

Pentwater Bible Church

Romans Message 20

October 2, 2022



Moses and the Tablets of the Law by

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Romans
Message Twenty
Peace with God
October 2, 2022
Daniel E. Woodhead

Romans 5:12–14

¹²Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ¹³for until the law sin was in the world: but sin is not imputed when there is no law. ¹⁴Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come (KJV).

By one man sin entered into the world, It was Adam, who sinned against God and brought separation from God and physical and spiritual death to all humanity (Genesis 2–3). God had warned Adam, “*You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die*” (Genesis 2:17). Because Adam disobeyed God’s command, the judgment of both spiritual and physical death fell on him and all his descendants as well as the physical earth and cosmos. Therefore, *death passed upon all men, for that all have sinned* Death is the consequence of being under the power of sin. “*In Adam all die*” (I Corinthians 15:22). It was not how God designed the original plan for human beings to die, but it was the consequence of sin entered the world. As a result, the gift of life we bequeath to our children follows with it the sting of death. All human beings have two characteristics in common: They are sinners, and they will all die.

For until the law sin was in the world. God’s formal stated law was not given until the time of Moses, so the people who lived between Adam and Moses did not have any specific laws to obey or break. Even though God did give them a conscience. Paul explains that *but sin is not imputed* (taken into account) *when there is no law*. What Paul is saying is that the *sin* that was in the world was the *power* or *force* that causes people to act contrary to obedience to God. All people are under the power of sin, and all people act in rebellion against God. Those sins did not count the same as Adam’s sin because they were not deliberate actions against God’s commands (as was Adam’s) because there were no commands. So, they were *not taken into account*. Paul continues this thought in 5:20 and in chapter 7, when he describes the law’s role in defining sin. *Sin was in the world* from the beginning, but it was fully revealed by God when the law was given. With this statement, Paul follows through his argument from chapter 2 regarding the pride of the Jews in their role as keepers of God’s law. The very fact that they had the law, and that it is the law that makes people accountable for sin, means that for the Jews’ sin was deadly—they were certainly in as much need of redemption as the rest of the world.

Nevertheless, death reigned from Adam to Moses, even over them that had not sinned. Adam had knowingly broken a specific command. His descendants who lived prior to the time of Moses could not break any specific laws because there were none. But they still sinned, witnessed by the fact that *death reigned*. Adam’s descendants had sinned with Adam. Death is the result of Adam’s sin and ours, even if our sins don’t resemble Adam’s. For thousands of years, the law had not been explicitly given, and yet people died. The law was added to help people see their sinfulness, to show them the seriousness of their offenses, and to drive them to God for mercy and pardon. This was true in Moses’ day and in Paul’s day, and it is still

true today. Sin is a wide chasm between who we are and who we were created to be. The law points out our sin and places the responsibility on us, but it offers no remedy. *Adam's transgression, who is the figure of him that was to come.* Here Paul uses the word *pattern (typos)*, or "type" to describe Adam's role in history compared with Christ's. Adam, the first man, was a counterpart of Christ, whom Paul calls "*the last Adam*" in I Corinthians 15:45. Adam's one act determined the character of the world; Christ's one act determined the character of eternity. In modern terminology, we could say that Adam was a flawed prototype, but Christ was the perfect original. Just as Adam was a representative of created humanity, so is Christ the representative of the new, spiritual humanity. Christ is much more powerful to save, than Adam was to destroy.

THE LAW

There are four aspects of the Law that the Christian needs to understand in order to form a sound basis for understanding what the Law is and what its intent was a given by God.

1. THERE ARE A TOTAL OF 613 LAWS

not the first 10 that commonly are referred to as the Ten Commandments. The Law is a singular word and it is used in Scripture to refer to this unit of 613.

2. THE LAW WAS GIVEN BY ANGELS TO MOSES.

The angelic delivery was not revealed in the O.T. but was always in Jewish lore. It does appear in the N.T in three places.

Act 7:53

⁵³*Who have received the law by the disposition of angels, and have not kept [it](KJV).*

Galatians 3:19 b

^{19b}*[and it was] ordained by angels in the hand of a mediator (KJV).*

Hebrews 2:2

²*For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward (KJV).*

3. THE LAW HAD FIVE PURPOSES.

We will examine each in light of the Scripture that explains the purposes to us. First, we must fully understand that the Law was *never* a means of salvation. If that were true then salvation would be achieved by works and not by grace through faith. (Ephesians 2:8-9) Scripture is very clear on this point. Further if one in any dispensation could perform some human act to achieve salvation there would be no need for Christ to have come to earth and shed His blood. Now the *content* of faith changes from dispensation to dispensation or administration to administration. By content we mean that the level of revelation that God has made available to the particular dispensation. The individual's faith can only be up to the level or content of what God has revealed within that

dispensation. We believe in progressive revelation whereby God has chosen to reveal increasingly more about Himself as human history advances over time. The person who believes then is responsible to the “content” of faith that is available to him in each dispensation. We call them saints.

When an Old Testament Saint died, his body went into the ground and his soul went to Abraham’s Bosom because the sacrifices required by the Law were insufficient to get him into Heaven. They were sufficient to keep him out of Hell. Sin in every dispensation have to be removed by the blood of the Lord Jesus Christ. The Old Testament unsaved who died went to Hell. When Christ died he went to Hades (side 1), not Hell to free the captives. Today when a New Testament saint dies his body goes into the ground and his soul goes straight to Heaven. The unbelievers go straight to Hell. After the thousand-year reign of Christ on the earth (Millennium), the inhabitants of Hell, Tartarus, and the Abyss will be cast into the Lake of Fire. (The Greek word for the Lake of Fire is Gehenna, which means a burning garbage dump)

The Five Purposes are:

- a. To reveal the holiness of God and the standard of righteousness that God demanded.
- b. To Provide a conduct of life for the Old Testament Saint. The Law then was give to those who loved God and wanted to keep His commandments as much as humanly possible. Those who did not love God would have no desire to keep the law and fulfill its obligation. Eli’s sons are an example of this. The outward demonstration of a believer’s faith in the O.T. was to keep the Law.

Romans 3:20

²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin (KJV).

Romans 3:28

²⁸Therefore we conclude that a man is justified by faith without the deeds of the law (KJV).

- c. To reveal sin.

Romans 3:19-20

¹⁹Now 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. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound (KJV).

Romans 7:7

⁷What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet (KJV).

- d. To make one sin more. The sin nature uses the Law as a basis of operation. So as the Law

becomes known humans have a tendency to want to challenge the Law by increased sin. One statement that helps to clarify this is when one is told to follow the Law that person will say, "Oh yeah? Well make me!" Therefore, the level of sin grows and becomes more evident.

Romans 4:15

¹⁵Because the law worketh wrath: for where no law is, [there is] no transgression (KJV).

Romans 7:8

⁸But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead (KJV).

Romans 7:9-13

⁹For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰And the commandment, which [was ordained] to life, I found [to be] unto death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it slew [me]. ¹²Wherefore the law [is] holy, and the commandment holy, and just, and good. ¹³Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful (KJV).

I Corinthians 15:56

⁵⁶The sting of death [is] sin; and the strength of sin [is] the law (KJV).

- e. To lead us to faith. It did this as our tutor or teacher as the Apostle Paul tells us in Galatians 3:24.

Galatians 3:24

²⁴Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith (KJV).

4. THE LAW HAS COME TO AN END

We must realize that the Mosaic Law has come to an end. It is no longer operative and it has fulfilled its purpose. Some believe that there are three sections of the Law; the ceremonial, the moral and the civil; and the moral is continued in the New Testament. The moral aspects of God's desire for us have been restated in the N.T. It is not a rehashing of the Law nor has the Law passed through to the N.T. We must realize that the Law expired and is no longer operative at all. As mentioned earlier the Law had 613 individual components but they were regarded as one unit. Therefore if one of the 613 was broken then the entire Law was violated. Because the blood of Christ fulfilled all the requirements of the Law it provides the believer all that is necessary for righteous behavior and salvation as well.

Romans 10:4

⁴For Christ [is] the end of the law for righteousness to every one that believeth (KJV).

So Christ gives us His righteousness at the moment of salvation.

OF THE VARIOUS COMPONENTS OF SALVATION THERE ARE TWO THAT NEED TO BE NOTED.

Justification and Sanctification

The Law justifies no one.

Romans 3:20

²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin (KJV).

The Law also sanctified no one. It made nothing perfect.

Hebrews 7:19

¹⁹For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God (KJV).

The Law was temporary until the Seed would come. (the seed of the woman is Christ)

Galatians 3:19a

^{19a}Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made (KJV).

With the change from the Law of Moses to the Law of Christ came a change in the priesthood.

Hebrews 7:11-14

¹¹If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ¹²For the priesthood being changed, there is made of necessity a change also of the law. ¹³For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. ¹⁴For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood (KJV).

The O.T priest had to be of the tribe of Levi and the Kings all had to be of the tribe of Judah. Since Christ is of the tribe of Judah the New Covenant accommodates this by annulling the Law. Christ is a King and a Priest after the order of Melchisedec.

Hebrews 7:18-19

¹⁸For there is verily an (annulling) of the commandment going before for the weakness and unprofitableness thereof. ¹⁹For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God (KJV).

The Law was a wall of separation between the Jews and the Gentiles.

Ephesians 2:11-15

¹¹Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; ¹²That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: ¹³But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]; ¹⁵Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace (KJV).

Ephesians 3:5-6

⁵Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; ⁶That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel (KJV).

There are four unconditional covenants that God made with the Jews.

1. The Abrahamic
2. The Land
3. Davidic
4. New Covenant

Each had spiritual and material blessings. As long as the Mosaic Covenant was in effect there was no way for Gentiles to enjoy the blessings of the Covenants. The only way for them to join in these blessings was to become proselytes. This was the legal separation between the two groups.

Next message: ROMANS CHAPTER Five Cont.

E-mail: Pentwaterbiblechurch@scofieldinstitute.org Call: 877-706-2479