***The Purpose of the Mosaic Law  
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We are once more studying the performance of the two Adams in Romans 5:12-21. We'll review a little bit to anchor your thinking where we are in the book of Romans.

Paul began the book of Romans with an introduction, very understandably, and we have that in Romans 1:1-17. Paul then showed how every person who is born into the human race is destined for an eternity in hell. We call that section "condemnation," and that was in Romans 1:18 through Romans 3:20. Following that section, the apostle Paul took up the subject of how a person can reverse his destiny from hell to heaven. And that brought up the subject of salvation, which we have been covering from Romans 3:21 through Romans 8:39. We have taken up the first main topic under the heading of salvation, which was justification, from Romans 3:21 to Romans 5:21. And that brings us up to date.

We have seen that in Romans 5:18-19, Paul has summarized his teaching on justification. Verse 18 says that God treats us all as condemned sinners because of the sin of Adam, and treats us all as justified saints because of the righteous act of Jesus Christ on the cross. Then verse 19 comes along, and it explains what verse 18 says is true – why God treats us either as condemned sinners or as justified saints. And verse 19 explains to us that the reason God treats us all as condemn sinners is because He so regards us in Adam, who disobeyed and who sinned. So, we are placed in the category of condemned sinners by God, though we are not sinful by our own doing. We are placed in the category. Even before we ever committed a personal sin, we were placed in the category of being sinners. God treats us in that category because he regards us in that category.

Also, the reason that God treats believers as justified saints is because he so regards us in Christ who is obedient unto the cross. We are placed in the category of justified saints by God, though we are not actually sinless in our daily living. So, we are not actually sinful on the one side, certainly not as infants, but God treats us as if we are. And we are not actually sinless, but God treats us as if we are. The reason for that is because He so regards us because He sees us either as in Adam or in Christ.

So, we have stressed that the personal sins of each person are not the issue in determining our destiny to heaven or hell. That's not an issue before or after salvation. God deals only with the issue of whether one is in Adam or in Christ. A person is a sinner subject to death even before committing a single personal sin. That is obviously true of infants. They have never personally sinned, but they experience death. So, there has to be a different reason that God treats them as sinners. That's what God does with babies, and so they die. That's why He regards them as sinners. He treats them as sinners because He regards them as in Adam.

The individual is involved, therefore, only as a recipient of what Adam and Christ have done. They are placed in the category of one or the other. Personal sins do have an effect, but that effect is upon your rewards at the Judgment Seat of Christ. Your personal sins only affect your rewards as a believer at the Judgment Seat of Christ.

So, this plan is a very beautiful arrangement that Almighty God has come up with, because it's a plan that makes a sinners justification permanent. For, it's all done by God without any human doing involved of any kind. And that's what the Bible means when it says salvation by grace. It means that it's all done by God without any human doing involved, so that there can't be any reversal of your salvation.

Assurance of being justified before God, therefore, is never a matter of your feelings. It's not a matter of how you feel about salvation. It's not a matter that you feel saved. The matter of assurance or salvation is understanding Romans 5:12-21. If you understand this passage, and if you go positive toward it, you will never for one moment worry about what's going to happen when you die. You know what your destiny is, and you'll have it in perfect peace. A believer is secure because it's all of God and none of the believer.

You must remember that 1 Corinthians 3:15 tells us that a Christian can spend his whole life producing wood, hay, and stubble. He can spend his whole life in sin; in human good; and, in worthless investments of himself, and yet he will go to heaven. Notice 1 Corinthians 3:15: "If any man's work (his productivity) shall be burned (that is, by the judgment of God), he shall suffer loss (in terms of treasures in heaven), but he himself shall be saved, yet as by fire." Even through the judgment of God, he himself shall be saved.

So, the Bible is very clear that you can become a Christian; you can live like the devil from then on; and you will still go to heaven, because it is not a matter of what you have done. Now, you'll have some serious consequences if you live like the devil after becoming a Christian, but it will not affect your salvation. You will still go to heaven. So, as surely as we were once doomed in Adam, so we are just as surely secure in Christ.

**The Mosaic Law**

Now, Paul has summarized in verses 18-19 what he has been talking about from verse 12 on. Now he comes to Romans 5:20-21. He's about to conclude the section on justification, but there's one loose end that he feels he has to tie up. And this loose end has to do with the relationship of the Mosaic Law to a person going to heaven. He had made reference in passing to the Mosaic Law back in verses 13-14, where he talked about how sin was not put to a person's record when there is no specific commandment saying, "This is wrong."

To drive 70 miles an hour through the heart of town is a wrong thing to do, but it does not break a law unless there is a law that says that you must drive 30 miles an hour going through town. Until there's a specific law, you are not transgressing a law. You are not guilty of a transgression. You're just guilty of doing something bad; something wrong; and, something sinful, but you are not guilty of a transgression.

So, until God came along and said, "It's wrong to steal," it was not a transgression. Now, you may have been stealing like nobody's business, but that was not a transgression. It was sinful, but it wasn't a transgression until God says, "Thou shall not steal." That's what Paul is referring to here in verses 13-14. He pointed out that finally the law came along, and it spelled out these specific sins. But he said even before you could hold it against a person's record that he was guilty of a transgression, people were dying. You remember the point was, therefore, in verses 13-14, that there must be some other reason, than what people themselves are doing, why they have suffered under death, and that death is universally suffered.

So, Paul has made reference previously here to the Mosaic Law. Now the question, especially for the Jews, in view of what Paul has said, that the only thing that's involved as far as God is concerned is: are you in Adam, or are you in Christ? That's all God wants to know. God doesn't want to know about your personal sins. He wants to know: are you in Adam, or are you in Christ? That's the issue.

So, Paul readily recognized that the Jews were going to say, "Well, what's the good of the Mosaic Law? What did we have that for?" That's a big thing with the Jew. This is the core of his life – the legal system. And Paul's teaching has shown that the Mosaic Law neither justifies a person nor condemns a person. That was even worse. We're not condemned because something that the Mosaic Law says that we've transgressed. We're only condemned because we're in Adam.

So, Paul says, "Here's a loose end. Let's tie it up." While it may seem to be simply a final thought, verses 20 and 21 actually constitute a loose end. We shall see as we get into the next chapter, which has to do with sanctification (godly living), that these two verses are actually Paul's way of laying a foundation as a springboard into the sanctification section of this book. So, these two verses are really important. This is the way Paul does things. He is such a genius that he just has a way of taking an issue, and he deals with an issue in connection with something else, but at the same time he makes that issue the platform for moving on to a new and important idea from there.

So verses 20-21 should be observed very carefully because they're going to be a very important section as we move on. Verse 20 begins with the word, "Moreover:" "Moreover, the Law entered." The word "moreover" is the Greek word "de." Here it could actually be translated as "and." It indicates that a final fact is being added. A loose end is being tied up. Paul feels that he must add a word to explain the role of the Mosaic Law in God's plan of justification, or people might try to use the Mosaic Law as a way of salvation. If a person tried to use the Mosaic Law as a means of salvation, he would never be saved. He would be lost.

That's exactly what millions of people have done. Millions of people who are going to spend eternity in the lake of fire are going to be in it because they tried to use the Mosaic Law as a means of being saved. They tried to use the standard of living up to the Mosaic Law as their road into heaven. The apostle Paul recognizes that that hazard is there. And this is one reason he wants to pick this up to explain it.

"And the Law." The word for "law" looks like this in Greek: "nomos." In the Greek Bible, this word stands first in the sentence, which indicates that it's being stressed. The emphasis is on the idea of law. This time it does not say "*the* Law." It simply says "a Law" in Greek. The reason it does that is because God the Holy Spirit wants to direct our attention on the quality of legalism rather than a specific law as such. He does want to bring to our attention the specific Mosaic Law. That is true. And the word "law" here must be equated to Mosaic Law. That's what he has in mind – the Mosaic Law system. But he wants us to look at the Mosaic Law system in terms of its quality of human doing.

**The Mosaic Law in Justification**

So, he is again using this word as he has used this word before. Sometimes he has used the word very clearly. He just means the Mosaic Law system. But other times he does not say "*the* Law." He says, "Law," as such – a system of human doing. Here he is looking at the Mosaic Law primarily at this point in terms of it being a system of human effort. The Jews had made the Mosaic Law the central feature of God's dealing with all mankind, and they therefore viewed it as the key to salvation. It is natural, therefore, for Paul to make a comment in closing about the place that the Mosaic Law actually had in terms of justification.

In verses 12-19, Paul has dealt with the issue of justification. He's made it dependent only upon Adam and Jesus Christ. With Adam comes sin and death into humanity. With Christ comes absolute righteousness and life. These are the pivots of all divine dealings, Paul has said, with mankind. So, why the Mosaic Law at all? What good was it? Where did it fit into the divine plan? The Jews must be terribly mistaken, having made this law system the heart of God's dealing with humanity.

I stress that because there are many, many groups of Christians today who do the same thing. And the unbeliever does this. Anytime you talk to an unbeliever who has not been instructed in the Bible doctrine of salvation, an unbeliever will inevitably think about salvation in terms of keeping the rules of the Ten Commandments. He thinks that if he can keep the Ten Commandments, he's going to go to heaven. And that is not so. And that's why hell is going to be full of moral people. That is one of the things that Paul stressed earlier in the book.

So, where in the world does the law come in? Many still missed the point today. Paul says, "And the law (as a system of human doing) entered." And the word "entered" is the Greek word "pareiserchomar." Let's break this word down. First of all, we have the Greek preposition "para." It means "beside." Another preposition has been added to the basic verb: "eis." That means "into." And then a third word is the verb itself: "erchomai." And that means "to come" or "to enter." So, when we put these together, we have "to come into beside," meaning "to come in alongside of." This is a very specific word, carefully chosen by God the Holy Spirit to explain to us just what the Law did. The Law came in alongside.

Galatians 3:19 has the same meaning for the word "prostithemi:" "Wherefore then does the Law serve? It was added because of transgression till the siege had come to whom the promise was made. And it was ordained by angels in the hand of a mediator." The phrase "it was added" is the same idea for this particular word.

Some writers have converted this to the image on a stage. You know that if an act is taking place on a stage, and there's an action on the stage, there's always some central figure. There's a main actor, and there's a man in action. But very, frequently off on the side comes a minor figure, a secondary action. And you know that this thing is back there, but it's simply background. It's simply in order to make the main feature stand out more clearly – to make the main actor stand out more prominently. So, the minor actors are only there to feature the main actor.

That's what this word "pareiserchomar" describes precisely. It's describing somebody who comes on stage, but he's just a minor actor. He's not really important. He's just very secondary. He's just sort of background so that the main issue can stand out. And Paul is going to point out here that the main issue was being in Adam or being in Christ, and that God deals with all humanity on those two categories.

Now, in order to stress that and clarify that, God brought in alongside the main action going on on the stage center a secondary background action in the form of the Mosaic Law. And this word is a Greek word that helps us to understand that the Law is in the category of a minor role. If awards were to be given for the performance of the Mosaic Law in connection with God's dealing through Adam and Jesus Christ, the only category in which the Lord could receive an award would be as best supporting actor. That's all – just the best supporting actor. The Law could never achieve the award of the best actor because it wasn't the main actor. It was very secondary. It was very much in the background. It was very minor.

**The Mosaic Law has Nothing to do with Christianity**

Amillennialism tragically misses the whole concept of the Word of God right at this point, because the amillennialists make the legal system of the Jews the primary thing with God. And out of the legal system of the Mosaic Law, they say, "The Jews failed in living up to this system, so God brought the church, and the church fulfills the Mosaic Law. However, in truth, the Mosaic Law was a minor bit part brought on to perform a certain function to make God's main action stand out. And then the bit actor was taken off the stage. The Mosaic Law has nothing to do with Christianity whatsoever. Yet, it is at the heart of amillennialism, with all the tragic misconceptions of the Word of God that flow from that.

The Mosaic Law was simply introduced into the situation that already existed. What was the situation that existed? It was a situation of condemnation existing upon all mankind. The sin was already there in the race. So, the Mosaic Law came in in order to make man's condition stand out in stark relief. The Mosaic Law had a minor subordinate role in the divine plan of God's dealing with mankind's condemned status before God. The Mosaic Law, however, did have a purpose, but not as a means to justification, as many Jews thought. And Paul wants to clarify what the purpose of the Mosaic Law was. It was not essential to salvation, but it did have a purpose.

So, the word "pareiserchomar" means that it came in beside the main action which was taking place. It's aorist tense, which means that it came in at the point of Mount Sinai when the Law was given to Moses and it was accepted by the Jews. It's active. The Mosaic Law actively was functioning in the already existing sin condition. It's indicative – a statement of fact.

Paul says, "Moreover, the Mosaic Law (as a system of human doing) was brought in beside the main action of human condemnation that was already on the scene, that." The word "that" is "hina." It means "in order that." It's indicating purpose: "In order that the offense." And here's one of our words for "sin" again that we've had many times: "paraptoma." This is the word for "failure to stand upright." This is what the Bible describes as what happened to Adam in the garden. He "paraptoma." He fell from his upright position of the truth.

The Greek here has "*the* offense," so that it indicates the specific one described in the context, namely Adam's offense in the garden. The Law entered the picture in a minor subordinate role for the purpose of making the fall of Adam in the garden to do something. What was it that the fall was to do? To abound. The word is this: "pleonazo." Now this will kill all the lovers of the Mosaic Law, because this word means to super-abound. Now, isn't that something? God says that He brought the Law as a minor feature into His program of dealing with human condemnation in order to super-abound. This word has to do with quantity. Are you telling me that God brought the law in to create more sin; to make sin prosper; and, to make sin just bubble over? The Mosaic Law served to increase the amount of evil in mankind? Right. That's why God brought the Law in.

This is aorist tense. It was brought in at the point that it was given on Mount Sinai. That's when it's cause Him to super-abound. It's active. The Mosaic Law is causing this super-abounding. And it's subjunctive mood, which means its potential. It now had the potentiality of causing sin to abound.

**The Mosaic Law was Never a Means of Salvation**

So, the Mosaic Law was obviously never intended as a means of salvation. Romans 3:20 says, "Therefore, by the deeds of Law (human doing), there shall no flesh be justified in His sight. For by Law is the knowledge of sin." Whether it's the Mosaic Law or the civil laws of a country or a state, it gives you a knowledge of sin. Paul has already thus declared to us that nobody is going to be saved by a law-keeping system.

Galatians 3:21 adds this: "Is the Law then against the promises of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the Law." God would never have put His Son through the hideous treatment He got on the cross, to die for our sins, if God could have just saved people through giving them some rules that they could keep: and if they kept them, they were in; and, if they didn't, they were out. God says, "It couldn't be done that way because you have no value to bring Me. You're covered with sin. All that you do is evil. So, there's no good that you could produce.” No one could have been saved by keeping the Mosaic Law perfectly.

Every now and then I read where commentators (and I've heard people) say that if you had kept the Mosaic Law perfectly, you would have lived. That's not true. Even if you could have kept the Mosaic Law perfectly (all 613 rules) – if you could have kept every one of them, you still had the problem of being in Adam. So, that is not the issue. You could have kept those rules, and you were still doomed. Human nature, however, wants to do something to be saved. So, you can see why people latch onto the Mosaic Law.

This word "pleonazo," however, does not mean that God wanted to make people sin more. That's not what this word means. While it does say that it was designed to cause sin to super-abound as sin, it does not mean that God was out there trying to egg people on to sin. We know this could not be true, because James 1:13 says, "Let no man say, when he is tempted, 'I'm tempted of God,' for God cannot be tempted with evil, neither does He tempt any man."

It is not beyond the old sin nature to blame God for your sins. It is not beyond the old sin nature to say, "Well, I'm this way because God made me this way. This is just the way I am." No, it's because this is the way you choose to be. God does not force you to sin.

**How did the Mosaic Law Make Sin Abound?**

So, the Mosaic Law made sin abound. How did it do that? Well, it did that in several specific ways.

1. **The Mosaic Law Gives a Knowledge of Sin**

First of all, it made sense to increase because it gave a knowledge of sin. It increases the knowledge of sin. In Romans 3:20, the apostle Paul has told us that specific fact – that by law is the knowledge of sin.

A little later on, when we get to Romans 7:7, he'll say that again: "What 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 coveting except the Law had said, 'You shall not covet.'"

Here's the way we get a knowledge of sin. First of all, we get a knowledge of sin by the fact that God defines for us in the Mosaic Law what is sin. People very often do what is evil without realizing that it's evil. So, the Mosaic Law codified sins. It pinpointed before people what God says is evil. And therefore it made evil now a specific transgression of a clearly defined divine standard. So, the Mosaic Law indeed does give us a very clear picture of what is right and what is wrong. And in that way, it has caused sin to abound.

Now, when I do something that's wrong, not out of a sin of ignorance, but out of a sin that I understand this is wrong, now sin has abounded. That's different. It's far different when I know it's wrong than when the fact that I was doing it, maybe I was uncomfortable about it, but I was doing it, and it was wrong, and I didn't really understand that God says, "This is wrong."

1. **The Mosaic Law Gives an Understanding of the Vileness of Sin**

We also gain a knowledge of sin by the giving us an understanding of the vileness of sin. This is the thing that is not easy for us to come by. The Mosaic Law gives us an understanding of how vile sin is. Romans 7:13 says, "Was then that which is good (that is, the Law) made death unto me? God forbid. But the sin nature, that it might appear sin (vile), working death in me by that which is good. That sin by the commandment might become exceedingly sinful."

So, that what the Lord does for us is shows us how exceedingly sinful sin is. The Mosaic Law makes us aware of the fact that sin is producing death through us. Romans 7:5 is going to tell us that that – that when we were in the flesh, the sinful impulses, which were by the Law, did work in our members to bring forth fruit unto death."

Sin is exceedingly sinful. It brings forth a proof of death. It makes us aware of the fact of the foulness of sin which so contaminates our lives. We are able to so get used to sin that we lose our perspective on how bad it is. So, a person can sit in church and learn something that God says, "This is what I should do; and, this is what I should not do." And yet we violate that, and we don't understand that that is a vile thing with God. Sin is vile all the way down the line with God. And it is the Mosaic Law that made it clear to people that God says, "Sin is sinful."

Only the Roman Catholic Church, because it inherited the doctrine of the ancient Babylonian mystery cults, says that there are good sins and bad sins. Only the Roman Church says that there are things that will send you to hell, and sins that will only tickle your fancy . . . The thing is that there is no distinction with God. God says, "Sins are vile. They're bad. They're filthy. And it's the Mosaic Law that makes it clear to us that, from God's point of view, there are just not any nice sins.

1. **The Mosaic Law Shows how Sin Perverts our Nature**

A third way we gain a knowledge of sin is by showing how it has twisted our human nature – how perverted sin has made our nature. It's a moral disease that takes human beings, and it turns them into animal creatures. So, remember that you cannot trust the old sin nature of anyone. You cannot trust anybody's old sin nature.

In Romans 7:18, we read, "For I know that in me, that is in my flesh (in my old sin nature – in my human body, with its genetic content of the old sin nature) dwells no good thing. For to will is present with me, but how to perform that which is good, I do not find." Paul says, "I know that in my human body there is no good thing. My human nature is twisted, and it describes the true character of every person.

So you can only go so far in saying, "Now there is a person I trust. There is a person I can have implicit trust in." This is why somebody whom you very supportive friend becomes a very undermining creature, because that supportive friend (who might even be a Christian) has a twisted nature. And when we read the Mosaic Law, and the restrictions that God put upon people's conduct: what they were doing; what they were not doing; and, how they would act in certain situations, the thing that evolves (the thing that comes into focus) is that humanity is twisted. And God is trying to untwist it, and trying to show us the direction that it should be through the Mosaic Law. He's trying to give us a pattern by which to match ourselves and say, "Boy, I really am bad. I really am distorted. I'm really, really ridiculous. I'm really an animal." And it is the Mosaic Law that gives us that kind of knowledge of ourselves.

1. **The Mosaic Law Gives the Deceitfulness of Sin**

The fourth area of knowledge is it gives us the deceitfulness of sin. Romans 7:11 refers to that when it says, "For sin, taking occasion by the commandment, deceived me, and by it, slew me." Have you ever felt that something that you're doing wrong just seems so right? How many human love affairs that were illicit have been justified by saying, "This just seems so right. You know, we're just made for each other." That's the deceitfulness of sin. That's what that's revealing. And sin takes a good and holy law, and will make it a reason to do evil.

How much human good has been justified on the basis of the moral code of the Ten Commandments? And human good is evil with God. The deceitfulness of sin – that when we think we're doing good, we do evil. People think that they're happy, and that they're moral, and that they don't need salvation. And they don't know how bad off they are – the deceitfulness of sin.

How many people do you think would be sitting home today if they understood the realities of Romans 5:12-21? How many unsaved people would be sitting home calmly at ease, doing whatever they're doing today, instead of fleeing to God to get this matter straightened out?

How many Christians, if they understood what it's going to be like to live forever and ever and ever and ever with a minor amount of rewards would tolerate using their lives the way they do? You can almost always tell a super-grace level Christian, because one of the first things that happens is that the understanding is driven home to him that eternity is a long time to be poor, because you can't make it up in heaven. There are no rewards for what you do in heaven. The only rewards are for what you do now. Just as you cannot change your destiny from hell to heaven, once you die in the status of spiritual death – once you die physically, you cannot reverse that. So, neither once you die can you reverse the level of your spiritual rewards. You cannot reverse the level of your treasures in heaven. It's all determined this side of death.

Now, how many people who would be running their lives down the rat holes that they running it if they really understood that – hustling around, and doing all these wonderful things. Oh, they're good things. They take care of their family, and they provide good things for their family, and they are nice to other people, and they enjoy life, and so on. But payday is coming. It's coming for the unbeliever, and it's coming for the Christian. And the Mosaic Law should help us to understand how deceitful sin is – that it causes us to rob ourselves of even eternal rewards because we don't understand what's going on, and because we don't really realize what we're doing. And so we think we're happy, and we think all is well, when all is not well.

1. **The Mosaic Law Brings us a Conviction of Sin**

Now, the Mosaic Law caused sin to abound for another reason – not only for knowledge. There was another one, and that is because it brought a conviction of sin. The Mosaic Law increases the conviction of sin. It makes it harder to treat evil lightly. It's easy enough to treat something that's wrong lightly, as long as you don't really know for sure it's wrong. But knowing that we are doing evil then causes our conscience to be burdened.

The Lord Jesus told a group of Pharisees one time, "What you're doing would not have been sin to you if I had not explained to you that it is sin. It would not have been credited to your account. It would not have been held against you as it is going to be held, now that I've explained to you what you're doing, and that what you're doing is evil." Once you know that, then there comes upon you the conviction of the Word of God. And the Mosaic Law spelled out to us exactly what God thinks about what we do. So, it brings about a conviction of sin. It makes us aware that we are pitting ourselves against the standards of God. We are matching ourselves against God's standards.

Sinners always want to rationalize or evil doing as something less than it is in order to ease the conviction that the Mosaic Law brings relative to these things that we violate. So, people who avoid gross sins are still convicted by the Mosaic Law in their self-righteousness. Everybody who knows anything about the Bible knows that mental attitude sins are the worst kind. Those are the sins that cause everything else to spew out of us.

So, unlike many fundamentalist circles, the Bible lays great emphasis upon what you think. The Lord Jesus had to come to a group of men, and they were all smug, and all high and mighty and wonderful. They had this poor woman taken in adultery. But these fellows – oh, they were wonderful. They never were guilty of adultery. So, the Lord says, "Well, you're not guilty of adultery. The Mosaic Law condemns adultery. Let's see how you stand. What the Mosaic law meant, gentlemen, was your mental attitude." Oh. And all over that crowd, the eyes began to open, and the pupils began dilating as they realized that they were just as steeped in adultery in their mental attitude lusts toward women as those who had been actually guilty overtly.

He said, "Now, the Mosaic Law says that you are not to murder a person." And they said, "Well, I don't do that. Not me. My hands are clean. Look at that. There is no blood on my hands." But the Lord said, "I want to tell you what the Mosaic Law meant. It meant that you don't have hatred toward a person, because out of your hatred comes the overt act. So, the hatred is worse than the overt act." And again, they were shocked.

The Bible does not follow fundamentalist circles of: "Let's clean up our sins, folks, in what we do." The Bible says, "Let's clean up our thinking, folks, and then our doing will be right." And the only way we clean up our thinking is by the intake of doctrine. That's the only scrub brush you have. And if you don't have doctrine in your soul, you're never going to clean up your thinking. Your mental attitudes never will be right.

So, the Mosaic Law brings conviction of sins because it hits us where sins begin – in our thinking. And these people who avoid gross sins think of themselves as being well-off with God. But when they read the Mosaic Law, and they discovered what Jesus said about what the Law is really like, they soon see themselves under conviction. And they discover that their thinking is so fouled up that they cannot claim themselves clean at all. Nice sinners think that they don't need the death of Christ, but the Mosaic Law shows that the cultured sinner is internally as vile as the uncultured one.

1. **The Mosaic Law Incites one to Sin**

There's another factor, and that is that the Mosaic Law incites one to sin. The old sin nature is a rebel against God, and so it desires to disobey Him.

Have you ever wondered why your little two-or-three-year-old child wants to do what you tell him not to do? He may have not have been doing that until you told him not to do it. You just told him not to do it so he wouldn't hurt himself. The minute you told him not to do it, that's when he would do it. And I've seen these little children. You'd say, "Now, we've just painted this, and I don't want you to touch it." He had noticed that. So, he sees that now, and his little roaming eyes are watching you, and that little sneaky fat hand is going over there to see if he can touch that. Why is he doing it? Because this miserable little creature has an old sin nature that is old daddy old gave him. So, the fact that you say, "Don't do that" incites to sin. Now what is that in us that makes us do that? Everybody does it. We see it all the time.

The Mosaic Law, law by saying, "This is wrong," caused the old sin nature, which is a rebel, to strike out and say, "That's what I'll do." So, . . . you think of what it is for you. I could spend the rest of this session listing the things that you have heard from the Word of God, that you object to, and that you don't like, and so you strike out against it, and it incites you to sin.

So, that's the question. The old sin nature is a rebel against God, but the Mosaic Law says not to do something, and the old sin nature says, "That's what I want to do. Romans 7:5-11 point out to us this feature of the Mosaic Law inciting the sin nature to sin nature to sin. The pure Mosaic Law thus becomes impure in the minds of the unregenerate (Titus 1:15 says).

Sin may be a reality of life, but the more that we are exposed to it, the more we are inclined to do it. The more we are forbidden to do it, the more we are inclined to do it.

1. **The Mosaic Law Brings our Need of Jesus Christ**

There's one of the things that we can add is the reason that the Mosaic Law caused sin to abound, and that is that it brought us to our need of Jesus Christ. God has declared all to be under sin, so no one escapes by any of his self-efforts. Galatians 3:22-24 tried to make that very clear: "But the Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." God has said, "I judge you all to be under sin. You're all hopelessly lost:" "But before faith came, we were kept under the Law (a system of human doing, like the Mosaic Law), closed up onto faith, which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

So, the purpose of the Mosaic Law in causing sin to abound was, in part, to cause us to see just how bad we are, and how helpless we are, and how hopelessly all of our efforts to solve this are, and how much we have to turn to Christ. The Mosaic Law was not designed to save us, Galatians says, but it was certainly designed to lead us to the one who could save us – the Lord Jesus Christ. The person who knows most about the grace of God, therefore, is the person who knows most about his sinfulness. And it was the purpose of the Mosaic Law to make that sinfulness clear to us.

When a teacher starts asking a kid in class some questions about the subject under discussion, and he can't answer it, and he gets a string of zeros, it drives that kid to run home and get his textbook out, and to start studying the lesson to find out what he needs to know so that he can answer the questions next time, and make a better score.

In the same way, the Mosaic Law caused sin to stand out in such stark reality in human experience that people were driven to recognize themselves for what they are; the problem that they have; and, to turn to Jesus Christ.

That's the dark side of the picture. We're going to have to stop there in this session. But immediately, Paul follows through with the bright side of the picture which we'll look at next time.

Dr. John E. Danish, 1977

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