

# **Dr. Robert A. Peterson, Humanity and Sin, Session 14, Original Sin, Romans 5:12-19, in The Context of Romans 1:18-3:21**

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This is Dr. Robert A. Peterson in his teaching on the doctrines of humanity and sin. This is session 14, Original Sin, Romans 5:12-19, in the Context of Romans 1:18-3:21.

We continue our study of hamartiology, the doctrine of sin.

Having spent considerable time on a biblical description of sin, we're ready to go into original sin, but in order to do so, we need a very brief treatment of the fall of Adam and Eve into sin. John Mahoney has already focused on this, so a brief summary should suffice. God created Adam and put him into a perfect environment.

He told Adam he was free to eat from any tree in the garden except from the tree of the knowledge of good and evil. The Lord warned the man, for when you eat of it, you will surely die, Genesis 2:17. Then God created Eve as a helper for Adam.

In Genesis 3, the crafty serpent, an instrument of Satan, compared Revelation 12:9, spoke to Eve, and questioned the prohibition that God had given to Adam. Did God really say you must not eat from any tree in the garden? Verse 1, Eve restates the privileges and prohibition which God had given. Satan then denies God's previous warning by stating, quote, you will not surely die, for God knows when you eat of it, your eyes will be opened, and you will be like God, knowing good and evil, verses 4 and 5. Even then, Adam sinned by eating the forbidden fruit.

Their sin was disobedience and unfaithfulness to their creator. The death they suffered was both immediate and ultimate. Immediately, they died in that they were cut off from fellowship with God.

They hid from the Lord and shifted the blame when God confronted them with their sin. In grace, God excluded them from the garden, lest they eat from the tree of life and live forever in a sinful condition. It would be like the Lord telling us, okay, you're my children.

I've delivered you from sin. This is the new heavens and new earth. It'll go on forever just like this, which is not a very good thing because we have eternal life in mortal bodies.

And to some extent, all of our lives are a mess. Certainly, the broader cultural life is a mess, and so forth. That would not be a good thing.

So, God excluding them from Eden was merciful. Later, they died immediately spiritually, presumably forgiven as God confronted them and made the first promise of redemption. Some tie that in with his sacrificing animals to give them coats of skins.

Later, they died physically. They would not have died had they not sinned. Spiritual and physical death are the consequences of their disobedience to God.

Genesis thus records the fall into the sin of our first parents. It does not go into a theological analysis of the fall. Derek Kidner, who was a concert pianist who became an Old Testament scholar, and I love his writings.

Oh, they are biblical. They are so well written. He gets to the heart of a matter so well.

He recently went to be with the Lord. His writings were so popular that when InterVarsity started to replace some of them with newer scholarship, which is understandable, there was enough protest that the publisher started a Derek Kidner library, making all of his writings available again. Derek Kidner said, in the quote, that the doctrine of original sin is latent in the chapter, Genesis three, that sin came into the world through one man and death through sin. Romans 5:12 emerges in sharp focus only in the New Testament.

The Old Testament uses the story little, though it witnesses man's bondage. It has the materials of the doctrine, but has not formulated it. Tyndale Old Testament commentary.

The apostle Paul would be the one to formulate the doctrine of original sin. The New Testament presents the doctrine of original sin in Romans 5. Original sin in Romans 5, 12 through 19. Overview, an analysis of Romans 1:18 through 5:21.

Two, an exegesis, a detailed study based upon the Greek text of Romans 5:12 through 19, or I think it goes to 21. Then, views of original sin, including Pelagianism, Arminianism, and different Calvinist views. Then, I will evaluate the views of original sin, which are the same views I just read.

In that evaluation, I bring my conclusions to bear, followed by systematic and pastoral implications of the doctrine of original sin. Original sin in Romans 5:12 through 19. An analysis of Romans 1:18 to 5:21.

This section of Romans is a unit treating the doctrine of justification. You say, wait a minute, you previously have said a number of times that Romans 5:12 to 19 is the classical text, the *textus classicus* for original sin. It is.

But now you're telling me it's within a section of Romans whose main topic is justification. That's true, too. Regarding the topic of justification, Romans 5:21 is the classical text in the whole Bible on original sin, although it is chiefly a justification passage that relates justification and original sin.

As a matter of fact, it relates to them very intimately. Romans 1:18 through 3:20, that long section, shows the need for justification. 3:21 to 5:21, tells how God met this need in the work of Christ.

With a chapter on faith, Romans 4, in between. Paul sets forth the theme of his epistle in Romans 1:16 and 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 the gospel, for in it, the righteousness of God is revealed from faith to faith, for it is written, the righteous shall live by faith. Paul is going to explicate the gospel, the good news that God saves sinners who believe in Christ. In the good news, the righteousness of God is revealed.

I can't help but think of Luther's struggle. He correctly noted that righteousness, the righteousness of God in the Old Testament, sometimes means his condemning righteousness, his damning righteousness. And that was filled up in Luther's mind.

His mind was filled with that conception when he read these words. In the gospel, the righteousness of God is revealed. And Luther says, oh, I can't stand that God.

He mocks poor sinners. He calls it good news to reveal his condemnation of sinners. And he shook his fist at God.

He's not an honest man. He had no guile about him. In the good news, the righteousness of God is revealed.

As Luther slowly and joyously came to realize, Paul was speaking of God's saving righteousness, not his damning righteousness. The apostle interprets Habakkuk 2:4 to mean that the justified person will gain eternal life by trusting Jesus as Savior. When Luther understood that, he said, the gates of heaven opened, and I walked right in because he believed.

But beforehand, I saw how he struggled. My, how he struggled. Paul, after announcing his theme, does an amazing thing.

I'm not ashamed of the gospel. It is the power of God for salvation to everyone who believes, Jew and Gentile. For in the gospel, the righteousness of God is revealed.

As it is written, the righteous will live by faith. But that is not what Paul says next. He says the wrath of God is revealed from heaven.

After announcing his theme, the saving righteousness of God, Paul shifts in verse 18 to speak of the revelation, not of God's saving righteousness, but of his wrath. "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who by their unrighteousness suppress the truth."

Paul has taken the word righteousness out of the sentence, the righteousness of God. He's lifted righteousness out, and he's put wrath in its place. He substituted wrath for righteousness.

Now, the wrath of God is revealed, as he says. Righteousness and wrath stand in, as they use the language of lexical semantics and paradigmatic relations to one another. That is, they are to be understood together because they influence each other.

In this case, they antagonize each other. One cannot understand the righteousness of which the apostle will speak apart from its background of the holy hatred of God against sin and sinners. The wrath of God will be the subject of 1:18 to 3:20.

And that is man's fundamental problem. God himself must deal with his wrath in order to make his saving righteousness known and believed. I thus understand 1:18 as determinative for 1:18 to 3:20.

The whole section of Romans must be understood as a revelation of God's wrath. It's a subject heading if you will. This is true for two reasons.

One, the content of the section shows the divine displeasure against different groups of sinners until the whole world is condemned before God. Two, in 3:21, Paul returns to his previously announced theme in 1:16 and 1:17. But now the righteousness of God has been manifested apart from the law, although the law and the prophets bear witness to it.

Paul has taken out the word wrath in his assertion that the wrath of God is revealed and has returned the word righteousness in that slot in 3:21. Here again, as in 1:17, we read that the righteousness of God has been manifested. Let me say it again.

In 1:16 and 1:17, and all commentators I've ever seen agree, Paul sets forth the purpose statement of Romans. It is about the gospel, the good news of salvation, the revelation of the saving righteousness of God in Christ. In the next verse, he takes the word righteousness out, puts the word wrath in, and leaves it there until 3:20.

What is he doing? He is showing that the salvation of God, the justification of sinners by a holy and loving God, can only be properly understood in light of the doctrine of sin and wrath and judgment. Those chapters, those sections dealing with sin and the need for salvation, are like the deep purple or black jeweler's cloth in which the diamonds and rubies and turquoise are put in order to highlight their beauty and brilliance. In a similar way, the justification of God cannot even be understood apart from our need for justification, which is the topic of 1:18 through 3:20.

In 1:18 to 3:20 is Paul's powerful presentation of God's holy anger against human sin. The apostle shows how various groups of people are condemned before God. First, everyone under the sun is under God's wrath because all have pushed away God's revelation in creation, his natural law, if you will, 1:18 through 1:32.

Second, all who pass moral judgment on others violate God's law written on the human heart and are self-condemned, 2:1 through 16. The second group is distinguished from the first as a comparison of 1:32 and 2:1 will show. 1:32 shows Romans 1:32.

Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. Here sinners are egging other sinners on in a life of sin, peer pressure to sin, if you will. 2:1 is different.

Therefore, you have no excuse, O man, for every one of you who judges, for in passing judgment on another, you condemn yourself because you, the judge, practice the very things you condemn. The former group willfully engages in evil and encourages others to do so, 1:32. Yay, let's get on with the sin.

The latter group, 2:1, practices sin while passing judgment on those who don't commit the same sins. The latter group is hypocritical while the former group is not. They're more honest sinners if you will.

I don't know which is worse, and they're both bad. Romans 2:17 to 29 implicates a third group, actually Paul's main focus, the Jews. The Jews not only have the benefit of the natural law and the law written on the heart, they also are unique in having God's law written on tablets of stone.

They have the written word of God, yet the law cannot save any more than the other laws, natural law, law on the heart. The law, capital L, cannot save any more than those laws can. The Old Testament condemns the Jews; thus, Israel, by the New Testament era, stands thrice condemned by the revelation in creation, by the revelation on the human heart, and especially by the written word of God written in tablets of stone by the finger of God.

I want to work a little bit with these contexts. Romans 1:18, 19, for the wrath of God, is revealed from heaven, that is from God, against all ungodliness and unrighteousness of people who by their unrighteousness suppress the truth. Paul presents sinners, both male and female, as actively pushing away the revelation from God.

What revelation is this? Paul tells us. For what can be known about God is plain to them because God has shown it to them. What are you talking about, Paul? He says, he tells us, for his invisible attributes, namely his eternal power and divine nature, have been clearly perceived.

Whoa, whoa, whoa, time out. Invisible attributes, clearly perceived. He is writing with beautiful rhetoric, no doubt, and he grabs our attention, but the meaning is the attributes of God, the qualities of God that make him God, that would be unknowable in any other way, have been revealed.

Oh, you mean like revealed in holy scripture. It is true, but that's not what he's saying here. No, his attributes, and he singles out two of them, his eternal power and divine nature, his omnipotence, and his very deity, have been clearly perceived, not only revealed but perceived ever since the creation of the world in the things that have been made.

Whoa. Psalm 19:1, the heavens declare the glory of God, and the firmament, the sky, shows his handiwork. The psalm goes on to show that it is continual, day and night, and everywhere.

Thus, God reveals himself in his creation, constantly, always, everywhere. Yikes. And Paul agrees.

Since the creation of the world and humankind's observation of the world, God's power and divinity have been evident in the things he has made. Not only have been evident, they have been clearly perceived. God sees to it that the revelation of his invisible attributes that have become visible in creation gets through to sinners so that they are without excuse.

God holds human beings, his image bearers, who not only receive but understand, in part at least, that he is God, and he is powerful enough to make this world; he holds them without excuse for not worshipping him. What do they do then? Paul tells us that although they knew God, it means they knew Christ; they were saved, right? No, not in this context, it doesn't. Yes, those words often mean that, but not here.

They knew God exactly in the way it just has been said. He revealed his attributes in his creation, they've seen his creation ever since creation, they've seen the things he made, and they know he's powerful, and he is God. Show me a people group around

the world who doesn't have some notion of God or gods, and some kind of worship going on.

There are only super-educated human beings who can construct an atheistic worldview and make it work, at least to their satisfaction. Natural, unenlightened human beings, ironically, know better. Now, they don't do better with what they know, but they know that there is a supreme being.

They know this world didn't come about on its own. I think of a friend of mine, a godly man who served the Lord for 40 years in discipling others and then in teaching in a seminary. He went to a hillside with a drop-off to commit suicide.

He was so depressed, and he looked out, and he thought, and he looked, and he thought, and he turned around and went back. He said, there is a God. I don't know him.

I'm all messed up. My thinking is really messed up, but there is a God. There is no doubt about it.

Thankfully, he understood, as primitive man does, better than educated, proud, pompous, rebellious, atheistic man does. Although they knew God in the sense of perceiving some of his attributes of miscreation, they did not honor him as God or give thanks to him, but they became futile in their thinking. Remember, I said, Paul, most of all emphasizes the noetic effects of sin from the Greek word nous, or mind, or thoughts, thought, mind, thinking, reason.

Paul emphasizes most the effects of sin on human thinking. Although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images, icons resembling mortal man.

They worship human beings and, worse, birds, animals, and even creeping things. God's general revelation, his natural revelation, gets through to every human being, and not so, not so. A person could go spelunking deep enough in a cave that there'd be no light at all.

That is true, and if they turned off their sources of light, which is a very dumb thing to do, or didn't have multiple sources, they could get stuck there. Okay, here I am, away from God. That's my purpose, to just get away from him. I don't want to see that sun that has a circuit, Psalm 19 tells us and constantly bears witness to God.

It says God made me, God made me, God made me. Get out, sun. Get out, moon and stars.

It's dark, and it's quiet, and I have finally achieved my purpose, but then I hear my breathing, and I hear my heart beating, and I am myself a creature of God, an evidence of his power and divinity, that he made me in his image, he made me like him. I cannot escape the reality of God's revelation in the things he has made, including me. Therefore, God gave them up to the lust of their hearts, to impurity, to the dishonoring of their bodies among themselves.

Don't misunderstand; God created Adam and Eve; he brought them together, the first marriage if you will, and a man was to leave his father and mother and cling to his wife, and they were to become one flesh, and it's euphemistic language for sex, and Adam knew Eve. God created sex. He wants human beings to enjoy one another in the context of marriage, but this is because of the idolatry of the human heart. God gives human beings up to sexual sin because they exchange, there's that nasty word again, they exchange the glory of God for idols, and now they exchange the truth about God and his will for man for a lie, and worshipped and served the creature, rather than the creator, and Paul, as he frequently does, cannot withhold himself back, the creator, who is blessed forever, who is blessed forever, amen.

For this reason, God gave them up to dishonorable passions, for their women exchanged natural relations, the meaning is with men, for those that are contrary to nature, and the men likewise gave up natural relations with women and were consumed with passion for one another, other men, men committing shameless acts with men, and receiving in themselves the due penalty for their error. There's no doubt the Bible condemns sexual sin, including homosexual sin. Surely, Christians should love all people, all sinners, heterosexual and homosexual, but we do not conform our theology, our teachings, or our ethics to community standards, or whatever else human beings might propose, or human philosophy.

Sola Scriptura means the Bible is our chief authority for everything in theology and ethics, for what we believe and how we live. Homosexual practice is incompatible with the teachings of the word of God. I don't say it nastily or with anger in my heart or lack of love for unsaved persons of any persuasion, but I say it as an ordained teacher of the word of God.

And since they did not see fit to acknowledge God, human beings going into idolatry and sexual sin, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, and malice. They are full of envy, murder, strife, deceit, and maliciousness.

Notice that much more than sexual sins are spoken of in this context. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, and ruthless. And then comes



that verse, though they know God's righteous decree, Romans 1.32, that those who practice such things deserve to die.

They know in their hearts, Ecclesiastes says, God has put eternity in our hearts. We can't understand it, or even his world, completely, but there is that sense of God. Calvin's notion of the *sensus divinitatis*, an intrinsic awareness of God's existence, is built into humankind.

Though they know that people who practice such things deserve to die, they not only do them but give approval to those who practice them. Thus, human beings, he used the language of Ecclesiastes, under the sun, human beings in God's world, apart from God's word, do know the existence of God. And they deny it, but they know it, and they're denying against what they know better than.

And they engage in idolatry and sexual sin, and all these sins that he has just listed. In chapter 2, he starts to judge another group, and to show their need. Why the harping on sin? It's as I have said that God loves sinners.

This is a section on justification, and he's getting there, but he has to show the need for justification in order for unsaved persons to believe the gospel and be saved. So, Schuller, Robert Schuller, the preacher who accused the reformers of being all off on this terrible jag about sin and judgment, and he was going to give a positive representation and so forth, is guilty of twisting the teaching of holy scripture. Now, we do not delight in preaching what Luther called the bad news.

He's making a play on words. Gospel is euangelion, and Luther said, we don't enjoy to speak about the kakangelion. Kakos means evil, bad, and so forth.

We want to tell the good news, not the bad news, but Galatians and Romans, before talking about the good news, set a necessary background to even comprehend it, let alone believe it, in explicating the bad news. There is debate as to whether already, in Romans 2:1, Paul is speaking against the Jews rather than the moralists, as I had proposed. As a matter of fact, I've been somewhat neutralized, and I'll say it's either the moralists or the Jews that are spoken of here.

Therefore, you who have no excuse, O man, every one of you who judges, for in passing judgment on another, you condemn yourself because you, the judge, practice the very same things. We know that the judgment of God rightly falls on those who practice such things. Do you suppose, O man, you who judge those who practice such things, and yet do them yourself, that you will escape the judgment of God? Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance? But because of your heart, an impenitent heart, you are storing up wrath for yourself on the day of wrath, when God's righteous judgment will be revealed.

Paul's teachings that sinners can increase their eternal condemnation, not the length of it, it is eternal, but the severity of it, the intensity of it, by their rebellion against God. You are storing up wrath for yourself. Verse 12, all who sinned without the law will perish without the law.

All who sinned under the law will be judged by the law. For it is not the hearers of the law who are righteous before God, but the doers of the law will be justified. For when Gentiles who do not have the law of God, the Ten Commandments, by nature do what the law requires, they are a law to themselves.

They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them. On the day when, according to my gospel, God judges the secrets of men by Christ Jesus. What is going on here? Gentiles who do not have the Ten Commandments are a law to themselves.

This is a different law than the natural law, which is revealed in general revelations, including those of human beings. This is the effect of the law of God written on the heart. There's an overlap here between the moral aspect of the Imago Dei, which we spoke about from Ephesians 4:22 to 24.

Adam and Eve were created in true righteousness and holiness. This is talking about the same idea. God built into human nature morality, a sense of right and wrong.

And he's given us consciences, which are sort of instruments that measure, you did that right, you transgressed. According to this intrinsic sense of right and wrong, according to the law of God written on the heart, Paul says those who sin without the law of God have a law of God, the law of God written on their hearts. They're going to be condemned.

And those who sin are even worse off. Having the law of God written, still have a law of God on their hearts. And when they sin, they're doubly condemned.

But it's actually three times. Law of God in creation, law of God in the heart, law of God in writing. So, he's certainly pointing in a Jewish direction here.

It's an amazing thing. The Gentiles who don't have the law are a law to themselves. Yikes.

So, human beings are part of general revelation, as the guy in the cave demonstrated. Human beings are also part of general revelation in another sense because God's revelation in creation reveals his beauty, his creator ship, creator

hood, if I can make up a word, reveals his power, his wisdom, but doesn't reveal his holiness, or his justice, or his grace, or the gospel. It doesn't reveal those things.

But the law of God in the heart does reveal, not the gospel; it does reveal God's holiness and justice because it accuses us. The conscience is the measure, if you will, the barometer, the thermometer, working against this inherent judge we have inside. It's God's law built into the fabric of human existence and life.

We know right and wrong. That's what C.S. Lewis was talking about. We know right and wrong, and I'll prove it, he says.

I'll punch you in the nose or step on your toe. You'll say, ouch, what are you doing to me? That accusation shows you know right and wrong. When wrong is done to you, you're an expert in discerning right and wrong.

When you're wrong, somebody else, not so much. You probably cover it up in some way, try to rationalize it. But when it comes to your door, oh, you are quick to point it out.

The Gentiles are a law to themselves because of this moral barometer that they are made with. Knowing right and wrong is an ineluctable part of humanity. We can't get rid of it.

It is part of us. We are a revelation from God. We are a moral revelation from God.

That's the same meaning as saying we're made in his image of righteousness and true holiness. The image of God has a moral component. But if you call yourself a Jew, so human beings are condemned as they rebel against the law of God in creation and engage in idolatry, sexual sins, and the whole raft of sins mentioned in the end of Romans 1. Human beings are also condemned when they sometimes transgress their own sense of right and wrong, which is built into them.

They are general revelations in terms of conscience and the law of God on the heart. The Jews are condemned a third way. But if you call yourself a Jew, Romans 2:17, and rely on the law and boast in God, and know his will and approve what is excellent because you were instructed from the law, and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth, you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? While you say one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law dishonor God by breaking the law.

For it is written, the name of God is blasphemed among the Gentiles because of you. Isaiah 52:5. For circumcision indeed has value if you obey the law. But if you break the law, your circumcision becomes uncircumcision.

Yikes. Verse 29, but a Jew is one inwardly, and circumcision is a matter of the heart by the spirit, not the letter. It is probably a play on the word Judah, which means praise.

His praise is not from man but from God. Judah, Jew, Paul is playing with that. So, through Romans 2, Paul has brought the world to its knees before God.

Revelation in creation leaves us with that excuse. Revelation in the heart condemns us when we transgress that law of God on the heart. And the Jew who has the word of God in writing is worse off because the written word of God is a far better condemner and judge than the law of the heart and the law in creation.

Oh, my goodness. After defending the advantages that Jews have in the beginning part of Romans 3, Paul gets down after just being mad at those who accuse his emphasis on the grace of saying God overlooks sin. It's such a given to Paul that God will judge.

By no means do we overlook sin. For how, then, could God judge the world? Romans 3:6. That is a given. There is no question.

If there is a God, He is holy and just. He will judge. That's it.

Interestingly, he quotes Psalm 51, which is the words that I say. There is an ellipsis here. And David confesses so that God will be justified on the last day in his judgment.

It's exactly what he quotes in Romans 3.4. Concerning those who say that Paul teaches, why not do it? If the sinfulness of man only serve to demonstrate the grace of God in justification, then why shouldn't we sin like wild animals? Why not go at it full bore? Oh, Paul was really ticked at that. Why not do evil so that more good may come? As some people slanderously charge us with saying, Paul's words are simple. Their condemnation is just.

Let them be damned. What then? Are we Jews any better off? Romans 3:9. Not at all. For we've already charged that all, both Jews and Greeks, are under sin as it is written.

None is righteous. No, not one. It's not talking about Jesus.

It's talking about human beings under the sun, human beings with the law in their hearts, and human beings with the law in their hands. The Old Testament. No one understands.

No one seeks for God. Of course, people seek God. Oh, they don't seek for God on their own.

They only seek for God when God seeks them. All have turned aside. Together they become worthless.

No one does good. Not even one. What language?

It is a comprehensive language. This is Paul's summary of the previous chapters from 1:18. And then he illustrates what he'll say later. Even as you use your bodily instruments, your bodily members as instruments for sin, now use them as instruments and tools of righteousness.

Well, he illustrates the former point here. Their throat is an open grave. They use their tongues to deceive.

The venom of asps is under their lips, poisonous snakes. Their mouth is full of curses and bitterness. Their feet are swift to shed blood.

In their paths are ruin and misery. And the way of peace they have not known. There is no fear of God before their eyes.

Now we know that whatever the law says, it speaks to those who are under the law so that every mouth may be stopped and the whole world may be held accountable to God. For by the works of the law, no human being will be justified in his sight since through the law comes knowledge of sin. 1:18 to 3:20, Paul brings the world to its knees before God.

3:21, but now the righteousness of God has been manifested. Returning to the theme of Romans in 1:16 and 17. Backtracking a little bit, most of all, Israel is shown to be condemned because she misused the holy law of God.

She took that which was to convict her of her sin and drive her to Christ and instead turned it into an occasion of pride, 2:23. She regarded herself as superior to the Gentiles who lacked a written revelation of God. They're a bunch of barbarians, 17 to 24 of chapter two of Romans. She has judged the Gentiles by her law and yet has broken the law herself.

Israel was thus the worst hypocrite of all, verses 21 to 24. Israel has forgotten that true religion is inward and not merely outward. It has substituted outward

conformity to the law, circumcision of the flesh, for the inward work of the spirit, circumcision of the heart.

Israel has forfeited her good name by seeking the praise of men rather than the praise of God, verses 28, 29. C.E.B. Cranfield, in his great commentary on Romans, explains, quote, the concluding relative clause probably contains an intentional play on the connection between Yahudi, Jew, and the Hebrew verb meaning praise, the hyphal of Yadah, and its derivatives. It is a weird play that goes back to Genesis 29:35, 49:8, and is well known in Judaism.

Cranfield's international critical commentary on Romans. Romans 3:9 to 20 is the culmination of Paul's argument begun in 1:18. What shall we conclude then, he says in verse 9. He concludes both Jew and Gentile are guilty before God. He offers final proof of his thesis in a collection of Old Testament texts that demonstrate the universal sinfulness of mankind in verses 10 to 18.

Paul denies there's even one righteous human being, verse 10. He says no one understands the things of God on his own. No one seeks God by himself.

The implication is that God must seek sinners before they will seek him. The apostle regards all mankind as having departed from the ways of God. No one has anything that should commend him to God.

Paul returns to his charge that not even one person is good, verse 12. In this way he subdivides 3:10 to 18 for us between 12 and 13. In 13 to 18 Paul employs the idea that he will explicitly mention in 6:13, as I said previously, of a person using his bodily members as instruments for either good or evil.

In Romans 3, the bodily members are, of course, used for evil. The tongue, verses 13, 14. The feet, 15 to 17.

And the eyes, verse 18. All manifest human beings' rebellion against God. Paul rounds off 1:18 to 3:20 with 3:19 and 20.

We know whatever the law says, it speaks to those who are under the law that every mouth may be stopped and the whole world may be held accountable to God, for by the works of the law, no human being will be justified in his sight since through the law comes knowledge of sin. The law does not justify it; it convicts of sin. Therefore, all people, those under creation, those with the law of God on the heart, and Jews stand condemned before God by the law in its various manifestations.

Natural law, law in the heart, law of Moses. Paul returns in verse 21 to the announced theme of 1:16 and 17. The revelation of the saving righteousness of God in Christ and the gospel.

It is to that theme that we will return in our next lecture as we're still laying the groundwork setting Romans 5:12 through 8:19, the great original sin passage, in the context of Romans 1 through chapter 5.

This is Dr. Robert A. Peterson in his teaching on the doctrines of humanity and sin. This is session 14, Original Sin, Romans 5:12-19, in the Context of Romans 1:18-3:21.