experiential sanctification” is the post-salvation experience of the believer who is in fellowship with God by confessing any known sin to the Father when necessary followed by obedience to the Father’s will, which is revealed by the Spirit through the Word of God.

Experiential sanctification is only a potential since it is contingent upon the church age believer responding to what God has done for him at the moment of salvation, therefore, only believers who are obedient to the Word of God will experience sanctification in time.

The believer who experiences sanctification is walking in “newness of life” and he does this by obeying the teaching of the Word of God, which states that the believer has been crucified, died, buried, raised and seated with Christ and which teaching is inspired by the Holy Spirit (See Romans 6).
“Ultimate sanctification” is the perfection of the church age believer’s spiritual life at the Rapture, i.e. resurrection of the church, which is the completion of the plan of God for the church age believer (1 Cor. 15:53-54; Gal. 6:8; 1 Pet. 5:10; John 6:40). It is the guarantee of a resurrection body and will be experienced by every believer regardless of their response in time to what God has done for them at salvation.

1 Corinthians 15:51-52, “Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.”

Sanctification is experiencing the holiness or in other words manifesting the character of God through one’s thoughts, words and actions.

1 Peter 1:14-16, “As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, ‘YOU SHALL BE HOLY, FOR I AM HOLY.’”

To diligently seek to learn about God’s character and nature, His will and ways and thus grow to spiritual maturity also involves the believer experiencing the righteousness of God. Experiencing the righteousness of God also is accomplished by again learning and obeying the Father’s will, which is revealed by the Spirit through the communication of the Word of God.

The righteousness of God is imputed to the person who exercises faith alone in Christ alone meaning that God credits to the believer the perfect integrity and virtue of Christ.

Romans 4:3, “For what does the Scripture say? ‘ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.’”

The imputation of divine righteousness at the moment of spiritual birth is made possible by the imputation of Adam’s sin in the garden at the moment of physical birth (Romans 5:12-19). At the moment of physical birth, every member of the human race becomes a sinner because he has received the imputation of Adam’s sin in the garden.

Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing.

The imputation of Adam’s sin at physical birth results in every person having the nature of Adam, which resides in the genetic structure of the physical body and can never please God but is selfish and self-centered and always disobedient to God. This imputation means that every person born into the world is born physically alive but spiritually dead, but qualified for the imputation of divine righteousness through faith alone in Christ alone.
1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

The reason why God imputed Adam’s sin in the garden to every member of the human race at physical birth is given in two passages of Scripture:

Galatians 3:22, ‘But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

Romans 11:32, “For God has shut up all in (Adam’s) disobedience so that He may show mercy to all.”

At the moment of spiritual birth, God imputed His righteousness to the believer so that he is “positionally” the righteousness of God meaning God has given His righteousness as a gift to the believer and He views the believer as righteous as Him, which in turn sets up the potential for the believer to experience this righteousness in time. Therefore, the moment a person believes in Jesus Christ as Savior, God the Father imputes the righteousness of Christ so that He becomes the believer’s righteousness.

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

After salvation, the believer is commanded to present the members of his physical body as instruments of righteousness, which is accomplished by appropriating by faith the imputed righteousness they received at salvation (See Romans 6). This faith is demonstrated by the believer through his obedience to the teaching that he has died with Christ and has been raised with Him (See Romans 6:11-13).

The Lord was made our Substitute in order that we might receive the imputation of God’s righteousness and live in that righteousness.

2 Corinthians 5:21, “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

1 Peter 2:24, “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

The new Christ nature received at the moment of salvation was created in the righteousness of God and holiness from the truth according to Ephesians 4:24. Paul commanded Timothy to pursue living in the righteousness of Christ (See Timothy 2:22). The Word of God trains the believer to live in the righteousness of Christ.

2 Timothy 3:16-17, “All Scripture is God-breathed and is profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

In fact, the Word of God is designated in Hebrews 5:13 as the “Word of righteousness.” The righteousness of our Lord and Savior Jesus Christ is our
invisible weapon is against Satan and the kingdom of darkness (2 Corinthians 6:7; Ephesians 6:10-19).

In fact, the believer is to protect himself in spiritual combat with the righteousness of Christ, which is called in Ephesians 6:14, the “breastplate of righteousness.”

Undeserved suffering and divine discipline are designed to produce the righteousness of God in our lives and not to hurt us.

Hebrews 12:11, “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

The believer will be rewarded with a “crown of righteousness” by the Lord Jesus at the Bema Seat for executing the Father’s will according to 2 Timothy 4:8.

To diligently seek to learn about God’s character and nature, His ways and will and thus to grow to spiritual maturity also involves the believer experiencing deliverance from the sin nature, the devil and his cosmic system. The believer experiences this deliverance by learning and obeying the Father’s will, which is revealed by the Spirit through the communication of the Word of God.

The believer’s salvation, or deliverance from sin, Satan, and his cosmic system and is accomplished in three stages: (1) Positional: At the moment the believer exercised faith alone in Christ alone, he was delivered “positionally” (God’s work and viewpoint of the believer) from real spiritual death and eternal condemnation, the devil, his cosmic system and the sin nature through the crucifixion, death, burial, resurrection and session of the Lord Jesus Christ.

Ephesians 1:13, “In Him, you also, after listening to the message of truth, the gospel of your salvation -- having also believed, you were sealed in Him with the Holy Spirit of promise.”

(2) Experiential: After salvation, the believer can “experience” deliverance from the devil, his cosmic system and the sin nature by appropriating by faith his union and identification with Christ in His crucifixion, death, burial, resurrection and session, which constitutes the believer’s spiritual life after being delivered from real spiritual death.

2 Thessalonians 2:13, “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

(3) Ultimate: At the resurrection the believer will be delivered “ultimately” and permanently from the devil, his cosmic system and the sin nature when he receives his resurrection body at the rapture of the church, which is imminent.
1 Thessalonians 5:9-10, “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep, we will live together with Him.”

Just as in the believer’s sanctification, his deliverance positionally sets up the “potential” for him to experience this deliverance in time since this deliverance can only be experienced after salvation through obedience to the teaching of the Word of God. It also guarantees the believer’s ultimate deliverance at the rapture, which is based upon the sovereign decision of God rather than the volition of the believer.

The believer can experience his salvation, i.e., the victory over and deliverance from sin, Satan and his cosmic system by appropriating by faith the teaching of the Word of God that he has been crucified, died, buried, raised and seated with Christ (Romans 6:11-23; 8:1-17; Galatians 2:20; Colossians 3:5-17).

The work of transforming the believer into the image of Christ is also related to manifesting the righteousness of God in the believer, which like the believer’s sanctification and deliverance is accomplished in three stages: (1) Positionally, at the moment he exercises faith in the gospel message and trusts in Jesus Christ as his Savior.

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

(2) Experientially, after salvation when the believer exercises faith in the gospel message that he has been crucified, died, buried, raised and seated with Christ.

Romans 6:11-18, “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace. What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.”

(3) Ultimately, when he receives his resurrection body at the rapture of the church.

Galatians 5:5, “For we through the Spirit, by faith, are waiting for the hope of righteousness.”
To diligently seek to learn about God’s character and nature, His will and ways also involves prayer.

Matthew 7:7, “Ask repeatedly, and it will be given to you; seek repeatedly, and you will find; knock continuously, and it will be opened to you.”

The believer diligently seeks to learn about His character and nature, His will and His ways by prayerfully learning and obeying God’s will as revealed by the Spirit in the Word of God.

Therefore, we can see that diligently seeking to learn about God’s character and nature, His will and ways involves experiencing fellowship, eternal life, sanctification, divine righteousness and deliverance from sin, Satan and his cosmic system as well as prayer. All of these are obviously interrelated and connected with each other and all are based upon learning and obeying the will of the Father as it is revealed by the Holy Spirit through the communication of the Word of God and will result in growing to spiritual maturity, i.e. Christ-likeness.

The believer has the capacity to diligently seek after and to learn God’s character and nature, His will and ways because he has the nature of Christ and the Spirit. However, unregenerate mankind has absolutely no capacity to diligently seek to learn about God’s character and nature, His will or ways since they are spiritually dead, enslaved to the lies of the devil, his cosmic system and the sin nature. This is what Paul is saying concerning the entire human race in Romans 3:11.

In Romans 3:11, the definite article preceding the participle form of the verb εἰκότετοι indicates that the verb has a substantival function, which is reflected by translating the article with the relative pronoun, “who.”

The present tense of the verb εἰκότετοι is “gnomic” used in a generic statement to describe something that is true “any” time. Therefore, the gnomic present of the verb expresses the spiritual principle that there is absolutely no one in the entire human race who “at any time” diligently seeks after God.

The active voice is “stative” signifying that the subject “exists in the state” indicated by the verb. Therefore, it signifies that the entire human race “exists in the state” of not diligently seeking after God.

The word συνιέμι functions as a “predicate nominative” meaning that it is making an assertion about the entire human race that it doesn’t diligently seek after God.

We will translate the articular participle form of the verb εἰκότετοι, “who, at any time, diligently seeks after.”

“FOR GOD” is the articular accusative masculine singular form of the noun theos (θεός), which is used by way of the figure of metonymy meaning that God is put for His character and nature, will and ways.
The definite article preceding the noun *theos* indicates that God is “well-known” to the Roman believers who were reading this epistle were familiar with God’s character and nature, will and ways since they learned about these through instruction in the Word of God.

The word functions as an “accusative direct object” meaning that it is receiving the action of the verb *ekzeteo*.

We will translate the articular form of the noun *theos*, “God.”

Completed corrected translation of Romans 3:11: “There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God.”

The reason why the entire human race does not comprehend and diligently seek to learn about God’s character and nature, His will and His ways is that they have rejected the truth of God.

Adam and the Woman rejected the Word of God by disobeying the Lord’s command not to eat from the tree of the knowledge of good and evil. They disobeyed the Lord’s command because the Woman was deceived by the devil’s lies and Adam chose his relationship with the Woman over his relationship and obedience to God.

Genesis 3:1, “Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, ‘Indeed, has God said, ‘You shall not eat from any tree of the garden’?”

Genesis 3:2, “The woman said to the serpent, ‘From the fruit of the trees of the garden we may eat.’”

Genesis 3:3, “but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

Genesis 3:4, “The serpent said to the woman, ‘You surely will not die!’”

Genesis 3:5, “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

Genesis 3:6, “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.”

Genesis 3:7, “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.”

Genesis 3:1-7 records three different steps that lead to sin against God: (1) Added to God’s Word: God did not say that Adam could not eat from any tree in the garden but rather He prohibited eating from only the tree of the knowledge of good and evil (Gen. 3:1); God did not say that Adam could not “touch” the tree of
the knowledge of good and evil but rather He said do not eat from it (Gen. 2:15-17)
(2) Altering God’s Word: God did not say that they would die if they touched the
fruit of the tree of the knowledge of good and evil but rather the Lord said they
would die if they ate from it, which Eve omits. (3) Denying God’s Word: Satan
blatantly called God a liar and contradicted what God said to Adam by saying
“You shall not surely die” (Gen. 3:4).
Satan deliberately distorted the Word of the Lord in order to get Adam’s wife to
doubt God and of course, ultimately to deceive her into disobeying God and then
Adam would follow.
Satan employed this tactic of distorting the Word of God when tempting the
impeccable human nature of the Lord Jesus Christ in the wilderness (Mt. 4:1-11),
but the Lord Jesus Christ defeated Satan and resisted the temptation to sin by
having a precise and accurate knowledge of the Word of God.
Satan is emphasizing God’s prohibition rather than His provision to eat from
any tree in the garden except the tree of the knowledge of good and evil and he did
this in order to make God appear harsh.
Satan seeks to live independently of God and successfully got Adam and the
Woman to do the same resulting in the entire human race having absolutely no
insight into God’s character and nature, His ways and His will.
Isaiah 14:12-14, “How you have fallen from heaven, O star of the morning,
son of the dawn! You have been cut down to the earth, you who have
weakened the nations! But you said in your heart, ‘I will ascend to heaven; I
will raise my throne above the stars of God, and I will sit on the mount of
assembly in the recesses of the north. I will ascend above the heights of the
clouds; I will make myself like the Most High.’”
Genesis 3:2, “The woman said to the serpent, ‘From the fruit of the trees of
the garden we may eat.’”
Genesis 3:3, “but from the fruit of the tree which is in the middle of the
garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”
The woman is correct in identifying that the tree of the knowledge of good and
evil had a prohibition attached to it but she was incorrect in adding to the
prohibition by saying she was prohibited from touching it. The Lord did not say
that they could not touch it but rather that they could not eat from it and this failure
to accurately convey what the Lord prohibited gave Satan a foothold and she was
now open to deception. Failure to accurately understand and apply the Word of
God leads to deception from Satan resulting ignorance of God and His will and His
ways.
Genesis 3:4, “The serpent said to the woman, ‘You surely will not die!’”
After hearing Eve inaccurately convey what the Lord said in the prohibition, Satan blatantly calls God a liar by saying that they would not die if they ate from the tree of the knowledge of good and evil.

**John 8:44**, “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.”

**Genesis 3:5**, “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

Not only does Satan deny the Word of God and calls God a liar but he also casts doubt upon the character of God suggesting that God was envious and jealous, holding them back from their destiny. Of course, Satan is envious and jealous of God and is therefore involved in “projecting” meaning he is ascribing to God his failure of jealousy and envy of God (cf. James 3:14-16).

Both Adam and his wife had not reason to doubt God’s love and goodness since like Satan, their entire existence originated directly from God who created them. God had their best interests in mind and in fact, by prohibiting Adam and his wife from eating of the tree of the knowledge of good and evil, the Lord God was protecting them from evil and calamity.

God prohibits us from doing things in order to protect us from misfortune rather than to prevent us from enjoyment. Adam and his wife had no reason whatsoever to accept the suggestions of this stranger (Satan) over obedience to the commands of their loving and caring Lord. God had withheld no good thing from Adam and Eve and yet they rebelled against Him like Satan, which is a sin of the worst kind, namely, ungratefulness.

Satan has successfully gotten the woman to mistrust and be suspicious of God. Also, Satan states that if she ate from the tree of the knowledge of good and evil that she will be like God knowing good and evil, which is ridiculous since God knows about evil but not through personal experience, which would be the case when the woman disobeyed God.

**Genesis 3:6**, “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.”

Notice that Adam was with his wife the entire time that Satan tempted her and remained silent throughout the entire conversation. The Woman disobeyed the Lord because she bought the lies of Satan while her husband was not deceived but chose his relationship with the Woman over his relationship with God (1 Timothy 2:11-15).
1 Timothy 2:14, “And it was not Adam who was deceived, but the woman being deceived, fell into transgression.”

Adam knowingly ate from the tree of the knowledge of good and evil because he chose his relationship with his wife over his relationship with God, which is illustrated by the fact that he listened to his wife rather than obeying God.

Genesis 3:7, “Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.”

“The eyes of both of them were opened” means that Adam and his wife had a knowledge of sin and evil through personal experience and did not make them like God as Satan claimed it would but rather produced guilt in their souls. As a result of rejecting God’s truth, Adam and the Woman were handed over to the lie of Satan.

This bad decision resulted in their acquiring a sin nature, which made them spiritually dead meaning they had no capacity to understand or comprehend truth of God. Adam’s sin in the garden brought a curse not only on the entire human race of which he is the “federal” head but it also brought a curse on the earth itself.

Romans 5:12, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned (when Adam sinned).”

Romans 8:20, “For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope.”

Therefore, like Adam and the Woman in the Garden of Eden, the entire human race has been deceived by the devil, accepting his lies and program to live independently of God and as a result do not comprehend God’s character and nature, His will or His ways.

2 Corinthians 4:3-4, “And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

Therefore, man’s ignorance of God is a choice that all of mankind has made to reject the truth of God. Not only is the entire human race ignorant of God because they have a sin nature passed down from the first Adam but also because they have rejected the truth or the reality of God’s existence in creation as we noted in our studies of Romans chapter one.

Romans 1:18-19, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them.”
Romans 1:20, “For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.”

Romans 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

The causal clause “for even though they knew God, they did not honor Him as God or given thanks” explains why the entire human race is without excuse before the Supreme Court of heaven, which is that they have no adequate defense as a result of observing and comprehending God’s revelation of Himself in creation.

“Even though they knew” is the verb ginosko (γινώσκω) (ghin-oce-ko), which in context means, “to acquire an objective experiential knowledge” of God. The verb ginosko refers to an objective experiential knowledge of God in the sense that the human race is not only objectively aware of Him through the observation of His creation but also they have in fact experienced His wisdom, power, and love in every moment of their existence. Instead, they failed to acknowledge Him even though it has been Him that has enriched, sustained and provided for them all their lives.

“They did not honor” is composed of the objective negative adverb ouch (οὐχ), which means, “never” and the verb doxazo (δόξαζω), which in context means, “to worship.”

Even though the entire human race has observed through creation God’s invisible attributes, eternal power and divine nature they did not possess an attitude of deep respect and awe for God.

Even though the entire human has observed through creation God’s invisible attributes, eternal power and divine nature, they never responded and esteemed the excellence of the Person of God as manifested through His attributes.

Even though the entire human race has observed through creation God’s invisible attributes, eternal power and divine nature, they never possessed an overwhelming feeling of reverence, admiration for God.

Even though the human race has observed through creation God’s invisible attributes, eternal power and divine nature, they were never filled with admiration, amazement and awe.

Even though God revealed Himself through creation to the entire human race, they did not manifest an attitude of deep reverence, respect and awe of God.

Worship is adoring contemplation of God as He has been revealed in creation, by the Holy Spirit in the Person of Christ and in the Scriptures and is also the loving ascription of praise to God for what He is, both in Himself and in His ways and is the bowing of the soul and spirit in deep humility and reverence before Him.
Psalm 2:11, “Worship the LORD with reverence and rejoice with trembling.”

“Give thanks” is the verb *eucharisteo* (**εὐχαριστεῖο**) (yoo-khar-is-the-o), which in context means that the human race never gave thanks and showed their appreciation to God for who and what He is and what He accomplished through creation and what He had done for them.

Psalm 9:1, “I will give thanks to the LORD with all my heart; I will tell of all Your wonders.”

Romans 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

The adversative clause “but they became futile in their speculations and their foolish heart was darkened” presents a contrast to worshipping and thanking God in response to God’s revelation of Himself through creation.

“They became futile” is the verb *mataioo* (**ματαίοιο**) (mat-ah-yo-o), which in the passive voice means, “to be given over to worthlessness, think about idle, worthless, foolish things.”

“In their speculations” is composed of the preposition *en* (**ἐν**), “in” and the noun *dialogismos* (**διαλογισμὸς**) (dee-al-og-is-mos), which means, “thinking through by personal thought, deliberation and inward reasoning.”

The passive voice of the verb *mataioo* indicates that the human race as the subject received the action of becoming ignorant from God in the sense that God gave them over to thinking about worthless and vain things as a result of rejecting worshipping Him as the Creator.

Psalm 10:4, “The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, ‘There is no God.’”

This principle of God giving man over to believing what is false will be illustrated during the tribulation period when God will give the unbeliever over to a deluding influence so as to be deceived by antichrist.

2 Thessalonians 2:11-12, “For this reason God will send upon them a deluding influence so that they will believe what is false, in order that they all may be judged who did not believe the truth, but took pleasure in wickedness.”

In Ephesians 4:17-19, Paul discusses the vain lifestyle of the unbeliever.

Ephesians 4:17-19, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness.”
“In the futility of their mind” refers to the fact that the unbeliever consumes himself in the pursuit of goals that are purely selfish, in the accumulation of that which is temporary and in looking for satisfaction in that which is intrinsically deceptive and disappointing.

The unbeliever makes plans and resolves everything based upon his own thinking and thus becomes his own authority and follows his own thinking to its ultimate result of futility, aimlessness and meaninglessness.

The unbeliever is self-centered and empty since a life apart from a relationship with Christ is a life of futility.

Ecclesiastes 1:14, “I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind.”

The unbeliever is futile in his thinking because Satan has deceived him.

2 Corinthians 4:3-4, “And even if our gospel is veiled, it is veiled to those who are perishing in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

“Being darkened in their understanding” refers to the fact that they been deceived by Satan and are totally and completely ignorant of divine viewpoint, which is characterized in the Scriptures as “light.”

“Hardness of heart” means that the unbeliever is totally unresponsive to God because they refuse to accept the truth of God as revealed by the Spirit in the Person and Work of Jesus Christ.

“Having become callous” refers to the fact that the unbeliever is insensitive to the things of God as a result of rejecting the truth of God as it is revealed not only in creation but also in the gospel of Jesus Christ.

The phrase “have given themselves over to sensuality for the practice of every kind of impurity with greediness” signifies that the unbeliever is involved in all types of immorality as a result of being unresponsive and insensitive to the truth of God as found in the Gospel of Jesus Christ.

Romans 1:21, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened.”

“Heart” is the noun kardia (καρδία) (kar-dee-ah), which refers to the dominant lobe of the soul, the right lobe and is the mental activity or function of the psyche, “soul.”

“Foolish” is the adjective asunetos (ἀσυνέτος) (as-oon-ay-tos), which means, “without understanding, stupid” and pertains to a lack of capacity for insight and understanding and is the result of failing to properly use one’s mental capacity.

Therefore, as a result of rejecting God’s revelation of Himself in creation and worshipping God as Creator, the heart of each member of the human race lacks
capacity for insight and understanding and fails to properly use their mental capacity.

1 Corinthians 3:20, “For the wisdom of this world is foolishness before God. For it is written, ‘He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS.’”

“Was darkened” is the verb skotizomai (σκοτίζομαι) (skot-id-zo), which is used in a figurative sense to describe the mental and spiritual incapacity of unregenerate human beings to understand the truth of God as revealed in creation.

1 Corinthians 2:14, “But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.”

This word skotizomai refers to the fact that the human race has been deceived by Satan and is totally and completely ignorant of divine viewpoint, which is characterized in the Scriptures as “light.” Therefore, the entire human race without exception cannot comprehend or gain insight into God’s character and nature, His will or His ways.

The passive voice of the verb indicates God acts upon the human race’s rejection of the revelation of Himself in creation in the sense that He gave them over to having no capacity to understand spiritual matters. Thus, Paul’s statement in Romans 3:11 that there is absolutely no one in the human race that understands or comprehends God.

Romans 1:20 teaches us that ignorance is rooted in man’s rebellion against God and is therefore a choice and that people who don’t know God have made that choice. This passage also teaches that once man had rejected God’s revelation of Himself in creation, he had fallen from his true relation with God and was no longer capable of truly rational thought and is out of touch with reality, having no capacity whatsoever to comprehend spiritual matters.

So again, we see that human race’s ignorance of God is a choice that they have made to reject the truth of God.

Romans 1:22, “Professing to be wise, they became fools.”

“Professing” is nominative masculine plural present active participle form of the verb phasko (φασκω) (fas-ko), which denotes a strong affirmation that something is true or an unfounded assertion.

In Romans 1:22, the verb phasko functions grammatically as a “concessive” participle implying that the entire human race are fools in spite of their assertion that they are wise.

“Wise” is the adjective sophos (σοφός) (sof-os), which means, “wise, educated, sophisticated” and “cultured” but according to the standards of the cosmic system of Satan (See 1 Corinthians 1:19, 22; 3:18-19; 4:10).
1 Corinthians 3:19-20, “For the wisdom of this world is foolishness before God. For it is written, ‘He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS’ and again, ‘THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS.’”

The cosmic system of Satan refers to a vast system and arrangement of human affairs, earthly goods, godless governments, conflicts, riches, pleasures, culture, education, world religions, the cults and the occult dominated and negatively affected by Satan who is god of this satanic cosmos. This system is promoted by Satan, conformed to his ideals, aims, methods, and character, and stands perpetually in opposition to the cause of Christ and is used to seduce men away from the person of Christ.

1 John 5:19, “We know that we are of God, and that the whole world lies in the power of the evil one.”

The believer is prohibited from loving the cosmic system of Satan.

1 John 2:15, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.”

1 John 2:16, “For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

1 John 2:17, “The world is passing away, and also its lusts; but the one who does the will of God lives forever.”

In 1 Corinthians 1:18-31, the apostle Paul condemns the wisdom of the cosmic system, teaching that the wisdom of God as revealed in the gospel of Jesus Christ is superior and has made foolish the wisdom of the world.

1 Corinthians 1:18, “For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”


1 Corinthians 1:20, “Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?”

1 Corinthians 1:21, “For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.”

1 Corinthians 1:22, “For indeed Jews ask for signs and Greeks search for wisdom.”

1 Corinthians 1:23, “but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness.”

1 Corinthians 1:24, “but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”
1 Corinthians 1:25, “Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”

1 Corinthians 1:26, “For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble.”

1 Corinthians 1:27, “but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong.”

1 Corinthians 1:28, “and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are.”

1 Corinthians 1:29, “so that no man may boast before God.”

1 Corinthians 1:30, “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

1 Corinthians 1:31, “so that, just as it is written, ‘LET HIM WHO BOASTS, BOAST IN THE LORD.’”

The wisdom of God is expressed through creation.

Psalm 104:24, “O LORD, how many are Your works! In wisdom You have made them all.”

God’s wisdom resides in the mind and thinking of Christ, which appears in the written Word of God.

Colossians 2:3, “in whom (Christ) are hidden all the treasures of wisdom and knowledge.”

The believer acquires the wisdom of God by letting the Word of Christ richly dwell in his soul, which gives him the capacity to glorify God in whatever circumstance or relationship in life.

Colossians 3:16, “Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.”

James describes God’s wisdom.

James 3:17, “But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.”

In Ephesians 1:16-17, Paul informs the Ephesian believers that he prays that they would receive spiritual wisdom and revelation from the Holy Spirit regarding their union and identification with Christ, which is by means of an experiential knowledge of the Father.

Ephesians 1:16, “I never cease making it a habit giving thanks on account of all of you. I make it habit to make mention of all of you during my prayers.”
Ephesians 1:17, “In order that the God of our Lord Jesus Christ, the glorious Father may give to all of you a spiritual wisdom, yes, and revelation too (from the Holy Spirit) by means of an experiential knowledge of Him (the Father).”

“Spiritual wisdom” is an attribute of God that is found in the Person of Christ and expressed in the Word of Christ, which is the mind and thinking of Christ. God’s wisdom is based upon His omniscience and is His unique ability to devise a perfect plan to accomplish His goal to glorify Himself.

“Revelation” refers to the Holy Spirit’s ministry on behalf of the believer in revealing through the Scriptures, the love the Father has for the believer as revealed in Ephesians 1:3-14.

“Experiential knowledge” refers to personally encountering through the process of fellowship the Father as He is revealed by God the Holy Spirit through prayerful study of the Word of God and being affected by this encounter with the Father resulting in the gaining of practical spiritual wisdom and more of the character of Christ.

Romans 1:22, “Professing to be wise, they became fools.”

“They became fools” is 3rd person plural aorist passive indicative form of the verb *moraino* (μοραίνω) (mor-ah-ee-no), which in the ingressive aorist tense means, “to become foolish, to have one’s thoughts become devoid of meaning.”

The verb is related to the adjective *moros* (μωρός), which means, “dull, stupid” and has been used to describe intellectual “dullness.” We get our English word “moron” from this Greek word.

The passive voice indicates that the human race as the subject receives the action of the verb and according to the context (Romans 1:24, 26, 28), God is the unexpressed agency in the sense that He gave the human race over to foolishness as a result of rejecting the revelation of Himself in creation. When you reject God’s truth, there is nothing left for Him to do but to hand you over to the lies of Satan’s cosmic system since God has only truth to offer the human race. The human race rejects the truth of God as it is revealed in creation and thus God hands it over to the lies of Satan who seeks to live independently of God and to be worshipped by men (See Isaiah 14:12-14).

The statement “it is an eternal spiritual truth that although professing to be wise, they became fools” in Romans 1:22 teaches that the entire human race became arrogant as a result of their rejection of God’s revelation of Himself and refusing to worship and thank Him as their Creator.

To be arrogant is to make unwarrantable claims or pretensions to superior importance or rights whereas arrogance is the offensive exhibition of assumed or real superiority and is overbearing pride. As a result of rejecting God’s revelation of Himself in creation and refusing to worship and thank Him as their Creator, the
human race became arrogant in the sense that they made unwarrantable claims or pretensions to superior importance in the sense that they professed to be wise.

Proverbs 11:2, “When pride comes, then comes dishonor, but with the humble is wisdom.”

Proverbs 16:18, “Pride goes before destruction, and a haughty spirit before stumbling.”

Proverbs 29:23, “A man's pride will bring him low, but a humble spirit will obtain honor.”

Isaiah 2:17-18, “The pride of man will be humbled and the loftiness of men will be abased; And the LORD alone will be exalted in that day, but the idols will completely vanish.”

Also, by entering into sin, mankind rejects God’s truth that is written on their souls by the Lord Jesus Christ when He created mankind.

In Romans 2:14, we studied that the Gentiles demonstrate that they inherently possess a law when they obey the principles that appear in written form of the Mosaic Law. In Romans 2:15, Paul teaches that the presence of this moral code in the soul of man is manifested through the function of the conscience.

Romans 2:13: “For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified.”

Romans 2:14, “Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them.”

Romans 2:15, “Who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense.”

Therefore, we can see that the entire human race is responsible for the fact that they do not comprehend God’s character and nature, His will and His ways or diligently seek after these things because they have chosen the lies of Satan and have rejected the truth of God as revealed in creation, the human soul, the incarnate Word of God and the written Word of God!

The Scriptures teach that absolutely no one in the human race seeks after God but that God takes the initiative and seeks after man. This is illustrated in the Garden of Eden where the Lord sought out Adam and the Woman after they had sinned against Him and ate from the tree of the knowledge of good and evil.
Genesis 3:1-9, “Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, ‘Indeed, has God said, ‘You shall not eat from any tree of the garden’? The woman said to the serpent, ‘From the fruit of the trees of the garden we may eat but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’ The serpent said to the woman, ‘You surely will not die!’ For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil. When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to the man, and said to him, ‘Where are you?’”

The Lord knew that Adam and his wife had disobeyed Him since He is omniscient meaning He knows perfectly, eternally and simultaneously all that is knowable, both the actual and the possible and thus has all knowledge of every event in human and angel history. The Lord asked Adam where He was because He wanted Adam to confess his guilt and to make Adam aware of his need for forgiveness and a Savior.

Notice that the Lord initiated a reconciliation by seeking out Adam and his wife and not vice versa, which is a demonstration of God’s love. The Lord not only sought out the first two sinners in the human race but He seeks out the entire human race without exception and distinction since He desires all men to be saved (John 3:16-18; 1 Tim. 2:4; 2 Peter 3:9). This is called the “call of God,” which is simply God the Father’s offer or invitation of salvation through faith in Christ (See 1 Thessalonians 2:12; 2 Thessalonians 2:13-14; 2 Timothy 1:8-11; 1 Peter 5:10; 1 John 3:1).

John 6:44, “No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.”

This invitation to the entire human race is also called “common grace,” which is grace that the entire human race receives when God the Holy Spirit makes the Gospel message, which is a spiritual language, understandable to the spiritually dead unbeliever in order that they can make a decision to believe in Christ or reject Him for salvation. God wants everyone to be saved.

1 Timothy 2:4, “God desires all men to be saved and to come to the knowledge of the truth (Bible Doctrine, the mind of Christ).”
Not everyone will be saved because God in His perfect integrity has provided everyone with a free will or volition and thus some will choose to reject God’s invitation to salvation through faith in Christ while others will accept it.

The Father draws a human being to Himself through the Person and work of Christ. He attracts men to Himself through the love that He and the Son demonstrated at the cross. The Lord drew Old Testament Israel to Himself with His love.

Jeremiah 31:2-3, “Thus says the LORD, ‘the people who survived the sword found grace in the wilderness -- Israel, when it went to find its rest.’ The LORD appeared to him from afar, saying, ‘I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness.’”

Some men are attracted to Christ and His cross whereas others stumble over Christ and His cross and others consider it ridiculous.

1 Corinthians 1:23-24, “but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.”

The Father presents this offer or invitation through the presentation of the Gospel. The Gospel is the good news that Jesus Christ died for every sin ever committed in the human race-past, present and future and that by believing in Him you can have eternal life.

The Gospel message at the point of salvation is God’s victorious proclamation of Christ’s death, burial and resurrection, which delivers the believer positionally from the power of the old sin nature and the cosmic system of Satan and eternal condemnation.

Romans 1:16-17, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek for in it the righteousness of God is revealed from faith to faith; as it is written, ‘BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.’”

The Gospel is the good news to the human race that God has made a peace treaty with the entire human race and the terms of that peace treaty is accepting the Gospel message through faith alone in Christ alone.

John 3:16, “For God so loved the world that He gave His uniquely born Son, that whoever believes in Him shall not perish, but have eternal life.”

John 3:17, “For God did not send the Son into the world to judge the world (Christ would die in their place), but that the world should be saved through Him (faith alone in Christ alone).”

John 3:18, “He who believes in Him (the Lord Jesus Christ) is not judged. He who does not believe has been judged already, because he has not believed in the name of the uniquely born Son of God.”
John 3:36, “He who believes in the Son has eternal life, but he who does not obey the Son shall not see eternal life, but the wrath of God abides on him.”

When the unbeliever hears the gospel message of salvation through faith alone in Christ alone, the Holy Spirit convicts them of three things, namely, the sin of not believing in Christ, the righteousness of Christ and the judgment of Satan.

John 16:7, “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”

The “Helper” is a reference to God the Holy Spirit according to John 14:26.

John 16:8-11, “And He, when He comes, will convict the world concerning sin and righteousness and judgment, concerning sin, because they do not believe in Me and concerning righteousness, because I go to the Father and you no longer see Me and concerning judgment, because the ruler of this world has been judged.”

The statement “concerning sin because they do not believe in Me” refers to the rejection of Jesus Christ as Savior.

The statement “concerning righteousness because I go to the Father and you no longer see Me” refers to the righteousness of Christ who is the only sinless Person in all of creation that can approach the Father on His own merits.

The statement “concerning judgment because the ruler of this world has been judged” is a reference to the fact that the Christ’s death on the Cross judged Satan.

The moment a person believes in Jesus Christ as their Savior, the Holy Spirit makes their faith “effective” for salvation, which is called in theology, “efficacious grace.”

2 Corinthians 6:1-2, “And working together with Him, we also urge you not to receive the grace of God in vain—for He says, ‘At the acceptable time I listened to you, and on the day of salvation (the day that you believed in Christ) I (God the Holy Spirit) helped you,’ behold, now is ‘the acceptable time,’ behold, now is ‘the day of salvation.’”
Romans: Romans 3:12-The Fourth, Fifth and Sixth Charges in a Thirteen Count Indictment Against Mankind

In Romans 3:12, Paul presents the fourth, fifth and sixth charges in a thirteen count indictment against the entire human race.

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

In Romans 3:12, Paul is quoting Psalm 14:3.

Psalm 14:3, “All have turned aside, they have together become corrupt; there is no one who does good, not even one.”

“All” is the nominative masculine plural form of the adjective *pas* (πᾶς), which is *pasin* (πᾶσιν), which is used in a distributive sense referring to “each and every” unregenerate member of the human race without exception, both Jew and Gentile who are physically alive yet spiritually dead having absolutely no capacity whatsoever to obey God and thus have a relationship with Him.

The word functions as a substantive and as the subject of the verb *ekklino*, “have turned aside.” We will translate *pas*, “each and every one.”

“HAVE TURNED ASIDE” is the 3rd person plural aorist active indicative form of the verb *ekklino* (ἐκκλίνω) (ek-klee-no), which is a compound composed of the preposition *ek*, “out from” and the verb *klino*, “to lean,” thus the word literally means, “to turn aside, deviate” from the right way.

The word was used in classical Greek for changing direction, a course of action, principles of behavior and personal relationships. The Septuagint uses the word of “turning aside” from a road while traveling (Genesis 18:5; Judges 4:18). It was used figuratively of “turning away” from God (1 Samuel 12:20 [LXX 1 Kings 12:20]) or His Word (Joshua 23:6). The term applies to “turning away” one’s affections to foreign gods (1 Kings 11:2 [LXX 3 Kings 11:2]). In some instances, *ekklino* indicates a person “forsaking” his principles (Exodus 23:2) or perverting justice (1 Samuel 8:3) [LXX 1 Kings 8:3]).

The verb appears only three times in the Greek New Testament where it is used only in a figurative sense (Romans 3:12; 16:17; 1 Peter 3:11).

Romans 16:17, “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.”

1 Peter 3:11, “HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.”

In Romans 3:12, the verb *ekklino* means, “to turn aside, to deviate” from the way of living that God designed for mankind, which is accomplished by
disobeying His commands and prohibitions that appear in His Word resulting in living independently of Him, which constitutes evil and rebellion.

“The way of the Lord” refers to the way or manner in which the Lord does things, which is based upon His character and nature and is expressed by His acts of righteousness and justice towards both men and angels.

“The way of the Lord” is righteousness, which is revealed in His commands and prohibitions and that can be summarized as loving God with one’s entire being and one’s neighbor as oneself, or treating others as you would have them treat you.

The believer lives in the way of the Lord or in the manner in which He prescribes by obeying the Word of God and in particular obeying the commands to love God with one’s entire being and one’s neighbor as oneself, which summarizes the Scriptures.

Matthew 7:12, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Matthew 22:35-40, “One of them, a lawyer, asked Him a question, testing Him, ‘Teacher, which is the great commandment in the Law?’ And He said to him, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ This is the great and foremost commandment. The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ On these two commandments depend the whole Law and the Prophets.”

Romans 13:8-10, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,’ and if there is any other commandment, it is summed up in this saying, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

The Lord Jesus Christ called Himself “the Way” and Christianity in its infancy was called “the Way.”

John 14:6, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

Our Lord’s enemies acknowledged that He taught the way of God by means of truth.

Mark 12:13-14, “Then they sent some of the Pharisees and Herodians to Him in order to trap Him in a statement. They came and said to Him, ‘Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not?’”
Acts 9:1-2, “Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.”

2 Peter 2:1-2, “But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned.”

Abraham was chosen by the Lord to keep His way.

Genesis 18:17-19, “The LORD said, ‘Shall I hide from Abraham what I am about to do since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.”

The fact that the entire human race has rejected God’s way of righteousness is spoken of throughout the Scriptures.

Isaiah 53:6, “We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.”

Isaiah 59:8, “The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks in them will know peace.”

Ephesians 2:1-3, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

1 Peter 2:24-25, “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

Israel was commanded to keep the way of righteousness and warned what would happen to them if they forsook it.

Deuteronomy 6, “Now this is the commandment, the statutes and the judgments which the LORD your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, so that you and your son and your grandson might fear the LORD your God, to keep all His statutes and His commandments which I command you, all the days of
your life, and that your days may be prolonged. O Israel, you should listen and be careful to do it, that it may be well with you and that you may multiply greatly, just as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates. Then it shall come about when the LORD your God brings you into the land which He swore to your fathers, Abraham, Isaac and Jacob, to give you, great and splendid cities which you did not build, and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied, then watch yourself, that you do not forget the LORD who brought you from the land of Egypt, out of the house of slavery. You shall fear only the LORD your God; and you shall worship Him and swear by His name. You shall not follow other gods, any of the gods of the peoples who surround you, for the LORD your God in the midst of you is a jealous God; otherwise the anger of the LORD your God will be kindled against you, and He will wipe you off the face of the earth. You shall not put the LORD your God to the test, as you tested Him at Massah. You should diligently keep the commandments of the LORD your God, and His testimonies and His statutes which He has commanded you. You shall do what is right and good in the sight of the LORD, that it may be well with you and that you may go in and possess the good land which the LORD swore to give your fathers, by driving out all your enemies from before you, as the LORD has spoken. When your son asks you in time to come, saying, ‘What do the testimonies and the statutes and the judgments mean which the LORD our God commanded you?’ then you shall say to your son, ‘We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand.’ Moreover, the LORD showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.’ So the LORD commanded us to observe all these statutes, to fear the LORD our God for our good always and for our survival, as it is today. It will be righteousness for us if we are careful to observe all this commandment before the LORD our God, just as He commanded us.”
Deuteronomy 8:6, “Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.”

Deuteronomy 26:16-17, “This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul. You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.”

Deuteronomy 28:9, “The LORD will establish you as a holy people to Himself, as He swore to you, if you keep the commandments of the LORD your God and walk in His ways.”

1 Kings 2:3-4, “Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, so that the LORD may carry out His promise which He spoke concerning me, saying, ‘If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.’”

Israel rejected the way of the Lord through their practice of unrighteousness.

Isaiah 65:2, “I have spread out My hands all day long to a rebellious people, who walk in the way which is not good, following their own thoughts.”

Ezekiel 18, “Then the word of the LORD came to me, saying, ‘What do you mean by using this proverb concerning the land of Israel, saying, ‘The fathers eat the sour grapes, But the children’s teeth are set on edge’? ‘As I live,’ declares the Lord GOD, ‘you are surely not going to use this proverb in Israel anymore. Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die. But if a man is righteous and practices justice and righteousness, and does not eat at the mountain shrines or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife or approach a woman during her menstrual period -- if a man does not oppress anyone, but restores to the debtor his pledge, does not commit robbery, but gives his bread to the hungry and covers the naked with clothing, if he does not lend money on interest or take increase, if he keeps his hand from iniquity and executes true justice between man and man, if he walks in My statutes and My ordinances so as to deal faithfully -- he is righteous and will surely live,' declares the Lord GOD. Then he may have a violent son who sheds blood and who does any of these things to a brother (though he himself did not do any of these things), that is, he even eats at the mountain shrines, and defiles his neighbor's wife, oppresses the poor and needy, commits robbery, does not restore a pledge, but lifts up his eyes to the idols and commits abomination, he lends money on interest and takes increase; will he
live? He will not live! He has committed all these abominations, he will surely be put to death; his blood will be on his own head. Now behold, he has a son who has observed all his father's sins which he committed, and observing does not do likewise. He does not eat at the mountain shrines or lift up his eyes to the idols of the house of Israel, or defile his neighbor's wife, or oppress anyone, or retain a pledge, or commit robbery, but he gives his bread to the hungry and covers the naked with clothing, he keeps his hand from the poor, does not take interest or increase, but executes My ordinances, and walks in My statutes; he will not die for his father's iniquity, he will surely live. As for his father, because he practiced extortion, robbed his brother and did what was not good among his people, behold, he will die for his iniquity. Yet you say, ‘Why should the son not bear the punishment for the father's iniquity?’ When the son has practiced justice and righteousness and has observed all My statutes and done them, he shall surely live. The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of his righteousness which he has practiced, he will live.’ ‘Do I have any pleasure in the death of the wicked,’ declares the Lord GOD, ‘rather than that he should turn from his ways and live? But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he has done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die. Yet you say, ‘The way of the Lord is not right.’ Hear now, O house of Israel! Is My way not right? Is it not your ways that are not right? When a righteous man turns away from his righteousness, commits iniquity and dies because of it, for his iniquity which he has committed he will die. Again, when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. Because he considered and turned away from all his transgressions which he had committed, he shall surely live; he shall not die. But the house of Israel says, ‘The way of the Lord is not right.’ Are My ways not right, O house of Israel? Is it not your ways that are not right? Therefore I will judge you, O house of Israel, each according to his conduct,’ declares the Lord GOD. ‘Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions
which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? For I have no pleasure in the death of anyone who dies,’ declares the Lord GOD. ‘Therefore, repent and live.’”

Ezekiel 33:12-20, “And you, son of man, say to your fellow citizens, ‘The righteousness of a righteous man will not deliver him in the day of his transgression, and as for the wickedness of the wicked, he will not stumble because of it in the day when he turns from his wickedness; whereas a righteous man will not be able to live by his righteousness on the day when he commits sin. When I say to the righteous he will surely live, and he so trusts in his righteousness that he commits iniquity, none of his righteous deeds will be remembered; but in that same iniquity of his which he has committed he will die. But when I say to the wicked, ‘You will surely die,’ and he turns from his sin and practices justice and righteousness, if a wicked man restores a pledge, pays back what he has taken by robbery, walks by the statutes which ensure life without committing iniquity, he shall surely live; he shall not die. None of his sins that he has committed will be remembered against him. He has practiced justice and righteousness; he shall surely live. Yet your fellow citizens say, ‘The way of the Lord is not right,’ when it is their own way that is not right. When the righteous turns from his righteousness and commits iniquity, then he shall die in it. But when the wicked turns from his wickedness and practices justice and righteousness, he will live by them. Yet you say, ‘The way of the Lord is not right.’ O house of Israel, I will judge each of you according to his ways.”

Peter talks about the way of righteousness in his second epistle.

2 Peter 2, “But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned; and in their greed they will exploit you with false words; their judgment from long ago is not idle, and their destruction is not asleep. For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds), then the Lord
knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord. But these, like unreasoning animals, born as creatures of instinct to be captured and killed, reviling where they have no knowledge, will in the destruction of those creatures also be destroyed, suffering wrong as the wages of doing wrong. They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, having eyes full of adultery that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness; but he received a rebuke for his own transgression, for a mute donkey, speaking with a voice of a man, restrained the madness of the prophet. These are springs without water and mists driven by a storm, for whom the black darkness has been reserved. For speaking out arrogant words of vanity they entice by fleshly desires, by sensuality, those who barely escape from the ones who live in error, promising them freedom while they themselves are slaves of corruption; for by what a man is overcome, by this he is enslaved. For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than having known it, to turn away from the holy commandment handed on to them. It has happened to them according to the true proverb, ‘A DOG RETURNS TO ITS OWN VOMIT,’ and, "A sow, after washing, returns to wallowing in the mire."

Satan is the author of independence from God.

Isaiah 14:12-14, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations! But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.’”

Jude 11, “Woe to them! For they have gone the way of Cain, and for pay they have rushed headlong into the error of Balaam, and perished in the rebellion of Korah.”

Satan’s way is disobedience to God, which is a manifestation of an independent attitude toward God.
Ecclesiastes 7:20-29, “There is not a righteous man on earth who does what is right and never sins. Do not pay attention to every word people say, or you may hear your servant cursing you- for you know in your heart that many times you yourself have cursed others. All this I tested by wisdom and I said, ‘I am determined to be wise’- but this was beyond me. Whatever wisdom may be, it is far off and most profound- who can discover it? So I turned my mind to understand, to investigate and to search out wisdom and the scheme of things and to understand the stupidity of wickedness and the madness of folly. I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare. ‘Look,’ says the Teacher, ‘this is what I have discovered: ‘Adding one thing to another to discover the scheme of things- while I was still searching but not finding- I found one [upright] man among a thousand, but not one [upright] woman among them all. This only have I found: God made mankind upright, but men have gone in search of many schemes.’”

The way of righteous and the way of the wicked are spoken of throughout the Old Testament.

Proverbs 14:2, “He who walks in his uprightness fears the LORD, but he who is devious in his ways despises Him.”

Psalm 1:6, “For the LORD knows the way of the righteous, but the way of the wicked will perish.”

Proverbs 2, “My son, if you will receive my words and treasure my commandments within you, make your ear attentive to wisdom, incline your heart to understanding; For if you cry for discernment, Lift your voice for understanding; If you seek her as silver and search for her as for hidden treasures; Then you will discern the fear of the LORD and discover the knowledge of God. For the LORD gives wisdom; From His mouth come knowledge and understanding. He stores up sound wisdom for the upright; He is a shield to those who walk in integrity, guarding the paths of justice, and He preserves the way of His godly ones. Then you will discern righteousness and justice and equity and every good course. For wisdom will enter your heart and knowledge will be pleasant to your soul; Discretion will guard you, understanding will watch over you, to deliver you from the way of evil, from the man who speaks perverse things; From those who leave the paths of uprightness to walk in the ways of darkness; Who delight in doing evil and rejoice in the perversity of evil; Whose paths are crooked, and who are devious in their ways; To deliver you from the strange woman, from the adulteress who flatters with her words; That leaves the companion of her youth and forgets the covenant of her God; For her house sinks down to death
and her tracks lead to the dead; None who go to her return again, nor do they reach the paths of life. So you will walk in the way of good men and keep to the paths of the righteous. For the upright will live in the land and the blameless will remain in it; But the wicked will be cut off from the land and the treacherous will be uprooted from it.

Proverbs 8:20, “I walk in the way of righteousness, in the midst of the paths of justice.”

Proverbs 4:19, “The way of the wicked is like darkness; They do not know over what they stumble.”

Proverbs 6:23. “For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life.”

Proverbs 4:11, “I have directed you in the way of wisdom; I have led you in upright paths.”

Proverbs 15:9, “The way of the wicked is an abomination to the LORD, but He loves one who pursues righteousness.”

Proverbs 12:28, “In the way of righteousness is life, and in its pathway there is no death.”

Proverbs 10:29, “The way of the LORD is a stronghold to the upright, but ruin to the workers of iniquity.”

Proverbs 14:12, “There is a way which seems right to a man, but its end is the way of death.”

Proverbs 8:13, “The fear of the LORD is to hate evil; Pride and arrogance and the evil way and the perverted mouth, I hate.”

The Psalmist speaks of learning and observing the ways of God.

Psalm 23, “The LORD is my shepherd, I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness For His name's sake. Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows. Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the LORD forever.”

Psalm 143:8, “Let me hear Your lovingkindness in the morning; For I trust in You; Teach me the way in which I should walk; For to You I lift up my soul.”

Psalm 119:1-8, “How blessed are those whose way is blameless, who walk in the law of the LORD. How blessed are those who observe His testimonies, who seek Him with all their heart. They also do no unrighteousness; They walk in His ways. You have ordained Your precepts, that we should keep them diligently. Oh that my ways may be established to keep Your statutes!
Then I shall not be ashamed when I look upon all Your commandments. I shall give thanks to You with uprightness of heart, when I learn Your righteous judgments. I shall keep Your statutes; Do not forsake me utterly!"

Psalm 119:33, “Teach me, O LORD, the way of Your statutes, and I shall observe it to the end.”

Psalm 119:32, “I shall run the way of Your commandments, for You will enlarge my heart.”

Psalm 119:27, “Make me understand the way of Your precepts, so I will meditate on Your wonders.”

Psalm 32:8, “I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you.”

Psalm 25:12, “Who is the man who fears the LORD? He will instruct him in the way he should choose.”

Psalm 25:8, “Good and upright is the LORD; Therefore He instructs sinners in the way.”

In Romans 3:12, the aorist tense is “constative” describing in summary fashion the action of the entire human race turning aside from the way of righteousness to the way of evil from the fall of Adam and the Woman in the Garden of Eden up to the time Paul wrote this epistle to the Romans.

The active voice is “stative” emphasizing that the entire human race since the fall of Adam “exist in the state of” turning away from the way of righteousness to the way of evil.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate the verb έκκλινον, “has deviated from the way (of righteousness).”

Corrected translation thus far of Romans 3:12: “Each and every one has deviated from the way (of righteousness).”

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

“TOGETHER” is the adverb ἑαυτοῦ (eautou) (ham-ah), which indicates the solidarity of the each member of the human race with each other in becoming useless for the Creator’s purpose.

“They have become useless” is the 3rd person plural aorist passive indicative form of the verb αἱρέω (ahri-ewo) (akh-re-o-o), which is composed of the alpha prefix, “without” and the noun χρεία, “use, need, necessity,” thus the word literally means, “to render useless, unserviceable.”

In Romans 3:12, the verb αἱρέωo means that as a result of the entire human race deviating from the way of God’s righteousness by rejecting the Word of God,
they have become “useless” in fulfilling the Creator’s purpose for them, which is to love and serve and worship Him.

To love God is to obey Him.

**John 14:15, “If you love Me, you will keep My commandments.”**

However, mankind has no capacity to love or obey God because of the old Adamic sin nature, which produces mental, verbal and overt acts of sins through the function of the volition. Therefore, since mankind has no capacity to love or obey God, they have no capacity to worship and serve Him, which is based upon obedience to Him as expression of love for Him.

Mankind was also created to rule over creation.

**Genesis 1:26, “Next, God decreed let Us model man in Our image, according to Our likeness. Consequently, they will rule over the fish in the various bodies of water and over the birds in the earth’s atmosphere and over the animal kingdom and over the entire earth and over each and every creeper-crawler, those which crawl upon the earth.”**

So Adam was created and designed in the image and likeness of God in order that he might exercise sovereign authority over all creation.

**Psalm 8, “O LORD, our Lord, how majestic is Your name in all the earth, Who have displayed Your splendor above the heavens! From the mouth of infants and nursing babes You have established strength Because of Your adversaries, to make the enemy and the revengeful cease. When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God, and You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, all sheep and oxen, and also the beasts of the field, the birds of the heavens and the fish of the sea, whatever passes through the paths of the seas. O LORD, our Lord, How majestic is Your name in all the earth?”**

The rulership of the creation was lost by Adam and the Woman in the Garden of Eden when they disobeyed the Lord’s prohibition to not eat from the tree of the knowledge of good and evil (Genesis 3).

Mankind has no capacity to fulfill God’s purpose to rule over the creation because of personal sin, which is the production of the old Adamic sin nature through the function of the volition.

Satan usurped the rulership of the first Adam over the earth when he deceived the woman into disobeying the Lord’s prohibition to not eat from the tree of the knowledge of good and evil and getting Adam to do so as well. However, the Last Adam, the God-Man, the Lord Jesus Christ has regained that rulership over the
earth with His obedience to the Father’s will in going to the Cross in order to die a substitutionary spiritual death in the place of all of sinful humanity.

Hebrews 2:6, “WHAT IS MAN (mankind in general), THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?”

Hebrews 2:7, “YOU HAVE MADE HIM (mankind) FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM (mankind) WITH GLORY AND HONOR, AND HAVE APPOINTED HIM (mankind) OVER THE WORKS OF YOUR HANDS.”

Hebrews 2:8, “For in subjecting all things to him (mankind), He left nothing that is not subject to him (mankind). But now we do not yet see all things subjected to him (mankind).”

Hebrews 2:9, “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

In Romans 3:12, the aorist tense of the verb *achreioo* is an “ingressive” aorist emphasizing an entrance into a particular state. Therefore, the “ingressive” aorist tense of the verb *achreioo* emphasizes the entire human race “entering into the state of being” useless for the Creator’s purpose as a result of abandoning the way of righteousness.

The verb *achreioo* is in the passive voice, which means that the subject receives the action of the verb by either an expressed or unexpressed agency. Therefore, the subject is the entire human race and the agency that is acting upon the human race is God. However, His agency is unexpressed since the Holy Spirit’s emphasis is upon the total depravity of the entire human race in relation to its Creator who is holy.

The indicative mood is “declarative” presenting Paul’s assertion that the entire human race is useless for the Creator’s purpose as an unqualified statement of Bible doctrine.

We will translate the verb *achreioo*, “they have become useless.”

Corrected translation thus far of Romans 3:12: “Each and every one has deviated from the way (of righteousness). Together, they have become useless.”

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

“THERE IS” is the 3rd person singular present active indicative form of the verb *eimi* (ἐίμι), which denotes that the entire human race does not possess a
certain inherent characteristic that is identified by the expression \textit{ouk\ldots ho poion chrestoteta}, “\textbf{WHO DOES GOOD}.”

The present tense is “gnomic” used for a general timeless fact or spiritual axiom, thus indicating that there is as “an eternal spiritual truth” absolutely no one in the human race who does good in the eyes of God in the sense of performing acts of kindness that are according to divine standards.

The active voice is “stative” meaning that the entire human race “exists in the state” of never performing what is good in the eyes of God in the sense of performing acts of kindness that are according to divine standards.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

The verb \textit{eimi} functions as a substantive and the pronoun “\textit{there}” is implied in the verb and is the subject.

We will translate \textit{eimi}, “\textbf{there is, as an eternal spiritual truth}.”

“The \textbf{NONE}” is the objective negative adverb \textit{ouk} (οὐκ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb \textit{eimi} and emphatically negates the statement that the human race performs an act of kindness that is according to God’s perfect, holy standards.

Paul emphatically declares that there is absolutely no one in the human race that performs an act of kindness that is according to God’s perfect, holy standards.

We will translate \textit{ouk}, “\textbf{absolutely none}.”

\textbf{Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”}

“\textbf{WHO DOES}” is the articular nominative masculine singular present active participle form of the verb \textit{poieo} (ποιέω), which is used to denote an action that is complete in itself” emphasizing accomplishment.

In Romans 3:12, the verb means, “to perform an act” that is according to God’s perfect, holy standards since Paul is presenting God’s assessment of fallen, sinful humanity in relation to His holiness.

The definite article preceding the participle form of the verb \textit{poieo} indicates that the verb has a substantival function, which is reflected by translating the article with the relative pronoun, “\textit{who}.”

The present tense of the verb \textit{poieo} is “gnomic” used in a generic statement to describe something that is true “any” time. Therefore, the gnomic present of the verb expresses the spiritual principle that there is absolutely no one in the entire human race who “at any time” performs an act of kindness that is according to God’s perfect, holy standards.

The active voice is “stative” signifying that the subject exists in the state indicated by the verb. Therefore, it signifies the entire human race’s “exists in the
state of” of having no capacity to perform an act of kindness that is according to
divine standards.

The word poieo functions as a “predicate nominative” meaning that it is making
an assertion about the entire human race, namely, that at no time do they perform
an act of kindness that is in accordance with God’s perfect, holy standards.

We will translate the articular participle form of the verb suniemi, “who, at any
time, performs an act.”

Corrected translation thus far of Romans 3:12: “Each and every one has
deviated from the way (of righteousness). Together, they have become useless.
There is, as an eternal spiritual truth, absolutely none, who at any time
performs an act...”

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE
BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS
NOT EVEN ONE.”

“GOOD” is the accusative feminine singular form of the noun chrestotes
(χρηστότης) (kray-sto-tace), which is from chestos, “useful, profitable,” and the
verb chraomai, “to furnish what is needed” and refers to providing that which one
needs and describes a gracious attitude.

The noun chrestotes appears ten times in the Greek New Testament, all of
which are in the Pauline corpus. The word originally referred to usefulness or
effectiveness, then in an ethical sense to excellence and honesty, whereby the term
developed into the idea of moral perfection and sublimity with that of friendliness
and loving kindness (Exegetical Dictionary of the New Testament, volume 3, page
475).

In the Septuagint, the noun chrestotes is one of the words used to translate the
Hebrew tob and its derivatives and acquires the nuances of meaning accompanying
this term for goodness in the various passages (Exegetical Dictionary of the New

In the Greek New Testament, the noun refers to goodness in the sense of a
deviant of character trait or virtue manifesting itself in a kind disposition and behavior
towards others.

In Romans 2:4, 11:22, Ephesians 2:7 and Titus 3:4, the word describes God as
having a tender, compassionate concern for the entire human race, which is
reflected in a desire to treat them with compassion.

Romans 2:4, “Or do you continue to hold in contempt His infinite kindness
and tolerance and patience, habitually ignoring the fact that the kindness
originating from God’s character and nature is, as an eternal spiritual truth,
leading you to repentance?”

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Romans 11:22, “Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off.”

Ephesians 2:4-7, “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

Titus 3:4-5, “But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.”

In these passages, the word is related to “common grace,” which refers to grace that God extends to the entire human race in order to draw them to the Savior, to make understandable the Gospel of Jesus Christ for eternal salvation and refers also to the benefits God bestows on all men (cf. Mt 5:45; Acts 14:15-17).

Since God desires all men to be saved (1 Timothy 2:4), God delays His judgment in order that men might trust in His Son as their Savior, thus every moment that the unbeliever lives is a sign of God’s kindness.

In these passages, chrestotes refers to God’s gracious provision that meets the need of unregenerate man in order to bring them to the Savior Jesus Christ.

In 2 Corinthians 6:6, Galatians 5:22 and Colossians 3:12, the word refers to the characteristic of kindness produced by the Holy Spirit in the believer who is obedient to the Lord’s command to love one’s fellow man and Christian as He loved all men.

2 Corinthians 6:1-10, “And working together with Him, we also urge you not to receive the grace of God in vain for He says, ‘AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.’ Behold, now is ‘THE ACCEPTABLE TIME,’ behold, now is ‘THE DAY OF SALVATION’ giving no cause for offense in anything, so that the ministry will not be discredited, but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, by glory and dishonor, by evil report and good report; regarded as deceivers and yet true; as unknown yet well-known, as dying yet behold, we live; as punished yet not
put to death, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.”

Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

Colossians 3:12-13, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

In Romans 3:12, the noun *chrestotes* is used with reference to unregenerate humanity and describes having a tender, compassionate concern for others, which is reflected in a desire to treat them with compassion. Therefore, in Romans 3:12, Paul teaches that there is absolutely no one in the entire human race that practices tender, compassionate concern for others as reflected in a desire to treat them with compassion.

Now, of course, members of the human race practice kindness or compassion towards other human beings but not according to God’s perfect, holy standards since God exercises tender, compassionate concern for His enemies whereas unregenerate humanity does not do so. Human beings will show compassion towards family members and those who are attractive to them or to those they desire something from such as love but it is not in man’s sinful nature to practice compassion towards those who are antagonistic towards him. On the other hand, God lets the sun shine on both those who are antagonistic towards Him and those who are obedient to Him.

Matthew 5:43-48, “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.’ But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? Therefore you are to be perfect, as your heavenly Father is perfect.”

Luke 6:31-36, “Treat others the same way you want them to treat you. If you love those who love you, what credit is that to you? For even sinners love those who love them. If you do good to those who do good to you, what credit is that to you? For even sinners do the same. If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great,
and you will be sons of the Most High; for He Himself is kind to ungrateful
and evil men. Be merciful, just as your Father is merciful.”

God exercised kindness or compassion towards His enemies, i.e. unregenerate
humanity in that He sent His Son to the Cross to die for them as their Substitute
while they were yet His enemies!

Romans 5:6-8, “For while we were still helpless, at the right time Christ
died for the ungodly. For one will hardly die for a righteous man; though
perhaps for the good man someone would dare even to die. But God
demonstrates His own love toward us, in that while we were yet sinners,
Christ died for us.”

God’s compassionate concern for His enemies was manifested again when He
raised and seated with Christ those who placed their faith in His Son Jesus Christ
and yet were formerly His enemies.

Ephesians 2:1-7, “And you were dead in your trespasses and sins, in which
you formerly walked according to the course of this world, according to the
prince of the power of the air, of the spirit that is now working in the sons of
disobedience. Among them we too all formerly lived in the lusts of our flesh,
indulging the desires of the flesh and of the mind, and were by nature children
of wrath, even as the rest. But God, being rich in mercy, because of His great
love with which He loved us, even when we were dead in our transgressions,
made us alive together with Christ (by grace you have been saved), and raised
us up with Him, and seated us with Him in the heavenly places in Christ
Jesus, so that in the ages to come He might show the surpassing riches of His
grace in kindness toward us in Christ Jesus.”

In Romans 3:12, the noun chrestotes functions as an “accusative direct object”
meaning it is receiving the action of the verb poieo.

We will translate the word, “kindness.”

Corrected translation thus far of Romans 3:12: “Each and every one has
deviated from the way (of righteousness). Together, they have become useless.
There is, as an eternal spiritual truth, absolutely none, who at any time
performs an act of kindness.”

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE
BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS
NOT EVEN ONE.”

“THERE IS” is the 3rd person singular present active indicative form of the
verb eimi (ἐγώ εἰμι), which functions as a substantive and the pronoun “there” is
implied in the verb and is the subject.

The present tense is “gnomic” used for a general timeless fact or spiritual
axiom, which confirms that there is as “an eternal spiritual truth” absolutely no one
in the human race who performs acts of kindness that are according to divine standards.

The active voice is “stative” meaning that the entire human race “exists in the state” of never performing acts of kindness that are according to divine standards.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate εἰμι, “there is, as an eternal spiritual truth.”

“NOT” is the objective negative adverb οὐκ (οὐχ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb εἰμι. It emphatically confirms the statement that there is absolutely no one in the entire human race who performs acts of kindness that are according to God’s perfect, holy standards. Paul emphatically declares that there is absolutely no one in the human race that performs an act of kindness that is according to God’s perfect, holy standards. We will translate οὐκ, “absolutely none.”

Corrected translation thus far of Romans 3:12: “Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none…”

Romans 3:12, “ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE.”

“EVEN” is composed of the conjunction ἡσυχία (ἡσυχία) (heh-oce), which functions as an improper preposition of degree and measure denoting the upper limit and means, “so much as.”

“ONE” is the (appositional) nominative masculine singular form of the cardinal number ένας (ένας), which basically denotes “one,” the number and is joined with heos.

Together, these two words emphasize that there are no exceptions to the statement that there is absolutely no one in the human race that performs acts of kindness that according to divine standards.

Completed corrected translation of Romans 3:12: “Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one.”
Romans: Romans 3:13-The Seventh, Eighth and Ninth Charges in a Thirteen Count Indictment Against Mankind

Romans 3:13 contains the seventh, eighth and ninth charges in a thirteen count indictment brought against mankind by God. These charges emphasize the depraved character of the accused from the standpoint of their conversation with each other.

Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”

In Romans 3:13, the first two charges are a quotation from Psalm 5:9 whereas the last charges is a quotation from Psalm 140:3. The first charge is an exact quotation from the latter half of the Septuagint version of Psalm 5:9 (LXX 5:10).

Psalm 5:9, “There is nothing reliable in what they say; Their inward part is destruction itself. Their throat is an open grave; They flatter with their tongue.”

In Romans 3:13, “THEIR” is the genitive 3rd person masculine plural form of the intensive personal pronoun autos (αὐτῷος), which refers to each and every member of unregenerate humanity without exception who are enslaved to the old Adamic sin nature and Satan’s cosmic system.

The word is used the definite article preceding the noun larunx, “THROAT” to denote possession and is a “genitive of possession” modifying the noun larunx, “THROAT” identifying the throat as “belonging to” unregenerate humanity.

“THROAT” is the articular nominative masculine singular form of the noun larunx (λαρύγγας) (lar-oongks), which refers to the larynx or vocal cords where columns of air are converted into sound to form speech, thus the larynx is the organ of the human voice.

In Romans 3:13, we have the figure of “metonymy of the cause” where the throat or larynx of unregenerate members of the human race is put for the words that they speak or the conversations that take place between them. A “conversation” is the informal interchange of thoughts, information by spoken words, oral communication between persons.

The definite article before the noun larunx is used with the intensive personal pronoun autos, “THEIR” to denote possession. The word functions as a nominative subject meaning that it is producing the action of the verb anoigo. We will translate the word “throat.”

“IS...OPEN” is the nominative masculine singular perfect passive participle form of the verb anoigo (ἀνοίγω) (an-oy-go), which is used in a figurative sense for the opening of a tomb.
The perfect tense is an “intensive” perfect emphasizing the results or present state produced by a past action. Therefore, the “intensive” perfect of the verb *anoigo* emphasizes the present unregenerate and degenerate state of human speech, which was produced by the fall of Adam and the woman in the Garden of Eden.

The passive voice indicates that the subject receives the action of the verb by either an expressed or unexpressed agency. Therefore, the passive voice indicates that the larynx as the subject receives the action from the agency of the volition of the human soul, which is unexpressed. The volition signals through the brain the larynx to open up in order to receive columns of air to be converted to speech so that words are formed.

This is a predicate participle as well as a predicate nominative in the second predicate position meaning that the word is making an assertion regarding the speech of unregenerate humanity, namely, it is like an open grave or tomb.

We will translate *anoigo*, “is open.”

“GRAVE” is the nominative masculine singular form of the noun *taphos* (τάφος) (taf-os), which is used in a figurative sense for the speech of unregenerate humanity, which in the assessment of a holy God is like the odor from a newly opened grave or tomb.

In the ancient world, cemeteries were usually placed outside of cities. However, dead bodies found in a field would be buried on the spot where they were found.

A person coming to Passover might inadvertently pass by such a grave and thus become ceremonially unclean according to the stipulation in Numbers 19:16. Thus all tombs or graves were whitewashed one month previous to the Passover, which would make the graves very obvious, giving a person the opportunity to avoid defilement. This custom was practiced during the first century and our Lord’s First Advent, who drew a comparison between the whitewashed tombs and the dead bodies within them and the hypocritical conduct of the Pharisees who appeared moral but in their souls were full of sin.

Mark 7:21-23, “For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man.”

This would be the inference in Romans 3:13 as well. In Romans 3:13, the unregenerate human heart of mankind is analogous to a grave or tomb whereas the words of an unregenerate person are analogous to the foul odor that emanates from a newly opened tomb or grave.

The word functions as a predicate nominative making an assertion in a figurative sense for the speech or conversation of unregenerate mankind.

We will translate the word “grave.”
Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave.”

The seventh charge in the thirteen count indictment in Romans 3:13 addresses a manifestation of the old Adamic sin nature called the sins of the tongue or verbal sins.

In Romans 1:28-30, Paul lists the sins of the tongue.

Romans 1:28-30: Furthermore, just as, they never approved of God for the purpose of retaining (Him) in the realm of knowledge, God, as an eternal spiritual truth, gave them over to a disapproved intellect in order to habitually do improper things with the result that they have been consumed with each and every kind of unrighteousness, evil, greed, malice, extensively engaged in envy, murder, strife, deception, evil dispositions, scandals, slanders, God-haters, violent insolents antagonists, arrogant, loud arrogant boasters, inventors of evil, disobedient to parents.”

One of the verbal sins mentioned in the Scriptures is “strife,” which is the noun eris (ἐρίς) (er-is) and means, “contention” in the sense of quarreling, disputing, or controversy and is a point advanced or maintained in a debate or argument.

The noun eris refers to a perverse and stubborn tendency to quarrel and dispute with people, sometimes deteriorating into bitter violent conflict or dissension. The word describes arguing about words because of pride and not truth and originates from envy, ambition, competition and the desire for prestige, and status in life.

Romans 13:13, “Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.”

Another prevalent verbal sin that manifests itself among members of the human race is “scandal,” which is the noun psithuristes (ψιθυριστής) (psith-oo-ris-tace) and describes an evil tongue that secretly conveys information, whether true or false and which is detrimental to the character or reputation or welfare of others.

The English word that reflects the meaning of psithuristes is “scandal” rather than “gossip” since the former is malicious rumor that is damaging to a person’s reputation whereas the latter idle talk about the affairs of others.

Psalm 41:7, “All who hate me whisper together against me; Against me they devise my hurt.”

Another sin of the tongue is “slander,” which is the adjective katalalos (κατάλαλος) (kat-al-al-os) and refers to defaming someone’s character as a result of bitterness towards them.

Loud boasting is another verbal sin that is manifested in the human race, which is denoted by the noun alazon (ἀλαζών) (al-ad-zone), which means boastful presumption. It is used of a person who makes more of himself than reality
justifies, ascribing to himself more and better things than he actually has, promising what he cannot perform.

The noun alazon refers to the loud arrogant boaster who expresses pride in oneself or one’s accomplishments and often suggests ostentation and exaggeration. The word was used among the Greeks to denote an ostentatious, itinerant charlatan or imposter who at each of his stops sought to deceive people into believing his claims of curing power and healing abilities. This word also includes itinerant philosophers and teachers who proclaimed doctrines and wisdom to anyone who would listen and pay.

2 Timothy 3:1-2, “But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy.”

Lying, exaggeration, cheating, making foolish promises, betraying confidence, flattery, making excuses are all verbal sins that are a manifestation of the old Adamic sin nature, which the believer is prohibited from being involved with.

Ephesians 4:25, “Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another.”

A lying tongue is an abomination to the Lord.

Proverbs 6:16-19, “There are six things which the LORD hates, yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that run rapidly to evil, a false witness who utters lies, and one who spreads strife among brothers.”

“A lying tongue” is an arrogant attempt to reshape the truth to escape responsibility or distort reality by deceiving others. Lying is motivated by mental attitude sins such as arrogance, worry or fear.

“A false witness who utters lies” is malicious and engages in slander and vilification.

Off-color jokes, profanity, dirty stories, vulgarity, double entendre, etc are all verbal sins that come under the category of “unwholesome word” that Paul mentions in Ephesians 4:29.

Ephesians 4:29, “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.”

Outbursts of anger (“wrath”) and public outbursts such as shouting at others (“clamor”) are all verbal sins. All of which the believer is prohibited from getting involved with.

Ephesians 4:31, “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”
Galatians 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

Romans 3:13 teaches that the corrupt and sinful character of the old Adamic sin nature possessed by each and every member of the human race will manifest itself through the organ of speech that was given to honor and praise the Creator.

The Bible teaches that every person born into the world without exception received the imputation of Adam’s original sin in the Garden of Eden to the genetically formed old sin nature that is passed down by the father in sex, thus making every member of the human race physically alive but spiritually dead. Adam’s original sin plus Adam’s sin nature equals “real spiritual death,” which means that every member of the human race is separated from God and has absolutely no capacity to have a relationship with God who is holy. Therefore, everyone in the human race needs to become born-again by believing on the Lord Jesus in order to have a relationship and fellowship with God and avoid eternal condemnation.

Romans 5:12-21, “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like {that which came} through the one who sinned; for on the one hand the judgment {arose} from one {transgression} resulting in condemnation, but on the other hand the free gift {arose} from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. The Law came in so that the transgression would increase; but where sin increased, grace abounded all the
more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

The first man, Adam, brought sin and death into the human race resulting in a curse whereas the “Last Adam,” Jesus Christ, brought life and blessing to the human race and so therefore, the entire human boils down to these two men.

1 Corinthians 15:22, “For as in Adam all die, so also in Christ all will be made alive.”

1 Corinthians 15:45, “So also it is written, ‘The first MAN, Adam, BECAME A LIVING SOUL.’ The last Adam {became} a life-giving spirit.”

The old sin nature manifests itself in three ways: (1) Mental attitude sins (2) Verbal sins (3) Overt acts of sin.

Therefore, in Romans 3:13-14, Paul demonstrates that the entire human race is spiritually dead as manifested in that their spiritually dead hearts can only produce spiritually dead words. The throat is to the heart as an open grave is to the corpse within it.

In the ancient world, a corpse was placed in the ground and then covered up when embalming was not available in order to show respect for the deceased and to protect those passing by from viewing the disfigurement and foul odor of the decaying corpse. The conversations that take place between unregenerate human beings testify to the fact that they are spiritually dead.

Psalm 10:1-7, “Why do You stand afar off, O LORD? Why do You hide Yourself in times of trouble? In pride the wicked hotly pursue the afflicted; Let them be caught in the plots which they have devised. For the wicked boasts of his heart’s desire, and the greedy man curses and spurns the LORD. The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, ‘There is no God.’ His ways prosper at all times; Your judgments are on high, out of his sight; As for all his adversaries, he snorts at them. He says to himself, ‘I will not be moved; Throughout all generations I will not be in adversity.’ His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness.”

Psalm 50:19, “You let your mouth loose in evil and your tongue frames deceit.”

Proverbs 10:31-32, “The mouth of the righteous flows with wisdom, but the perverted tongue will be cut out. The lips of the righteous bring forth what is acceptable, but the mouth of the wicked what is perverted.”

Proverbs 15:2, “The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly.”

Proverbs 15:28, “The heart of the righteous ponders how to answer, but the mouth of the wicked pours out evil things.”
Matthew 12:34-37, “You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.”

Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave.”

Next, we come to the eighth charge in the thirteen count indictment against mankind by God.

Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”

Just like the first charge that appears in Romans 3:13, the second charge is also an exact quotation from the latter half of the Septuagint version of Psalm 5:9 (LXX 5:10).

Psalm 5:9, “There is nothing reliable in what they say; Their inward part is destruction itself. Their throat is an open grave; They flatter with their tongue.”

“Flatter” is the Hebrew verb chalaq (חַלָּק) (khaw-lak), which is in the hiphil (intensive) stem and is used metaphorically meaning “deception.” This word is close to flattering but it is understood as even more negative on the grounds that the person who attempts to deceive has introduced a greater element of falseness than that of the flatterer. In fact, the Psalmist first statement “there is nothing reliable in what they say” is another indication that chalaq means, “to deceive.”

The New International Version (NIV) correctly translates this word.

Psalm 5:9, “Not a word from their mouth can be trusted; their heart is filled with destruction. Their throat is an open grave; with their tongue they speak deceit.” NIV

“WITH THEIR TONGUES” is composed of the articular dative feminine plural form of the noun glossa (γλῶσσα) (gloce-sah), “TONGUES” and the genitive 3rd person masculine plural form of the intensive personal pronoun autos (αὐτὸς), “THEIR.”

The noun glossa may be cognate with glochin, “a point.” Originally it meant the tongue of humans and animals in the physiological sense (Homer Odyssey 3, 332). It was used in Homer for the organ of taste (Iliad 5, 292) or more particularly of speech.

Figuratively glossa stands for the faculty of speech, utterance, and also language, dialect (Homer, Odyssey 19, 175; Herodotus 1, 57). It can also denote an
obscure linguistic expression which requires explanation (Aristotle on Poetics 21p 1457b 1 ff.).

Liddell and Scott list 3 basic meanings for the word: (1) The organ of taste and speech. (2) Language, dialect, speech. (3) Anything shaped like the tongue.

Under the first meaning, glossa was used for: (1) the love of talking. (2) frankness of speech (3) word of mouth (4) of persons, one who is all tongue, speaker, of Pericles.

Under the second meaning, it was used for: (1) speaking a language or in a certain dialect (2) a foreign word which needs explanation (3) people speaking in a distinct language (4) advocacy of the fiscus.

Under the third meaning, the word was used: (1) in music, reed or tongue of a pipe (2) tongue or thong of leather, shoe-latchet (3) tongue of land (4) marking on the liver, in divination.

In the LXX glossa also appears in the form glotta. In about 100 of the some 160 instances it stands for the Hebrew lashon (לְשׁון) or the Aramaic lisan, “tongue, language.”

A variety of definitions is inherent in lashon and is found approximately 35 times in the Psalms. Glossa is read 22 times in the LXX version of Proverbs as compared to 16 times in the original Hebrew. It is found 26 times in the apocryphal Sirach and appears 12 times in Isaiah and 6 times in Jeremiah.

As in its classical usage, glossa is used for the physiological organ of the body, but is more closely connected with speech (eg. Ex. 4:10; Jud. 7:5-6; Psa. 22:15 [LXX 21:15]; cf. 2 Sam. 23:2 [LXX 2 Kgs. 23:2]; Judith 3:8; Job 33:2). It also follows the classical usage in referring to the languages of peoples (Gen. 10:5, 20; 11:7; Neh. 13:24). This usage appears more often in the LXX than it does of the literal tongue of something.

The third classical usage is found in Joshua 7:21 in the account of Achan’s sin when he saw the “bar” (NAS) of gold and could not control his covetousness. The word is used quite often with reference to the sins of the tongue (Psa. 5:9; cf. Psa. 12:3 [LXX 11:3]; 10:7 [LXX 9:28]; 34:13 [LXX 33:13]; 39:1 [38:1]; 57:4 [LXX 56:4]; 64:3 [63:3]; cf. 64:8 [63:8]; 140:3 [139:3]; Prov. 6:17; 12:18; 17:20).

In stark contrast the glossa of the righteous expresses thanksgiving, praise and joy toward God (Psa. 51:14 [LXX 50:14]; 66:17 [65:17]; 71:24 [70:24]; cf. Prov. 10:20; 31).

The book of Proverbs continually contrasts the righteous who possess wisdom with the unrighteous who are foolish in this matter concerning how one handles matters of the tongue (e.g., Prov. 15:1-4).

The noun glossa appears 50 times in the Greek New Testament and can denote the following in the NT: (1) a part of the body, i.e., the literal tongue. (2) the organ of speech, i.e., the organ of the body which gives one the capacity for speech. (3)
an instrument or source of the sins of the tongue (4) language or people (5) the temporary spiritual gift that enables one to speak in a Gentile language that you do not know or converse in. (6) figuratively for the person who utters something.

The word is used literally for the organ of the body (Mark 7:33; Luke 16:24; James 3:5-6; Rev. 16:10). Glossa is used for the organ of speech (Mark 7:35; Luke 1:64; Acts 2:26; Rom. 3:13; 14:11; Phil. 2:11; James 1:26; 3:6, 8; 1 Pet. 3:10; 1 John 3:18). It is also used as a metaphor for the temporary spiritual gift of speaking in a foreign language or glossolalia (Isa. 28:11-12; Mark 16:17; Acts 2:4, 11; 10:46; 19:6; 1 Cor. 12:10 twice; 12:28, 30; 13:1, 8; 14:2, 4-6, 9, 13-14, 18-19, 22-23, 26-27; 39).

The word is used simply for the different languages found in the world (Rev. 5:9; 10:11; 11:9; 13:7; 14:6; 17:15). As in the LXX, glossa is utilized by the NT writers for the sins of the tongue (Rom. 3:13; James 1:26; 3:5-6, 8; 1 Pet. 3:10).

1 Peter 3:8-10, “To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. For, ‘THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.’”

James 1:26, “If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless.”

In Romans 3:13, the noun glossa means, “tongue” referring to that organ of the human body that gives one the capacity for speech and taste.

The noun glossa functions as an “instrumental of means” indicating the means by which the verbal action is accomplished. Therefore, the noun glossa indicates that the tongue of unregenerate mankind is “the means by which” they deceive each other.

The definite article before the noun glossa is used with the intensive personal pronoun autos, “THEIR” to denote possession.

We will translate the noun glossa, “with their tongues.”

Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave. With their tongues…”

Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”

“THEY KEEP DECEIVING” is the 3rd person plural imperfect active indicative form of the verb dolioo (δολίοω) (dol-ee-o-o), which means, “to deceive someone by using trickery or falsehood.”

The verb dolioo is related to the noun dolos (δόλος) (dol-os), which appeared in Romans 1:29 as one of the lists of sins committed by the unsaved Gentiles.
Romans 1:28-30: Furthermore, just as, they never approved of God for the purpose of retaining (Him) in the realm of knowledge, God, as an eternal spiritual truth, gave them over to a disapproved intellect in order to habitually do improper things with the result that they have been consumed with each and every kind of unrighteousness, evil, greed, malice, extensively engaged in envy, murder, strife, deception, evil dispositions, scandals, slanders, God-haters, violent insolents antagonists, arrogant, loud arrogant boasters, inventors of evil, disobedient to parents.”

The noun dolos which literally a “bait” for fish and from that it means, “to deceive by using trickery and falsehood” referring to any form of “treachery” or “deception.” Dolos is a deliberate attempt to mislead, trick or “bait” or “entrap” people with lies and is a desire to gain advantage or preserve position by deceiving others. The concept expressed by dolos is found in history when the Greeks use of the Trojan Horse in defeating the city of Troy.

The idea behind the verb dolioo is thus, “to lure as by baiting a hook by covering it with a small piece of food to disguise its danger.” When a fish bites the food, thinking he will get a meal, he instead becomes a meal for the fisherman.

In relation to human beings, the word conveys the idea that unregenerate humanity deals treacherously by betraying trust and using fraud, using trickery and falsehood.

Jeremiah writes that heart of unregenerate man is deceitful.

Jeremiah 17:9, “The heart is more deceitful than all else and is desperately sick; Who can understand it?”

The Scriptures speak of the deceitfulness of mankind and condemns it.

Psalm 36:1-4, “Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes. For it flatters him in his own eyes concerning the discovery of his iniquity and the hatred of it. The words of his mouth are wickedness and deceit; He has ceased to be wise and to do good. He plans wickedness upon his bed; He sets himself on a path that is not good; He does not despise evil.”

Psalm 52:1-5, “Why do you boast in evil, O mighty man? The lovingkindness of God endures all day long. Your tongue devises destruction, like a sharp razor, O worker of deceit. You love evil more than good, falsehood more than speaking what is right. Selah. You love all words that devour, O deceitful tongue. But God will break you down forever; He will snatch you up and tear you away from your tent, and uproot you from the land of the living. Selah.”

Psalm 57:1-6, “Be gracious to me, O God, be gracious to me, for my soul takes refuge in You; And in the shadow of Your wings I will take refuge until destruction passes by. I will cry to God Most High, to God who accomplishes
all things for me. He will send from heaven and save me; He reproaches him who tramples upon me. Selah. God will send forth His lovingkindness and His truth. My soul is among lions; I must lie among those who breathe forth fire, even the sons of men, whose teeth are spears and arrows and their tongue a sharp sword. Be exalted above the heavens, O God; Let Your glory be above all the earth. They have prepared a net for my steps; My soul is bowed down; They dug a pit before me; They themselves have fallen into the midst of it. Selah.”

Isaiah 59:1-8, “Behold, the LORD'S hand is not so short that it cannot save; Nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear. For your hands are defiled with blood and your fingers with iniquity; Your lips have spoken falsehood, your tongue mutters wickedness. No one sues righteously and no one pleads honestly. They trust in confusion and speak lies; They conceive mischief and bring forth iniquity. They hatch adders' eggs and weave the spider's web; He who eats of their eggs dies, and from that which is crushed a snake breaks forth. Their webs will not become clothing, nor will they cover themselves with their works; Their works are works of iniquity, and an act of violence is in their hands. Their feet run to evil, and they hasten to shed innocent blood; Their thoughts are thoughts of iniquity, devastation and destruction are in their highways. They do not know the way of peace, and there is no justice in their tracks; They have made their paths crooked, whoever treads on them does not know peace.”

Jeremiah 9:1-6, “Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Oh that I had in the desert a wayfarers' lodging place; That I might leave my people and go from them! For all of them are adulterers, an assembly of treacherous men. They bend their tongue like their bow; Lies and not truth prevail in the land; For they proceed from evil to evil, and they do not know Me,’ declares the LORD. Let everyone be on guard against his neighbor, and do not trust any brother; Because every brother deals craftily, and every neighbor goes about as a slanderer. Everyone deceives his neighbor and does not speak the truth, they have taught their tongue to speak lies; They weary themselves committing iniquity. Your dwelling is in the midst of deceit; through deceit they refuse to know Me,’ declares the LORD.”

In Romans 3:13, the imperfect tense of the verb dolioo is a “customary” or “stative” imperfect used for an ongoing state in past time. Therefore, it indicates the “ongoing state” of unregenerate humanity practicing deceit.
The active voice is “stative” indicating the entire human race “exists in the state of always” performing individual acts of deceit since the Fall of Adam in the Garden of Eden.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate the verb dolioo, “they were always deceiving.”

Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave. With their tongues they were always deceiving.”

The third charge contained in Romans 3:13 is an exact quotation from the latter half of the Septuagint version of Psalm 140:3 (LXX 139:4).

Psalm 140:3, “They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah.”

Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”

“THE POISON OF ASPS” is composed of the nominative masculine singular form of the noun ios (ιὸς) (ee-os), “POISON” and the genitive feminine plural form of the noun aspis (ἀσπίς) (as-pece), “ASPS.”

In Romans 3:13, the noun ios refers to the “poisonous secretion or venom of” of an Egyptian cobra as denoted by the noun aspis, “ASPS.” The noun aspis was also used generally of venomous snakes or their venom (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 117).

In the Septuagint, the noun renders six Hebrew words in its nine appearances with a Hebrew original. No single term functions as its precise equivalent.

The noun aspis, “asp” or its “venom” symbolizes the deadliness of something suggesting a spiritually dead person whose deeds are evil (Job 20:14; Psalms 58:4; [LXX 57:4]; 140:3 [139:3]; Isaiah 59:5).

The words appears only once in the Greek New Testament, in Romans 3:13. Vine commenting on the noun aspis in Romans 3:13, writes, “a small and very venomous serpent, the bite of which is fatal, unless the part affected is at once cut away, in Rom 3:13 is said, metaphorically, of the conversation of the ungodly.”

William Newell commenting on this word, writes, “The fangs of a deadly serpent lie, ordinarily, folded back in its upper jaw, but when it throws up its head to strike, those hollow fangs drop down, and when the serpent bites, the fangs press a sack of deadly poison hidden ‘under its lips,’ at the root, thus injecting the venom into the wound. You and I were born with moral poison-sacks like this. And how people do claim the right to strike others with their venom-words! to use their snake-fangs!” (Romans: Verse by Verse, pages 57-58).

In Romans 3:13, the poison refers to various verbal sin or sins of the tongue, which hurt one’s fellow human being. One of these sins would include “scandal,”
which refers to secretly conveying information, whether true or false and which is detrimental to the character or reputation or welfare of others. It is malicious rumor that is damaging to a person’s reputation.

Another of these verbal sins would include “slander,” which refers to defaming someone’s character as a result of bitterness towards them. Also, these sins would include betraying confidence as well as lying and vilification and shouting at others.

The noun *ios* functions as a nominative subject performing the action of the copula *eimi*, which is omitted due to Paul’s use of the figure of ellipsis.

The genitive form of the noun *aspis* functions as a genitive of production meaning it produces the noun *ios*, “poison” or “venomous poison” to which it stands related. Therefore, as a genitive of production, the noun *aspis* indicates that the snake and in particular the Egyptian cobra “produces” venomous poison. Therefore, we will translate the expression *ios aspidon*, “venom produced by poisonous snakes.”

Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes…”

**Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”**

The apostle Paul deliberately omits the 3rd person singular present active indicative form of the verb *eimi* (*eimi* (ἐἰμί) (i-mee), “IS” since he is employing the figure of ellipsis.

The verb is omitted by Paul purposely so as to draw attention to the venomous character of the words of unregenerate men. The New American Standard inserts the copula “is” in order to make for a smoother translation.

The word functions as a copula uniting the subject, which is the noun *ios*, “venom” with the prepositional phrase *hupo ta cheile auton*, “under their lips.”

The present tense is a “customary” or “stative” present signifying an “ongoing state” or “unbroken process.” Therefore, the “stative” present signifies that venomous words are “continually” or “always” under the lips of unregenerate human beings. The present tense is used rather than the customary imperfect since Paul is emphasizing a “present state” rather than attempting to draw a picture for the reader of something that took place in past time.

The active voice is “stative” indicating the subject exists in the state indicated by the verb. Therefore, the poisonous or venomous words continually “exists in the state of being” under the lips of unregenerate human beings.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.
We will translate *eimi*, “is always.”

Corrected translation thus far of Romans 3:13: “Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always…”

Romans 3:13, “THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS.”

“UNDER THEIR LIPS” is composed of the preposition *hypo* (ὑπό), “UNDER,” which is followed by the articular accusative neuter plural form of the noun *cheilos* (χεῖλος), “LIPS” and accompanied by the genitive 3rd person masculine plural form of the intensive personal pronoun *autos* (αὐτός), “THEIR.”

The noun *cheilos* refers to the lips of the human mouth, which are essential for the announcement of words.

The intensive personal pronoun *autos* refers once again to all of unregenerate humanity.

The definite article before the noun *cheilos* is used with the intensive personal pronoun *autos*, “THEIR” to denote possession.

The preposition *hypo* denotes the position below an object, which is identified by the accusative form of the noun *cheilos*, “lips.”

Like an Egyptian cobra whose poison is under its lips, so poisonous words are under the lips of unregenerate men.

Completed corrected translation of Romans 3:13: “Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips.”

Psalm 58:3-5 echoes Paul’s words concerning the human race in Romans 3:13.

Psalm 58:3-5, “The wicked are estranged from the womb; These who speak lies go astray from birth. They have venom like the venom of a serpent; Like a deaf cobra that stops up its ear, so that it does not hear the voice of charmers, or a skillful caster of spells.”

James teaches that the tongue of man is uncontrollable.

James 3:1-12, “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set afame by such a small fire! And the
tongue is a fire, the very world of iniquity; the tongue is set among our
members as that which defiles the entire body, and sets on fire the course of
our life, and is set on fire by hell. For every species of beasts and birds, of
reptiles and creatures of the sea, is tamed and has been tamed by the human
race. But no one can tame the tongue; it is a restless evil and full of deadly
poison. With it we bless our Lord and Father, and with it we curse men, who
have been made in the likeness of God; from the same mouth come both
blessing and cursing. My brethren, these things ought not to be this way. Does
a fountain send out from the same opening both fresh and bitter water? Can
a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt
water produce fresh.”

The Lord Jesus Christ called the Pharisees a “brood of vipers” and told them
that they would be held accountable for their malicious, slanderous and scandalous
words since they accused Him of performing miracles by the power of the devil
rather than the Holy Spirit.

Matthew 12:30-37, “He who is not with Me is against Me; and he who does
not gather with Me scatters. Therefore I say to you, any sin and blasphemy
shall be forgiven people, but blasphemy against the Spirit shall not be
forgiven. Whoever speaks a word against the Son of Man, it shall be forgiven
him; but whoever speaks against the Holy Spirit, it shall not be forgiven him,
either in this age or in the age to come. Either make the tree good and its fruit
good, or make the tree bad and its fruit bad; for the tree is known by its fruit.
You brood of vipers, how can you, being evil, speak what is good? For the
mouth speaks out of that which fills the heart. The good man brings out of his
good treasure what is good; and the evil man brings out of his evil treasure
what is evil. But I tell you that every careless word that people speak, they
shall give an accounting for it in the day of judgment. For by your words you
will be justified, and by your words you will be condemned.”
Romans: Romans 3:14-The Tenth Charge in a Thirteen Count Indictment Against Mankind

In Romans 3:14 in which Paul presents the tenth charge in this thirteen count indictment against the entire human race that continues to address the conversation of unregenerate humanity.

Romans 3:14, “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS.”

The statement in Romans 3:14 is a quotation of the first part of Psalm 9:28 (Psalm 10:7 in NASB) in the Septuagint that is slightly adapted by Paul to fit his need in addressing the degenerate character of the conversation of unregenerate man.

Psalm 10:7, “His mouth is full of curses and deceit and oppression; Under his tongue is mischief and wickedness.”

In Romans 3:14, “WHOSE” is the genitive masculine plural form of the relative pronoun hos (ὁς) (hos) that agrees in gender and number with its antecedent, which appears in Romans 3:13 and is the genitive 3rd person masculine plural form of the intensive personal pronoun autos (αὐτῶς), “THEIR.”

In Romans 3:13, autos referred of course to unregenerate humanity. Therefore, in Romans 3:14, the relative pronoun hos refers to unregenerate humanity as well. But it also introduces a clause that identifies or clarifies for the reader the nature of the poison or venom that proceeds from under the lips of unregenerate man, namely, cursing and bitterness.

The relative pronoun hos is employed with the definite article that precedes the noun stoma, “MOUTH” in order to denote possession, thus this cursing and bitterness “belongs to” unregenerate humanity. We will translate hos, “whose.”

“MOUTH” is the articular nominative neuter singular form of the noun stoma (στόμα) (stom-a), which refers to that organ of the human body that gives one the capacity for eating and speaking.

The word functions as a “nominative subject” meaning that performs the action of the verb gemo, “IS FULL OF.”

Romans 3:14, “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS.”

“IS FULL OF” is the 3rd person singular present active indicative form of the verb gemo (γῆμω) (ghem-o), which means, “to be full” of something.

In Romans 3:14, the verb gemo means, “to be full” of cursing and bitterness.

The present tense is a “customary” or “stative” present signifying an “ongoing state” or “unbroken process.” Therefore, the “stative” present signifies that the mouth of unregenerate men is “continually” or “always” full of cursing and bitterness.
The active voice is “stative” indicating the subject exists in the state indicated by the verb. Therefore, the mouth of unregenerate men always “exists in the state of being” filled with cursing and bitterness.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate *gemo*, “is always full of.”

Corrected translation thus far of Romans 3:14: “Whose mouth is always full of…”

**Romans 3:14, “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS.”**

“CURSING” is the genitive feminine singular form of the noun *ara* (Ἀρα) (ar-ah), which refers to the content of what is expressed in a curse.

The word originally meant a wish, a petition, a prayer, but from the time of Homer it came to mean a prayer or invocation for harm or injury to come upon a person. It was an invocation of evil upon another person, i.e. a curse, which the gods were to execute.

Eventually the word acquired the meaning of a curse meaning the evil invoked. It is interesting that in Greek mythology *Ara* was personified as the goddess of destruction and revenge.

To curse someone is to desire the worst for that person and expressing that desire publicly through criticism, defamation and in caustic, derisive language. The noun *ara* represents open, public expression of emotional hostility against one’s enemy.

Preacher's Bible Commentary commenting on the noun *ara*, writes, “The ‘curse’ in New Testament times was not so much a ‘swear word’ as we would think of it. It meant the use of words which of themselves held the power to bring about the desired effect of their malediction. Sprung from a bitter root, this practice was prevalent enough to strike fear in the hearts of all, even to the point of death in some. (Briscoe, D. S., & Ogilvie, L. J. The Preacher's Commentary Series, New Testament. 2003; Thomas Nelson)

The genitive noun *ara* functions as a “genitive of content” meaning that it specifies the contents of the word *gemo*, “to be full of something,” to which it is related. Therefore, the word specifies that the mouth of unregenerate man is always full of cursing. We will translate *ara*, “cursing.”

David makes mention of the curses of his enemies.

**Psalm 109:1-20, “O God of my praise, do not be silent! For they have opened the wicked and deceitful mouth against me; They have spoken against me with a lying tongue. They have also surrounded me with words of hatred, and fought against me without cause. In return for my love they act as my accusers; But I am in prayer. Thus they have repaid me evil for good and**
hatred for my love. Appoint a wicked man over him, and let an accuser stand at his right hand. When he is judged, let him come forth guilty, and let his prayer become sin. Let his days be few; Let another take his office. Let his children be fatherless and his wife a widow. Let his children wander about and beg; And let them seek sustenance far from their ruined homes. Let the creditor seize all that he has, and let strangers plunder the product of his labor. Let there be none to extend lovingkindness to him, nor any to be gracious to his fatherless children. Let his posterity be cut off; In a following generation let their name be blotted out. Let the iniquity of his fathers be remembered before the LORD, and do not let the sin of his mother be blotted out. Let them be before the LORD continually, that He may cut off their memory from the earth; Because he did not remember to show lovingkindness, but persecuted the afflicted and needy man, and the despondent in heart, to put them to death. He also loved cursing, so it came to him; And he did not delight in blessing, so it was far from him. But he clothed himself with cursing as with his garment, and it entered into his body like water and like oil into his bones. Let it be to him as a garment with which he covers himself, and for a belt with which he constantly girds himself. Let this be the reward of my accusers from the LORD, and of those who speak evil against my soul.”

The Lord prohibited Israel from cursing Him or the ruler of their people.

Exodus 22:28, “You shall not curse God, nor curse a ruler of your people.”

The Lord prohibited Israel from cursing a deaf man.

Leviticus 19:14a, “You shall not curse a deaf man.”

Solomon counsels Israel to not curse a king or a rich man.

Ecclesiastes 10:20, “Furthermore, in your bedchamber do not curse a king, and in your sleeping rooms do not curse a rich man, for a bird of the heavens will carry the sound and the winged creature will make the matter known.”

The apostle Peter cursed when he denied knowing the Lord Jesus Christ.

Matthew 26:69-75, “Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, ‘You too were with Jesus the Galilean.’ But he denied it before them all, saying, ‘I do not know what you are talking about.’ When he had gone out to the gateway, another servant-girl saw him and said to those who were there, ‘This man was with Jesus of Nazareth.’ And again he denied it with an oath, ‘I do not know the man.’ A little later the bystanders came up and said to Peter, ‘Surely you too are one of them; for even the way you talk gives you away.’ Then he began to curse and swear, ‘I do not know the man!’ And immediately a rooster crowed. And Peter remembered the word which Jesus had said, ‘Before a rooster crows, you will deny Me three times.’ And he went out and wept bitterly.”

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Church age believers are prohibited from cursing their enemies.

\textbf{Romans 12:14, “Bless those who persecute you; bless and do not curse.”}

James also makes mention of cursing in James 3, which deals with the subject of the untamed tongue of man.

\textit{James 3:1-12, “Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well. Now if we put the bits into the horses' mouths so that they will obey us, we direct their entire body as well. Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell. For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. But no one can tame the tongue; it is a restless evil and full of deadly poison. With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. Does a fountain send out from the same opening both fresh and bitter water? Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.”}

The entire human race was under a curse because they did not keep the Law of God. However, the Lord Jesus Christ became a curse for the entire human race in order that members of the human race could be saved from eternal condemnation and receive the promise of the Holy Spirit through faith in Jesus Christ.

\textit{Galatians 3:10-14, “For as many as are of the works of the Law are under a curse; for it is written, ‘CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM.’ Now that no one is justified by the Law before God is evident; for, ‘THE RIGHTEOUS MAN SHALL LIVE BY FAITH.’ However, the Law is not of faith; on the contrary, ‘HE WHO PRACTICES THEM SHALL LIVE BY THEM.’ Christ redeemed us from the curse of the Law, having become a curse for us -- for it is written, ‘CURSED IS EVERYONE WHO HANGS ON A TREE’ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith.”}
“AND” is the “connective” use of the conjunction *kai* (καί), which connects the previous concept, cursing with the one to follow, bitterness.

Corrected translation thus far of Romans 3:14: “Whose mouth is always full of cursing and…”

Romans 3:14, “WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS.”

“BITTERNESS” is the genitive feminine singular form of the noun *pikria* (πικρία) (pik-ree-ah), which is a state of sharp, intense resentment or hate toward another and can be directed at God or one’s fellow human being.

The noun *pikria*, “bitterness” is a mental attitude sin that is a brooding, irritable, resentful, and bears a grudge toward another and is usually the result of some petty disagreement and destroys homes, marriage, churches and friendships.

Proverbs 14:10, “The heart knows its own bitterness, and a stranger does not share its joy.”

David writes of his experiences with bitter people.

Psalm 64:1-6, “Hear my voice, O God, in my complaint; Preserve my life from dread of the enemy. Hide me from the secret counsel of evildoers, from the tumult of those who do iniquity, who have sharpened their tongue like a sword. They aimed bitter speech as their arrow, to shoot from concealment at the blameless; Suddenly they shoot at him, and do not fear. They hold fast to themselves an evil purpose; They talk of laying snares secretly; They say, ‘Who can see them?’ They devise injustices, saying, ‘We are ready with a well-conceived plot’; For the inward thought and the heart of a man are deep.”

Barclay commenting on the word, writes, “the Greeks defined (*pikría*) as long-standing resentment, as the spirit which refuses to be reconciled. So many of us have a way of nursing our wrath to keep it warm, of brooding over the insults and the injuries which we have received. Every Christian might well pray that God would teach him how to forget.” (Barclay, W: The Daily Study Bible Series, Rev. ed. Philadelphia: The Westminster Press)

The genitive noun *pikria* functions as a “genitive of content” specifying that the mouth of unregenerate man is not only always full of cursing but also bitterness. We will translate *pikria*, “bitterness.”

Completed corrected translation of Romans 3:14: “Whose mouth is always full of cursing and bitterness.”

Believers are prohibited from getting involved with bitterness and are commanded to forgive others as God in Christ has forgiven them.

Hebrews 12:15, “See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.”
Ephesians 4:17-5:2, “So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness. But you did not learn Christ in this way if indeed you have heard Him and have been taught in Him, just as truth is in Jesus that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit and that you be renewed in the spirit of your mind and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another. Therefore, laying aside falsehood, SPEAK TRUTH EACH ONE OF YOU WITH HIS NEIGHBOR, for we are members of one another. BE ANGRY, AND YET DO NOT SIN; do not let the sun go down on your anger and do not give the devil an opportunity. He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need. Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear. Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Therefore be imitators of God, as beloved children and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.”

Warren Wiersbe has this insightful comment concerning “bitterness” in relation to the believer, he writes, “An unforgiving spirit is the devil’s playground and before long it becomes the Christian’s battleground. If somebody hurts us, either deliberately or unintentionally, and we do not forgive him, then we begin to develop bitterness within, which hardens the heart. We should be tenderhearted and kind, but instead we are hardhearted and bitter. Actually, we are not hurting the person who hurt us; we are only hurting ourselves. Bitterness in the heart makes us treat others the way Satan treats them, when we should treat others the way God has treated us. In His gracious kindness, God has forgiven us, and we should forgive others. We do not forgive for our sake (though we do get a blessing from it) or even for their sake, but for Jesus’ sake. Learning how to forgive and
forget is one of the secrets of a happy Christian life.” (Wiersbe, W: Bible Exposition Commentary. 1989. Victor)
Romans: Romans 3:15-The Eleventh Charge in a Thirteen Count Indictment Against Mankind

In Romans 3:15, Paul presents the eleventh charge, which emphasizes the conduct of the unregenerate man.

Romans 3:10-15, “As it is written, ‘THERE IS NONE RIGHTOUS, NOT EVEN ONE. THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEeks FOR GOD. All HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD, THERE IS NOT EVEN ONE. THEIR THROAT IS AN OPEN GRAVE, WITH THEIR TONGUES THEY KEEP DECEIVING, THE POISON OF ASPS IS UNDER THEIR LIPS WHOSE MOUTH IS FULL OF CURSING AND BITTERNESS. THEIR FEET ARE SWIFT TO SHED BLOOD. DESTRUCTION AND MISERY ARE IN THEIR PATHS AND THE PATH OF PEACE THEY HAVE NOT KNOWN.’”

Romans 3:15-17 is an abridgment of Isaiah 59:7-8a, which describes the sins of the citizens of the nation of Israel.

Isaiah 59:7-8, “Their feet run to evil, and they hasten to shed innocent blood; Their thoughts are thoughts of iniquity, devastation and destruction are in their highways. They do not know the way of peace, and there is no justice in their tracks; They have made their paths crooked, whoever treads on them does not know peace.”

Romans 3:15, “THEIR FEET ARE SWIFT TO SHED BLOOD.”

In Romans 3:15, “THEIR” is the genitive 3rd person masculine plural form of the intensive personal pronoun autos (αὐτοῦς), which refers to each and every member of unregenerate humanity without exception who are enslaved to the old Adamic sin nature and Satan’s cosmic system and spiritually dead.

The definite article before the noun pous, “FEET” is used with the intensive personal pronoun autos, “THEIR” to denote possession, thus these feet “belong to” unregenerate humanity.

“FEET” is the articular nominative masculine plural form of the noun pous (πούς) (pooce), which contains the figure of “synecdoche of the part” where the feet of unregenerate man is put for his entire person.

The noun pous functions as a nominative subject performing the action of the verbs eimi, “ARE,” which is omitted due to Paul’s use of the figure of ellipsis and the verb ekheo, “TO SHED.”

“Are” does “not” appear in the Greek text but is correctly inserted into the translation since it takes into account the figure of absolute ellipsis of the copula. “Absolute ellipsis of the copula” means that the 3rd person plural present active
indicative form of the verb *eimi* (εἰμί) (i-mee), “are” is omitted by Paul purposely so as to draw attention to the meaning of the rest of the words in the statement.

The verb *eimi* functions as a copula meaning it is uniting the subject *pous*, “FEET” and the predicate nominative *oxus*, “SWIFT.”

The verb *eimi* denotes that all of unregenerate humanity possesses the characteristic of being quick to commit murder as indicated by the expression *oxeis hoi podes...ekcheai haima*, “THEIR FEET (ARE) SWIFT TO SHED BLOOD.”

The present tense is a “customary” or “stative” present signifying an “ongoing state” or “unbroken process.” Therefore, the “stative” present signifies that the feet of unregenerate men is “continually” or “always” swift to shed blood, i.e. murder.

The active voice is “stative” indicating the subject exists in the state indicated by the verb. Therefore, the feet of unregenerate men always “exists in the state of being” swift to shed blood, i.e. commit murder.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

We will translate the verb *eimi*, “are always.”

Corrected translation thus far of Romans 3:15: “Their feet are always.”

**Romans 3:15, “THEIR FEET ARE SWIFT TO SHED BLOOD.”**

“SWIFT” is the nominative masculine plural form of the adjective *oxus* (ὀξύς) (oz-oos), which means, “quick” and pertains to that which is rapid in motion implying eagerness to do something.

The adjective *oxus* indicates that unregenerate humanity are “quick” to commit murder meaning that they are prone to violence in order to solve their problems and will murder at the slightest provocation. It functions as a “predicative nominative” meaning that it is making an assertion about the subject meaning that the entire human race is quick to commit murder. We will translate the word, “swift.”

“TO SHED” is the aorist active infinitive form of the verb *ekcheo* (ἐκχέω) (ek-kheh-o), which is employed with the noun *haima*, “BLOOD” as an idiom that literally means, “to shed or pour out blood” and means, “to cause the death of someone by violent means, thus “to murder.”

This is an “appositional” infinitive meaning that the verb is defining the adjective *oxus*, “SWIFT.” Thus, as an appositional infinitive, the verb *ekcheo* is defining for the reader exactly what unregenerate humanity is quick to do.

The active voice indicates that unregenerate humanity, as the subject, is performing the action of the verb and the one who are quick to commit murder.

The aorist tense is a “constative” aorist summarizes unregenerate humanity actions since the Fall of Adam in being quick to commit murder as the slightest provocation.

We will translate the verb *ekcheo*, “to shed.”
Corrected translation thus far of Romans 3:15: “Their feet are always swift to shed.”

Romans 3:15, “THEIR FEET ARE SWIFT TO SHED BLOOD.”

“BLOOD” is the accusative neuter singular form of the noun haima (ἁίμα) (hima), which denotes the physical blood of a human being and is used with the verb ekcheo, “to shed” to form an idiom that speaks of committing murder.

The word functions as an “accusative direct object” meaning that it is receiving the action of the verb ekcheo, “to shed.” We will translate the noun haima, “blood.”

Completed corrected translation of Romans 3:15: “Their feet are always swift to shed blood (i.e. to commit murder).”

Murder is one of the sins that God hates.

Proverbs 6:16-19, “There are six things which the LORD hates, yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that run rapidly to evil, a false witness who utters lies, and one who spreads strife among brothers.”

The Word of God prohibits murder according to Exodus 20:13.

Exodus 20:13, “You shall not murder.”

1 John 3:11-15 teaches that if we hate our fellow believer then we are a murderer.

1 John 3:11-15, “For this is the message which you have heard from the beginning, that we should love one another, not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. Do not be surprised, brethren, if the world hates you. We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.”

“Hate” is the verb miseo, which in the active sense refers to unjustifiable hostility and antagonism towards one’s fellow believer expressing itself in malicious words and actions and in the passive sense it refers to coldness towards your fellow believer and unconcern for him.

Love and hate are absolutes meaning you either love your fellow believer by obeying the Lord’s command to love one another or you hate your fellow believer by disobeying this command. Therefore, when love is absent, hate is present and love unexpressed is not love at all.

John gives us an example of the active form of hate with Cain murdering his brother Abel. Cain’s brother was Abel and he killed his brother because God did not accept his sacrifice but his brother’s was accepted.
Hebrews 11:4, “By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.”

Abel was the 2nd son of Adam and Eve…Cain being the first. Abel was the 1st martyr recorded in Scripture (Gen. 4:8), and Zechariah, the last martyr to be named in the Hebrew Old Testament order, having been stoned while prophesying to the people “in the court of the house of the Lord” (2 Chr. 24:21). Abel holds the dubious distinction of being the 1st member of the human race to be murdered. He was murdered because of jealousy on the part of his older brother Cain.

Abel offered a “superior sacrifice” to God that was acceptable to God because it was offered to God by means of faith, which expressed his obedience to God. Faith expresses itself by obedience to God’s commands. Abel’s sacrifice was superior to Cain’s because his was offered in obedience to God’s commands. You see, God had revealed to them that they were to bring a sacrifice, a lamb, and that little lamb portrayed Christ, the Lamb of God.

Genesis 4:1-4, “Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, ‘I have gotten a manchild with the help of the LORD.’ Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground. So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering.”

By killing the lamb and offering it to God, Abel acknowledged at least 5 things before God: (1) He acknowledged that God was righteous in driving fallen man out of the garden of Eden (Gen. 3:24). (2) He acknowledged that he was a guilty sinner and that death was his just due. (3) He acknowledged that God was holy and must punish sin. (4) He acknowledged that God was merciful and willing to accept the death of an innocent substitute in his place. (5) He acknowledged that he looked for acceptance with God in Christ, the Lamb. Therefore, did he, Abel by means of faith place the blood of his firstling of his flock (type of Christ who is “the Firstborn” or Head “of every creature” (Col. 1:15) between his sins and the avenging justice of God.

Genesis 4:5-7, “but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. Then the LORD said to Cain, ‘Why are you angry? And why has your countenance fallen?’ If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

The sacrifice that Abel offered up to God was a blood sacrifice, which portrayed the finished work of Christ on the Cross.
Hebrews 9:22b, “All things are cleansed with blood, and without shedding of blood there is no forgiveness.”

Old Testament saints had a “shadow” Christology and Soteriology since they looked forward in faith to the coming of Christ. They were taught about the Person and Death of Christ through the innocent animal and the shedding of its blood. Church age believers have an “historical” Christology meaning that Christ has already come and is the fulfillment of those animal sacrifices of Old Testament saints who looked forward to Christ in faith. Abel by offering the proper sacrifice by means of faith was expressing his dependence upon God whereas Cain by not offering the required sacrifice by means of faith was expressing his independence of God. Thus Cain was following in the footsteps of Satan who is the author of independence from God.

By presenting the correct offering by means of faith, Abel was obedient to God and therefore pleasing to Him whereas Cain by presenting the incorrect offering to God and was disobedient to God. Cain was living in rebellion by not offering what God required whereas Abel was living in obedience to God and having fellowship with God. Cain was involved in relative human righteousness, which he thought would please God.

Isaiah 64:6, “For all of us have become like one who is unclean, and all our righteous deeds are like a filthy garment; and all of us wither like a leaf, and our iniquities, like the wind, take us away.”

God does not accept relative human righteousness but rather demands His own absolute perfect righteousness. The only way that man can acquire this absolute perfect righteousness required by God to have a relationship with Him is by means of faith alone in Christ alone. Man’s relative righteousness falls infinitely short of God’s absolute righteousness in the Person of Christ. Cain was trying to make the rules with God whereas Abel was following the rules of having a relationship with God.

Genesis 4:8-9, “Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him. Then the LORD said to Cain, ‘Where is Abel your brother?’ And he said, ‘I do not know. Am I my brother's keeper?’”

It is interesting and ironic that here we see Cain unwilling to offer an animal blood sacrifice to God as was required by God, yet he has no problem shedding his brother’s blood. He can’t kill an animal but he has no problem killing a human being that is made in the image of God.

Cain killed Abel in a jealous rage, which reveals the fact that he was an emotional person who was governed by his emotions.

Proverbs 6:34, “For jealousy enrages a man, and he will not spare in the day of vengeance.”
Jealousy is a mental attitude sin directed toward another, which is resentful, intolerant and suspicious of another’s success, possessions or relationships and is vigilant in maintaining or guarding something.

Abel died by the murderous hand of a religious, self-righteous hypocrite who hated him without a cause. He was persecuted and murdered by a family member as a result of being obedient to God. Those who live by means of the flesh, i.e., the old sin nature always persecute those who live by means of the Spirit.

Galatians 5:17, “For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.”

John 15:20, “Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also.”

2 Timothy 3:12, “Indeed, all who desire to live godly in Christ Jesus will be persecuted.”

Genesis 4:10-16, “He said, ‘What have you done? The voice of your brother's blood is crying to Me from the ground.' Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth. Cain said to the LORD, ‘My punishment is too great to bear!’ Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me. So the LORD said to him, ‘Therefore whoever kills Cain, vengeance will be taken on him sevenfold.’ And the LORD appointed a sign for Cain, so that no one finding him would slay him. Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.”

Murder is to be punished through capital punishment according to Genesis 9:6.

Genesis 9:1-6, “And God blessed Noah and his sons and said to them, ‘Be fruitful and multiply, and fill the earth.’ The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. Every moving thing that is alive shall be food for you; I give all to you, as I gave the green plant. Only you shall not eat flesh with its life, that is, its blood. Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man.”

Genesis 9:5-6 records for us the establishment of the fourth and final divine institution. These four institutions are systems of authority designed to protect the
freedom of members of the human race, both unbeliever and the believer: (1) Volition: You have authority over your own soul (Gen. 2:16-17). (2) Marriage: Husband has authority over the wife (Gen. 2:22-24). (3) Family: Parents have authority over the children (Gen. 4:1). (4) Government: Government has authority over its citizens (Gen. 9:5-6).

Murder is a violation of the first divine institution, which is volition. The government has the responsibility to practice capital punishment in order to protect the freedom of its citizens.

**Genesis 9:5-6, “Surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man.”**

“I will require” is the verb *darash* (דָּרָשׁ) (daw-rash), which is a judicial term used with reference to both men and animals and expresses the fact God seeks “restitution” for murder by the execution of the murderer or the animal who has taken a human life.

The fifth provision stipulated that as a result of the total depravity of mankind, God instituted capital punishment in order to protect both animal and human life and to curb violence and be a deterrent to crime. The reason why this provision is given is found in the phrase “for in the image of God, He (the Lord) made (‘*asah*, "modeled") (the soul of) man.”

The emphasis of this stipulation recorded in Genesis 9:5-6 does “not” refer to vengeance but rather justice and the careful recognition of the sacredness of the divine image in man, though marred by sin.

Murder is a shocking affront to God and a terrible crime against one’s fellow man. Before the Flood the lack of capital punishment led to blood vendettas (Gen. 4) and without instinctive fear, the animals corrupted their behavior.

**Genesis 9:5-6** records the institution of human government where God delegated authority to mankind as His agents in exacting retribution by capital punishment upon those who take a human life indicating as well that this is not a personal matter but a social obligation. Before the Flood, there was no formal arrangement of human government and thus no formal punishment of crime or of crime prevention, even for the capital crime of murder, as evident in the individual histories of Cain and Lamech.

The absence of human government and the total depravity of mankind led to a universal state of violence and anarchy, which resulted in the judgment of the Flood. God established capital punishment and thereby human government in order to prevent the conditions of the antediluvian period from developing again.

**Numbers 35:30-34, Deuteronomy 17:6-7** and **19:15** teach that capital punishment “cannot” take place unless there are two or more witnesses to the
crime and that they all agree in their testimony after being individually interviewed.


The fact that capital punishment was instituted does “not” mean that there is never to be an exception to the punishment of execution for the crime of murder. With God, justice may be tempered with mercy, in response to repentance.

For example, David was guilty of the capital crimes of murder and adultery in the case of Uriah and Bathsheba respectively and God forgave David when he confessed his sin and thus David instead of dying by stoning or the sword as he deserved, “died in a good old age, full of days, riches and honor (1 Chron. 29:28). Also, the woman caught in the act of adultery was guilty by the Mosaic Law of a crime punishable by death (Lev. 20:10; Deut. 22:22) and the Lord Jesus seeing her heart of repentance, was moved to forgive her and to see that she was set free (Jn. 8:3-11).

In like manner, a judge or a governor is warranted in taking such mitigating factors as may exist in a given situation into consideration in determining a sentence, legal penalty of capital punishment. The essential point is that man was delegated authority and responsibility of human government by God and that this responsibility first entails the recognition of the sacredness of human life and that man is created in the image of God and the recognition of capital punishment as the just and legal penalty for murder. It is clear that the authority for capital punishment implies also the authority to establish laws governing human activities and personal relationships, which if unregulated would lead to murder, robbery, adultery, thus this instruction to Noah is the fundamental basis for all human legal and governmental institutions.

Solomon warned his children to not associate with people who involved in murder.

**Proverbs 1, “The proverbs of Solomon the son of David, king of Israel: To know wisdom and instruction, to discern the sayings of understanding, to receive instruction in wise behavior, righteousness, justice and equity; To give prudence to the naive, to the youth knowledge and discretion, a wise man will hear and increase in learning, and a man of understanding will acquire wise counsel, to understand a proverb and a figure, the words of the wise and their riddles. The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction. Hear, my son, your father's instruction and do not forsake your mother's teaching. Indeed, they are a graceful wreath to your head and ornaments about your neck. My son, if sinners entice you, do not consent. If they say, ‘Come with us, let us lie in wait for blood, let us ambush**
the innocent without cause.’ Let us swallow them alive like Sheol, even whole, as those who go down to the pit. We will find all kinds of precious wealth, we will fill our houses with spoil. Throw in your lot with us, we shall all have one purse. My son, do not walk in the way with them. Keep your feet from their path, for their feet run to evil and they hasten to shed blood. Indeed, it is useless to spread the baited net in the sight of any bird. But they lie in wait for their own blood; They ambush their own lives. So are the ways of everyone who gains by violence; It takes away the life of its possessors. Wisdom shouts in the street, She lifts her voice in the square. At the head of the noisy streets she cries out; At the entrance of the gates in the city she utters her sayings: ‘How long, O naive ones, will you love being simple-minded? And scoffers delight themselves in scoffing and fools hate knowledge?’ Turn to my reproof, Behold, I will pour out my spirit on you; I will make my words known to you. Because I called and you refused, I stretched out my hand and no one paid attention and you neglected all my counsel and did not want my reproof. I will also laugh at your calamity; I will mock when your dread comes, when your dread comes like a storm and your calamity comes like a whirlwind, when distress and anguish come upon you. Then they will call on me, but I will not answer; They will seek me diligently but they will not find me, because they hated knowledge And did not choose the fear of the LORD. They would not accept my counsel, they spurned all my reproof so they shall eat of the fruit of their own way and be satiated with their own devices for the waywardness of the naive will kill them, and the complacency of fools will destroy them. But he who listens to me shall live securely and will be at ease from the dread of evil.”
Romans: Romans 3:16-The Twelfth Charge in a Thirteen Count Indictment Against Mankind

In Romans 3:16, Paul presents the twelfth charge, which also emphasizes the conduct of unregenerate man.

Romans 3:16, “DESTRUCTION AND MISERY ARE IN THEIR PATHS.”

“DESTRUCTION” is the nominative neuter singular form of the noun suntrimma (σωτριμμα) (sun-trim-ah), which is a compound word composed of the preposition sun, “together” and the noun trimma, “that which is crushed,” thus the word literally means, “crushed together.”

The word literally describes that which is broken into pieces and shattered, resulting in total devastation or destruction. The noun suntrimma appears 35 times in the Septuagint where it was used to describe a fracture or broken limb. The word appears only once in the Greek New Testament where it is used figuratively in Romans 3:16 for “destruction, decimation, calamity, ruin” or “that which is laid waste.” The word paints a picture of what fallen humanity does to all it touches. This term paints a picture of human brutality and violence, which is manifested in our modern society in the twenty first century in murder, robberies, abused children and abused wives and unjustified conflicts or wars.

The noun suntrimma functions as a “nominative subject” meaning that it is performing the action of the copula eimi, which is omitted due to the figure of ellipsis. We will translate the word, “destruction.”

“AND” is the “connective” use of the conjunction kai (καί), which connects the previous concept, destruction with the one to follow, misery.

“MISERY” is the nominative neuter singular form of the noun talaiporia (ταλαιπωρία) (tal-i-po-ree-ah), which means, “distress, misery, trouble, wretchedness” and is a general term that denotes the harm that is the result of man’s acts of violence against his fellow man.

The noun talaiporia appears 29 times in the Septuagint (Job 30:3; Ps 12:5; 14:3; 32:4; 40:2; 69:20; 88:18; 140:10; Isa 47:11; 59:7; 60:18; Jer 4:20; 6:7, 26; 15:8; 20:8; 51:35, 56; Ezek 45:9; Hos 9:6; Joel 1:15; Amos 3:10; 5:9; Mic 2:4; Hab 1:3; 2:17) and only twice in the Greek New Testament (Romans 3:16; James 5:1).

Man’s destructiveness inevitably leaves a trail of pain and despair as evidenced by the wars that have taken place throughout human history. Talaiporia also describes the emotional condition that arises from inner or outer torment.

There is a cause and effect that is being described by Paul with the use of these two nouns suntrimma, “destruction” and talaiporia, “misery” in that misery always follows or is the result of destruction in the form of violence.
The noun *talaiporia* functions as a “nominative subject” meaning that it is performing the action of the copula *eimi*, which is omitted due to the figure of ellipsis. We will translate the noun *talaiporia*, “misery.”

“Are” does “not” appear in the Greek text but is inserted into the translation since the translators of the New American Standard believe that Paul is using the figure of absolute ellipsis of the copula where the present active indicative form of the verb *eimi* is omitted by Paul to emphasize the other words in the sentence.

However, this verb need not be inserted into the translation since the preposition *en* is a marker of a characteristic and can be translated “characterizes” or “marks” as the New International Version does.

**Romans 3:16, “Ruin and misery mark their ways.” NIV**

“IN THEIR PATHS” is composed of the preposition *en* (ἐν), “IN,” which is followed by the articular dative feminine plural form of the noun *hodos* (ὁδὸς) (ho-dos), “PATHS” and the genitive 3rd person masculine plural form of the intensive personal pronoun *autos* (αὐτῶν), “THEIR.”

The preposition *en* is employed with the dative locative form of the noun *hodos* as a marker of a characteristic and thus denotes that destruction and misery characterize or mark human history.

The intensive personal pronoun *autos* refers to each and every member of unregenerate humanity without exception who are enslaved to the old Adamic sin nature and Satan’s cosmic system and spiritually dead.

The definite article before the noun *hodos*, “PATHS” is used with the intensive personal pronoun *autos*, “THEIR” to denote possession, thus these paths “belong to” unregenerate humanity.

The noun *hodos* refers to a course of conduct or manner of living, a lifestyle. In classical Greek, *hodos* denotes a walk, a journey or a voyage by land or sea, as actions, from Homer onwards.

In a spatial and local sense the word it refers to the path or road as the place where one goes, drives or marches. The term was also used in a figurative sense referring to the means and way of reaching or carrying out something, measures, procedure, the style and way in which one does something and in which one lives. Therefore, Paul is saying that the lifestyle or course of conduct of unregenerate man is characterized by destruction and misery.

Edward Gibbon (1737-1794), “History...is indeed little more than the register of the crimes, follies, and misfortunes of mankind.”

In Romans 3:16, the noun *hodos* refers to the “ways” or the “manner,” which characterizes the history of unregenerate humanity.

Completed corrected translation of Romans 3:16: “Destruction and misery characterize their ways.”
The reason why the history of unregenerate humanity is one of destruction leading to misery is that they have turned aside from the way of righteousness, which Paul notes in Romans 3:12.

**Romans 3:12**, “Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one.”

As we noted in Romans 3:12, “the way of the Lord” refers to the way or manner in which the Lord does things, which is based upon His character and nature and is expressed by His acts of righteousness and justice towards both men and angels.

“The way of the Lord” is righteousness, which is revealed in His commands and prohibitions and that can be summarized as loving God with one’s entire being and one’s neighbor as oneself, or treating others as you would have them treat you.

The believer lives in the way of the Lord or in the manner in which He prescribes by obeying the Word of God and in particular obeying the commands to love God with one’s entire being and one’s neighbor as oneself, which summarizes the Scriptures.

**Matthew 7:12**, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

If people obeyed the Lord’s teaching in Matthew 7:12, there would be no murder, rape, spousal abuse, child abuse or wars.

**Matthew 22:35-40**, “One of them, a lawyer, asked Him a question, testing Him, ‘Teacher, which is the great commandment in the Law?’ And He said to him, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ This is the great and foremost commandment. The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ On these two commandments depend the whole Law and the Prophets.”

**Romans 13:8-10**, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET,’ and if there is any other commandment, it is summed up in this saying, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

The Lord Jesus Christ called Himself “the Way” and Christianity in its infancy was called “the Way.”

**John 14:6**, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”
Our Lord’s enemies acknowledged that He taught the way of God by means of truth.

Mark 12:13-14, “Then they sent some of the Pharisees and Herodians to Him in order to trap Him in a statement. They came and said to Him, ‘Teacher, we know that You are truthful and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not?’

Acts 9:1-2, “Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.”

2 Peter 2:1-2, “But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves. Many will follow their sensuality, and because of them the way of the truth will be maligned.”

Abraham was chosen by the Lord to keep His way.

Genesis 18:17-19, “The LORD said, ‘Shall I hide from Abraham what I am about to do since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed? For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.”

The fact that the entire human race has rejected God’s way of righteousness is spoken of throughout the Scriptures.

Isaiah 53:6, “We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.”

Isaiah 59:8, “The way of peace they do not know; there is no justice in their paths. They have turned them into crooked roads; no one who walks in them will know peace.”

Ephesians 2:1-3, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

1 Peter 2:24-25, “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”
Israel was commanded to keep the way of righteousness and warned what would happen to them if they forsook it (Deuteronomy 6).

Deuteronomy 8:6, “Therefore, you shall keep the commandments of the LORD your God, to walk in His ways and to fear Him.”

Israel rejected the way of the Lord through their practice of unrighteousness.

Isaiah 65:2, “I have spread out My hands all day long to a rebellious people, who walk in the way which is not good, following their own thoughts.”

Satan is the author of destruction and misery since he lives independently of God.

Isaiah 14:12-14, “How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, you who have weakened the nations! But you said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God, and I will sit on the mount of assembly in the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.’”

Satan’s way is disobedience to God, which is a manifestation of an independent attitude toward God.

Ecclesiastes 7:20-29, “There is not a righteous man on earth who does what is right and never sins. Do not pay attention to every word people say, or you may hear your servant cursing you- for you know in your heart that many times you yourself have cursed others. All this I tested by wisdom and I said, ‘I am determined to be wise’- but this was beyond me. Whatever wisdom may be, it is far off and most profound- who can discover it? So I turned my mind to understand, to investigate and to search out wisdom and the scheme of things and to understand the stupidity of wickedness and the madness of folly. I find more bitter than death the woman who is a snare, whose heart is a trap and whose hands are chains. The man who pleases God will escape her, but the sinner she will ensnare. ‘Look,’ says the Teacher, ‘this is what I have discovered: ‘Adding one thing to another to discover the scheme of things-while I was still searching but not finding- I found one [upright] man among a thousand, but not one [upright] woman among them all. This only have I found: God made mankind upright, but men have gone in search of many schemes.’”

The way of righteous and the way of the wicked are spoken of throughout the Old Testament.

Proverbs 14:2, “He who walks in his uprightness fears the LORD, but he who is devious in his ways despises Him.”

Psalm 1:6, “For the LORD knows the way of the righteous, but the way of the wicked will perish.”
Proverbs 8:20, “I walk in the way of righteousness, in the midst of the paths of justice.”

Proverbs 4:19, “The way of the wicked is like darkness; They do not know over what they stumble.”

Proverbs 6:23. “For the commandment is a lamp and the teaching is light; And reproofs for discipline are the way of life.”

Proverbs 4:11, “I have directed you in the way of wisdom; I have led you in upright paths.”

Proverbs 15:9, “The way of the wicked is an abomination to the LORD, but He loves one who pursues righteousness.”

Proverbs 12:28, “In the way of righteousness is life, and in its pathway there is no death.”

Proverbs 10:29, “The way of the LORD is a stronghold to the upright, but ruin to the workers of iniquity.”

Proverbs 14:12, “There is a way which seems right to a man, but its end is the way of death.”

Proverbs 8:13, “The fear of the LORD is to hate evil; Pride and arrogance and the evil way and the perverted mouth, I hate.”

The Psalmist speaks of learning and observing the ways of God.

Psalm 143:8, “Let me hear Your lovingkindness in the morning; For I trust in You; Teach me the way in which I should walk; For to You I lift up my soul.”

Psalm 119:33, “Teach me, O LORD, the way of Your statutes, and I shall observe it to the end.”

Psalm 119:32, “I shall run the way of Your commandments, for You will enlarge my heart.”

Psalm 119:27, “Make me understand the way of Your precepts, so I will meditate on Your wonders.”

Psalm 32:8, “I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you.”

Psalm 25:12, “Who is the man who fears the LORD? He will instruct him in the way he should choose.”

Psalm 25:8, “Good and upright is the LORD; Therefore He instructs sinners in the way.”
Romans: Romans 3:17-The Thirteenth Charge in a Thirteen Count Indictment Against Mankind

Romans 3:17 concludes this thirteen count indictment brought by a holy God against mankind by presenting the thirteenth and final charge.

Romans 3:17, “AND THE PATH OF PEACE THEY HAVE NOT KNOWN.”

“AND” is the “intensifying” use of the conjunction kai (καί), which introduces a statement that is not new in relation to the previous statement in Romans 3:16 but rather is connected to it and in fact explains further this statement and completes the idea.

In Romans 3:16, Paul teaches that destruction and misery characterize the ways or the manner in which the human race lives. Then, in Romans 3:17, Paul completes this thought by explaining why this is the case, namely, the human race does not know the way of peace, which is through Jesus Christ, the Prince of Peace. Therefore, the conjunction kai introduces a statement that further explains the statement in Romans 3:16 and completes the thought that began in this verse. Therefore, we will translate the word “indeed.”

“THE PATH” is the accusative feminine singular form of the noun hodos (ὁδὸς) (ho-dos), which refers to the “way” or the “manner in which” the human race lives and thus denotes a lifestyle.

In Romans 3:16, Paul uses this word for the lifestyle or manner in which the human race lives.

Romans 3:16, “Destruction and misery characterize their ways.”

Notice the contrast that hodos in Romans 3:16 is in the plural whereas the word is in the singular in Romans 3:17. The reason is that the cosmic system of Satan offers a plethora of ways to conduct one’s life whereas there is only one way according to the teaching of the Word of God, namely, through a relationship and fellowship with God through faith in Jesus Christ.

John 14:6, “I am the way, and the truth, and the life; no one comes to the Father but through Me.”

The various ways of conducting one’s life, which the cosmic system offers, all lead to destruction and only those who conduct themselves in obedience to the Word of Christ will experience the eternal life of God.

Matthew 7:13-14, “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.”

Proverbs 14:12, “There is a way that seems right to a man, but in the end it leads to death.”

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The noun *hodos* is definite and should be translated “the way” rather than “a way” even though it is anarthrous (without the definite article) since the word is monadic (indicating uniqueness) as indicated by the noun *eirene*, “peace,” which stands in apposition to it.

So the expression *hodon eirenes*, “THE PATH” expresses a “monadic” notion meaning one of a kind, which the New American Standard translators correctly identify and reflect in their translation of Romans 3:17. Therefore, we will translate *hodos*, “the way.”

The noun *hodos* functions as an “accusative direct object” meaning it is receiving the action of the 3rd person plural aorist active indicative form of the verb *ginosko* (γινώσκω) (ghin-oce-ko), “HAVE KNOWN” whose meaning is emphatically negated by the emphatic negative adverb *ou* (οὐ) (oo), “NOT.”

In Romans 3:19, the verb *ginosko* means, “to acknowledge” since in context the word is used in relation to unsaved mankind and the way of peace, which is through faith in Jesus Christ and applying His teaching. To “acknowledge” means, “to admit to be real or true, to recognize the existence, truth of fact of, to express recognition and realization of something.” Therefore, the verb *ginosko* along with the emphatic negative adverb *ou* indicates that unregenerate man “emphatically” will not “acknowledge” the way of peace, which is through faith in Jesus Christ in the sense that they will never admit that faith in Jesus Christ is the real or true path to real peace.

They would not recognize the existence of the way of peace through faith in Jesus Christ or recognize it to be the case since they sought to follow their father the devil and live independently of God and His way to true peace. The presence of the negative adverb *ou* indicates that this failure to acknowledge the way of peace through faith in Jesus Christ is total and absolute.

The fact that they would not acknowledge God’s way of peace indicates that they have knowledge of it. God’s revelation of Himself in creation (Romans 1:18-24), the moral code inherent in the heart of every human being (Romans 2:14-15) and the convicting ministry of the Holy Spirit in common grace (John 16:7-11) all contribute to make clear to the unbeliever the way of peace through faith in Jesus Christ.

We will translate the emphatic negative adverb *ou*, “totally refused to.”

The aorist tense of the verb *ginosko* is “constative” summarizing the actions of unregenerate humanity throughout human history in rejected God’s way of peace through faith in the Person and Work of Jesus Christ and His teaching.

The active voice indicates that unregenerate humanity as the subject produces the action of the verb in totally and absolutely failing to acknowledge God’s way of peace.
The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine and fact of history.

We will translate the verb ginosko, “they...to acknowledge.”

Corrected translation of Romans 3:17: “Indeed, they totally refused to acknowledge the way.”

Romans 3:17, “AND THE PATH OF PEACE THEY HAVE NOT KNOWN.”

“PEACE” is the genitive feminine singular form of the noun eirene (εἰρήνη) (i-ray-nay), which in classical Greek meant the state of peace in contrast to war, state of rest, contentment, inner peace and tranquility of soul, peace of mind.

Eirene to the Greeks did not primarily denote a relationship between people or an attitude, but a state, such as a “time of peace” or a “state of peace.” It was originally conceived as an interlude in the everlasting state or condition of war and denoted the state or condition of peace in contrast to war.

The Greeks considered peace as the absence of war and as the foundation for national and personal welfare and prosperity. In the Greek mind, eirene denotes the concept of the state of rest and also denoted the opposite of disturbance such as laughing.

Eirene can also signify in the Greek literature a peaceful attitude. The Stoics used the word to indicate “inner peace, tranquility, peace of mind.” It denoted soul prosperity and contentment of soul.

The LXX (Greek translation of Hebrew Old Testament) translators used eirene to translate shalom (שָׁלוֹם), “peace as the antithesis to war, health prosperity, soul prosperity, overt prosperity, a state of well-being, contentment of soul.”

When the LXX translators adopted the term eirene, eirene was an inadequate equivalent to the Hebrew shalom. Shalom served purposes and had more diversity of meaning than the limited term eirene.

To have shalom in the Old Testament period meant not only to have “peace” as it is understood today, but it also meant to feel “healthy” or to be “whole.”

“Peace” was a state of well-being in the Old Testament period and was always viewed in relation to God.

Shalom was a very broad Hebrew term, which ultimately finds its source in Jehovah and was the gift of Yahweh (Gen. 28:21; 41:16; Lev. 26:6; Jdg. 18:6; 1 Chron. 22:9). Whenever shalom is used as the gift of Yahweh, His presence is implied.

The Levitical peace offerings (shelamim, the plural of shalom) were used to depict reconciliation between God and man through the death of Christ: (1) Burnt offering taught propitiation and emphasized the perfect work of Christ on the Cross (Lev. 1). (2) Gift offering taught propitiation also and emphasized the perfect Person of Christ (Lev. 2). (3) Peace offering taught reconciliation (Lev. 3). (4) Sin
offering taught Rebound for unknown sins (Lev. 4). (5) Trespass offering taught Rebound for known sins (Lev. 5-6). (6) The Peace offering represented acceptance of the terms of God’s peace treaty.

The peace offering illustrated the doctrine of reconciliation, which is the manward side of the Cross. The Peace offering in Leviticus 3 is summarized by the apostle Paul in Ephesians 2:14-18. The Jew had peace with God the same way that the Gentile can have peace with God, faith in Jesus Christ. The Peace offering sets forth God as propitiated and the sinner reconciled.

Eirene is found 94 times in the New Testament and is used often in the greetings of Paul’s letters to the churches (Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; Eph. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2; Titus 1:4; Philemon 1:3).

Charis, “grace” always precedes eirene, “peace” in his greetings to the churches because God’s grace is the ultimate source of true peace and true prosperity.

In the Greek New Testament eirene has a two-fold meaning, “soul prosperity, and overt prosperity” and is used of both the relationship of peace with God and men. Eirene is used of God as the author of peace (Rm. 15:33; 16:20; 1 Th. 5:23) since God as to His divine nature and essence is peace.

Romans 16:20, “The God of peace will soon crush Satan under your feet.”

2 Thessalonians 3:16, “Now may the Lord of peace (eirene) Himself continually grant you peace in every circumstance. The Lord be with you all.”

Hebrews 13:20-21, “Now the God of peace (eirene), who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.”

The noun eirene, “peace” is used in relation to the reconciliation between unregenerate man and God through faith alone in Christ alone (Acts 10:36; Rm. 5:1; Eph. 2:14, 15, 17).

Romans 5:1, “Therefore having been justified by faith (in Christ), we have peace with God the Father through our Lord Jesus Christ.”

This reconciliation is presented in the gospel message that God has made a peace treaty with the entire human race and the terms of that peace treaty is accepting the Gospel message through faith alone in Christ alone.

The noun eirene is used to describe the content of the Gospel message in Ephesians 6:15, which when accepted by means of faith alone in Christ alone results in peace with God.

Ephesians 6:15, “Also, I solemnly charge all of you to make it your top priority to strap on your own feet combat boots and do it now, equipped with
a firm foundation, namely, the Gospel, which produces a peace that is divine in quality and character.”

In relation to the unbeliever, the gospel is God’s victorious proclamation of God’s love in delivering the entire human race from sin, Satan, his cosmic system and eternal condemnation and has reconciled them to Himself through the death and resurrection of Jesus Christ.

1 Corinthians 15:1-4, “Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.”

This reconciliation with God and deliverance and victory over sin, Satan, his cosmic system and eternal condemnation that God accomplished through His Son’s crucifixion, burial, death, resurrection and session is received as a gift and appropriated through faith in Christ (John 3:16-18; Acts 16:31; Romans 5:1-2). The peace treaty is the direct result of the spiritual death of Christ on the Cross since it broke down the barrier, which separated man from God.

Colossians 1:19-22, “For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. And although you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.”

The Barrier (Eph. 2:14-16): (1) Mankind commits acts of sin (Isa. 64:6b; Rom. 3:23). (2) The penalty of sin is spiritual death (Rom. 5:12; 6:23a). (3) All are born spiritually dead at physical birth (Gen. 2:17; Rom. 5:12; Eph. 2:1). (4) Man’s relative righteousness cannot compare to God’s perfect righteousness (Isa. 64:6a; Rom. 9:30-33). (5) The character of God demands that our personal sins be judged (Isa. 46:9b; 64:6b; Rom. 8:8). (6) Man’s position in Adam as a result of the imputation of his sin (1 Cor. 15:22a).

The Removal of the Barrier: (1) Redemption resolves man’s problem with sin (1 Pet. 1:18-19; Eph. 1:7; Titus 2:14; 1 Tim. 2:6a). (2) The Unlimited Atonement also resolves man’s sin problem (1 John 2:2). (3) Expiation resolves man’s problem with the penalty of sin, which is spiritual death (Col. 2:14). (4) Regeneration resolves man’s problem with being born spiritually dead (John 3:1-18). (5) Imputation resulting in justification resolves the problem of man’s relative righteousness (1 Cor. 1:30; 2 Cor. 5:21; Rom. 4:1-5; Gal. 2:16). (6) Propitiation

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resolves man’s problem with the perfect character of God (Rom. 3:22-26; 1 John 2:2). (7) Our position in Christ resolves man’s position in Adam (1 Cor. 5:22b; 2 Cor. 5:17).

The Author and thus Initiator of the peace treaty is God the Father (2 Cor. 5:18a; Eph. 1:3-7; 2:14-16). Man was totally helpless to make peace with God (Rom. 3:10, 23; 8:5-8; Eph. 2:1) since he was the enemy of God because of his sin and rebellion but God reconciled man to Himself through the death of His Son (Rom. 5:6-10; Eph. 2:1-5).

Romans 5:6-8, “For while we were still helpless, at the right time Christ died for the ungodly. For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”

Ephesians 2:1-7, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.”

The Lord Jesus Christ is the Mediator of the Peace Treaty.

1 Timothy 2:5, “For there is one God, and one mediator also between God and men, the man Christ Jesus.”

The Lord is the peacemaker (Eph. 2:14) since this peace treaty took place inside His unique Person as the God-Man (2 Cor. 5:19a; Eph. 2:14-16; Col. 1:22; 1 Pet. 2:24). God offers the entire world a full pardon of their sin through faith in Jesus Christ (2 Cor. 5:19b; Acts 13:38; Eph. 1:7; 4:32b; Col. 1:14; 2:13; 1 John 2:12). Therefore, the terms of the Peace Treaty is to believe on the Lord Jesus Christ (Acts 16:31; John 3:16, 36).

Acts 16:30-31, “Sirs, what must I do to be saved? They said, ‘believe in the Lord Jesus, and you will be saved, you and your household.’”

At the moment of his salvation, the church age believer was given a royal ambassadorship in which he is to represent the absent Christ who sits as the right hand of the Father and presents the gospel message of peace with God to the unsaved through faith alone in Christ alone (2 Cor. 5:20a).
2 Corinthians 5:17-21, “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.”

The spiritual death of Christ not only reconciled God to man but also it reconciled the Jew with the Gentile, establishing peace with the two groups.

Ephesians 2:14, “For He Himself is our peace, who made both {groups into} one and broke down the barrier of the dividing wall.”

“Peace” is the noun eirene, which denotes the unity between Jew and Gentile as result of Christ’s work on the cross.

“Broke down” is the nominative masculine singular aorist active participle form of the verb luo, which is lusas.

The verb luo in this particular context in Ephesians 2:14 means “to loose what is compacted together or built together, to break up, demolish, destroy, to cause the complete and sudden destruction of something.”

This is an adverbial or circumstantial participle of means explaining how the Lord Jesus Christ united both Jew and Gentiles.

He united Jew and Gentiles together by demolishing or destroying “the barrier of the dividing wall.”

What did Christ cause to be destroyed or demolish? “The barrier of the dividing wall”: (1) Accusative neuter singular definite article to, “the.” (2) Accusative neuter singular noun mesotoichon, “barrier.” (3) Genitive masculine singular definite article tou (tou~), “of the.” (4) Genitive masculine singular form of the noun phragmos, which is phragmou, “dividing wall.”

The noun mesotoichon functions as an accusative direct object receiving the action of the verb luo and the noun phragmos is an attributive adjective and should be translated accordingly, therefore, this phrase should be translated “the partitionary barrier.”

Paul is alluding to the Temple, which was divided into various courts: (1) Holy of Holies (2) Holy Place (3) Priests (4) Israel (5) Women (6) Gentiles.

A wall, about three or four feet high, ran through the temple area separating the Court of the Gentiles from the inner court into which Jews only were permitted. This wall contained an inscription, which read: “No foreigner may enter within the
barricade which surrounds the sanctuary and enclosure. Anyone who is caught doing so will have himself to blame for his ensuing death.”

The inner court is where the Jews worshipped God but the Gentiles were prohibited from entering until Christ’s death on the Cross provided them access so that they too could accompany the Jews in worshipping God.

Ephesians 2:15-16, “by abolishing in His flesh the enmity, {which is} the Law of commandments {contained} in ordinances, so that in Himself He might make the two into one new man, {thus} establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity.”

“Might reconcile” is the 3rd person singular aorist active subjunctive form of the verb apokatallasso, which is apokatallaxe. Apokatallaso appears only three times in the Greek New Testament (Eph. 2:16; Col. 1:20-21) and is composed of the following: (1) Preposition apo, “a restoration of a previously existing relationship.” (2) Verb katallasso, “to reconcile enemies.”

Apokatallaso means, “to reconcile completely, to change from one condition to another,” so as to remove all enmity and leave no impediment to unity and peace. It is used here Ephesians 2:16 of the “reconciliation” of believing Jew and Gentile “in one body unto God through the Cross.”

Ephesians 2:17-22, “AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; for through Him we both have our access in one Spirit to the Father. So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are being built together into a dwelling of God in the Spirit.”

True peace is having a relationship with God, which can only be acquired by an unregenerate human being through faith alone in Christ alone.

After salvation, eirene for the believer is the tranquil or serene state or condition of the soul of the believer who obeys the Father’s will, which is revealed by the Spirit through the communication of the Word of God.

1 Corinthians 14:33, “For God is not a God of confusion but of soul prosperity, inner peace (eirene), as in all the churches of the set apart ones.”

The peace of God is accomplished in the believer in three stages: (1) Positionally: The believer has peace with God because of his eternal union and identification with Jesus Christ, which received through faith alone in Christ alone. (2) Experientially: The believer can experience the peace of God by being obedient
to the Word of God. (3) Ultimately: The believer is guaranteed that he will experience permanently the peace of God in a resurrection body.

By “positionally” I mean that God views the believer as being at peace with Him as a result of faith in Christ and his eternal union with His Son, which sets up the “potential” to experience this peace in time and also “guarantees” experiencing permanently this peace when the believer receives his resurrection body.

After salvation, experiencing the peace of God is only a “potential” since it demands obedience to God whereas the believer is “guaranteed” that he will experience the peace of God permanently in a resurrection body.

The believer is eternally united with the Lord Jesus Christ at the moment of salvation through the Baptism of the Spirit (Galatians 3:26-28) and has peace positionally at the moment of salvation.

Galatians 3:26-28, “For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

This eternal union with Jesus Christ serves as the basis for the believer having the privilege and opportunity to have fellowship with God. After being delivered from sin, Satan, his cosmic system and eternal condemnation, in respect to his self, the believer can experience the peace of God in time by having fellowship with God, which is accomplished by obedience to God’s Word.

1 John 2:3-5, “Now, by means of this, we can confirm that we know Him (the Lord Jesus Christ) experientially: if any of us at any time does observe conscientiously His (the Lord Jesus Christ’s) commands. The one who at any time does say, ‘I know Him experientially,’ and yet at any time does not observe conscientiously His commands, is a liar and furthermore, the truth is unequivocally not in him. But, whoever, at any time does observe conscientiously His Word, indeed, in this one, the love for the one and only God is accomplished. By means of this we can confirm that we are at this particular moment in fellowship with Him.”

Colossians 3:15, “Let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful.”

Obedience to God not only constitutes experiencing the peace of God in time and fellowship with God but also it constitutes loving God.

John 14:23-24, “Jesus answered and said to him, ‘If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.’”

Obedience to God also constitutes walking by means of faith.
Hebrews 11:8, “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.”

Obedience to God’s Word also constitutes experiencing sanctification.

1 Thessalonians 5:23, “Now may the God of peace (eirene) Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.”

Obedience to God’s Word is equivalent to obeying the voice of the Holy Spirit since He reveals the Father’s character, will, provisions for doing His will and the consequences for doing His will and not doing His will. The voice of the Holy Spirit is heard through the communication of the Word of God by the believer’s divinely ordained pastor-teacher.

Romans 8:1-8, “Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. 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 sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.”

When the believer is obeying the Spirit’s voice, which is heard through the communication of the Word of God, he enables the Holy Spirit to reproduce the peace of God in him. Therefore, reproducing the peace of God in the believer is one of the objectives of God the Holy Spirit in the process of experiential sanctification and is thus produced by Him (Galatians 5:22-23).

Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.”

Romans 15:13, “Now may the God of confidence fill you with all contentment and inner peace in believing, that you may abound in confidence by means of the power of the Holy Spirit.”

The peace of God is also produced in the believer by the Holy Spirit when the believer goes to the Father in prayer in order to worship and adore Him and to present his needs and concerns in life.

Philippians 4:6-7, “At this very moment, all of you stop continuing to be anxious about absolutely anything, but rather, concerning anything at all by
means of reverential prayer in the presence of the Father and by means of petition accompanied by the giving of thanks, let your specific detailed requests be repeatedly made known in the presence of the Father and as a result the peace produced by God the Holy Spirit, which is always superior to any and every human conception, will as a dogmatic statement of fact cause your hearts to be protected and as a result your thoughts by means of the doctrine of Christ Jesus.”

Experiencing the peace of God in time is also accomplished by trusting in the promise that God is for you and not against you (Romans 8:31-39). This promise is based upon the fact Christ has died as the believer’s substitute in order that the believer might have fellowship with God.

Romans 8:28-39, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified. What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God’s elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

Therefore, the cosmic system of Satan can not give this peace with God since it can only be acquired as a permanent possession through faith alone in Christ alone. Since the believer has peace with God through faith in Jesus Christ and his eternal union and identification with Christ, he has a peace that is unique to God and something the unbeliever does not possess.

John 14:27, “Peace (eirene) I leave with you; My peace (soul prosperity in the humanity of Christ) I give to you; not as the world gives, do I give to you. Let not your right heart be troubled, nor let it be fearful.”
John 16:33, “These things I have spoken to you, that in Me you may have peace (eirene). In the world (cosmic system) you have tribulation, but take courage; I have overcome the world (cosmic system).”

The peace of God is synonymous with the Sabbath Rest in Hebrews 4:1-16, which the believer is urged to be diligent in applying the promises of God so that they might have peace in their souls.

Hebrews 4, “Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed enter that rest, just as He has said, ‘AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,’ although His works were finished from the foundation of the world. For He has said somewhere concerning the seventh day: ‘AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS’; and again in this passage, ‘THEY SHALL NOT ENTER MY REST.’ Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, He again fixes a certain day, ‘Today,’ saying through David after so long a time just as has been said before, ‘TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.’ For if Joshua had given them rest, He would not have spoken of another day after that. So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience. For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.”

The believer who is diligent to enter God’s rest expresses faith in God by being obedient to God’s Word whereas the disobedient believer will not experience this rest since he is operating in unbelief. Therefore, it is possible to not experience the peace of God in time like the Exodus generation through disobedience, which constitutes unbelief in God’s promises.
As we noted every believer has peace with God positionally because of his eternal union and identification with Jesus Christ but in order for the believer to experience that peace he must obey God’s Word, which constitutes loving God (Deut. 6:5; Mk. 12:28-30; Rm. 8:28). Therefore, believers are commanded in the Scriptures to pursue this peace or soul prosperity that originates from God (1 Pet. 3:11).

2 Timothy 2:22, “Now flee from youthful lusts and pursue righteousness, faith, love and peace (eirene), with those who call on the Lord from a pure heart.”

1 Peter 3:10-11, “THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.”

2 Peter 3:14, “Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless.”

The peace of God is also experienced by the believer in time by being content with what he has in life. It is also experienced by living life in view of eternity and equating time with eternity, which constitutes true contentment and happiness in life (Phil. 1:21; 4:10-13).

Philippians 1:12-21, “Now, at this particular time I want all of you to thoroughly understand royal family that my circumstances have resulted to an even greater extent in the propagation of the proclamation of the gospel so that as a result my imprisonment because of the proclamation of the gospel of Christ has become well known throughout the entire Praetorian Guard and to all the others. Even, the majority of the members from the royal family are confident in the Lord because of my imprisonment with the result that they are at this particular time increasingly daring, fearlessly communicating the Word originating from God. In fact, on the one hand, some even are at the present time proclaiming the Christ because of envy and inordinate competition but some also on the other hand because of good intentions. In fact on the one hand, the latter are at the present time proclaiming the Christ motivated by divine-love because they had discerned that I had been appointed for the defense of the gospel, but others from inordinate ambition are proclaiming Christ everywhere, insincerely, because they continue thinking to cause me distress in my imprisonment. What under these circumstances is my mental attitude? Nevertheless, that by any and every manner, whether, hypocritically or sincerely, Christ is at the present time being proclaimed everywhere and because of this fact, I am at the present time rejoicing. Yes, in fact, I will continue rejoicing because I know without a doubt that this (situation in Rome) will result for my benefit in spiritual
prosperity with the aid of your abundant supportive specific detailed intercessory prayer request through the personal intermediate agency of the Spirit, who proceeds from Jesus, who is the Christ according to my confident ambition. Specifically, that I will never be disgraced in any way whatsoever but rather with the utmost courage, in this manner, always, even now, Christ will be made conspicuous in my body whether by life or by death because as far as I am concerned to continue living is Christ and to have died is profit.”

Philippians 4:10-13, “Now, I rejoiced greatly because of the Lord that now at last all of you have revived your consideration for me. In fact, before all of you were always considerate but all of you were always lacking an opportunity. Not that I ever speak because of want since I have learned for myself through the application of doctrine to experience how to be in a habitual state of contentment in whatever present circumstance. I have experienced not only poverty but also I have experienced prosperity. By means of every circumstance and by means of all kinds of situations I am intimately acquainted with not only satiation, but also starvation, not only prosperity, but also destitution. I possess the power to overcome all kinds of situations by means of the one whose doctrine empowers me.”

Also, the believer is not only commanded to experience the peace of God with respect to his own walk with the Lord but also he is commanded to experience peace with other believers, which constitutes unity in the body of Christ experientially.

2 Corinthians 13:11, “Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you.”

Hebrews 12:14, “Pursue peace with all men, and the sanctification without which no one will see the Lord.”

Romans 12:18, “If possible, so far as it depends on you, be at peace with all men.”

The believer pursues this peace by being obedient to the Lord’s command to love one another as He has loved and treating one’s fellow human being as God in Christ has treated him, which produces unity experientially among believers.

John 13:34, “A new commandment in character and quality I give to all of you, that all of you divinely love one another, even as I have divinely loved all of you, that all of you also divinely love one another.”

The peace of God is accomplished experientially among believers by exercising patience and tolerance and forgiveness with each other just as God through Christ Jesus exercised these virtues towards all men (Eph. 4:3).

Ephesians 4:1-3, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with
all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace.”

Ephesians 4:31-32, “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

Ephesians 5:1-2, “Therefore be imitators of God, as beloved children and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.”

When the believer exercises patience, tolerance and forgiveness towards his fellow believer because God has exercised these virtues with him, this not only produces peace among believers but also constitutes obeying the Lord’s command to love one another as He has loved all believers.

The peace of God is experienced among believers when they reflect God’s love in not judging each other regarding non-essentials such food, drink and certain days. In the first century apostolic church, Jewish and Gentile believers interacting with each other for the first time in fellowship with each other. The Jewish believers who were raised under the Mosaic Law with its dietary restrictions and under the Rabbinical teaching, which emphasized the observance of certain days and the abstaining from certain foods was a cause of division in the first century apostolic church. Thus, to correct certain this problem, Paul commanded the Gentile believers to not put a stumbling block before their Jewish brethren by eating and drinking certain things that they considered to be wrong due to their background.

The Lord Jesus taught that there were no unclean animals under the church age dispensation as there were under the Mosaic Law.

Mark 7:14-19, “After He called the crowd to Him again, He began saying to them, ‘Listen to Me, all of you, and understand: there is nothing outside the man which can defile him if it goes into him; but the things which proceed out of the man are what defile the man. When he had left the crowd and entered the house, His disciples questioned Him about the parable. And He said to them, ‘Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him, because it does not go into his heart, but into his stomach, and is eliminated?’ (Thus He declared all foods clean.)

Acts 10:9-16, “On the next day, as they were on their way and approaching the city, Peter went up on the housetop about the sixth hour to pray. But he became hungry and was desiring to eat; but while they were making preparations, he fell into a trance; and he saw the sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground,
and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. A voice came to him, ‘Get up, Peter, kill and eat!’ But Peter said, ‘By no means, Lord, for I have never eaten anything unholy and unclean.’ Again a voice came to him a second time, ‘What God has cleansed, no longer consider unholy.’ This happened three times, and immediately the object was taken up into the sky.”

Even though the Lord taught that there were no longer any unclean foods during the church age, Jewish believers like Peter had a difficult time shedding these Jewish practices. Thus, Paul commanded Gentile believers to tolerate their Jewish brethren who were having a difficult time with the Lord’s teaching and were still abstaining from eating certain foods.

The Gentile believers were commanded not to put a stumbling block before the immature believers by eating those foods and drinking alcohol or forcing them to partake of these things when their conscience still said that they shouldn’t.

Romans 14:1-17, “Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. One person has faith that he may eat all things, but he who is weak eats vegetables only. The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. Who are you to judge the servant of another? To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. One person regards one day above another, another regards every day alike. Each person must be fully convinced in his own mind. He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we will all stand before the judgment seat of God. For it is written, ‘AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.’ So then each one of us will give an account of himself to God. Therefore let us not judge one another anymore, but rather determine this -- not to put an obstacle or a stumbling block in a brother's way. I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean. For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died. Therefore do not let what is for you a good thing be spoken
of as evil; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.”

In Romans 3:17, the noun eirene functions as genitive of apposition clarifying for us the ambiguity in the noun hodos, “the way.” Therefore, we will translate eirene, “which is peace.”

Completed corrected translation of Romans 3:17: “Indeed, they totally refused to acknowledge the way, which is peace.”

“The way of peace” or “the way, which is peace” with the Father is through faith in Jesus Christ.

Romans 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

The teaching of Jesus Christ is the way of peace since He taught His disciples to love one another as He loved them and sacrificed Himself for them and all men. John 13:34, “A new commandment in example and experience I give to all of you, that all of you divinely love one another, even as I have divinely loved all of you, that all of you also divinely love one another.”

Obedience to our Lord’s teaching in John 13:34 will produce peace among believers. He treated His fellow human being as He wanted to be treated and taught His disciples to do the same.

Matthew 7:12, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”

Obedience to our Lord’s teaching in Matthew 7:12 will produce peace among believers. He perfectly loved His fellow human being as Himself and taught others to do the same.

Matthew 22:35-40, “One of them, a lawyer, asked Him a question, testing Him, ‘Teacher, which is the great commandment in the Law?’ And He said to him, ‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ This is the great and foremost commandment. The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ On these two commandments depend the whole Law and the Prophets.”

Obedience to our Lord’s teaching in Matthew 22:35-40 will produce peace among believers.

The wars throughout human history and the rapes and murders and other human atrocities manifest the fact that unsaved humanity has rejected the way of peace with God through faith in Jesus Christ and as a result have rejected His teaching to love one another as He has loved them.
Romans: Romans 3:18-The Motive Behind Man’s Crimes Against God

Romans 3:18 records the motive for unregenerate humanity’s crimes against God.

Romans 3:18, “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”
In Romans 3:18, the apostle Paul is citing Psalm 36:1.

Psalm 36:1, “Transgression speaks to the ungodly within his heart; There is no fear of God before his eyes.”

If you recall, in Romans 3:17, Paul declares that unregenerate humanity totally refuses to acknowledge the way of peace with God and men. Peace with God is through faith in Jesus Christ and peace with men is through obedience to the Lord Jesus Christ’s teaching to love one another as He has loved all men.

Romans 3:17, “Indeed, they totally refused to acknowledge the way, which is peace.”

Romans 3:18 reveals that the motive or the reason why mankind totally refuses to acknowledge the way of peace with God and men is pride or arrogance.

Romans 3:18, “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”
In this passage, Paul reveals that they have no reverence for God since they seek to live independently of Him like their father the devil.

“THERE IS” is the 3rd person singular present active indicative form of the verb *eimi* (ἐἰμί), which denotes that the entire human race does not possess a certain inherent characteristic.

This characteristic is identified by the expression *ouk...phobos theou apenanti ton ophthalmon auton*, “NO FEAR OF GOD BEFORE THEIR EYES.”

The present tense is “gnomic” used for a general timeless fact or spiritual axiom, thus indicating that there is as “an eternal spiritual truth” absolutely no one in the human race demonstrates reverence for God.

The active voice is “stative” expressing the perpetual state of the entire human race having no reverence for God.

The indicative mood is “declarative” presenting this assertion as an unqualified statement of Bible doctrine.

The verb *eimi* functions as a substantive and the pronoun “there” is implied in the verb and is the subject.

We will translate *eimi*, “there is, as an eternal spiritual truth.”

“NO” is the objective negative adverb *ouk* (οὐχ), which is in the emphatic position of this declarative statement and is employed with the indicative mood of the verb *eimi* and emphatically negates the statement that the human race has reverence for God. Paul emphatically declares that there is absolutely no one in the human race that demonstrates reverence for God. We will translate *ouk*, “absolutely no.”
Corrected translation thus far of Romans 3:18: “There is, as an eternal spiritual truth, absolutely no.”

Romans 3:18, “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”

“FEAR” is the nominative masculine singular form of the noun *phobos* (φόβος) (fob-os), which means, “reverence.”

The noun *phobos* is related to the verb *phobeo*, “to flee, to run away” and appears as early as Homer in the 8th century B.C. *Phobos* was used often for “sudden and violent fear, fright, and panic.”

Throughout the classical period the word was used not only for “terror” and “headlong flight” but also “fear” or “apprehension,” whatever the cause. It was commonly used for fear of death and was sometimes used in the positive sense of “respect, awe,” or “reverence,” especially toward human authority or the gods.

As early as Homer the god *Phobos* was ranked high in the mythological system, depicted as a typical war-god. Socrates and the Stoic philosophers rejected the emotion of fear and defined it as irrational and the Epicureans also rejected fear as an emotion which disturbed both body and soul.

Horst Balz makes the following comments on the classical usage of the *phobos* word group, he writes, “Expressions containing words of the *phobos* word group always describe a reaction to man’s encounter with force. The scale of reactions ranges from spontaneous terror and anxiety to honor and respect, which already presupposes mastery of the experience through reflection. Hence evaluation of the reaction of fear is closely bound up with the understanding of one’s own existence. It also offers access to the religious self-understanding of specific individuals and groups” (Theological Dictionary of the New Testament volume 9 page 192)...*phobos* can often be used, then, either interchangeably with, or as a substitute for, other less emotional terms for fear and terror. The evaluation of fear ranges from its radical rejection to acceptance of its inescapability in face of certain structures of dependence and force. The meaning vacillates between “anxiety, fear,” and “respect” (Theological Dictionary of the New Testament volume 9 page 195)...Materially rejection of emotional fear is common to all schools. But this material rejection of fear is not co-extensive with the semantic use of *phobos*. Sometimes the group can be employed for feelings akin to awe and reverence which are regarded as imperative and unavoidable reactions to the claim of authorities and especially of the gods” (Theological Dictionary of the New Testament volume 9 page 197).

In the LXX, *phobos* usually translates the Hebrew root *yir`ah* (יִרְחָ), “to fear, to be afraid.” The noun form in Hebrew can designate the cause of fear or its object.
The noun *phobos* and the verb *phobeo* are frequently used in the Old Testament with men or God as the object. There is a characteristic difference between Israel’s relationship with God and the religious attitude of the Greeks.

In the LXX the word means “terror” when it relates to the enemies of *Yahweh*. It means “reverence, respect” when used in relation to the believer’s relationship to the Lord.

*Phobos* appears 150 times in the writings of Josephus and is often used for fear and terror in war. The word is used in relation to the fear of death and the sense of danger and is used for the anxiety about one’s own life.

Josephus often uses the word with the sense “respect, dread, reverence. *Phobos* also is used for the fear of punishment, respect for teachers.

The term occurs 47 times in the Greek New Testament and has an active and passive meaning: (1) Active: the causing of fear, that which arouses fear, a terror (2) Passive: fear, alarm, fright.

*Phobos* is used in a subjective sense meaning fear, dread, terror and is also used in an objective sense meaning that which strikes terror. The word is used of fears, apprehensions, feelings of anxiety and is used with the object genitive of the person or of the thing causing the fear, e.g., the fear of the Jews, fear of death. It is also employed as a subject as well and it also means reverence, respect when directed toward God. This same usage is employed when directed toward legitimate authority, the rank of a person or his dignity.

Louw and Nida list the following meanings of the word in the Greek New Testament (Greek-English Lexicon of the New Testament Based on Semantic Domains volume 1): (1) a state of severe distress, aroused by intense concern for impending pain, danger, evil, etc., or possibly by the illusion of such circumstances - ‘fear’ (page 316). (2) the occasion or source of fear - ‘something to be feared’ (page 316). (3) profound respect and awe for deity - ‘reverence, awe’ (page 541).

Vine commenting on *phobos*, writes, “first had the meaning of flight, that which is caused by being scared; then, that which may cause flight, (a) fear, dread, terror, always with this significance in the four Gospels; also e.g., in Acts 2:43; 19:17; 1 Cor. 2:3; 1 Tim. 5:20 (lit. ‘may have fear’); Heb. 2:15; 1 John 4:18; Rev. 11:11; 18:10, 15; by metonymy, that which causes fear, Rom. 13:3; 1 Pet. 3:14, R.V., ‘(their) fear,’ A.V. ‘(their) terror,’ an adaptation of the Sept. of Isa. 8:12, ‘fear not their fear;’ hence some take it to mean, as there, ‘what they fear,’ but in view of Matt. 10:28, e.g., it seems best to understand it as that which is caused by the intimidation of adversaries; (b) reverential fear, (I) of God, as a controlling motive of the life, in matters spiritual and moral, not a mere fear of His power and righteous retribution, but a wholesome dread of displeasing Him, a fear which banishes the terror that shrinks from His presence, Rom. 8:15, and which influences the disposition and attitude of one whose circumstances are
guided by trust in God, through the indwelling Spirit of God, Acts 9:31; Rom. 3:18; 2 Cor. 7:1; Eph. 5:21 (R.V., ‘the fear of Christ’); Phil. 2:12; 1 Pet. 5:17 (a comprehensive phrase: the reverential fear of God will inspire a constant carefulness in dealing with others in His fear); 3:2, 15; the association of ‘fear and trembling,’ as, e.g., in Phil. 2:12, has in the Sept. a much sterner import, e.g., Gen. 9:2; Ex. 15:16; Deut. 2:25; 11:25; Psa. 55:5; Isa. 19:16; (2) of superiors, e.g., Rom. 13:7; 1 Pet. 2:18” (Vine’s Expository Dictionary of New Testament Words, Unabridged Edition, page 424).

Horst Balz states that the noun *phobos* is used in the NT “of panic-stricken terror, of numinous fear in the face of incomprehensible events, of fear as a fundamental attitude toward God and in divinely willed relationships of subordination in the sense of reverence, and finally of anxiety before threats and punishment” (Exegetical Dictionary of the New Testament, volume 3, page 432).

**Romans 3:18, “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”**

“Fear” is the noun *pachadh* (ḇāḥāḏ) (pakh-ad), which in context is used with reference to the unbeliever and means, “reverence.”

Therefore, the noun *phobos* in Romans 3:18 means unregenerate man does not have reverence for God.

Webster defines “reverence” as a feeling or attitude of deep respect tinged with awe; veneration, a strong feeling of deference, respect and esteem. (Webster’s New Universal Unabridged Dictionary)

“Deference” is submission or yielding to the judgment, opinion and will of another. (Webster’s New Universal Unabridged Dictionary)

Therefore, the noun *phobos* when used in relation to God refers to an attitude of deep respect tinged with awe for God as well as deference, respect or esteem for Him, and submission to His will.

In Romans 3:18, the emphatic negative adverb *ou* totally and completely negates the meaning of this noun. Thus, indicating that the soul of unregenerate man does not possess an attitude of deep respect tinged with awe for God, nor does it have deference, respect or esteem for Him, nor does it submit to His will.

**Proverbs 16:6, “By lovingkindness and truth iniquity is atoned for, and by the fear of the LORD one keeps away from evil.”**

**Proverbs 23:17, “Do not let your heart envy sinners, but live in the fear of the LORD always.”**

**Luke 23:39-40, “One of the criminals who were hanged there was hurling abuse at Him, saying, ‘Are You not the Christ? Save Yourself and us!’ But the other answered, and rebuking him said, ‘Do you not even fear God, since you are under the same sentence of condemnation?’”**

**Leviticus 25:17, “So you shall not wrong one another, but you shall fear your God; for I am the LORD your God.”**
The reason why the human race does not reverence God is that they have bought the lies of Satan’s cosmic system and seek to live independently of God like Satan.

2 Corinthians 4:3-4, “And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.”

1 John 5:19, “We know that we are of God, and that the whole world lies in the power of the evil one.”

Ephesians 2:1-3, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

“World” is the noun kosmos, which refers to a vast system and arrangement of human affairs, earthly goods, godless governments, conflicts, riches, pleasures, culture, education, world religions, the cults and the occult dominated and negatively affected by Satan who is god of this satanic cosmos. This system is promoted by Satan, conformed to his ideals, aims, methods, and character, and stands perpetually in opposition to God the cause of Christ. This world system is used to seduce men away from God and the person of Christ and is anti-God, anti-Christ, and anti-Bible, and very anti-humanity though it often appears as humanitarian as part of Satan’s masquerade as an angel of light.

“The prince of the power of the air” refers to the mastermind of this cosmic world order, who is known by the titles “Satan” and the “Devil.”

As we noted in Romans 3:17, the cosmic system of Satan offers a plethora of ways to conduct one’s life whereas there is only one way according to the teaching of the Word of God, namely, through a relationship and fellowship with God through faith in Jesus Christ.

Romans 3:17, “Indeed, they totally refused to acknowledge the way, which is peace.”

The various ways of conducting one’s life, which the cosmic system offers, all lead to destruction and only those who conduct themselves in obedience to the Word of Christ will experience the eternal life of God.

Matthew 7:13-14, “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it.”
The fact that they would not acknowledge God’s way of peace indicates that they have knowledge of it. God’s revelation of Himself in creation along with the moral code inherent in the heart of every human being as well as the convicting ministry of the Holy Spirit in common grace all contribute to make clear to the unbeliever the way of peace through faith in Jesus Christ.

Romans 1:18-20 makes clear that the entire human race has an objective knowledge of God through what He had created. Consequently, the human race should reverence God because of this revelation and worship Him but instead they rejected this revelation.

Romans 1:18-21, “For God’s righteous indignation is as an eternal spiritual truth revealed from the third heaven against each and every kind of ungodliness and unrighteousness produced by mankind who as an eternal spiritual truth are characterized by suppressing the truth by means of unrighteousness. Because that which is objectively and experientially known about God, is as an eternal spiritual truth evident within them for God made it evident to them. Because from the creation of the world, His invisible attributes, His eternal power and divine nature are as an eternal spiritual truth observed and comprehended by means of that which He has created so that they are without excuse. Because even though, they as an eternal spiritual truth had an objective, experiential knowledge of God, they never worshipped Him as God or gave thanks, but rather they became futile in the realm of their thought process and their ignorant hearts became darkened.”

The presence of a moral code inherent in every human being is another revelation of God’s existence and the presence of guilt when this moral code is violated also is another revelation that man is accountable to God and as a result man should reverence and worship God but instead man continued to sin.

Romans 2:13-15: “For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified. Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense.”

The convicting ministry of the Holy Spirit in common grace convicts the unbeliever that he is a sinner and that Jesus Christ is their Savior and that whoever
believes in Jesus Christ will receive the forgiveness of their sins from a holy God. When the unbeliever hears the gospel message of salvation through faith alone in Christ alone, the Holy Spirit convicts them of three things, namely, the sin of not believing in Christ, the righteousness of Christ and the judgment of Satan.

John 16:7-11, “But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you and He, when He comes, will convict the world concerning sin and righteousness and judgment, concerning sin, because they do not believe in Me and concerning righteousness, because I go to the Father and you no longer see Me and concerning judgment, because the ruler of this world has been judged.”

Instead of responding to the Holy Spirit, the unbeliever rejects His message and as a result refuses to reverence God, which would take place if they accepted Jesus Christ as their Savior.

The word *phobos* functions as a “predicate nominative” meaning that it is making an assertion about the entire human race that it has absolutely no reverence for God. We will translate *phobos*, “reverence.”

Romans 3:18, “THERE IS NO FEAR OF GOD BEFORE THEIR EYES.”

“GOD” is the genitive masculine singular form of the noun *theos* (θεός), which refers to the Lord Jesus Christ who is that member of the Trinity that is both the Creator and Redeemer of mankind and is thus the member of the Trinity that is not reverenced by the human race.

Unregenerate humanity does not reverence the Son of God as Creator nor as their Redeemer.

The noun *theos* functions as an “objective genitive” meaning that it functions semantically as the direct object of the verbal idea implicit in the head noun, which is *phobos*, “reverence.”

Corrected translation thus far of Romans 3:18: “There is, as an eternal spiritual truth, absolutely no reverence for God.”

“BEFORE” is the preposition *apenanti* (ἀπεναντία) (ap-en-an-tee), which is composed of the preposition *apo*, “from” and the adverb *enanti*, “before, in the presence of,” thus the resultant meaning is “opposite” or “before.”

The word is used in a figurative sense and with the noun *ophthalmos*, “eyes” and means, “before.”

“THEIR” is the genitive 3rd person masculine plural form of the intensive personal pronoun *autos* (αὐτός), which refers to each and every member of unregenerate humanity without exception who are enslaved to the old Adamic sin nature and Satan’s cosmic system.

The word is used the definite article preceding the noun *ophthalmos*, “EYES” to denote possession.
The word functions as a “genitive of possession” and is modifying the noun *ophthalmos*, “EYES” identifying the throat as “belonging to” unregenerate humanity.

“EYES” is the genitive masculine plural form of the noun *ophthalmos* (ὀφθαλμός) (of-thal-mos), which is used in a figurative sense for the function of the human soul, i.e. the mental activity or thoughts of the human soul.

This word speaks of the intellectual activity in the form of ideas, opinions and standards by which one governs their life.

Therefore, the statement “There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes” means that God’s character and nature, His will and His ways do not enter into the mental or intellectual activity of the unregenerate soul of man. Thus, God’s character and nature, His will and His ways do not shape the ideas, opinions and standards of the unregenerate by which they live resulting in sin.

This meaning of the prepositional phrase agrees with the meaning of the noun *phobos*, “reverence,” which speaks of a particular attitude of deep respect and awe for God as well as deference and submission to His will.

The prepositional phrase *apenanti ton ophthalmon auton*, “before their eyes” means that reverence for God does not enter the thought process of unregenerate man. It implies that understanding of God’s character and nature, His will or ways do not enter into the function of the human soul.

God’s character and nature is manifested through what He has created. A basic understanding of God’s will and ways can be understood from the moral code inherent in man.

A clear and exact understanding of God’s will and ways can be understood through the Scriptures. Simply put, God does not enter their thoughts since they could care less about God and His opinion about them and the way that He would like them to govern their lives.

Corrected translation thus far of Romans 3:18: “There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes.”

Warren Wiersbe commenting on Romans 3:13-18, writes, “The effect is total, because his entire being is vitiated. Observe at this point the various members of the body referred to: the throat, the tongue, and the lips (v13); the mouth (v14); the feet (v15); and the eyes (v18). This list serves to affirm what theologians speak of as total depravity, i.e., not that man in his natural state is as bad as he can possibly be, but rather that his entire being is adversely affected by sin. His whole nature is permeated with it.” (Wiersbe, W: Bible Exposition Commentary. 1989. Victor)