

# Bible Minded for Romans

## All Under Sin – no one is exempt

### No One Has the Advantage

#### Romans 3 ...not the Jews

<sup>1</sup> What advantage then hath the **Jew**? or what profit is there of **circumcision**?

Advantage – NT:4053 περισσός **perissos** (per-is-sos'); from NT:4012 (in the sense of beyond); superabundant (in quantity) or superior (in quality); by implication, excessive; adverbially (with NT:1537) violently; neuter (as noun) preeminence: **KJV** - exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement [-ly].

Profit – NT:5622 ὠφέλεια **opheleia** (o-fel'-i-ah); from a derivative of the base of NT:5624; usefulness, i.e. benefit: **KJV** - advantage, profit.

...from – NT:5624 ὠφέλιμος **ophelimos** (o-fel'-ee-mos); from a form of NT:3786; helpful or serviceable, i.e. advantageous: **KJV** - profit (-able).

...from – NT:3786 ὄφελος **ophelos** (of-el-os); from ophello (to heap up, i.e. accumulate or benefit); gain: **KJV** - advantageth, profit.

#### Luke 9

<sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

<sup>25</sup> **For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?**

<sup>26</sup> For whosoever shall be **ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory**, and in his Father's, and of the holy angels.

#### Job 32

<sup>1</sup> So these three men ceased to answer Job, because **he was righteous in his own eyes**.

#### Job 35

<sup>1</sup> Elihu [in his wrath] spake moreover, and said,

<sup>2</sup> **Thinkest thou this to be right**, that thou saidst, My righteousness is more than God's?

<sup>3</sup> For thou saidst, **What advantage will it be unto thee?** and, **What profit shall I have, if I be cleansed from my sin?**

#### Romans 2 ...not the Gentiles

<sup>25</sup> For **circumcision verily profiteth, if thou keep the law**: but if thou be a **breaker of the law**, thy **circumcision is made uncircumcision**.

#### Deuteronomy 7

**6** For thou art an holy **people** unto the LORD thy God: the LORD thy God hath **chosen thee to be a special people** unto himself, above all **people** that are upon the face of the earth.

#### Deuteronomy 14

**2** For thou art an **holy people** unto the LORD thy God, and the LORD hath **chosen thee to be a peculiar people** unto himself, **above all the nations** that are upon the earth.

## **Bible Minded for Romans**

### **All Under Sin – no one is exempt**

#### **No One Has the Advantage (*cont*)**

##### **Galatians 5 ...not those of the Circumcision**

<sup>1</sup> **Stand fast** therefore in the liberty wherewith Christ hath **made us free**, and **be not entangled again with the yoke of bondage**.

<sup>2</sup> Behold, I Paul say unto you, that if **ye be circumcised, Christ shall profit you nothing**.

<sup>3</sup> For I testify again to **every man that is circumcised, that he is a debtor to do the whole law**.

<sup>4</sup> Christ is **become of no effect** unto you, **whosoever** of you are **justified by the law**; ye are **fallen from grace**.

<sup>5</sup> For we through the Spirit wait for the **hope of righteousness by faith**.

<sup>6</sup> For in Jesus Christ neither **circumcision availeth any thing, nor uncircumcision**; but **faith which worketh by love [of God]**.

<sup>7</sup> Ye did run well; **who did hinder you that ye should not obey the truth?**

<sup>8</sup> This persuasion cometh not of him that calleth you.

<sup>9</sup> **A little leaven leaveneth the whole lump**.

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### Not those to whom the Scriptures were entrusted

#### Romans 3

<sup>2</sup> Much every way: chiefly, because that unto them were **committed the oracles of God**.

Committed – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

Oracles – [NT:3051](#) λόγιον **logion** (log'-ee-on); neuter of [NT:3052](#); an utterance (of God):

**KJV** - oracle.

#### 1 Peter 4 ...importance

<sup>11</sup> If any man speaks, let him **speaks as the oracles of God**; if any man minister, let him do it as of the **ability which God giveth: that God in all things may be glorified** through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Speak – [NT:2980](#) λαλέω **laleo** (lal-eh'-o); a prolonged form of an otherwise obsolete verb; to talk, i.e. utter words:

**KJV** - preach, say, speak (after), talk, tell, utter. Compare [NT:3004](#).

Oracles – [NT:3051](#) λόγιον **logion** (log'-ee-on); neuter of [NT:3052](#); an utterance (of God): **KJV** - oracle.

...from – [NT:3052](#) λόγιος **logios** (log'-ee-os); from [NT:3056](#); fluent, i.e. an orator: **KJV** - eloquent.

#### 2 Corinthians 5

<sup>19</sup> To wit, that God was in Christ, **reconciling the world unto himself**, not **imputing their trespasses** unto them; and hath committed unto us the **word of reconciliation**.

# Bible Minded for Romans

## All Under Sin – no one is exempt

### Not the faithful in themselves

#### Romans 3

<sup>3</sup> For **what if some did not believe? shall their unbelief make the faith of God without effect?**

**Faith** – NT:4102 πίστις **pistis** (pis'-tis); from NT:3982; persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

**Without effect** – NT:2673 καταργέω **katargeo** (kat-arg-eh'-o); from NT:2596 and NT:691; to be (render) entirely idle (useless), literally or figuratively:

**KJV** - abolish, cease, cumber, deliver, destroy, do away, become (make) of no (none, without) effect, fail, loose, bring (come) to nought, put away (down), vanish away, make void.

#### Hebrews 3

<sup>16</sup> For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

<sup>17</sup> But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? [603548 20 years of age and older died in the wilderness]

<sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that believed not?

<sup>19</sup> So we see that **they could not enter in because of unbelief.**

#### 2 Timothy 3

<sup>1</sup> This know also, that in the last days **perilous times shall come.**

<sup>2</sup> **For men shall be** lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>3</sup> Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

<sup>4</sup> Traitors, heady, highminded, lovers of pleasures more than lovers of God;

<sup>5</sup> Having a **form of godliness**, but **denying the power** thereof: **from such turn away.**

<sup>6</sup> For of this sort are they which **creep into houses**, and **lead captive silly women** laden with sins, **led away** with divers lusts,

<sup>7</sup> Ever learning, and **never able to come to the knowledge of the truth.**

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

<sup>9</sup> But they shall proceed no further: for **their folly shall be manifest** unto all men, as their's also was.

<sup>10</sup> But thou hast **fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,**

<sup>11</sup> **Persecutions**, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what **persecutions I endured**: but out of them all **the Lord delivered me.**

<sup>12</sup> Yea, and all that will **live godly** in Christ Jesus **shall suffer persecution.**

<sup>13</sup> But **evil men and seducers shall wax worse and worse, deceiving, and being deceived.**

# Bible Minded for Romans

## All Under Sin – no one is exempt

### Not the faithful in themselves (*cont*)

#### Romans 11

<sup>25</sup> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

Fulness – [NT:4138](#) πλήρωμα **pleroma** (play'-ro-mah); from [NT:4137](#); repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled (as container, performance, period): **KJV** - which is put in to fill up, piece that filled up, fulfilling, full, fulness.

### Not evil liars

#### Romans 3

<sup>4</sup> **God forbid:** yea, let **God be true**, but every man a liar; as it is written, That thou mightest be **justified in thy sayings**, and **mightest overcome** when thou art **judged**.

Justified – [NT:1344](#) δικαίω **dikaioo** (dik-ah-yo'-o); from [NT:1342](#); to render (i.e. show or regard as) just or innocent: **KJV** - free, justify (-ier), be righteous.

Sayings – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

Overcome – [NT:3528](#) νικάω **nikao** (nik-ah'-o); from [NT:3529](#); to subdue (literally or figuratively): **KJV** - conquer, overcome, prevail, get the victory.

#### Romans 12

<sup>21</sup> **Be not overcome of evil, but overcome evil with good.**

#### Romans 1

<sup>25</sup> Who **changed the truth of God into a lie**, and **worshipped** and **served** the creature more than the Creator, who is blessed for ever. Amen.

#### Titus 1

<sup>1</sup> Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

<sup>2</sup> In hope of eternal life, which **God, that cannot lie**, promised before the world began;

#### Hebrews 6

<sup>18</sup> That by **two immutable things**, in which it was **impossible for God to lie**, we might have a **strong consolation**, who have fled for refuge to lay hold upon the **hope set before us:**

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Not evil liars (*cont*)

### Psalm 33

<sup>4</sup> For the **word of the LORD is right**; and **all his works are done in truth**.

Judged – [NT:2919](#) κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

**KJV** - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

### Hebrews 4

<sup>12</sup> For the **Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

### 2 Peter 2

<sup>18</sup> For when they speak great **swelling words** of vanity, they **allure** through the lusts of the flesh, through much wantonness, **those that were clean escaped** from them **who live in error**.

<sup>19</sup> While they **promise them liberty**, they themselves are the **servants of corruption**: for of whom a man is **overcome**, of the same is he **brought in bondage**.

<sup>20</sup> For if after they have **escaped the pollutions** of the world through the knowledge of the Lord and Saviour Jesus Christ, they are **again entangled** therein, and overcome, the **latter end is worse** with them **than the beginning**.

### Proverbs 30

<sup>5</sup> **Every word of God is pure**: he is a shield unto them that put their trust in him.

# Bible Minded for Romans

## All Under Sin – no one is exempt

### Profession of Faith without righteousness

Romans 3 ...Paul speaking as a man:

<sup>5</sup> But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)

1 John 5

<sup>17</sup> **All unrighteousness is sin**: and there is a sin not unto death.

1 Corinthians 15

<sup>34</sup> **Awake to righteousness, and sin not**; for some **have not the knowledge of God**: I speak this to your shame.

Isaiah 64

<sup>6</sup> But we are all as an **unclean thing**, and all **our righteousnesses** are as **filthy rags**; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Commend – NT:4921 συνιστάω **sunistao** (soon-is-tah'-o); or (strengthened) sunistano (soon-is-tan'-o); or **sunistemi** (soon-is'-tay-mee); from NT:4862 and NT:2476 (including its collat. forms); to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute: **KJV** - approve, commend, consist, make, stand (with).

Vengeance – NT:3709 ὀργή **orge** (or-gay'); from NT:3713; properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment:

**KJV** - anger, indignation, vengeance, wrath.

...from – NT:3713 ὀρέγομαι **oregomai** (or-eg'-om-ahee); middle voice of apparently a prolonged form of an obsolete primary [compare NT:3735]; to stretch oneself, i.e. reach out after (long for): **KJV** - covet after, desire.

Romans 10

<sup>9</sup> That if thou shalt **confess with thy mouth** the Lord Jesus, and shalt **believe in thine heart** that God hath raised him from the dead, **thou shalt be saved**.

<sup>10</sup> For with the **heart man believeth unto righteousness**; and with the **mouth confession is made unto salvation**.

<sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed.

**Bible Minded for Romans**  
**All Under Sin – no one is exempt**  
**Profession of Faith without righteousness (*cont*)**

**Acts 15**

<sup>11</sup> But we believe that through the **grace** of the LORD Jesus Christ we shall be **saved**, even as they.

**Ephesians 2**

<sup>5</sup> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

**Ephesians 2**

<sup>8</sup> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

**2 Corinthians 10**

<sup>12</sup> For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

**Affected Worldwide**

**Romans 3**

<sup>6</sup> God forbid: for then how shall God judge the world?

Judge – NT:2919 κρίνω **krino** (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish:

**KJV** - avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.

World – NT:2889 κόσμος **kosmos** (kos'-mos); probably from the base of NT:2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]):

**KJV** - adorning, world.

**Affected wherever there is sin... Truth spoken**

**Romans 3**

<sup>7</sup> For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

**Romans 5**

<sup>20</sup> Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

*If I say my lie shows the righteousness of God...then am I yet still a sinner having revealed God's righteousness? Then must I be judge in my sinfulness. This would be a faulty plan. But, in fact, the righteousness of God is not dependent upon what I do. I am a sinner saved by grace unto the Glory of God...*



# Bible Minded for Romans

## All Under Sin – no one is exempt

Affected wherever Slanderous report spoken

### Romans 3

<sup>8</sup> And not rather, (as we be slanderously reported, and as some affirm that we say,) **Let us do evil, that good may come?** whose damnation is just.

Slanderously reported – NT:987 βλασφημέω **blasphemeo** (blas-fay-meh'-o); from NT:989; to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

Evil – NT:2556 κακός **kakos** (kak-os'); apparently a primary word; worthless (intrinsically, such; whereas NT:4190 properly refers to effects), i.e. (subjectively) depraved, or (objectively) injurious: **KJV** - bad, evil, harm, ill, noisome, wicked.

Damnation – NT:2917 κρίμα **krima** (kree'-mah); from NT:2919; a decision (the function or the effect, for or against ["crime"]):

**KJV** - avenge, condemned, condemnation, damnation, + go to law, judgment.

### Jeremiah 9

<sup>3</sup> And they bend their **tongues** like their **bow for lies**: but **they are not valiant for the truth** upon the earth; for **they proceed from evil to evil**, and **they know not me**, saith the LORD.

<sup>4</sup> Take ye heed every one of his neighbour, and **trust ye not in any brother**: for every brother **will utterly supplant**, and every **neighbour will walk with slanders**.

<sup>5</sup> And **they will deceive every one his neighbour**, and **will not speak the truth**: they have **taught their tongue to speak lies [sham, fraud]**, and **wear themselves to commit iniquity**.

### Psalm 34

<sup>14</sup> Depart from evil, and do good; seek peace, and pursue it.

### Psalm 38

<sup>20</sup> They also that **render evil for good** are mine adversaries; **because I follow the thing that good is**.

### Isaiah 5

<sup>20</sup> **Woe unto them** that call **evil good**, and **good evil**; that put **darkness for light**, and **light for darkness**; that put **bitter for sweet**, and **sweet for bitter!**

### Jeremiah 4

<sup>22</sup> For **my people** is foolish, they have not known me; they are sottish children, and they have none understanding: they are **wise to do evil**, but **to do good they have no knowledge**.

### Malachi 2

<sup>17</sup> Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, **Every one that doeth evil is good in the sight of the LORD**, and he delighteth in them; or, Where is the God of judgment?

# Bible Minded for Romans

## All Under Sin – no one is exempt

### None good

#### Romans 3

<sup>18</sup> There is no fear of God before their eyes.

Fear – NT:5401 φόβος **phobos** (fob'-os); from a primary phobomai (to be put in fear); alarm or fright:

**KJV** - be afraid, + exceedingly, fear, terror.

#### Ecclesiastes 8

<sup>11</sup> Because **sentence against an evil work is not executed speedily**, therefore the **heart of the sons of men is fully set in them to do evil**.

<sup>12</sup> Though a sinner **do evil an hundred times**, and his **days be prolonged**, yet surely I know that it shall be **well with them that fear God, which fear before him**:

<sup>13</sup> But **it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God**.

#### Ecclesiastes 12

<sup>13</sup> Let us hear **the conclusion** of the whole matter: **Fear God, and keep his commandments**: for this is the **whole duty of man**.

#### 1 Peter 2

<sup>17</sup> **Honour** all men. **Love** the brotherhood. **Fear God. Honour** the king.

### Jews and Non-Jewish

#### Romans 3

<sup>9</sup> What then? **are we better** than they? **No**, in no wise: for we have before proved both Jews and Gentiles [Greek Speakers], that they are [exist] **all under sin**;

#### Galatians 3

<sup>21</sup> **Is the law then against the promises of God?** [No] God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

<sup>22</sup> But the **Scripture hath concluded all under sin**, that the promise by faith of Jesus Christ might be given to them that believe.

**Concluded** – NT:4788 συγκλείω **sugkleio** (soong-kli'-o); from NT:4862 and NT:2808; to shut together, i.e. include or (figuratively) embrace in a common subjection to:

**KJV** - conclude, inclose, shut up.

<sup>23</sup> But **before faith came**, we were **kept under the law**, shut up unto **the faith which should afterwards be revealed**.

# Bible Minded for Romans

## All Under Sin – no one is exempt

### None good (*cont*)

#### Romans 3

<sup>10</sup> As it is written, **There is none righteous, no, not one:**

#### Ecclesiastes 7

<sup>20</sup> For **there is not a just man upon earth, that doeth good, and sinneth not.**

#### Romans 3

<sup>11</sup> There is **none that understandeth**, there is **none that seeketh after God.**

Understandeth – NT:4920 συνίημι **suniem** (soon-ee'-ay-mee); from NT:4862 and hiemi (to send); to put together, i.e. (mentally) to comprehend; by implication, to act piously: **KJV** - consider, understand, be wise.

#### Psalm 27

<sup>4</sup> **One thing** have I desired of the LORD, that will **I seek after**; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

#### Romans 3

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is **none that doeth good, no, not one.**

Out of the way – NT:1578 ἐκκλίνω **ekklino** (ek-klee'-no); from NT:1537 and NT:2827; to deviate, i.e. (absolutely) to shun (literally or figuratively), or (relatively) to decline (from piety): **KJV** - avoid, eschew, go out of the way.

...from – NT:2827 κλίνω **klino** (klee'-no); a primary verb; to slant or slope, i.e. incline or recline (literally or figuratively):

**KJV** - bow (down), be far spent, lay, turn to flight, wear away.

Unprofitable NT:889 ἀχρειόω **achreioo** (akh-ri-o'-o); from NT:888; to render useless, i.e. spoil: **KJV** - become unprofitable.

#### Psalm 14

<sup>1</sup> The fool hath said in his heart, **There is no God.** They are corrupt, they have done abominable works, **there is none that doeth good.**

<sup>2</sup> The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

<sup>3</sup> They are all gone aside, they are all together become filthy: **there is none that doeth good, no, not one.**

#### Psalm 53

<sup>1</sup> The fool hath said in his heart, **There is no God.** Corrupt are they, and have done abominable iniquity: **there is none that doeth good.**

<sup>2</sup> God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

<sup>3</sup> Every one of them is gone back: they are altogether become filthy; **there is none that doeth good, no, not one.**

# Bible Minded for Romans

## All Under Sin – no one is exempt

### None good (*cont*)

#### Romans 3

<sup>13</sup> Their **throat is an open sepulchre** [grave]; with their **tongues they have used deceit**; the **poison of asps is under their lips**:

Deceit – NT:1387 δολιόω **dolioo** (dol-ee-o'-o); from NT:1386; to be guileful:

**KJV** - use deceit.

...from – NT:1386 δόλιος **dolios** (dol'-ee-os); from NT:1388; guileful:

**KJV** - deceitful.

...from – NT:1388 δόλος **dolos** (dol'-os); from an obsolete primary verb, **dello** (probably meant to decoy; compare NT:1185); a trick (bait), i.e. (figuratively) wile: **KJV** - craft, deceit, guile, subtilty.

Poison – NT:2447 ἰός **ios** (ee-os'); perhaps from eimi (to go) or hiemi (to send); rust (as if emitted by metals); also venom (as emitted by serpents):

**KJV** - poison, rust.

Asps – NT:785 ἀσπίς **aspis** (as-pece'); of uncertain derivation; a buckler (or round shield); used of a serpent (as coiling itself), probably the "asp": **KJV** - asp.

*Be careful to receive gifts, be careful to receive flattery....*

#### Psalm 5

<sup>8</sup> Lead me, O LORD, in thy righteousness because of mine enemies; **make thy way straight before my face.**

<sup>9</sup> For **there is no faithfulness in their mouth; their inward part is very wickedness**; their **throat is an open sepulchre**; they **flatter with their tongue.**

<sup>10</sup> Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for **they have rebelled against thee.**

# Bible Minded for Romans

## All Under Sin – no one is exempt

### None good (*cont*)

**Romans 3 ...as Balaam blessed openly and curse privately...**

<sup>14</sup> Whose mouth is full of cursing and bitterness:

Cursing – [NT:685](#) ἄρα **ara** (ar-ah'); probably from [NT:142](#); properly, prayer (as lifted to Heaven), i.e. (by implication) imprecation: **KJV** - curse. (prayerfully)

...from – [NT:142](#) αἶρω **airo** (ah'-ee-ro); a primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism [[compare OT:5375](#)] to expiate sin:

**KJV** - away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

...from – [OT:5375](#) נָסָא **nasa'** (naw-saw'); or **nacah** (Ps 4:6 [[OT:7](#)]) (naw-saw'); a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows):

**KJV** - accept, advance, arise, (able to, [armor], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+man), lade, lay, lift (self) up, lofty, marry, magnify, <sup>x</sup> needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), <sup>x</sup>utterly, wear, yield.

Bitterness – [NT:4088](#) πικρία **pikria** (pik-ree'-ah); from [NT:4089](#); acidity (especially poison), literally or figuratively: **KJV** - bitterness.

### Matthew 15

<sup>17</sup> Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

<sup>18</sup> But those **things which proceed out of the mouth** come forth **from the heart**; and **they defile the man.**

<sup>19</sup> For **out of the heart** proceed **evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies**:

False witness – [NT:5577](#) ψευδομαρτυρία **pseudomarturia** (psyoo-dom-ar-too-ree'-ah); from [NT:5575](#); untrue testimony: **KJV** - false witness.

Blasphemies – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

*...all these proceed out of a defiled and evil heart against all that is good...*

### Jeremiah 17

<sup>9</sup> The **heart is deceitful** above all things, and **desperately wicked**: who can know it?

# Bible Minded for Romans

## All Under Sin – no one is exempt

### None good (*cont*)

#### Romans 3

<sup>15</sup> Their feet are swift to shed [pour forth] blood [impl bloodshed]:

Swift – NT:3691 ὄξύς **oxus** (oz-ooos'); probably akin to the base of NT:188 ["acid"]; keen; by analogy, rapid: **KJV** - sharp, swift.

...from – NT:188 ἀκμήν **akmen** (ak-mane'); accusative case of a noun ("acme") akin to ake (a point) and meaning the same; adverbially, just now, i.e. still: **KJV** - yet.

#### Romans 7

<sup>17</sup> Now then it is no more I that do it, but sin that dwelleth in me.

<sup>18</sup> For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

<sup>19</sup> For the **good that I would I do not**: but the **evil which I would not, that I do**.

#### Romans 3

<sup>16</sup> Destruction and misery are in **their ways** [road, progress]:

Destruction – NT:4938 σύντριμμα **suntrimma** (soon-trim'-mah); from NT:4937; concussion or utter fracture (properly, concretely), i.e. complete ruin: **KJV** - destruction.

...from – NT:4937 συντρίβω **suntribo** (soon-tree'-bo); from NT:4862 and the base of NT:5147; to crush completely, i.e. to shatter (literally or figuratively): **KJV** - break (in pieces), broken to shivers (+-hearted), bruise.

Misery – NT:5004 τάλαιπωρία **talaiporia** (tal-ahee-po-ree'-ah); from NT:5005; wretchedness, i.e. calamity: **KJV** - misery.

#### Proverbs 14

<sup>12</sup> There is a way which seemeth right unto a man, but the end thereof are the ways of **death**.

#### Proverbs 16

<sup>25</sup> There is a way that seemeth right unto a man, but the end thereof are the ways of **death**.

# Bible Minded for Romans

## All Under Sin – no one is exempt

### Not the peace mongers

#### Romans 3

<sup>17</sup> And the **way of peace** have they **not known**:

#### Isaiah 59

<sup>8</sup> The **way of peace** they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.

#### Luke 1

<sup>79</sup> To **give light** to them that sit **in darkness** and in **the shadow of death**, to **guide our feet into the way of peace**.

#### Isaiah 48

<sup>22</sup> There is **no peace**, saith the LORD, unto the wicked.

#### Ezekiel 13

<sup>16</sup> To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is **no peace**, saith the Lord GOD.

### The Law Speaks

#### Romans 3

<sup>19</sup> Now we know that what things soever the law saith, it saith **to them who are under the law**: that **every mouth may be stopped**, and **all the world** may become **guilty before God**.

Stopped – NT:5420 φράσσω **phrasso** (fras'-so); apparently a strengthening form of the base of NT:5424; to fence or inclose, i.e. (specifically) to block up (figuratively, to silence): **KJV** - stop.

...from – NT:5424 φρήν **phren** (frane); probably from an obsolete phrao (to rein in or curb; compare NT:5420); the midriff (as a partition of the body), i.e. (figuratively and by implication, of sympathy) the feelings (or sensitive nature; by extension [also in the plural] the mind or cognitive faculties): **KJV** - understanding.

Guilty – NT:5267 ὑπόδικος **hupodikos** (hoop-od'-ee-kos); from NT:5259 and NT:1349; under sentence, i.e. (by implication) condemned: **KJV** - guilty.

### Flesh is not Justified

#### Romans 3

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be **justified** in his sight: for **by the law is the knowledge of sin**. ..then how *See Romans 3:26*

Justified – NT:1344 δικαίω **dikaioo** (dik-ah-yo'-o); from NT:1342; to render (i.e. show or regard as) just or innocent: **KJV** - free, justify (-ier), be righteous.

## **Bible Minded for Romans**

### **All Under Sin – no one is exempt**

Knowledge – NT:1922 ἐπίγνωσις **epignosis** (ep-ig'-no-sis); from NT:1921; recognition, i.e. (by implication) full discernment, acknowledgement:  
**KJV** - (ac-) knowledge (-ing, -ment).

#### **Galatians 3**

<sup>24</sup> Wherefore **the law was our schoolmaster** to bring us unto Christ, that we might be **justified by faith.**

<sup>25</sup> But **after that faith is come**, we are **no longer under a schoolmaster.**

<sup>26</sup> For ye are all the **children of God by faith in [which is in] Christ Jesus.**

#### **Romans 3**

<sup>26</sup> To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

*..therefore we preach to many who should not enter in...*

*...and we preach to many who should enter in ...only as God Himself has determined...*

***God has exempted All Under Sin whom He alone has chosen....the saints !***