

The Summation of All Things in Christ

Studies in Ephesians with a Local Church Emphasis

LESSON XVI : PAUL'S PARENTHETICAL THOUGHT: THE DEPRAVITY OF MAN (2: 1-3)

God Makes Alive / Raises Up Dead Sinners by Grace (2:1-10)

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (KJV)

As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions — it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God — not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. (NIV)

Also you — being dead in the trespasses and the sins, in which once ye did walk according to the age of this world, according to the ruler of the authority of the air, of the spirit that is now working in the sons of disobedience, among whom also we all did walk once in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath — as also the others, and God, being rich in kindness, because of His great love with which He loved us, even being dead in the trespasses, did make us to live together with the Christ, (by grace ye are having been saved,) and did raise [us] up together, and did seat [us] together in the heavenly [places] in Christ Jesus, that He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus, for by grace ye are having been saved, through faith, and this not of you — of God the gift, not of works, that no one may boast; for of Him we are workmanship, created in Christ Jesus to good works, which God did before prepare, that in them we may walk. (Young's Literal Translation)

“Paul’s teaching suggests that the explanation for our behavior is not to be found exclusively in human nature or in terms of the world’s influence. Similarly, an exclusively demonic explanation for deviant behavior is unduly myopic. Rather, we should explain behavior on the basis of human nature, environment and the demonic — all three simultaneously. One part may play a leading role, but all three parts need to be considered.” [C. E. Arnold, Powers of Darkness, 125-6; q.v. O’Brien, 164]

v. 1 — A BROKEN SENTENCE — Paul begins a new sentence (vv 1-7) but the sentence is broken, the subject and verb not being given until vv 4,5 where the sentence begins again. The first six words of vv. 1 and 5 are the same except v. 1 says “you” and v. 5 says “us.” No English translation bears this out exactly but Wuest is close:

And you being dead [in] trespasses and the sins ... (v1)

we, being dead [in] trespasses ... (v5a) [Wuest NT]

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἀμαρτίαις ... (v1)

καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν ... (v5a)

What Paul apparently started to say was this:

‘And you He made ... alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus’ (Eph 2:1,5,6 NKJV)

But as Paul starts to speak of our being raised up together with Christ, he stops to clarify and explain the reason why our spiritual resurrection was necessary: we were dead in our trespasses and sins:

‘And you He made alive,

who were dead in trespasses and sins, in which you once walked according to the course of this world,

according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus’ (Eph 2:1-6 NKJV)

“The apostle chooses not to explain the grace of God until he makes inescapably clear the desperate need of human beings.”

[Hoehner, 307] “The Greek text here does not have a finite verb but rather a participial clause, lit. ‘*you being dead...*’. In fact there is an anacoluthon in the Greek syntax, for this clause is the object

an-a-co-lu-thon — n. : An abrupt change within a sentence to a second construction inconsistent with the first, sometimes used for rhetorical effect; for example, I warned him that if he continues to drink, what will become of him?

of a verb whose subject is introduced in v 4 but which itself does not appear until after the opening clause has been repeated in the first person plural in v 5, lit. ‘*we being dead,*’ and can then be seen to be ‘*made alive with.*’ In translating v 1, one can either supply the main verb from v 5 — ‘*And you he made alive, when you were dead*’ — and repeat this when one comes to v5 (cf. RSV) or simply translate the participle as a finite verb (cf. NIV).” [Lincoln, 84; Greek replaced with English] “AE commences 2.1-10 with a reference to the condition of his readers before they believed (v. 1) and seems to have intended to go on at once to speak of God’s remedy for their condition when he realises he has not described that condition adequately; a simple reference to sin is insufficient. So he breaks off from what he was about to say, causing an anacoluthon; syntactical irregularities like this are not unusual in Paul but he is by no means unique in this.... **In a sense AE leaves here his major theme of the togetherness of Christians to take it up again in 2.11-22, but he does so because it is essential to explain before going further how his readers have become Christians; togetherness in the church is only possible for Christians. This passage is thus a necessary preparation for what is to follow.**” [Best, 198f; note: Ernest Best did not disqualify Paul as being the author of Ephesians but did not think he was, therefore Best used AE = “author of Ephesians”]

How different translations handle Paul’s broken sentence		
<i>literal translation</i>	<i>some supply the main verb from v5</i>	<i>some translate the participle “being dead” as a finite verb</i>
YLT — Also you – being dead in the trespasses and the sins,	KJV — And you <i>hath he quickened</i> , who were dead in trespasses and sins; NKJ — And you <i>He made alive</i> , who were dead in trespasses and sins, RSV — And you he made alive, when you were dead through the trespasses and sins ASV — And you did he make alive, when ye were dead through your trespasses and sins,	ESV — And you were dead in the trespasses and sins NASV — And you were dead in your trespasses and sins, NIV — As for you, you were dead in your transgressions and sins, NRSV — You were dead through the trespasses and sins

‘AND YOU TOO’ REFERS BACK TO CHRIST — *Καὶ ὑμᾶς [kai humas]* This new section follows in parallel with what Paul had just said concerning Christ, the ‘*and you*’ has the force of ‘*and you too, you also, as well as Christ.*’ [Salmond, Expositor’s GK Testament, 283] Bringing what we learned about Paul’s prayer in chapter one with this new portion, we can see Paul’s line of thought:

(1:18) ‘... *that you may know ... (1:19,20) what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ*

when He raised Him from the dead

and seated Him at His right hand in the heavenly places ...

(1:22) *and He put all things under His feet,*

and gave Him to be head over all things to the church ...

(2:1,5,6) *And you He made ... alive together with Christ (by grace you have been saved),*

and raised us up together,

and made us sit together in the heavenly places in Christ Jesus’ (NKJV)

The [description as being ‘dead’] means ethically or spiritually dead, and what had been said of the power of God in Christ’s case is now applied to the case of the readers themselves. The power that raised Christ from the dead and exalted Him is also the power that took them out of the state of spiritual death and gave them a new life and a new dignity with Christ.” [Salmond, Expositor’s GK Testament, 283]

TO WHOM IS THIS REFERRING? — The context of these verses are believers, ones for whom Paul prayed in chapter one. ‘*You who were*’ clearly marks the state in which they were at the time when God made them alive. [Alford’s Greek Testament: Ephesians, 88]

‘BEING DEAD’

ὄντας νεκροὺς [ontas nekrous] This description of unsaved sinners as being ‘dead’ has been much disputed and denied.

PEOPLE WHO ARE DEAD ARE ABSOLUTELY DEAD — not *ill, mortal, subject to death, condemned to death, in a weakened state, dying but dead*. How one interprets this greatly affects their view of salvation (please forgive the over-all descriptive terms; while these are generally accepted, there are always those who will belong to a particular ‘category’ yet hold dissenting views on some of the particulars):

- The most extreme believes original sin did not taint human nature and that the will is still capable of choosing good or evil without the grace of God. Adam’s sin ‘set a bad example’ for mankind but his actions did not have the other consequences imputed to original sin. In contrast Jesus ‘set a good example’ and thus counteracts Adam’s bad example. Since mankind has not been tainted by sin, man is capable of living a sinless life. This teaching has been condemned as heresy repeatedly since the fourth century. [Pelagianism]
- Others take a small step closer to the scriptures, believing the beginning of faith is an act of man’s free will but God’s grace is required for Christian growth. Man can, without the grace of God, make the first move towards God and then God increases and guards that faith until the work of salvation is completed. Of course maintaining that state of salvation is dependent upon their cooperation with God to grow and to resist could lead to losing their state of salvation. [Semi-Pelagianism]
- Still others take a giant leap by admitting at least the bulk of scriptural teaching concerning the lost estate of man and the effect of Adam’s sin upon his posterity, but they err by teaching God counteracts that ‘handicap’ by drawing all men to the point where they are able to make a choice of salvation by an act of their own free will. Other errors accompany this teaching including the necessity of keeping one’s salvation by good works. [Arminianism]

WE ARE NOT BORN ALIVE THEN DIE, WE ARE BORN ‘SPIRITUALLY DEAD’ — This death being spoken of refers to mankind’s spiritual condition and not physical death for the next two verses shows the unregenerated were very much alive physically. *“The idea is not that people are born alive and slowly die through sinning and are then made alive again at conversion.... In using his phrase he is not passing a moral judgement on society but a theological judgement on the pre-conversion existence of all. He is not indicating that there is a certain point in the development of human life at which ‘death’ takes place (e.g. when sin comes to be recognised as sin). The lifestyle of the non-Christian is one which may be described as death or as one of sins and trespasses. People are born dead and remain so until they come to believe. Those who are dead in this way cannot come to life of their own accord; only God can make them live; so the passage goes on to speak of the way God gives life (vv. 5, 6).”* [Best, 201] More will be said about this when we get to verse 3.

DEATH INVOLVES THE INABILITY TO ACT — *“Let a man be abandoned by God, and he is absolutely hopeless. It is the voice of God that arouses, that awakens, that causes a man to think and enquire; it is the power of God that gives strength to act; it is the same power which makes provision for the need of the new life.”* [Foulkes, 75f; quoting C. Brown, *Ephesians*]

Unregenerated man hates and wars against God: *‘Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.’* (Rom 8:7) *‘For if when we were enemies we were reconciled to God through the death of His Son...’* (Rom 5:10a)

Unregenerated man is incapable of doing anything pleasing to God: *‘So then, those who are in the flesh cannot please God.’* (Rom 8:8) *‘They have all turned aside; they have together become unprofitable; there is none who does good, no, not one.’* (Rom 3:12) *‘For I know that in me (that is, in my flesh) nothing good dwells’* (Rom 7:18a)

Unregenerated man has no fear of God: *‘There is no fear of God before their eyes.’* (Rom 3:18)

Unregenerated man is a slave to sin and to the Satan: *‘But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.... For when you were slaves of sin, you were free in regard to righteousness.’* (Rom 6:17,20) *‘Jesus answered them, Most assuredly, I say to you, whoever commits sin is a slave of sin.... You are of your father the devil, and the desires of your father you want to do.’* (John 8:34,44)

Unregenerated man is incapable of understanding spiritual truths: *‘But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.’* (1 Cor 2:14) *‘There is none righteous, no, not one; there is none who understands’* (Rom 3:10,11a) *‘For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.’* (1 Cor 1:18)

Unregenerated man is incapable of even understanding his own nature: *‘The heart is deceitful above all things, and desperately wicked; who can know it?’* (Jer 17:9) A friend once summed it up as follows: *‘We are all liars, the first person we lie to is ourselves.’*

Unregenerated man will not and cannot seek after God: *‘There is none who seeks after God.’* (Rom 3:11b) *‘No one can come to Me unless the Father who sent Me draws him’* (John 6:44a) *‘And this is the condemnation, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone*

practicing evil hates the light and does not come to the light, lest his deeds should be exposed.’ (John 3:19,20) ‘All we like sheep have gone astray; we have turned, every one, to his own way’ (Isa 53:6a,b)

PEOPLE WHO ARE DEAD MAY HAVE VARIOUS DEGREES OF ‘CORRUPTION’ — Stating that unregenerate man is ‘spiritually dead’ does not mean man is as bad as he could be or that he could not get worse. The Lord prophesied to Abraham that Israel was to be in Egypt until the ‘fourth generation’ until the Lord calls them out because *‘the iniquity of the Amorite is not yet full.’* (Gen 15:16). Paul prophesied to Timothy that *‘evil men and impostors shall wax worse and worse.’* (2 Tim 3:13) For example, when I first got out of the Navy I worked at the VA Cemetery in Dayton Ohio while I attended college. To save space, the VA Cemetery would bury spouses atop one another instead of side-by-side. One such burial required us to prepare a grave for someone who had survived their spouse by forty years. While digging, the back-hoe accidentally bumped the casket of the one already in the grave, revealing nothing but a few bones laying in dirt and water. That person had been dead for forty years and his body had decayed until there was almost nothing left. But while we may attend a funeral where the remains has been made as attractive as possible for the memorial viewing, ***neither is any more dead than the other. In like manner men may differ in outward appearance (corruption) but God declares us all dead. There is a sense in which to God there is no difference between an unregenerate sinner in high-society or an unregenerate sinner laying in the gutter, a slave to addiction. Both are dead and in the need of spiritual life; neither is ‘closer’ to salvation than the other.*** Cp Mk 5 Jairus’ daughter had just died; Lk 7 widow’s son’s at funeral; Jn 11 Lazarus had been dead 4 days.

PEOPLE WHO ARE DEAD ARE STILL RESPONSIBLE FOR THEIR ACTIONS — God holds all people responsible for their actions even while we are *‘dead in our trespasses and sins.’* The reason we may be accountable even while incapable of responding to God is because we are the ones who caused this state of separation, not God! As an illustration: a person drinks to the point of becoming drunk and gets into an accident. In court the person tries to escape responsibility by claiming they could not help themselves since the drink had made them incapable of proper driving. *But they were the one who put themselves in that condition, no one forced them to become drunk!* In like manner ***it is our fault we are sinners, we were the ones who turned from God. We chose to be in this state, and there is nothing that is stopping anyone alive from coming to Christ except their own will. No one is forcing the unsaved sinner to stay in their condition, they steadfastly refuse to have the Lord rule their lives!***

DEATH IS NOT ‘EXTINCTION’ BUT ‘SEPARATION’ — ***“It should be kept clearly in mind that death is not extinction of being or inactivity. Spiritual death is the state of separation from God and His life. Death itself is a separation, whether physical, the separation of the person from his body, or spiritual, the separation of the person from God.”*** [Wuest, 59] ***“In Scripture the word life is the term commonly used to express a state of union with God, and death a state of alienation from him. Life, therefore, includes holiness, happiness and activity; and death, corruption, misery and helplessness. All the higher forms of life are wanting in those spiritually dead; they are secluded from all the sources of true blessedness, and they are beyond the reach of any help from creatures. They are dead.”*** [Hodge, 96] “The prodigal son was considered dead or lost from home, but when he returned home he was reckoned as alive or found (Luke 15:24, 32). This concept of spiritual death would be familiar to the readers of this letter for the same language was used in Greek philosophy. It can especially be seen in Stoic writings, in Hellenistic Judaism, where Philo speaks of the estrangement of the wicked from God as true death in contrast to physical death, and also in rabbinic literature.... ***As those who are physically dead cannot communicate with the living, so also those who are spiritually dead cannot communicate with the eternal living God and thus are separated from God. They are lost and need to be found. They are dead and need to be made alive.***” [Hoehner, 307f] “How is it that the readers’ pre-Christian past can be described as a condition of death? Such a description was a natural implication of the way of thinking in which the death and resurrection of Christ was the turning point of history. If Christ’s resurrection introduced the life of the age to come ahead of time, then one’s state prior to participation in that resurrection life must, comparatively speaking, be viewed as death. In addition, the notion of participation in the events of the end ahead of time can be seen to have a reverse, negative side. The death which comes to all as the wages of sin (cf. Rom 6:23) and which in its final form involves physical death and the judgment of exclusion from the life of God is experienced partially in this life.... The depiction of this life in terms of an experience of spiritual and moral death, while it took on special force in the light of Christ’s resurrection, was not unique to the early Christians. Already in the OT, particularly in the Psalms, a life in disease, sin, alienation, captivity, or under the rule of one’s enemies was seen as a life in Sheol or in the realm of death (e.g., Pss 13:1-3; 30:3; 31:12; 88:3-6; 143:3; Hos 13:14; Jonah 2:6).... In the NT itself ‘dead’ is used metaphorically in the saying found in Matt 8:22 and Luke 9:60 and in the parable in Luke 15:24, 32. In 1 Tim 5:6 and Rev 3:1 it is used of members of the Christian community who are not living the new life as they ought. Outside of the Pauline corpus the greatest similarity to the usage in Eph 2:1, 5 is found in the Johannine literature where there is a strong realized eschatology of life and death (cf. John 5:24, 25; 1 John 3:14).... Obviously the most immediate influence of the usage of the writer to the Ephesians is Col 2:13. But lying behind this are other references in Paul which depict death as a power of the old age and connect it closely with sin (e.g., Rom 5:12-21; 6:23; 1 Cor 15:56). In such references the physical aspect of death’s power is very much to the fore, but there are also places where the spiritual aspect of death’s reign is in view. In Rom 6:13 believers are those who have been brought from death to life, and in Rom 7:9, 10, 13 the person under the law is in a state of death. The realized eschatological view of death in Col 2:13 and Eph 2:1 is a natural continuation of such thinking, as the past is contrasted with the present experience of resurrection life. The same concept occurs later in Ephesians when the baptismal hymn is quoted in 5:14, ‘Awake, O sleeper, and arise from the dead,’ and 4:18 with its description of Gentile existence as ‘alienation from the life of God’ provides further comment on what the writer means when he says his readers were dead. It is a theological assessment on the part of the writer, for whom the reality is determined by one’s relationship to God and who therefore sees the tragic situation of those who are not in a living relationship to God through Christ as one of death.” [Lincoln, 92f]

BALANCE – THE MYSTERY AND PARADOX OF SALVATION — “Obviously this weighty phrase needs to be read in the light of other truths; such as the existence of spirit, and the full presence of conscience, and of accountability, in the unregenerate. But those truths must not be allowed unduly to tone down this statement, which distinctly teaches that the state of the unregenerate has a true analogy to physical death; and that that analogy on the whole consists in this, that (1) it is a state in which a living principle, necessary for organization, growth and energy, in reference to God and holiness, is entirely lacking; (2) it is a state which has no innate tendency to develop such a principle of life. The principle must come to it altogether [from the outside].... *The state here described is not one of suppressed life, but of absence of life.*” [Moule, 65f] *Any Scriptural truth may be pressed until it becomes an error.* Some take this great truth presented by Paul and pushes it to such an extreme as to teach there is nothing man does until the Holy Spirit ‘zaps’ that person and saves his soul (see below). *By stating mankind is ‘spiritually dead’ and by comparing him to physical corpses does not mean to say man has no sensibility or reaction to spiritual things.* Quite the contrary:

‘For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness’ (Rom 1:18)

‘Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith’ (2 Tim 3:8)

‘You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.’ (Acts 7:51)

‘When they heard these things they were cut to the heart, and they gnashed at him with their teeth. But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God, and said, Look! I see the heavens opened and the Son of Man standing at the right hand of God! Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him. And the witnesses laid down their clothes at the feet of a young man named Saul.’ (Acts 7:54-58)

‘And he [Saul, later to become Paul] said, ‘Who are You, Lord? Then the Lord said, I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.’ (Acts 9:5)

When we teach man is ‘dead’ we state that in his natural condition man will be unable to see or understand spiritual things, love his own self, pride and pleasures rather than God, and when presented with the claims of the gospel will reject and refuse to submit to the authority of Christ in their lives. Until the Lord makes the first move towards the sinner, the sinner is totally incapable of any positive response to God. But God in His mercy and grace initiates action upon sinners, some of whom He allows to reject and show forth their rebellion, others He continues to work until He brings them to the point of the new birth (*‘and you He did make alive...’*). And even while the Holy Spirit brings conviction, there is mental fighting, rejection, rationalization – all these (negative) efforts from a ‘spiritually dead’ person!

How many hearing or reading this remember being under conviction prior to our salvation? How many struggled with accepting Christ and did not want to leave their sins? So we cannot go too far in the teaching of this doctrine to where we come across as saying, “If you are not saved there is nothing you can do to be saved. Just sit there lost and wait for God to zap you with salvation.” That is an error to leave the sinner with that impression. No where in scripture does God tell the sinner to ‘wait!’

To those without Christ: *if you are hearing this and have no fear of God nor of hell, that should scare you to death! Flea to Christ from the wrath which is to come! Plead upon Him for mercy for your sins! Do not wait for you have no assurance of another minute of life. No one will ever be able to stand before the Lord and blame Him for their damnation!*

‘TRESPASSES AND SINS’

TRESPASSES AND SINS — τοῖς παραπτώμασιν καὶ ταῖς ἁμαρτίαις [tois paraptōmasin kai tais hamartiais] used synonymously, forming a hendiadys (the use of two words coupled by ‘and’ to express one concept). *“Trespases and sins both bring about the condition of death and characterize the existence of those who are spiritually dead.”* [Lincoln, 93] ‘Trespases’ points to sin as a fall and ‘hamartia’ points to sin as a failure, but it is impossible to establish any clear distinction between the two words. Essentially Paul is saying sin is that which makes dead – the cause of the death-state. [Salmond, Expositor’s GK Testament, 283] Both of these words have been discussed in 1:7. It should be repeated however that *inherent within these words is intent. “They connote more than an inadvertent mistake for they express a conscious and willful action against God’s holiness and righteousness and thus a failure to live as one should. Human beings are responsible for these acts of treachery against God.”* [Hoehner, 308] *“This state of death was linked with trespases and sins in that it had to do with the moral and ethical part of the individual, his reason, will, and emotions. He was living in a state of separation from God and His life in that the latter did not energize and control the reason, will, and emotions of the person. These were very active, but were energized by the totally depraved nature.”* [Wuest, 60]

trespass, transgression = literally “a fall beside”, sin is a blunder, fall, a false step, losing one’s way, straying from the right way; for example, if we needed to take a road south to get to our destination but willfully left on the road going north, that would be a ‘transgression.’ *God declares the path of righteousness but we willfully go the other direction.*

sin = literally “missing a mark”, i.e. failing to measure up to God’s standards; Rom 3:23 for all have “missed the mark” and fallen short of glory of God

The Depravity of Man

The world's philosophy: "*where there is life, there is hope*" — the Lord destroys that in one sweeping statement.

- we were not ill or dying but dead, denoting beyond recovery and helpless to save one's self
- we were unable to initiate any action towards God, unable to produce any favor in God's eyes

Life: expresses union with God

holiness

happiness

activity

Death: separation from God

corruption

misery

helplessness

- we continually and willfully strayed from the path of righteousness
- we "missed the mark" — we failed to live according to God's standards