

# Sin and Condemnation: The World's need to get right with God

(81)

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[Romans 1:18-3:20](#)

(Continuation from 10/29/17)

## F. God's Case Against All Men, [Romans 3:9-20](#)

**Romans 3:19-20 (NASB)**

<sup>19</sup>“Now **we know** that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

<sup>20</sup>because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”

The apostle Paul was well aware of man's disposition to deny his sin. Therefore, from creation, from history; from reason and logic, and from conscience, Paul has already presented powerful testimony of man's sinfulness. Now he presents the ultimate testimony, the testimony of Scripture. Beginning with [verse 10](#) and continuing through [verse 18](#), Paul introduces before the court, as it were, the testimony of God's own Word as revealed in the Old Testament.

[Verses 9-20](#) summarize God's divine and perfect view of man and they continue in a trial motif: **the arraignment** ([v. 9](#)), **the indictment** ([vv. 10-17](#)), **the motive** ([v. 18](#)), and **the verdict** ([vv. 19-20](#)).

1. **The charge: all men are under sin (v.9).**
2. **The case of a sinful nature (v.10-12).**
3. **The case of a sinful tongue (v.13-14).**
4. **The case of sinful acts (v.15-18).**
5. **The case of the law (v.19-20).**

The **thirteen charges** of the indictment are presented in **three categories**—the first concerning **the character** ([vv. 10-12](#)), the second concerning **the conversation** ([vv. 13-14](#)), and the third concerning **the conduct** ([vv. 15-17](#)) of the accused.

## The Verdict

**Romans 3:19-20 (NASB)**

<sup>19</sup>“Now **we know** that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

<sup>20</sup>because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”

11-05-17

Series: The Book of Romans

Here Paul declares God's verdict on fallen, unrepentant mankind.

*Oida* (**know**) refers to knowledge that is certain and complete. **We know** with absolute certainty, Paul was saying, **that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God.** That declaration allows no exceptions. Every unredeemed human being, Jew or Gentile, is **under the Law** of God and **accountable to God**.

As Paul has already declared, the Jew is under God's written law delivered through Moses, and the Gentile is under the equally God-given law written in his heart ([Romans 2:11-15](#)). God is the Creator, Sustainer, and Lord of the entire universe, and it is therefore impossible for anyone or anything to be outside His control or authority.

**Romans 2:11-15 (NASB)**

<sup>11</sup> **“For there is no partiality with God.**

<sup>12</sup> **For all who have sinned without the Law will also perish without the Law, and all who have sinned under the Law will be judged by the Law;**

<sup>13</sup> **for it is not the hearers of the Law *who* are just before God, but the doers of the Law will be justified.**

<sup>14</sup> **For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves,**

<sup>15</sup> **in that they show the work of the Law written in their hearts, their conscience bearing witness and their thoughts alternately accusing or else defending them.”**

The **final verdict**, then, is that unredeemed mankind has no defense whatever and is guilty of all charges. The defense must rest, as it were, before it has opportunity to say anything, because the omniscient and all-wise God has infallibly demonstrated the impossibility of any grounds for acquittal.

Absolute silence is the only possible response, just as there will be utter silence in heaven when the Lord Jesus Christ will one day break the seventh seal and release the seven trumpet judgments upon the condemned earth (see [Revelation 8:1-6](#)).

**Revelation 8:1-6 (NASB)**

<sup>1</sup> **“When the Lamb broke the seventh seal, there was silence in heaven for about half an hour.**

<sup>2</sup> **And I saw the seven angels who stand before God, and seven trumpets were given to them.**

<sup>3</sup> **Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne.**

<sup>4</sup> **And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.**

<sup>5</sup> **Then the angel took the censer and filled it with the fire of the altar, and threw it to the earth; and there followed peals of thunder and sounds and flashes of lightning and an earthquake.**

<sup>6</sup> **And the seven angels who had the seven trumpets prepared themselves to sound them.”**

11-05-17

Series: The Book of Romans

In anticipation of the argument that perhaps a few exceptionally zealous people might live up to the perfect standard of God's law the apostle adds: **by the works of the Law no flesh will be justified in His sight**. There is no salvation through the keeping of God's law because sinful man is utterly incapable of doing so. He has neither the ability nor the inclination within himself to obey God perfectly.

As Paul goes on to say, *apart from the law*, through the grace of God acting through the sacrifice of His Son, salvation and eternal life are made possible ([Romans 3:21-22](#)). But *under* the law there can be no sentence but death.

[Romans 3:21-22 \(NASB\)](#)

<sup>21</sup> **“But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,**

<sup>22</sup> **even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.”**

## 5. ([Romans 3:19-20](#)) **Law: there is the case of the law or Scripture.**

[Romans 3:19-20 \(NASB\)](#)

<sup>19</sup> **“Now **we know** that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;**

<sup>20</sup> **because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”**

### Note five points.

1. The law or Scripture speaks to all. Note the words **“we know.”** Paul means that this is an obvious truth, a clear truth that cannot be missed. All that has just been said has been quoted from Scripture ([Romans 3:9-18](#)), and Scripture speaks and is intended for everyone. Therefore, all are guilty before God, both Jew and Gentile. Scripture charges everyone with sin, declaring that **“all are under sin”**—all are subject to its power and authority. No one escapes the charge of God’s law. The case of God’s law is against everyone, both religionist and heathen.

2. The law or Scripture stops all boasting, every mouth that acts self-sufficient and declares the goodness of men. In light of man's sinful nature and tongue and behavior, who can boast? Who can declare man’s goodness and righteousness and capabilities? Who can say anything against God’s case against men? Scripture declares that no man is good, leaving only One who could be good, and that is God. God alone is good; God alone deserves praise and honor and glory. Man can boast in God and in God alone. Man is silenced; he has no reason and no right to boast in himself. The law, God’s case against man, stops his mouth.

[Romans 3:21 \(NASB\)](#)

<sup>21</sup> **“But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets.”**

[Romans 5:20 \(NASB\)](#)

<sup>20</sup> **“The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more.”**

**Romans 7:7 (NASB)**

<sup>7</sup>“What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.”

**Romans 10:3 (NASB)**

<sup>3</sup>“For not knowing about God’s righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God.”

**Galatians 3:19 (NASB)**

<sup>19</sup>“Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made.”

3. The law or Scripture makes the entire world guilty before God. God’s law declares:

**Romans 3:10 (NASB)**

<sup>10</sup>“As it is written, “THERE IS NONE RIGHTEOUS, NOT EVEN ONE.”

**Romans 3:12 (NASB)**

<sup>12</sup>“ALL HAVE TURNED ASIDE, TOGETHER THEY HAVE BECOME USELESS; THERE IS NONE WHO DOES GOOD [not perfectly], THERE IS NOT EVEN ONE.”

**Galatians 3:10 (NASB)**

<sup>10</sup>“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.”

**1 John 5:19 (NASB)**

<sup>19</sup>“We know that we are of God, and that the whole world lies in *the power of* the evil one.”

No one escapes. All the world stands face to face before God—stands imperfect, stands short of His glory, stands guilty of sin.

4. The law justifies no flesh. **Note carefully what is being said.**

- 1) No law and no deed of the law will ever justify a man (make him acceptable to God).
- 2) Man cannot be justified by keeping any law or work.
- 3) Man cannot be justified by any righteousness or good deed of his own.
- 4) No flesh, no man, will be justified in God’s sight, not by the law.

**Romans 3:20 (NASB)**

<sup>20</sup>“Because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”

**Galatians 3:11-12 (NASB)**

<sup>11</sup>“Now that no one is justified by the Law before God is evident; for, “**THE RIGHTEOUS MAN SHALL LIVE BY FAITH.**”

<sup>12</sup>However, the Law is not of faith; on the contrary, “**HE WHO PRACTICES THEM SHALL LIVE BY THEM.**”

**1 Timothy 1:9-10 (NASB)**

<sup>9</sup>“Realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers

<sup>10</sup>and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching.”

5. The law shows man that he is sinful. The purpose of the law is not to justify, but to point out sin, to tell a man that he is a sinner. The law was given to make a man aware of his sin. Why? So that man would know he is sinful and that he needs to seek God for forgiveness and salvation.

**Romans 3:21-24 (NASB)**

<sup>21</sup>“But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets,

<sup>22</sup>even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;

<sup>23</sup>for all have sinned and fall short of the glory of God,

<sup>24</sup>being justified as a gift by His grace through the redemption which is in Christ Jesus.”

**Romans 8:3 (NASB)**

<sup>3</sup>“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.”

**Hebrews 7:19 (NASB)**

<sup>19</sup>(“For the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God.”

**Galatians 2:16 (NASB)**

<sup>16</sup>“Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

**Galatians 3:24-27 (NASB)**

<sup>24</sup>“Therefore the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith.

<sup>25</sup>But now that faith has come, we are no longer under a tutor.

<sup>26</sup>For you are all sons of God through faith in Christ Jesus.

<sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ.”

**Galatians 3:13 (NASB)**

<sup>13</sup>“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.**”