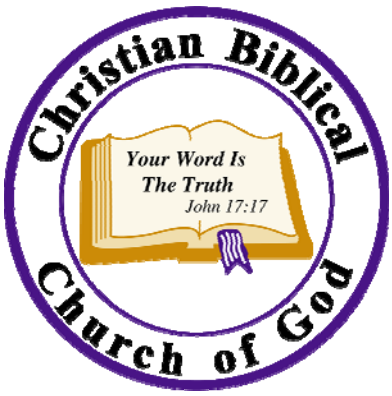
Bible Study
Transcripts

For

The Epistle of Paul to the Romans



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The Epistle of Romans I
Background

Fred R. Coulter—July 13, 1996

With this sermon we are going to begin an extended series on the Epistle of the Apostle Paul to the Romans. We will take whatever time it takes to go through and study it. Let's take a survey and you will see that there are four main parts to the study booklets:

1. Introduction
2. The main body of the translation
3. The special word studies from the Greek
4. The Greek Interlinear

In the introduction the only thing I'm going to mention is that in the original, inspired order of the placements of the books of the New Testament they should come as follows: Matthew, Mark, Luke John, Acts, James, 1st, 2nd Peter, 1st, 2nd, 3rd John, Jude, and then Romans.

Romans has some things which are very difficult to understand, but we'll try and make them understandable. We have five pages of the Introduction and then we come to the body of the translation. If you turn there you'll see we have beginning with chapter one we have large type and wide margins so you can whatever notes you want to make on it. I tried to make this translation as exacting as I possibly could, which will be a great advantage over the first series we did ten years ago, because I would have say the King James says this, but it really means this. This translation eliminates all of that. Just read through the translation and I think you will find that it reads very well. There are 29 pages for the text of the translation.

Then you come to the *Special Word Studies from the Greek*. I just want to cover a couple of things from the first two paragraphs:

> The Apostle Paul's Epistle to the Romans is one of the most important books of the New Testament.

Without a doubt it is the most important.

> It contains the fundamental basis of true Christian Scriptural salvation…

The wording of that is very deliberate! It has to be true, it has to be Scriptural, it has to be Christian, and it has to be salvation.

> …through faith in Jesus Christ by grace. Most professing Christian religions misunderstand and misinterpret what Paul wrote concerning faith and grace *vs* law and commandment-keeping. The Epistle to the Romans is one of the books of the New Testament which they use to justify their belief that professing Christians are not required to keep the commandments and laws of God. Once these basic teachings are misinterpreted and misunderstood, then many other basic doctrines, which the Apostle Paul wrote about in *Romans*, are also stripped of their true meaning.
>
> Since some of the things, which Paul wrote in the Epistle to the Romans, are very difficult to understand, it is essential to undertake special word studies of the Greek. As we study each important doctrine through these special word studies, we will learn that while some of the teachings he was inspired to write are "difficult to understand," **they are not impossible** to understand. In fact, we will learn as we study these doctrines, with the aid of these special word studies that they are not as difficult or as hard to understand, if each doctrine is carefully studied in a systematic way.

Let's just take a survey of the major topics.

1. **To Believe** (pg 1)—that starts right out in the first chapter.

I took all the verses out of Romans and listed them by chapter where it talks about *to believe. To believe* is the verb form of faith.

2. **Faith** (pg. 4)—With all of the Scriptures pulled in full—'en toutoo.' What I did, I pulled in all the definitions, as they applied, out of the *Belief's* booklet, into each special word study. But, I didn't put any of the Scriptural references other than those which are in Romans. Otherwise, we would have such voluminous things here we could never get on with it.

Notice how many [Scriptures] we had on *faith* and *belief.*

3. **Grace of God** (pg. 8)—again, I took the definition out of the *Belief's* booklet and put it in there so that we have a full understanding of it.
4. **Justification** (pg. 11). What I'm going to do in my personal study, while we are going through this, I am going to translate key sections of Galatians, because you

can't go through Romans without going back to Galatians.

a) To be Just (pg. 12)—that is *one who is just*.
b) Justification (pg 13)
c) Righteousness (pg 14)—I brought in out of the *Beliefs* booklet: righteousness of the law, righteousness of faith and then the last paragraph I have a detailed definition of *righteousness.*

5. **The Laws and Commandments of God** (pg 19)—again I took all the definition out of the *Beliefs* booklet and put it there. Then I broke it down this way:

a) Commandment (pg 20)—the Greek word and definition for it
b) The Law (pg 20)
c) The Law with the Definite Article (pg 21
d) Law used without the Definite Article (pg 23)—a very important section. As we're going to see, that is going to be a key to understanding what Paul taught—*very important!*
e) Work, Works, Works of Law and to Work (pg 25)—you go ahead and read the section there, but I'll just mention this:

In the book of Romans a great error in translation was done. I explain it here. The term in the Greek: *works of law*—which then is 'ergoon nomou' means *works* (plural) *of a law or any law.* The *King James* translators added two definite articles: ***the*** *works of the law*—and they didn't make it italics so we would know they added it. That's not in the Greek. It makes a vast difference in our understanding of what Paul wrote. When you say '***the*** works of ***the*** law' what do you think of? *Commandment-keeping!* That's where they get off and say you don't have to keep the commandments. So, I'll leave you in suspended animation with that since we're just doing a survey!

I've taken these in importance as we meet them as we come along:

6. **Hope** (pg 28)—that actually comes from the word *faith*.
7. **Love** (pg 29)—I took the full definition of love out of the *Beliefs* booklet; plus, I added quite a section, which was not in the *Beliefs* booklet, on pgs 30-31, explaining the difference between 'agape' and 'philos' and the verbs of them, too. I think you'll find it very interesting.

So, that gives us a survey of what we're going to cover when we go through the book of Romans. It is undoubtedly the most important book that we have.

Let's understand something else concerning the Word of God. We know that the Apostle Paul wrote to Timothy, 'All Scripture is given by inspiration of God.' That becomes very important when we're studying in the book of Romans. Let's also understand something from the Old Testament relating to the Word of God—let's go to Psalm 138. I want you to remember the sermons concerning the importance of anyone who is teaching the Word of God, to teach the things which God has commanded and not to be teaching something that God did not command.

Psalm 138:1: "I will praise You with my whole heart; before the gods I will sing praise to You…. [That doesn't mean he's going out before the pagan gods and singing praise unto God. It is in the face of any other god—which is not a god—he will sing praise to the *true God!* That's what that phrase means.] …I will worship toward Your holy temple, and praise Your name for Your loving kindness, and for Your Truth…" (vs 1-2)—which we know Jesus said, 'Your Word is Truth.' We can put all of those back together with Psa. 119:

- Your commandments are true
- Your laws are true
- Your precepts are true
- Your judgments are true

—and everything that has to do with Psa. 119.

Now, the last part of v 2: "…for You have magnified Your Word above all Your name." *The Word of God is more important than the name of God,* because the Word of God is what God has spoken and God *cannot* lie! The name of God: *God will change His name in relationship to the covenant He enters in with the people.*

For example: Exodus 3:14: "And God said to Moses, 'I AM THAT I AM.'…. [Which means *I am what am and will be what I shall be!*] …And He said, 'Thus you shall say to the children of Israel, "I AM has sent me to you."'" We could do a whole study, especially in the book of John, concerning 'I AM.'

Exodus 6:2: "And God spoke to Moses, and said to him, 'I am the LORD.'… [YHVH. I just listened to a tape by some 'Christian' Jews where they pronounce it: YaHoVa—very interesting!] …And I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty [El Shaddai]. But I was not known to them *by* My name JEHOVAH'" (vs 2-3). That was not the covenant name that He used with Abraham, Isaac and Jacob. When we are born into

the Kingdom of God, we are going to be given our new *covenant name*. That's why He says, 'I have magnified My Word ***above*** My name.'

Since we have our whole Bible here, let's go to Luke 12. I think this becomes very important for us to realize and understand. I have alluded to this several times, but now I will go directly to it and mention it, especially in relationship to what we will be studying in the Epistle to the Romans.

Luke 12:40: "'Now you, therefore, be ready; for the Son of man is coming in an hour *that* you do not think.'" Let's understand that this can apply in several ways:

- to his literal return to the earth.

We're also going to see in the context here, that it can apply:

- when Christ brings His judgment

"Then Peter said to Him, 'Lord, are You speaking this parable to us *only*, or also to all?' And the Lord said, 'Who then is the wise and faithful steward, whom the lord shall put in charge of his household, to give *to each one* the portion of food in season? Blessed *is* that servant whom the lord, when he comes, shall find **so doing.'**…. [That's what we need to be doing here, brethren.] …Of a truth, I tell you, he will set him over all his possessions. But if that servant shall say in his heart, "My lord delays *his* coming," and shall begin to beat the menservants and maidservants, and to be gluttonous and become drunk, the lord of that servant will come in a day that he does not expect, and in an hour that he does not know, and will cut him asunder, and will appoint his portion with the unbelievers'" (vs 41-46). Have we seen that happen? Have we seen the execution of God's judgment upon those who reject the teachings of God? *Yes!*

"And that servant who knew the will of his lord, but did not prepare, nor did according to his will, shall be beaten with many *stripes*; but the one who did not know, and did *things* worthy of stripes, shall be beaten with few. For to whomever much has been given, from him shall much be required; and to whom much has been committed, from him they will demand the more.'" (vs 47-48).

We all have the Scriptures of God in our hand—do we not? *Yes!* We also have available so many research things that have not been available in past generations. Do you not think that God is going to hold us responsible for understanding His Word? *Yes!* That's why it's very important that in these times of stress that we're going through—upheaval and turmoil within the Church—that we *know* that we *know* the Word of God. Not just a matter that we know it, but we *know* that we *know!* There's a difference between the two.

In the first instance, to know the Word of God is to know of the Word of God and where certain things are. To *know* that you *know* the Word of God is to understand it and *be convicted* in your mind and *to use* the Word of God. I do believe that God is going to hold us all accountable, because we have the greatest thing that there ever was: the whole Bible!

You go back again, and I admonish you, to read Psa. 119. It is says that God's Word is 'more precious than gold, yea, than fine gold!' Years ago people could say, 'Lord, I weren't educated, I couldn't read.' He'll be 'beat with few stripes.' Guess what's going to happen to us if we don't apply ourselves who have an education and have the Word of God and *do know*? Centuries ago they could say, 'Lord, I didn't even know that Your Word existed. All we had were parts of the book of John.

Some could say, 'Well, all we had was the Old Testament.' But, brethren, we have *all* of the Word of God. So therefore, I think God wants us to understand it in its fullness and in great detail. And He wants us to apply ourselves to those things which are hard and difficult to understand, because He will give us understanding with His Spirit and His Word if we apply ourselves to do it. That's what we're going to do with this study through the book of Romans. I think it's going to be really tremendous! I'm very excited about it myself.

Now, let's give you a little bit of background concerning what is called *The Letter to the Romans*. First of all, I want you to look at the word 'epistle.' In that is the Greek word for *faith*: 'pistis.' So we have 'pist' which comes from the word root *of faith*. So this is a letter *of faith* to the Romans.

I'm going to give you a little bit of background from the *Illustrated Dictionary of the Bible.* It's talking about the letter to the Romans by Paul. I'll just read certain sections from this and then a couple of other things.

> A letter written by the Apostle Paul to all God's beloved in Rome and now found as the sixth book in the New Testament canon.

As I mentioned, that is the wrong placement of it.

> It is the longest of all of Paul's letters and offers the most comprehensive account of His understanding of the Gospel of Christ as the effectual Divine remedy for the plight of man, the universal sinfulness and guilt which no human effort can remove.

A key thing: ***No human effort can change your nature!*** That's a key thing concerning all the book of Romans.

> Though it contains some of the elements of a true letter—a personal communication prepared for a particular group of readers rather than a literary construction employing the form of the letter—it approaches more nearly any other of the apostles writings to be a formal theological treatises.

Absolutely is!

> Certainly, it must be said that the exposition of theology is not developed in the immediate relationship to the particular problems or errors of the Roman Church.

What they're saying here: Paul does not enumerate in this letter particular problems of the Church at Rome like he does in 1st and 2nd Corinthians.

> They say nothing is known of the founding of the Roman Church.

That's partially a true statement, partially not a true statement. Let's see what we know about the founding of the Church. Today, we may not know certain facts because they weren't written down and recorded for us—that is true. So we have to take everything at face value the way it is, but we can ferret out certain things if we would.

On the day of Pentecost, Acts 2:7: "And they were all amazed, and marveled, saying to one another, 'Behold, are not all these who are speaking Galileans? Then how is it *that* we hear each one in our own language in which we were born?'…. [Now, let me give you a geographical location of these that are mentioned]: …Parthians and Medes and Elamites, and those who inhabit Mesopotamia… [that is all of the area east of Palestine, including Jordan, Syria, Iraq, Iran, TransJordan, all the way over to the Indus River where Elam was—way east.] …and Judea and Cappadocia, Pontus and Asia… [All of those are in Asia Minor; so just think of the whole country of Turkey—Jews from every area of there.] …both Phrygia and Pamphylia, Egypt and the parts of Libya which *are* near Cyrene… [Egypt, Libya, Cyrene, which may be close to Cyprus. We know that when Paul started his ministry after his ordination, he went to the island of Cyrus.] …and the Romans who are sojourning *here* [strangers]… [these may have been proselyting Gentiles.] (We all know it says): …both Jews and proselytes'" (vs 7-10).

There were Jews from Rome, strangers from Rome—and I'm sure some of the strangers from Rome included some of the Roman guards who were there, some of the Roman officials who were there. They were the occupying power that was in the area of Judea.

Then it says, v 11: "Cretes and Arabians…" If you just picture this in your mind, that is covering a huge geographical area. If you also remember that everything that happened in the life of Jesus was not done in a corner and it was well known, and that most of these people had already probably heard about the events surrounding the crucifixion; had already heard about the events surrounding those dead saints who were resurrected and came back into the city. Yea, maybe even talk to some of them and said, 'Were you really dead?' *Yes, and let me tell you what it was like when I woke up in the grave.* Then someone said, 'Yeah, let me tell you what it was like when they came and knocked on the door and I opened it and there they were!' These were amazing times that were going on. This is the start of the Church at Rome.

We are not told how many of these people at Rome who were baptized, but there were 3,000 who were, and many of them stayed well beyond so they could be with the apostles and learn and so forth. So, we do have an inkling of when the Church at Rome began.

Now, back to the *Illustrated Dictionary of the Bible*:

> The Church at Rome was composed mainly of Gentiles.

I'm sure that at first it was composed mainly of Jews, then later Gentiles.

> Then you had a problem when Claudius forbad all the Jews to be in Rome—he chased them out. That's when Priscilla and Aquilla left and that they were able to teach Apollos at that time. Then the Jews would come back, then that created another problem. It was a Greek-speaking society. The letter was basically written to pave the way for Paul to come on his visit. The best we have we have to where he was when he wrote it is the city of Corinth, because he sent Phoebe, one of the deaconesses, to hand-carry the epistle to the Church at Rome. Now, there is evidence that the Church at Rome consisted of many, many **house** churches…

Sound familiar?

> …and that this epistle was passed around to all of those house churches.

That's why when you read in Romans 16, you have all of these greetings, and then he says, '…unto the Church in the household' and so forth. It was written between 54-57$_{A.D.}$

Now, I want to read to you from *The Word Commentary* concerning a little bit about the introduction to Romans. You have to weed through so much to get a few little good things out of them, because basically these people who write the commentaries are not believers. Most of them are agnostics; many of them are atheists and could care less. That's why the theology of Christianity in the world is so bad today, because the teachers at the seminaries are debunking and knocking down the Word of God. He brings out that Paul was a Jew. We'll talk about that a little bit later and get into some of the Scriptures. I think they make a mistake here by saying:

> The all consuming nature of his evangelistic drive is sufficiently clear from such passages…

and he reiterates them.

> …and must have been a determinative factor in framing and shaping this letter. The point may be thus: From his own perspective, Paul was first an evangelist and missionary, and only secondarily a theologian.

I think that is an incorrect statement. They are making comparisons with their knowledge of theology today, in how they do it, in relationship to what Paul did or didn't do. You can't make any of those comparisons at all because he was an apostle of God.

Also, something that was very important. I think that Paul also understood that sooner or later there were going to be vast problems in Jerusalem. He did not write this letter to the Jews which are in Jerusalem. He wrote this letter to the Romans.

Then it talks considerably about the Gentiles who were there. One thing we will see is that Paul brought all human beings to the same level—didn't matter whether you were Jew or Gentile, free or bond, rich or poor—you are all sinners by nature. The book of Romans tells us how God is overcoming that particular problem. It also talks about how that the churches may have begun in the synagogues—which is true—and that there were a lot of what they call *God-fearing Gentiles* who were following all the precepts of Judaism, save circumcision. Then they conclude by saying:

> The Epistle of Romans contains four distinct areas: Jews unconverted, Jews converted, Gentiles unconverted, Gentiles converted.

We'll cover those basically in the first three chapters as we get to it.

Now then, let's illustrate some of the problems that the Jews had with Gentiles. They give a quote here out of the *Book of Jubilees* (chapter 22:16)—and lo and behold I've got a *Book of Jubilees* at home and I look to see if it was correct and it is correct: *Book of Jubilees* (chapter 22:16):

> Here is the attitude that the Jews had toward the Gentiles: "Separate yourselves from the Gentiles….

I want you to think about how Peter got snagged in this a little later in Gal. 2.

> …Do not eat with them. Do not perform deeds like theirs. Do not become associates of theirs. Remember, their deeds are defiled. All their ways are contaminated and despicable and abominable."

So, here's the solution:

> Foristious writes: "In his wisdom, the legislator

I think that's referring to Moses, but please let's understand one thing: When the Jews speak of Moses, that includes everything that they have done down through the centuries to add to it. They considered what they did was equivalent to and, yes, in many cases, greater than what Moses did. They got carried away to such an extreme that they said that if a rabbi would make a decision counter to the laws in the Scripture, that God Himself was bound to uphold that decision because of the importance of the rabbis.

Comment: That sounds like the Catholics. *Yes, indeed!* We will find in another study that Catholicism came out of Alexandrian Judaism—without a doubt!

> Separate yourselves. Do not eat with them and so forth.

So, here's his letter:

> In his wisdom the legislator surrounded us with unbroken palisades and iron walls to prevent our mixing with any of the other peoples in any matter. So, to prevent our being perverted by contact with others, or by mixing with bad influences, he hedged us about on all sides with strict observances connected with meat and drink and touch and hearing and sight after the manner of the law.

That is heart and core and part of the problem in Romans and especially in Galatians. They also had another problem, which was this: They had a sense of distinctiveness, that they, because of their physical inheritance and their religion and

circumcision that they were privileged above any other people.

Go to Romans 2:25 and let's read something here: "For on the one hand, circumcision profits if you are observing *the* law… [notice, I added *the* because it's not in the Greek.] …on the other hand, if you are a transgressor of law, your circumcision has become uncircumcision!" An ***unthinkable statement!*** You need to understand this! This is powerful! This is unthinkable! because these people—the Jews, converted and unconverted—figured they had special privilege over everybody. This is tough stuff here!

Verse 26: "Therefore, if the uncircumcision is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision? And shall not the uncircumcision by nature, who are fulfilling the law, judge you who, with the letter and circumcision, are a transgressor of *the* law?" (vs 26-27). You talk about fighting words of the highest nature! Now you know why the Jews were out to kill Paul at every turn. And we'll see later some more reasons. The Jews figured because they were Jewish by genetics, Judaism by religion, that they had special gifts and special favors of the covenant and the law. That's when we come to Rom. 7 and we'll see why Christ had to die.

Here is part of the curse that they brought upon the Gentiles. This is taken from the Psalm of Solomon. I did not have that book to find out whether it is true or not. The Psalm of Solomon is not in the Scriptures. This is an apocrypha writing. And it's very doubtful that Solomon wrote this, but here is the quote just show the attitude:

> The destruction of the sinner is terrible, but nothing shall harm the righteous.

That is 'we Jews who are circumcised are righteous. All Gentiles uncircumcised are sinners by nature. Look at the conflict that this creates.

> Nothing shall harm the righteous of all these things, for the discipline of the righteous for the things done in ignorance is not the same as the destruction of the sinners.

I want you think about why God had to destroy Jerusalem, destroy the temple, scrape it off the face of the earth! *Because of these attitudes right here.*

> The Lord has spared His devout, He will wipe away their mistakes with discipline.

Their own works!

> For the life of the righteous goes on forever, but sinners shall be taken away to destruction.

This is why they considered themselves 'the privileged elect.' To this day it comes down. Whenever you talk with someone who is a Jew, he always lets you know, 'I am a Jew.' Paul said it doesn't make any difference. Coming from Paul that is just like sticking a knife under the fifth rib. What they did, they separated themselves with the distinction of circumcision, food laws and the Sabbath.

Now, let's go the Scriptures. I want to bring to your attention a book *The Harmony of the Life of St. Paul*—not as the Catholics view it—by Frank J. Goodwin (logos.com). He lays out parallel accounts about Paul's life. I'm going to cover the Scriptures that are laid out here.

Let's begin with the early training of Saul. Remember, his name originally was Saul. Was there not another man who was called Saul, who was the first king? Was he not a failure because of disobedience and his lying cursed all the way through? *Yes!* Now we have Saul, and we're going to find out that ***God deals only in the impossible!*** What do I mean by that?

When Satan got Adam and Eve to sin, I bet that *Satan thought 'it's impossible for God to work His plan.'* But He had a way! Then we got Cain to do what he did, and 'oh no, it'll never go, I've really got it.' But God raised up a replacement. Then we got the whole world to sin and God had to destroy it with the Flood, and Satan said, 'Now I've got them, God has got to destroy all of them.' But there was Noah. So God did the impossible and saved the human race through Noah. Then it came the Tower of Babel right after and it was 'Boy, now I've got them all together' and ***God did the impossible*** and confused their languages and scattered them abroad. Then God also did ***something else which was impossible:*** He called Abraham at age 75!

(go to the next track)

At the impossible age of 100—and Sarah was 90—Isaac was born! Then Rebecca could not conceive, so *impossible* she did conceive and born two sons; the same way with Rachel and Jacob, that she could not conceive and final did. Then we come to ***the greatest impossibility of all:*** God became a human being! God walked the earth manifested in the flesh! God in the flesh—not a hundred percent flesh—could not have been, but you understand what I'm saying—DIED! ***Another impossible thing!***—and was resurrected back to life! ***Another impossible thing!*** Then God calls us—***that's another impossible thing!***—to fulfill what Paul wrote. ***He calls those that are nothing to bring about the destruction of those that think they are everything!*** It's exemplified in Paul's life.

Paul was not liked by hardly anybody, except those who knew him personally greatly loved him. Everybody else hated him. So, let's pick up on his early training. Let's come to Acts 21:39. I'm not going to give the flow or the context of these, I'm just going to pick out the verses, and he's laid it out here in a very good harmony. By the way there's also a *Harmony of Samuel, Kings and Chronicles*, that's quite good, too.

Acts 21:39: "But Paul said, 'I am a man *who is* indeed a Jew… [When he says 'I am a Jew' he is not saying that he is from the tribe of Judah. He is saying he is a *practicer* of Judaism. It's important to understand.] …a citizen of Cilicia from Tarsus, which is no insignificant city…." Then there are some other places there. I will just give you these references: Acts 22:3; 23:34. In both of these he says that he was 'of Tarsus'; so that's where he was born.

Now, let's come to 2-Corinthians 11:22. This is interesting, speaking of the false apostles, Paul says: "Are they Hebrews? **So am I.** Are they Israelites? **So am I**. Are they *the* seed of Abraham? **So am I**." We'll see a little later when we get into chapters 9-11, that *not all* the seed of Abraham are the 'children of the promise.' What are some of the 'seed of Abraham' that are *not* the 'children of promise?' *Ishmael, the six sons by Katura, Esau (from Isaac).* Then we have of the 12 sons that were chosen, there were those who were chose from within: Ephraim and Manasseh. So, it's interesting,

- there were false apostles saying they were Hebrews
- there were false apostles saying they were Israelites
- there were false apostles saying they were of the seed of Abraham

Now then, he goes one step further. Let's go come to Philippians 3:4: "Though I might also have *reason to* trust in *the* flesh. If any other thinks he has *cause to* trust in *the* flesh, I *have* much more: Circumcised on *the* eighth day; of *the* race of Israel, **from *the* tribe of Benjamin**… [He was Benjamite, not a Judahite] …a Hebrew of Hebrews…" He spoke Hebrew; wrote Hebrews; plus, being born in Tarsus, he wrote and spoke Greek and was very fluent in both. One of these reference books that I read mentioned—which I think is true—that Paul did his own translation of the Old Testament into Greek, with the exception of the book of Hebrews. I am convinced that he had Luke write the book of Hebrews. They don't know who the author was, but I'm here to tell you that any writing with the name of Paul on it would have been burned on arrival at Jerusalem. No one would have ever read it. In the book of Hebrews, the Septuagint translation was used, because that's what they used at Jerusalem for the Greek speaking. Otherwise Paul did his own translating.

Let's think about this for a minute. If he did his own translating and was a *Hebrew of Hebrews* and knew the Hebrew language concerning sacred names, if it were important, he would have gone into it in detail. Furthermore, knowing both Hebrew and Greek, would he have not inserted the Hebrew names of God? *Yes!* So therefore, God inspired him to write it wholly in Greek the way we have it today. That's important! So, if you get any sacred-namers coming after you, you've got them! Gottcha!

Then he says, "…with respect to law, a Pharisee" (v 4). *Boy oh boy oh boy!*

Now, let's look a little bit at his education. Let's come to Acts 22:3. Let's understand something: Paul—called Saul before he was called Paul—was well known! He was a gifted man of accomplishments. Acts 22:3: "I am a man *who is* indeed a Jew, born in Tarsus of Cilicia, but brought up in this city… [he was talking to the Sanhedrin in Jerusalem; brought up in Jerusalem] …at the feet of Gamaliel… [the leading teacher of the law and Judaism at the time] …having been instructed according to *the* exactness of the law of our fathers, being a zealot for God, even as you all are this day." Now, he shows in Rom. 10 that their was misplaced. They had a zeal, but not the true knowledge.

Acts 23:6: "Now when Paul learned that one part were Sadducees and the other *part were* Pharisees, he cried out in the Sanhedrin, 'Men *and* brethren, I am a Pharisee, *and* a son of a Pharisee…" As far as credentials in Judaism, you can't get any better, no better, the top! Crème de la crème!

Acts 26:4: "The manner of my life from childhood, which from *the* beginning was among my nation in Jerusalem, all the Jews know… [He was a public figure. Who can we think of today that has a reputation like this that we would know? He [Paul] was well known!] (The Jews knew this): "…who knew me from the first, if they are willing to testify, that according to the strictest sect of our religion, I formerly lived *as* a Pharisee" (vs 4-5). Now again, ***an impossible thing***—right? Call someone so steeped in Pharaiseeism and legalism and lawism! An *impossible thing, to teach grace*—correct? *Yes!* But he was taught.

1-Timonthy1:12—we know that he said, concerning law, that he was blameless. "And I thank Jesus Christ our Lord, Who has empowered me, that He counted me faithful, putting *me* into the ministry… [I think that's something that should be emphasized. He was *put into* the ministry! Paul certainly did not appoint himself—did he? *No!*]

…who was previously a blasphemer and a persecutor and a violent person; but I obtained mercy because I did *it* ignorantly in unbelief" (vs 12-13).

Let's see what he did to persecute the Church; Saul the persecutor. Our first introduction to Saul is in the book of Acts, chapter seven. This is the account of Stephen's witness to the Sanhedrin—Boy! what a witness! I tell you, that was something! It was so profound that when they were stoning Stephen, he said, 'I looked up into heaven and I saw the throne of God and the Lord standing at the right hand.' He wasn't sitting, he was standing watching what was going on.

Acts 7:57: "Then they cried out with a loud voice, *and* stopped their ears, and rushed upon him with one accord, and cast *him* out of the city *and* stoned *him.* And the witnesses laid down their garments at the feet of a young man called Saul" So, he was right there urging them on—'yes, go get him.'

- Don't you think that Saul knew of Jesus?
- Don't you think that he knew of the ministry of Jesus Christ?
- Don't you think that he took the Pharisaical stance
  - ✓ that He [Christ] was *born of fornication*?
  - ✓ that He was *a blasphemer*?
  - ✓ that He was the *Son of Belial*?
  - ✓ that He was the *Son of Baalzebub*?
- Don't you think that He understood that Jesus was crucified?
- Could it be that He was there when Paul was crucified?

Howbeit, not in the judgment, but perhaps maybe as a spectator. Doesn't say! He didn't say! But at least you have to consider these things.

- Was he not the leader in the forefront of persecuting and killing the brethren of God?

Yes! And we're going to see how effective he was at it. "And they stoned Stephen, who called upon *God,* saying, 'Lord Jesus, receive my spirit.' And he fell to his knees *and* cried with a loud voice, 'Lord, do not lay this sin to their charge.' And after he had said this, he died" (vs 59-60). Was part of the answer to this prayer the call of Saul? *I don't know!*

Acts 8:1: "Now Saul had consented to killing him. And that day a great persecution arose against the Church that *was* in Jerusalem; and all *the believers* were scattered throughout the countries of Judea and Samaria, except the apostles. And devout men buried Stephen and made great lamentation over him. But Saul was ravaging the Church… [This means *to destroy!* This means *as a wild boar with tusks is rooting up!* Here in California we have what are called *feral pigs*—don't we? These are the wild pigs! What do they do? They come in at night and destroy and tear everything up! You can have the loveliest garden in the world and it can be all gone the next morning when you wake up! All the feral pigs come in and root it up!] (Notice what he did. Look at the authority that he had): …*going* from house to house, entering in and dragging *out* men and women, *and* delivering *them* up to prison. Therefore, those who were scattered passed through *everywhere,* preaching the Word *of* the Gospel" (vs 1-4).

You have to search here and there through the New Testament to understand how the Apostle Paul was before his conversion. So he put a little here and a little there, because he didn't want to brag on the whole story all at once because it was so gruesome.

Acts 22:4: "*And* I persecuted this way… [the way of Christ] …unto death, binding and delivering up to prisons both men and women, as also the high priest and all the elderhood [high priest] bear witness to me… [the high priest was right there when he was being questioned at this particular junction] …from whom I received letters to the brethren… [other fellow Jews, not brethren in the Church in this particular case] …*and* went to Damascus to bring bound to Jerusalem those who were there also, in order that they might be punished" (vs 4-5).

Verse 19: "And I said, 'Lord, they themselves are aware that I imprisoned and beat in every synagogue those who believe in You.'" What are we really looking at here? Let's get a contemporary person of notoriety of about the same ilk and we will understand the magnitude of what we are talking about. Let's think of the two letters 'SS'—the Gestapo. Let's think of the famous general of the 'SS' who carried out the final solution: Heinrich Himmel; who, by the way, was a trained Jesuit. That's equivalent to what Saul was before he was called. Now, you talk about an impossible thing! Can you imagine a synagogue of Jews receiving, in open arms—hugging, kissing and embracing—Heinrich Himmel? *NO!* Even though he said, 'I'm sorry, I've repented, I've repented to God; I have a message to you from God.' BAM! Get out of here! Now you know why the Jews didn't like Saul, who became Paul.

Let's come to Acts 26:9—he shows his deliberation in it; he shows his planning; his plotting; his scheming; his evil thoughts toward it. Acts 26:9: "For this *very* reason, I truly thought in myself that I ought to do many things contrary to the name of Jesus the Nazarean, Which I also did in Jerusalem; and many of the saints I shut up in

prisons, having received authority from the chief priests… [It's like going to a judge and you get an order. This was a court order from the Sanhedrin giving legal authority to do this. Amazing stuff!] …and when they were put to death, I gave *my full* consent against *them*…. [said, 'yes, do it.'] …And *by* punishing them often in all the synagogues, I compelled *them* to blaspheme. And being exceedingly furious against them, I persecuted *them* even as far as to foreign cities" (vs 9-11). He wasn't going to let any them get away.

We will see his attitude later. I imagine there were many, many times, later when he was converted, when the Apostle Paul was praying, that he thought about these things and it inspired him to work harder. It brought him to a deeper level of conversion and repentance. I imagine that he also had dreams where he would see the faces of those people that he was doing that to. Can you imagine what it's going to be like at the resurrection when they are all resurrected, having been martyred by Saul and lo and behold standing on the same sea of glass is the one who did it? *You talk about an impossible thing!*

Galatians 1:13: "For you heard of my former conduct when I was in Judaism… [The Jews' religion in the Greek—if you will look at the Interlinear—is *Judaism.*] …how I was excessively persecuting the Church of God and was destroying it; and I was advancing in Judaism *far* beyond many *of my* contemporaries in my *own* nation… [which were in Christ. He didn't show up there. We'll see that he did for a little bit, but God gave him a vision 'you better get out of here'—and he did.] …being more abundantly zealous for *the* traditions of my fathers" (vs 13-14).

Verse 23: "They only heard, 'The one who once persecuted us is now preaching the Gospel—the faith which he once destroyed.' And they glorified God in me" (vs 23-24). He said he wasn't fit to be called an apostle because he persecuted the Church (1-Cor. 15:9)

Acts 9:1: "Now Saul, still breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, asking him *for* letters… [give me arrest warrants; give me authority] …*to take* to the synagogues at Damascus, so that if he found any who were of that way, he might bring *them* bound, both men and women, to Jerusalem…. [Just like the Gestapo—right? *Take them out of their homes and take them away!*] ….But it came to pass while he was journeying, as he drew near to Damascus, that suddenly a light from heaven shined round about him. And after falling to the ground, he heard a voice say to him, 'Saul, Saul, why do you persecute Me?'" (vs 1-4). It shows the amazing ability of God to reach down and call Saul. God had this in mind from the beginning, because Paul said, 'I was called from my mother's womb.'

So, we don't know what God is going to do with anybody—do we? *No!* And not knowing what God is going to do with anyone, therefore, if we show them the Truth, strength and love of God, perhaps that will inspire them to repent! That's important! Look here, he was right on his mission; dedicated, determined, evil thoughts in his mind to get them!

So he's knocked off his horse and Jesus said, "I am Jesus, Whom you are persecuting. *It is* hard for you to kick against *the* pricks" (v 5). They're talking about a special plant in the area of Palestine that would grow about four inch spikes. You've probably seen that that's what they made the 'crown of thorns' out of. Can you imagine with your bare feet kicking against something like that? That's what Christ was telling him. 'Look, that's pretty tough doing it—isn't it?'

Verse 6: "Then, trembling and astonished, he [Saul] said, 'Lord, what will You have me to do?'…. [I guess he knew that God was dealing with him—right? Talk about a change!] …And the Lord *said* to him, 'Get up and go into the city, and you shall be told what you must do.' Now the men who were traveling with him stood speechless; *for* they indeed heard the voice, but they saw no one. Then Saul arose from the ground; but when he opened his eyes, he saw no one. And they led him by the hand and brought *him* to Damascus…. [You talk about a humble calling! SLAM! BAM! BOOM! Knock him down and blind! What was the lesson that Christ was teaching him? *He was spiritually blind in doing what he was doing.*] …But *for* three days he was not *able* to see, and he did not eat or drink" (vs 6-9). I'll bet he was praying! I'll bet he was repenting!

"Now there was in Damascus a certain disciple named Ananias. And the Lord said to him in a vision, 'Ananias.' And he said, 'Behold, I *am here,* Lord.' And the Lord *said* to him, 'Arise *and* go into the street which is called Straight, and inquire in *the* house of Judas for *one* named Saul from Tarsus; for behold, he is praying, and he has seen in a vision a man named Ananias coming and putting *his* hands on him, so that he may receive sight.' Then Ananias answered, 'Lord, I have heard from many *people* about this man, how many evil things he has done to Your saints in Jerusalem. And *even* in this place he has authority from the chief priests to bind all who call on Your name'" (vs 10-14). That's why Christ had to give him a vision. Do you think Ananias would have believed any human being if they would have come and said, 'Hey, great news, guess what?

Saul has repented!' *You're kidding?* 'No, he's down at this house.' *I'm not going there.* 'The Lord said to go lay your hands on him.' *Not a chance!* So that's why God had to do it directly.

Verse 15: "But the Lord said to him, 'Go, for this *man* is a chosen vessel to Me, to bear My name before *the* Gentiles, and kings, and *the* children of Israel; for I will show him what great things he must suffer for My name.'…. [And he did! That's why Paul said, 'I joy in tribulation.' He felt that was his own compensation for having wreaked havoc against the Church.] …Then Ananias went away and came into the house; and after laying *his* hands on him, he said, 'Brother Saul… [I'll bet that was hard coming out!] …the Lord has sent me, *even* Jesus, Who appeared to you on the road in which you came, so that you might receive sight and be filled with *the* Holy Spirit.' And it was as *if* scales immediately fell from his eyes, and he instantly received sight; and he arose *and* was baptized. And after eating food, he was strengthened. Then Saul was with the disciples in Damascus *for* a number of days. And in the synagogues he immediately began to proclaim Christ, **that He is the Son of God**" (vs 15-20). I mean, this is an amazing turn about!

"And all who heard *him* were amazed and said, 'Is not this the man who destroyed those who called on this name in Jerusalem, and who came here for this *purpose*, so that he might bring them bound to the chief priests?' But Saul increased *even* more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ" (vs 21-22). So then he had to escape being let down in a basket out the back window over a wall. He went to Arabia where he was for three years being taught of Christ directly by dreams and visions.

Now, let's go to 1-Corinthians 15, and we'll look at that account there for just a minute. When you truly, truly understand about the Apostle Paul—how he was called, what he did—that ought to give us ***great hope!*** You run around with a guilt feeling because you've had this sin or that sin or the other sin. Is Christ not able to forgive that? *Yes!* If He's able to forgive Saul, He's can forgive you. That's what Paul said when he wrote to Timothy. He said, 'Of a truth, Christ came to forgive sinner of whom I am the chief! And he called me to set a pattern for all those who would believe afterward.' So, we can have great hope in it.

1-Coprinthians 15:3: "For in the first place, I delivered to you what I also had received… [He received it directly of Christ. Why could he not receive it from any man? *I don't think there was any man who would teach him*. Would Peter? Would James? Would John? *No!* Christ had to do it directly! That gave Paul, after conversion, a great independence that he needed to uphold the Truth of God. It gave him great insight into the problems of Judaism as it began to infiltrate back into the Church later. So, he received it of the Lord.] …that Christ died for our sins, according to the Scriptures; and that He was buried; and that He was raised the third day, according to the Scriptures; and that He appeared to Cephas, *and* then to the twelve. Then He appeared to over five hundred brethren at one time, of whom the greater part are alive until now, but some have fallen sleep. Next He [Christ] appeared to James; then to all the apostles; and last of all He appeared to me also, as one who was born of a miscarriage" (vs 3-9). That's what he considered himself.

"**For I am the least of the apostles, *and* am not fit *even* to be called an apostle, because I persecuted the Church of God.** But by *the* grace of God I am what I am, and His grace toward me has not been in vain; rather, I have labored more abundantly than all of them… [Yes, and we've got 14 Epistles of Paul**, the backbone of New Testament doctrine** of which the book of Romans is the foundation. Very important!] …however, *it was* not I, but the grace of God with me" (vs 9-10).

Let's see where the Apostle Paul became Paul instead of Saul (Acts 13) and let's see that after he was called, baptized, went to Arabia for three years, came back and showed himself to the apostles for two weeks, apparently. Then he started witnessing in the synagogues in Jerusalem. God finally had to tell him, 'Get out of Jerusalem!' In the modern vernacular, 'your name is mud and your person is dead.' He went on down to Tarsus where he was.

Acts 11:19—let's see how he got out of Tarsus: "Now those who had been scattered by the persecution that arose concerning Stephen went through Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews only. But certain men among them who were Cypriots and Cyrenians came to Antioch *and* spoke to the Greeks, preaching the Gospel *of* the Lord Jesus" (vs 19-20). So we don't know how many of those also went over to Rome. God gave them tremendous ability with His Holy Spirit to go out and preach.

"And *the* hand of *the* Lord was with them, and a great number believed *and* turned to the Lord. Now the report concerning them was heard in the ears of the Church that *was* in Jerusalem, and they sent out Barnabas to go as far as Antioch. When he arrived and saw the grace of God, he rejoiced; and he exhorted *them* all to cleave to the Lord with purpose of heart, for he was a good man, and was filled with *the* Holy Spirit and with faith. And a large multitude was added to the Lord. Then

Barnabas went to Tarsus to seek Saul; and after finding him, he brought him to Antioch. And it came to pass *that for* a whole year they assembled together with the Church and taught a great multitude. And in Antioch the disciples were first called Christians" (vs 21-26).

So, Paul—or Saul then—was not immediately put into the ministry, though he was later. Let's go to Acts 13 and see where he was. He had to learn, he had to study, he had to be prepared; he was put away 'on ice' and no one knew about him, except Barnabas. He said, 'Oh, yeah, Saul I'd better go get him, maybe he can help us, because of the Gentiles.' So he did. Now, here's what happened:

Acts 13:1: "Now there were certain prophets and teachers in the Church that was at Antioch, including Barnabas, and Simeon who was called Niger, and Lucius the Cyrenian, and Manaen (who had been brought up with Herod the tetrarch), and Saul. And as they were ministering and fasting to the Lord, the Holy Spirit said, 'Separate both Barnabas and Saul to Me for the work to which I have called them.'…. [Why did the Holy Spirit have to do this? Do you think any of the apostles would have ordained him as an apostle after what he did? *No!*] …And when they had fasted and prayed, they laid hands on them *and* sent *them* out" (vs 1-3). So began the ministry of the Apostle Paul. And from this time forward he is called the Apostle Paul.

We're going to see that he was one of the most profound men in all of the New Testament. It's very important that God ***did the impossible*** in calling someone who was a Pharisee of the highest caliber and the most intolerant person on earth. He was a persecutor, a murderer, caused people to blaspheme. To call him and to say, 'Okay, now that you're so despised among the Jews I'm going to send you to the Gentiles.' *Think on that!*

- You talk about having to eat 'humble pie'!
- You talk about having to 'eat your own words'!
- You talk about having to learn many, many lessons!

Yes! Paul was the man, and his maintaining of his independent apostleship was very important in the preservation of true Christianity as we know it, from all of the Judaizers who wanted to take it down.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Psalm 138:1-2
2) Exodus 3:14
3) Exodus 6:2-3
4) Luke 2:40-48
5) Acts 2:7-11
6) Romans 2:25-27
7) Acts 21:39
8) 2 Corinthians 11:22
9) Philippians 3:4
10) Acts 22:3
11) Acts 23:6
12) Acts 26:4-5
13) 1 Timothy 1:12-13
14) Acts 7:57-60
15) Acts 8:1-4
16) Acts 22:4-5, 19
17) Acts 26:9-11
18) Galatians 1:13-14, 23-24
19) Acts 9:1-22
20) 1 Corinthians 15:3-10
21) Acts 11:19-26
22) Acts 13:1-3

Scriptures referenced, not quoted:

- Psalm 119
- Romans 16
- Galatians 2
- Acts 23:34
- Romans 10

Also referenced:

Booklets:

- *The Epistle of the Apostle Paul to the Romans, Special Word Studies from the Greek* by Fred R. Coulter
- *Beliefs of the Christian Biblical Church of God* by Fred R. Coulter

Books:

- *Illustrated Dictionary of the Bible*
- *The Word Biblical Commentary*
- *Book of Jubilee* (apocrypha.org)
- *The Psalms of Solomon* (apocrypha.org)
- *The Harmony of the Life of St. Paul by Frank J. Goodwin*
- *The Harmony of Samuel, Kings and Chronicles*

FRC:bo
Transcribed: 10-15-10

The Epistle of Romans II
Survey & Chapter 1:1-5

Fred R. Coulter—July 27, 1996

This is going to be a unique series; unique from the point of view that I don't think that you would be able to get this course at any college; not even in any of the colleges in the Churches of God that I know of that will go right into the book of Romans the way that we are going to do it.

I first did a series in Romans ten years ago and at that time I just went through the *King James* and the *Greek Interlinear*. So, when I would come to the places where there was a difficult translation or a wrong translation in the King James, then I would explain it. But it made it a little bit awkward, because I was going back and forth and most of the brethren, at that time, just had a King James and it was hard for them to follow-thru with the shifting back and forth.

Survey of the Book of Romans

With the translation I've got all of those difficult things already taken care of. What I want to do this time is I want to go through and let's just survey a little bit of the book of Romans all the way through. (From *The Epistle to the Romans, An In-Depth Bible Study*). If you want to know the purpose statement for the whole book of Romans here it is right here:

Romans 1:17: "For therein *the* righteousness of God **is being revealed**… [present tense passive] …from faith into faith according as it has been written: 'The just shall live by faith.'" Then everything else flows from that. Right after that, he starts showing what all the pagan religions did—yes, all the religions—and how they ended up.

Romans 2: He starts out talking to the individual person. What he shows is that there are two ways to go: *God's way,* or the *way of the flesh or the world.* Now, let's come to the end of chapter two; very important. What he does, he starts 'leveling the playing field.' What do I mean by that? *The Jews thought that they had a special playing field with God* or a *special relationship with God,* and that regardless of what they did God had to honor that relationship because of His pledge. However, Paul comes along and makes this completely different; he changes it.

Romans 2:28: "For he is not a Jew who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit *and* not in *the* letter; whose praise is not from men by from God" (vs 28-29).

Then Romans 3: He shows all have sinned; all have come short of the glory of God; no one is doing righteousness. Then he sums it up by this: Romans 3:19: "Now then, we understand that whatsoever the law says, it is speaking to those who *are* under the law, so that every mouth may be shut, and all the world may become guilty before God." This is really telling us that *the whole world is under law to God.*

I also will let you know that wherever you see italics, those are words of clarification. Sometimes where there is not a definite article, it is very warranted to put one in when you consider the whole context. Other places it is not warranted to put in at all, because it shouldn't be there.

Verse 20: "Therefore, by works **of law**… [that's one of those instances; no definite article 'the' for law.] …there shall not be any flesh…" Any human being; he's talking about whether Jew, whether Greek, whether Barbarian, whatever system of religion or law you may have, because the pagan religions have different works for justification—don't they? *Various bathings, cuttings!* Some in India have it where they run a sword through the sides of their cheeks or tongue or nose. Those are 'works of law' seeking to make them acceptable to God. That's what this is talking about and is quite a subject when we get there, we'll cover it in detail.

"…justified before Him; because by law *is the* knowledge of sin" (v 20). I put *the* there because it's warranted to go ahead and ad a definite article at that particular point.

Let's come to Romans 4; really quite a profound chapter and lays some more of the groundwork for justification and showing that Abraham is the 'father of the uncircumcision' and the 'father of the circumcision' and that we are saved 'by faith.'

Romans 5 tells us little bit more about this justification and what God has done. It comes down all the way through chapter 6, and I want to tie that in with the last two verses of chapter three. We need to understand something very important, which is this: Most theologians—especially Protestant theologians—will tell you that Paul, in introducing grace and faith, is saying that if you believe in Christ in faith through grace you have no works required at all; hence, there is no commandment-keeping or

law-keeping; hence, the laws of God are null and void.

Now then, here's what Paul said, Romans 6:1: "What then shall we say? Shall we continue in sin, so that grace may abound?…. [I made a 'stylistic' type of translation, v 2]: …MAY IT NEVER BE!…."

Let's go to the Interlinear section [found in the *Special Word Studies from the Greek* (pg 413)] Romans 6:1: "What then shall we say? Shall we continue in sin that grace may abound? May it not be!…." (vs 1-2).

Notice the translation by the *King James,* v 2: "God forbid!…." That is a strict interpretation. That is not a translation at all, because this reads in the Greek, v 2, 'me ginoito'—which means *may this thought never be!* 'Don't ever let this thought come into existence,' is what he's saying. It's not 'God forbid'—God is not going to forbid anything. If He's allowed sin the way that He's allowed sin, He's not going to 'forbid.'

"MAY IT NEVER BE!…. [I've put it all in caps with an exclamation point to show that this is such an imperative statement.] …We who died to sin… [How did you die to sin? *Baptism!*] …how shall we live any longer therein?

Let's come back to Romans 3:30: "Since, indeed, *it is* one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then, abolishing law through faith? MAY IT NEVER BE!…. ['me ginoito'—*don't ever let this thought come into existence.*] …On the contrary, we are establishing law!" (vs 30-31). We will get into *why* we are establishing law; that's very important. Notice, in each case the definite article is not there, so he's not talking about just *the law,* concerning the laws of God. He's talking about *law*—meaning everything of God in addition to those things in the Old Testament and everything concerning what Christ said. Remember what Jesus said, 'If you love Me keep My commandments.' He didn't say, 'sin all you want.'

Romans 7—the first part talks about the marriage law and the releasing of Christ from the people of the Old Covenant by His death. It talks about the internal struggle that Christians go through in overcoming sin. A lot of people think—and it's a Protestant misnomer—that if you are right with God and you are on God's side so to speak, you shouldn't have one bit of trouble. So hence, we get the feeling then if we have trials and difficulties then somehow God is against us, and we go around with a guilt complex. 'Oh my, what have I done?' Rather, Paul is showing us that we have the eternal conflict of overcoming. Please understand, people in the world do not have the conflict. They have no consciousness of sin in the sense that they have to Holy Spirit to convict them.

That's one good measure of 'do you have the Holy Spirit? The measure is this: *When you have sinned you are convicted of it mentally, yes, because it's the Holy Spirit convicting you!* Furthermore, when you do something and you come to the consciousness of it later on, that it was really a dastardly deed, that's God's Spirit showing you the operation of the *law of sin and death* within you.

Romans 8 shows how the final justification takes place: We have to led of the Holy Spirit. Romans 8:28, where he sums up the whole struggle of sin once we've been justified. "And we know that for those who are loving God… [I'm going to have quite a bit to say about present tense when we get a little bit more into the study.] …all things are working together for good, of those who are called according to *His* purpose." Notice again, it is for those who 'loving God.' Then he goes on showing that 'nothing shall separate us.' Look at all of these trials. I mean, these are something—right? *Yes!* Nothing will be able to separate us!

Romans 9, 10, 11 picks up on another whole topic that he needs to cover; having to do with Israel in the flesh and does God still have an obligation to them because of the promises given to the fathers and why God cut off Israel.

Let's come to Romans 11:32—this is the summation of it all: "For God has given them all over to unbelief, in order that He might show mercy to all…. [This is where the beginning of the understanding of the second resurrection takes place, right here. If God gives someone over to unbelief, whose responsibility it is to take away that unbelief? *God's!* So if He doesn't do it, can He justly condemn someone to the Lake of Fire? *No!* God is just!] (Paul did not understand that, but he did understand this): …O *the* depth of riches of both *the* wisdom and *the* knowledge of God! How unfathomable *are* His judgments and incomprehensible *are* His ways! For who has known *the* mind of the Lord, or who has become His counselor? Or who has first given to Him, and it shall be recompensed to him? For from Him, and through Him, and unto Him *are* all things; to Him be the glory into the ages of eternity. Amen" (vs 32-36). So he ends the section right here.

- Romans 12 gives us some good Christian living principles.
- Romans 13 has to do with the civil rulers and powers that are there.

I want to cover something that will help and give us a little overview as we're going through here. Romans 13:8: "Do not be obligated to anyone in

anything, unless it is to love one another. For the one who is loving the other has fulfilled *the* law; because it says, 'You should not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. You shall not lust'; and if there be any other commandment… [How broad an application is that? It says, 'if there be'—it's in the subjunctive meaning *it's all inclusive*.] …it is summed up in this saying, by this *standard*; 'you shall love your neighbor as yourself.' Love does not do *any* wrong toward his neighbor; therefore, love is *that which* brings fullness to law" (vs 8-10).

That's quite different from the *King James* translation. Protestants will read the *King James*, which says, v 10: "…love *is* the fulfilling of the law." So therefore, if we're loving, 'we don't have to keep the law.' But that is not what it means! Jesus said—we've already covered it—'If you love Me, keep My commandments.'

Can you have law-keeping and commandment-keeping without love? *You can!* Not toward God and not truly toward your neighbor, but in general it can be done. What is a classic example of that? Where they had laws, they had rules, they had regulations and they carried them out? *Yes, the Nazis!* So love is what brings fullness to the law! That fills the law full! Because you are *loving!* That's why, when you go back to Deut. 5 the law is given, then God tells them, 'Hear, O Israel, you shall love the Lord your God with all your heart, with all your mind, with all your strength!' Love then is that which *fulfills* the law, or fills it full.

Let me give you an example. This was taken from this morning's *San Francisco Chronicle* of the exact antithesis of using the Scripture without love:

> <u>Man, 38, Killed over Bible Contest.</u> Dadeville, Alabama: "A man who lost an early morning Bible quoting contest allegedly killed the man who beat him," police said. Gabriel Taylor, 38, was shot once in the face outside his apartment Thursday. Police are searching for the suspect whose name was not revealed and who has believed to have left Dadeville, about 50 miles northeast of Auburn, Alabama.
>
> Taylor, a preacher's brother, and the suspect were comparing their Bible knowledge outside an apartment complex, each quoting versions of the same passage.
>
> The suspect retrieved his Bible, realized he was wrong and threatened to kill Taylor, witnesses said.

How about that! Arguing over the Scriptures unto death! The epitome of law! What was the law? Did you do this correct? *No love!* BAM! I wonder what they're going to say when Christ resurrects them to the second resurrection and says: 'Remember that argument you had?' That's why love is that which brings 'fullness to the law.'

Romans 14—and the first verse is the verse to understand chapter 14. You have to come all the way down to v 21. Romans 14:21 gives you the key to understanding, so in a sense, if you read this first: "for it is better not to eat flesh, or drink wine, or *do* anything else by which your brother stumbles, or is offended, or is made weak. Do you have faith? Have it to yourself before God. Blessed is the one who is not condemning himself in what he approves" (vs 21-22). This does away with all thoughts of changing the Sabbath Day to Sunday—does it not? If you are to assemble on the Sabbath Day, how can you have faith to yourself alone? *You can't!*

Romans 15 talks about—leading up to the end of it—hope; talks about God's Spirit. Beginning in v 24 he talks about going on to Spain. It's is very interesting. Notice the very last verse—v 32—ends with an 'Amen.' When I was translating this, it was very evident that there were editing or additions to this that Paul made at a later time. Some of those you can detect by the 'Amen.'

Romans 16:20: "But the God of peace will bruise Satan under your feet shortly, The grace of our Lord Jesus Christ *be* with you. Amen." Then he has another thought he wants to put on there, but he doesn't want to change v 20. So then he talks about Timothy (v 21) and the different ones there, and then Gaius (v 23).

Then he says, v 24: "The grace of our Lord Jesus Christ be with all of you. Amen." Then he adds something else he wanted to put there. So then he put this last section]: …Now to Him who has the power to establish you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery which in the ages of the past has been kept secret, but now is made manifest, and by the prophetic Scriptures, according to the commandment of the Eternal God, has been made known to all the nations unto *the* obedience of faith… [We'll see 'obedience of faith' again in Rom. 1; so he ends where he begins.] …to the only wise God, through Jesus Christ, to Whom be *the* glory into the ages of eternity. AMEN" (vs 24-27). So there's another 'Amen.'

Romans 1:1-7

Now then, let's go back to Romans 1 and let's begin. We're going to cover some of the background for what he has written, and we're going to see that even in a word or two he is talking to people who have knowledge of the Scriptures. He is also talking to them who may very well have portions of the New Testament not yet canonized, such as: Matthew, Mark or Luke. That may have been available to them. Remember, Luke was with Paul and he wrote the Gospel of Luke and also the book of Acts.

Romans 1:1 "Paul, a bondservant… [Comes from the Greek word 'doulos' which mean *slave; purchased servant!*] …of Jesus Christ a called apostle, set apart to preach the Gospel of God, which He had promised before through His prophets in the Holy Scriptures concerning His Son; Who came from the seed of David according to the flesh; Who was declared *the* Son of God with power, according to *the* Spirit of Holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord; through Whom we have received ***the* grace and apostleship for obedience to *the* faith**… [there's that phrase that just ended chapter 16 with.] …among all the nations, in behalf of His name; in Whom you are also ***the* called** of Jesus Christ: To all those who are in Rome, beloved of God, *the* called saints. Grace and peace from God our Father and *our* Lord Jesus Christ." (vs 1-7).

We're going to get some other Scriptures that fit in with this to show the background of what he's writing about and some of the things that are very important for us to understand.

Verse 1: "Paul, a bondservant of Jesus Christ, **a called** apostle… [Not called *to be,* but a *called*; he was called by God!] …set apart to preach the Gospel of God…"

Verse 6: "In Whom you are also *the* called of Jesus Christ…" *The called* is noun. It is not an adverb or verb . It is not the object of the action. This is the result of the action and you are now called. This makes it entirely different.

Verse 7: "To all those who are in Rome, beloved of God, *the* called saints…" Not called *to be saints.* When you have received the Holy Spirit of God, you ***are** a saint*; you are a ***called** saint.*

Now, let's see how we are called. Let's look at some basic Scriptures with this, because we are dealing with something that is very important and profound for us to understand. Let's go to John, the sixth chapter. We're going to go by three Scriptures which we all know, but let's emphasize it so we can understand about what it means to be *the called* as a noun; that is your status.

John 6:44: "No one can come to Me unless the Father, Who sent Me, draws him… [Years ago those who would read this would say, 'except the Spirit of the Father'; it doesn't say 'the Spirit of the Father' in the Greek. This is *the Father.*] Who sent Me, draws him…"

Let's understand something very important—and if you get really down and discouraged keep this in mind. Just like I did in the sermon *When All Else Fails, Remember God Loves You.* If the world hates you; your husband or wife hate you; your children hate you; your boss hates you; everyone you look at the store or wherever you are you think they count you as nothing and they hate you and don't like you and you're just sort of all alone and down and blue and miserable and wretched, ***remember, God loves you!*** And I guarantee you one thing: The day will come when you will be at that place! There's a very important reason why: That's so you can understand the fullness of what this means right here, v 44.

The Father Himself, of His own personal choice and selection—because to be *the called* means *chosen, selected.* The Father *Himself* initiates the call, I'm sure, in conjunction with Christ.

"…Who sent Me, **draws him**…" Why should you be interested in God at all anyhow? What happened in your life one day when you're tooling down the road on your bicycle, much like Paul was on his donkey, something happened and all of a sudden you began to think of God. Why did that happen? How did that happen? *God the Father was intervening in your life, directly, to begin it.* But you have to answer the call! 'Many are called, few are chosen.' If you don't answer the call, then you cannot *be called.*

Most of the time we just read v 44, but v 45 is important, too: "It is written in the prophets, 'And they shall all be taught by God.'…. [Brethren, that's what the whole Gospel is all about. That's what needs to be taught.] …Therefore, everyone who has heard… [That means they *respond,* they *listen,* they *act upon it!*] …from the Father, and has learned, comes to Me." That's why we are called *the called.* You can also put there *the chosen.* When you understand that, who then are the *chosen people*? *The saints of God!*

Verse 65: "And He said, 'For this reason, I have said to you, no one can come to Me unless it has been **given** to him from My Father.'" *Given* is a gift! That's why everything, in dealing with us, God deals in *grace.* When we get to *grace* we're going to go into an in-depth study of it.

Here again is another basic Scripture, John 14:6—and these three Scriptures always tie in together. "Jesus said to him, 'I am **the Way**, and **the Truth**, and **the Life**… [there's no wiggle room in that. He's not *a* way, *a* truth, *a* life—He is THE] …no **one comes to the Father except through Me.**'" It's not the one who wills; it is not the one who runs; but ***it is God Who chooses!***

John 16:27—the reason God has done this: "For the Father Himself **loves you**… [present tense] …because you have loved Me, and have believed that I came forth from God." That's why you are *the called*—as a noun—rather than *you have been called*—as receiving. Once you have received and answered the calling, then you are *the called.* So, your status changes.

Now let's look at a couple of things concerning *called.* And *called* means *chosen, selected.* That's something! Isn't that something? Think about that for a minute! That God the Father would select you and me and whomever else that He selects. That is amazing! Doesn't that put everything in greater perspective, why we need to always retain our relationship with God the Father and Jesus Christ. That's where it always goes and that's where it comes from.

We are told to make *our calling and election sure.* 2-Peter 1:10: "For this reason, brethren, be even more diligent to **make your calling and election sure**; because *if* you are doing these things, you will never fall at any time." We're going to see 'obedience of the faith' when we get to that section.

We're also told by Paul, 1-Corinthians 1:26: "For you see your calling, brethren, that *there are* not many who are wise according to the flesh, not many who are powerful, not many who are high-born *among you*. Rather, God has chosen the foolish things of the world… [the base, those who are not, which means, counted by the world as not existing] …so that He might put to shame those who are wise; and God has chosen the weak things of the world so that He might put to shame… [bring to nothing] …the strong things" (vs 26-27). That is going to be an astounding thing!

At the Feast of Tabernacles I'm going to bring a sermon: *The Impossible Work of God.* What God is doing, from a human point of view, is an impossibility, but He's going to do it. Paul is part of the pattern, as we covered in the first sermon in this series.

Let's go to Ephesians 1:17, having to do with *our calling,* or our having been *selected*: "That the God of our Lord Jesus Christ, the Father of glory, **may give you**… [Who's going to be giving these things? Brethren, if we understand this unto a very deep conviction in our hearts and our minds and our lives, it's going to make a great difference in our relationship to God; a great difference in our relationship to each other.] …the Father of glory, may give you ***the*** **spirit of wisdom and revelation in *the* knowledge of Him.** *And* may the eyes of your mind be enlightened… [In other words, to comprehend spiritually in your mind's eye, to be *enlightened!*] …in order that you may comprehend what is the **hope of His calling**… [So, there is great hope. And we'll see in Rom. 4 that hope is the whole thing that we're dealing with. Abraham had to come to the point where his only hope was hope itself—*hope against hope!*] …and what *is* the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the inner working of His mighty power, which He wrought in Christ, when He raised Him from *the* dead, and set *Him* at His right hand in the heavenly *places*" (vs 17-20). That shows about our calling; we need to make our calling and election sure.

Romans 1:2: "Which He had promised before **through His prophets** in *the* Holy Scriptures… [He talks about two things here]: …(#1) concerning His Son; Who came from *the* seed of David according to *the* flesh, (#2) Who was declared *the* Son of God with power, according to *the* Spirit of Holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord" (vs 2-4). We're going to look at both aspects of this. How did he come of the seed of David?

Isaiah 9—where it was prophesied "…through His prophets in *the* Holy Scriptures…" It talks about Jesus Christ. You actually have two close together: Isa. 8 & 9.

Isaiah 9:6: For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of *His* government and peace *there shall be* no end, upon the throne of David, and over His kingdom, to order it and to establish it with judgment and with righteousness from henceforth, even forever. The zeal of the LORD of hosts will do this" (vs 6-7).

Isaiah 8:8: "And he shall sweep through Judah, overflowing as he passes through; he shall reach *even* to the neck…." Talking about His second return. The think that is very difficult with the Old Testament is you have parts of the first coming, parts of the second coming, and in many cases interlaced together. So, without the New Testament it is awfully hard to pull them apart. That is the spirit of

understanding and gift that God gave to all the original apostles because they didn't have the New Testament. They had to go back to the Old Testament and extract all of these things out of it. Here's part of it where He's talking about His second coming, and yet, we will see this has to do with Christ's own name O Immanuel which is *God with us!* "…And the stretching out of his wings shall fill the breadth of your land, O Immanuel."

Let's come to Luke, the first chapter, and let's see concerning the begettal of Jesus Christ and the prophecy that was given by Gabriel when he came and announced to Mary what would happen. The angel Gabriel came, Luke 1:27: "To a virgin betrothed to a man whose name *was* Joseph, of *the* lineage of David; and the name of the virgin *was* Mary. And after coming to her, the angel said, 'Hail, you who are highly favored! The Lord *is* with you; blessed *are* you among women.'…. [Now, 'highly favored' means *you have been graciously blessed!*] …But when she saw *him*, she was *greatly* perplexed at his message, and was considering what kind of salutation this might be" (vs 27-29).

(go to the next track)

"Then the angel said to her, 'Do not be afraid, Mary, because you have found grace with God; and behold, you shall conceive in *your* womb and give birth to a son; and you shall call His name Jesus. He shall be great, and shall be called *the* Son of *the* Highest; and *the* Lord God shall give Him the throne of David, His forefather… [direct fulfilling of that Scripture] …and He shall reign over the house of Jacob into the ages, and of His kingdom there shall be no end.' But Mary said to the angel, 'How shall this be, since I have not had sexual relations with a man?' And the angel answered *and* said to her, '*The* Holy Spirit shall come upon you, and *the* power of *the* Highest shall overshadow you; and for this reason, the Holy One being begotten in you shall be called *the* Son of God.'" (vs 30-35).

It's very interesting in the Greek. The Greek does not mean *shall be born*. The Greek here is the present tense participle of being begotten—that which is in you, "the Holy One being begotten in you shall be called *the* Son of God." We're going to see He was called *the Son of God in the flesh*, and He was called *the Son of God after the resurrection*, as well. But some people believe that He was not the Son of God until the resurrection. That is not so!

We're going to see there are two distinct things here. Let's go to Matthew 22. When we go through some of these things, let's always remember that there is *nothing impossible for God to do.* Later, when we get to Rom. 8, we will cover a little bit more about the nature of God; we'll go into that in detail. Someone always asks: How can God become a man? That becomes a very complicated topic. But the nature of God is most important because you must know the right God and you must know His right nature, otherwise you have the wrong God.

Here Jesus did something to them, Matthew 22:41: "While the Pharisees were assembled together, Jesus questioned them, saying, 'What do you think concerning the Christ? Whose son is He?' They said to Him, '*The Son* of David.' He said to them, 'How then does David in spirit call Him Lord, saying, "The LORD said to my Lord, 'Sit at My right hand, until I make Your enemies a footstool for Your feet"? Therefore, if David calls Him Lord, how is He his Son?'" (vs 41-45). They couldn't answer that!

We just saw the begettal of Christ there in Luke 1, now let's go to Psalm 110:1, where He is called *the Lord.* "The **LORD**… [YHVH—and I think it's interesting, to a tape by a 'Christian' Jew who has radio program, and he calls YHVH—not YHWH—and he pronounced it Ya-ho-va, the soft 'j' sound. If you had the harder 'j' sound it would be Ja-ho-va. Only once did he say, Yahweh.] (So this first one is): …**The YHVH said unto my [Adonai] Lord**…" Adonai, which then is 'Lord.' Notice the difference in the spelling—one is all caps and the other one is lower case. Who was Lord over David in the sense that it was not God? Was there anyone higher than David? This is why it reveals two who were called 'God' under various titles of Jehovah, Adonai and El Shaddai and all of the others.

"…'Sit at My right hand until I make Your enemies as Your footstool.' The LORD shall send the rod of Your strength out of Zion *saying*, 'Rule in the midst of Your enemies.' Your people will offer themselves in the day of Your power, in the beauties of Holiness from the womb of the morning: Yours is the dew of Your youth. The LORD has sworn and will not repent, 'You are a priest forever after the order of Melchizedek.' The LORD at Your right hand shall strike through kings in the day of His wrath…. [This is talking about the second return of Christ—isn't it?] …He shall judge among the nations, He shall fill them with dead bodies; He shall shatter chief men over the broad earth. He shall drink of the brook by the way; therefore He shall lift up the head" (vs 1-7). You see how many things are blended in together. That's why going through and trying to pick out these prophecies in the Old Testament, sometimes you have to pick out a phrase or a verse right in the middle of it all.

Let's go to Psalm 2 and let's see where it talks about 'this day I have begotten you' which refers what we read in Luke 1. I'm not going to go through all of Psa. 2, but much of that could be applied today in exactly what is happening in this

coming world-government and so forth; everybody getting away from God into the great apostasy.

Psalm 2:7: "I will declare the decree of the LORD. He has said to Me, 'You are My Son; this day I have begotten You.'…. [This could not refer to David, because David was already a full-grown man! David says): … …the LORD. He has said to Me… [referring to the One Who became the Son] …'You are My Son; this day I have begotten You.'" There was only one day when that occurred—correct? Then He was known as the *only begotten Son of God!* We are begotten sons, but not like Christ. That's why He is called *the only begotten.* And begotten refers to when He was conceived physically in the womb of the virgin Mary.

Let's look at some other Scriptures which show that He was called while He was in the flesh, *the Son of God.* Let's go to Mark 1:1: "The beginning of the Gospel of Jesus Christ, ***the*** **Son of God**." That's what He's called. Jesus even called Himself *the Son of God.* But we're also going to see that He was not the Son until He was begotten.

John 1:50[transcriber's correction]: "Nathanael answered and said to Him, 'Rabbi, You are the Son of God; You are the King of Israel.'" So they knew. Remember when the wise-men came; they came to Herod and they wanted to know 'Where is He that is born King of the Jews?' They knew that He was to be born in Bethlehem.

- They knew the town.
- They knew that He was to be born.
- They knew He was to be called Immanuel.
- They knew that He was to be the Son of God and the King of Israel.

So that's quite an admission—isn't it?

Now then, let's see what Jesus referred to Himself in another type of reference, v 51[transcriber's correction]: "Jesus answered and said to him, 'Because I told you, 'I saw you under the fig tree,' do you believe? Greater things than these shall you see.' And He said to him, 'Truly, truly I say to you, hereafter you shall see heaven open, and the angels of God descending to and ascending from **the Son of man**.'" (vs 51-52).

That's quite a thing—isn't it?—called Himself the 'the Son of man' and angels ascending and descending upon Him. Don't ask me exactly how that worked because I can't tell you. But, I'm sure that's one of the reasons why He was able not to sin, in addition to being filled with the Holy Spirit and begin begotten by God the Father.

John 3:16: "For God so loved the world that He gave His **only begotten**… [In the *New International Version* and *New American Standard Version,* they translate this 'the one and the only Son of God.' What does that do? That closes it off—doesn't it? *Yes!*]: …gave His **only begotten** Son, so that everyone who believes in Him may not perish, but may have everlasting life."

John 5:17: "But Jesus answered them, 'My Father is working until now, and I work.' So then, on account of this *saying,* the Jews sought all the more to kill Him, not only because He had loosed the Sabbath, but also *because* He had called God His own Father, making Himself equal with God. Therefore, Jesus answered and said to them, 'Truly, truly I say to you, **<u>the Son has no power to do anything of Himself</u>**…'" (vs 17-19). So, He called Himself the 'Son of God/the Son of man.'

Verse 25: "'Truly, truly I say to you, *the* hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live.'" So He called Himself *the Son of God/the Son of man*—referring to His physical existence.

John 9:35: "Jesus heard that they had cast him out… [the man who was born blind, whom He healed] …and when He found him, He said to him, 'Do you believe in the Son of God?'…. [referring to Himself] ...He answered and said, 'Who is He, Lord, that I may believe in Him?' And Jesus said to him, 'You have seen Him, and He is the one Who is even now speaking to you.' Then he said, 'Lord, I believe.' And he worshiped Him" (vs 35-38). Called *the Son of God!* The Son of God is worthy of worship.

Let's look at something else. We'll see right in the first chapter of John that *before He was the Son of God*—begotten of God—He was called *the Word* and He *was God.* This is important to understand because all Trinitarians believe that the Son was eternally the Son, the Father was eternally the Father and that the Father has eternally begotten the Son. That is not true. Jesus did not become the Son of God until His begettal. '**This day** I have begotten You'—the only begotten Son of God.

- One of Elohim became the Son at that point.
- The other of Elohim—meaning *God*—became the Father.

John 1:1: "In *the* beginning was the Word… [That's what He was called, *the Word of God.*] …and the Word was **<u>with</u>** God, and the Word **<u>was</u>** God…. [These are all past tense forms translated *was,* the Greek is 'eimi'—which could also have the meaning: *before the beginning was the Word, and the Word WAS with God at that time, and the Word WAS God before the beginning.* Now, what does it say of Christ? *Slain* ***before*** *the foundation of the world*—correct? *Yes!*] …He was in *the* beginning

with God. All things came into being through Him, and not even one *thing* that was created came into being without Him. In Him was life…" (vs 1-4). That can only be God, therefore, God Christ could not have been a created being and He did not exist until the time of His begettal by the Father—that is not correct!

Verse 14: And the Word **became** flesh… [If you become something, that means you've already have been something before that.] (So, He): …**became** flesh and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* **only begotten** with *the* Father), full of grace and truth."

Verse 18: "No one has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared *Him.*" That's talking about the *only begotten Son.* He did not become a Son *until He was begotten.*

Now let's look at the term *firstborn,* because that has to do with the resurrection. Let's go to Matthew, the first chapter. I want to show you the difference between *begotten* and *born*—especially *firstborn.* Matthew 1:23: "'Behold, the virgin shall be with child and shall give birth to a son, and they shall call His name Emmanuel'… [we read that prophecy back in Isa. 8:8] …which is, being interpreted, 'God with us.' And when Joseph was awakened from his sleep, he did as the angel of *the* Lord had commanded, and took his wife to *wed;* but he did not have sexual relations *with* her until *after* she had given birth to her son, the firstborn; and he called His name Jesus" (vs 23-25).

There's a difference in the Greek in the phrase *only begotten* and *firstborn. Only begotten* in the Greek is 'monogenes'—'mono'—we have even in the English—is *only*; 'genes' means *begotten. Firstborn* is quite different: the Greek is 'prototokos'—'proto' we even have in English: *prototypes*, the first one of a kind; 'totokos' comes from *to give birth.* So, 'prototokos' means *you are already born, the firstborn.* Whereas, 'monogenes' means *to be begotten, not yet born.* Are we *begotten* of the Holy Spirit now? *Yes!* But we are not *born of the resurrection,* yet—are we? *No!*

Let's go to Colossians, the first chapter, and let's see this concerning 'prototokos.' Then we are going to see a couple of places where they have mistranslated *only begotten*—'monogenes'—to read *firstborn*. Or they have translated 'prototokos'—meaning *firstborn*—to read 'monogenes.' That is not correct.

Here is where we have it concerning Jesus was born again. Did we not just read where Jesus was called *the firstborn of* Mary—'prototokos.' Colossians 1:18: "And He is the Head of the body, the Church; **Who is *the* beginning, *the* firstborn from among the dead**… [So He was the *beginning* of those who are resurrected from the dead; not meaning that He was the beginning of the creation of God when God decided to create. Do you understand the difference?] …**Who is *the* beginning, *the* firstborn from among the dead**…"—'prototokos', the firstborn.

Now, let's go to Romans 8 and we will see where He is the *firstborn,* and if you're the firstborn, what does that automatically tell you? *That tells you there are more to come*—correct? When you have an only child, how many are there? *One!* Romans 8:29: "Because those whom He did foreknow, He also predestinated ***to be*** conformed to the image of His own Son, that He might be ***the* firstborn among many brethren**." Now we're into the Family of God at this point—are we not? *Yes!* In this case again it is 'prototokos'—*firstborn.*

Let's go to the book of Hebrews and let's look at it where we have a little difficulty. Hebrews 1:4: "Having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, 'You are My Son; this day [today] I have begotten [which comes from 'genes'] You'? And again, 'I will be a Father to Him… [When the *begettal* took place, that's when the One of Elohim became the Father.] …and He will be a Son to Me'? And again, when He brought the Firstborn ['prototokos'] into the world… [This could refer to after His physical birth] …He said, 'Let all *the* angels of God worship Him'" (vs 4-6). Did not the angels worship Christ? What happened when He was born? *The heavens opened up and departed and the shepherd saw the angels singing and gave him a message.* What were they singing? *Glory to God in the Highest!*

We've covered many things which are on the *Messiah.* Some Sabbath when you're not able to get to church and you have it, listen to it; and if you don't have it, I recommend you get it; get the CDs which have the whole complete *Messiah.* If you don't feel like reading and studying the Bible that day, just put that on—it's about two hours altogether. You will have a sermon sung to you like you have never heard in your entire life. One of them, which I really like, the soprano has it and it talks about this instance where the angels are singing: It's 'Glory to God, Glory to God in the highest.' Marvelous! It's just magnificent! I really love to listen to the *Messiah.*

Hebrews 1:5 (*KJV*): "For unto which of the angels said He at any time, 'You are My Son, this day have I **begotten** you? And again, I will be to Him a Father, and He shall be to me a Son? And

again, when He brings in the first begotten… [Not correct!—'prototokos'—*firstborn!*] …into the world, He says, 'And let all the angels of God worship Him'" (vs 5-6).

Now, let's apply this again to *firstborn from the dead.* Let's go to Revelation, the first chapter, and we're going to see another mistranslation in the *King James*; Revelation 1:5: "And from Jesus Christ, *Who is* the faithful witness, *and* the **first begotten of the dead**…" Not a correct translation, blatantly wrong! This does not come from 'genes' or 'gennao' whatsoever. This is 'prototokos'—*firstborn.*

Read it the way it should read: "And from Jesus Christ, the faithful Witness, **the Firstborn from the dead** ['eknekros'—which means *out from the grave, out of the earth.* So, He is 'the Firstborn from among the dead.'

Let's look at this again in Acts 13:22, and let's put this all together: "And after removing him [Saul], He [God] raised up David to be their king… [*raised up* here means *to raise up a physical person.*] …to whom He also gave testimony, saying, "I have found David, the *son* of Jesse, a man after My own heart, who will perform all My will." Of this man's seed has God according to *His* promise raised up to Israel a Savior, Jesus'" (vs 22-23).

Verse 33 (*KJV*): "…God has fulfilled the same unto us, their children, in that He has raised up Jesus **again**…. ['again' is *not in the Greek*. Raise up *again* could have reference toward the resurrection, but this is to 'raise up Jesus the man, not raise up from the resurrection. We'll see the next verse he talks about that.] …as it is also written in the second Psalm, You are My Son, this day have I begotten You.'… [That was the day of His begettal, having nothing to do with the resurrection.] …And as concerning that He raised Him up from the dead…'" (vs 33-34). There we have *raised Him up from the dead.* That is the resurrection part of it. The other one: *He has raised up Jesus* has exactly the same meaning that He *raised up David* (v 22), exactly the same verb and exactly the same language.

This also has to do with this prophecy that was given to Moses—Deuteronomy 18:15: "The LORD your God will raise up unto you a Prophet from the midst of you, of your brethren… [of the flesh] …One like me…. [referring to Moses himself] …To Him you shall hearken…. [v 18]: …'I will raise them up a Prophet from among their brethren, *One* like you, and will put My words in His mouth….'" (vs 15, 18). This is talking about the physical life and ministry of Christ.

So, back there in Acts 13 when it says, 'and He raised up Jesus' it does not mean *again.* It's not in the Greek. The word 'palin' is not there. That was an interpretation by the translators.

We also have one other thing concerning this. Romans 1:4—resurrected, He "…was declared *the* Son of God with power, according to *the* Spirit of Holiness, by *the* resurrection from *the* dead—Jesus Christ our Lord." (Rom 1:4). Let's look at a couple of Scriptures prophesying of His being resurrected.

Psalm 16:8 talks about He would not leave His soul in hell. "I have set the LORD always before Me…. [That's another reason why Christ did not sin.] …Because He is at My right hand, I shall not be moved. Therefore, My heart is glad and My glory rejoices; My flesh also shall rest in safety, for You will not abandon My soul to the grave [hell]; neither will You allow Your Holy One to see corruption…. [That was the promise given by the One Who became the Father. Since it's impossible for God to lie, Jesus knew He would be resurrected. He knew that!] …You will make known to Me the path of life; in Your presence is fullness of joy. At Your right hand are pleasures forevermore" (vs 8-11). That is also talking about the resurrection.

Peter quoted that on the Day of Pentecost (Acts 2). He was resurrected from the dead by the Spirit of Holiness.

Spirit of Holiness—let's see what that is. John 17:1: "Jesus spoke these words, and lifted up His eyes to heaven and said, 'Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You; since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him. For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send. I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self… [which then is the Spirit of Holiness] …with the glory that I had with You before the world existed [was (*KJV*)]'" (vs 1-5).

I don't want to burden you down with too much Greek, but I need to mention this. The word translated 'was' comes from the Greek word 'eni' which means and is the present infinitive *to be—before the world came into being,* that's what it means: "…with the glory that I had with You before the world existed [came into being]." Again, showing that He was God before He became human. He is asking for that glory back. Through the power of the resurrection the *Spirit of Holiness.*

Romans 1:5: "Through Whom we received *the* grace and apostleship… [We're going to talk an awful lot about *grace* later on. Suffice it to say at this point, this is the *gift of grace given* ***for his***

apostleship.] …**<u>for obedience to *the* faith</u>**…" That's quite a statement—isn't it? We read that right at the end. He finishes off the book of Romans with *obedience to the* faith and he begins it with *obedience to the faith.* In one sense this is kind of a contradiction for Protestants. If you have *grace* and there's nothing for you to obey, how can you be *obedient to the faith*? In this case, the faith means that as a result of your faith and belief *there is obedience to follow*.

Let's go to 1-Peter 1 and let's see that Peter also understood it. Understand that *the faith* can also mean *the body of belief*; so you have beliefs to which you must be obedient. If you believe someone and you have belief, you're going to act upon that belief and that belief is called *obedience.*

We'll see the same thing here that Peter also understood it, 1-Peter 1:1: "Peter, an apostle of Jesus Christ, to *the* elect strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia; *who have been chosen* according to *the* predetermined knowledge of God *the* Father… [that is His plan He is going to carry out] …by sanctification through *the* Spirit… [that's why we are *called*. When we are *called* and receive the Holy Spirit, we are sanctified and we are called *saints.* You're all not saints. Catholics have it: a saint is someone declared by the pope to be a righteous, virtuous person by their works to be declared worthy of worship. So then they make an idol to that saint. For us, we ***are*** saints, because ***we're sanctified by the Spirit***.] …**unto obedience**…" (vs 1-2).

Obedience then means *everything there is that Christ said*. Did we not read the words that 'If you love Me, you will keep My words. If you love Me, you will keep My commandments.'

- that's the obedience that's required
- that obedience has to be with faith
- that obedience has to be with love

Love brings fullness to the law.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter Except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:17
2) Romans 2:28-29
3) Romans 3:19-20
4) Romans 6:1-2
5) Romans 11:30-31
6) Romans 8:28
7) Romans 11:32-36
8) Romans 13:8-10
9) Romans 14:21-22
10) Romans 16:20, 24-27
11) Romans 1:1-7, 1, 6-7
12) John 6:44-45, 65
13) John 14:6
14) John 16:27
15) 2 Peter 1:10
16) 1 Corinthians 1:26-27
17) Ephesians 1:17-20
18) Romans 1:2
19) Isaiah 9:6-7
20) Isaiah 8:8
21) Luke 1:27-35
22) Matthew 22:41-45
23) Psalm 110:1-7
24) Psalm 2:7
25) Mark 1:1
26) John 1:50-52
27) John 3:16
28) John 5:17-19, 25
29) John 9:35-38
30) John 1:1-4, 14, 18
31) Matthew 1:23-25
32) Colossians 1:18
33) Romans 8:29
34) Hebrews 1:4-6
35) Hebrews 1:5-6
36) Revelation 1:5-6
37) Acts 13:22-23, 33-34
38) Deuteronomy 18:15, 18
39) Romans 1:4
40) Psalm 16:8-11
41) John 17:1-5
42) Romans 1:5
43) 1 Peter 1:1-2

Scriptures referenced, not quoted:

- Romans (survey)
- Deuteronomy 5
- Acts 2

Also referenced:

Sermons:

- *When All Else Fails, Remember God Loves You*
- *The Impossible Work of God*

Music: *Messiah*

FRC:bo
Transcribed: 10-15-10

The Epistle of Romans III
Chapter 1:7-16

Fred R. Coulter—July 27, 1996

I want us to think about what a tremendous thing it is that we have the New Testament. What I would like you to do is turn right there on pg. 1, chapter 1 of the *In-Depth Bible Study.* I think this will help you understand why the New Testament is really a personal message, inspired of God, beginning first of all with the Gospels—the ministry, words and teachings of Jesus Christ—and then the book of Acts shows us the acts of the apostles. Every other book of the New Testament—with the exception of Revelation—is called an epistle, meaning *a letter*.

What I want you do is look at the word *epistle* at the top of pg. 1, it says The Epistle to the Romans. I want you to draw a line between the 'E' and the 'p'; I want you to do the same thing between the 't' and the 'l'; I want you to isolate out the word 'pist.' The reason I'm doing this is because—write that right below it and put at the end of it 'os': 'pistos'—which is ***to believe***.

I want you to do that again: write 'pist' and add two more letters at the end of that—you're getting a little Greek lesson here—'is'—'pistis'; so we have two words out of that stem—'pistos' which means *faithful* or *faithful one* and 'pistis' which means *faith.* It's interesting that root word 'pist' in *epistle* is actually a part of faith. So in a sense you could say the epistle are *personal letters of faith.* When we view it that way then we're going to understand how important the Word of God is.

What would God tell you if He were here today? Think on that for just a minute. What would He tell you? A lot of people say, 'Well, if God would tell me, I'd believe Him.' *He already has!* He would say the same thing, would He not? *Yes!* So that's why when you look at this personal letter of faith, inspired by God and Jesus Christ because They do it together. Why is this important? If you know that it comes directly from God in the form of personal letter, are you not going to want to understand it even more? *Yes, you are!* You realize then that this is a personal message from God. The reason that it is is because God personally inspired that there would be enough Bibles around the world so that

1. it would be a witness to all people
2. that He would have His Word so that everyone would be able to look at it if they were willing to do so
3. so that with it then God could call those people that He chooses to call
4. and open their minds for conversion

That's really a tremendous thing! We realize that the Apostle Paul wrote some things difficult to understand; we haven't gotten to those parts yet. I just wanted to be sure and cover that by way of review.

Romans 1:7: "To all those who are in Rome…" That's an interesting way to put it because as it has been mentioned by several in different commentaries, that there were probably many 'house churches' in Rome. Therefore he didn't write it to the 'Church at Rome' like he did when he wrote to the Church at Corinth—it says 'Paul and apostle to the Church of God which is at Corinth.' It's for those who are in Rome!

"…beloved of God, *the* called saints…." We showed last time how it is that God the Father is the One Who intervenes and calls. God the Father is directly and personally involved in everyone's life that He calls, and it's really important to really understand that and realize that.

Let's look at what it means to be 'beloved' of God. I think that's very important for us to realize—***to be beloved of God.*** Let's begin in Matthew, the third chapter. One thing that is important for us realize, they also know this, too, just from the point of view of mental soundness, emotional soundness and physical well being is this: If you know that someone loves you that gives you a great deal of confidence and hope—doesn't it? When it's the other way around. When you don't know that someone loves you or not—you become what? *Very insecure*—don't you? You always do! or frustrated! and that can generally end up in anger. That's why, brethren, it's so very important that the love of God be preached, because we are *the beloved of the Father.'* That's why He called us. God did not call us to be in fear and trepidation and to have guilt feelings falling all over us all the time.

Matthew 3:17—after Jesus was baptized and came up out of the water: "And lo, a voice from heaven said, 'This is My Son, **the Beloved,** in Whom I have *great* delight [well pleased (*KJV*)].'" Same word: *beloved!* What does that mean to us?

Let's see what it really means. To be beloved means *to be a recipient of love,* and that means that you in turn *love back.* That's what God wants it to be. This gives us the definition of what it means to be beloved, John 15:9: "**As the Father has loved Me**… [Think on that statement for just a bit. Did the

Father love Jesus Christ perfectly, with absolute perfect, profound, Godly love? Yes! He's drawing a comparison here.] …**I also have loved you**… [in the same way. That's why it's important when we're going through the Scriptures that we keep that foremost, and that's what Paul is leading up to as we will see in the book of Romans; he builds it. But what I want to do is bring in these factors so we understand what he's doing as we're going along.] …As the Father has loved Me, I also have loved you; live [continue (*KJV*) in My love." There are many other Scriptures we can bring to it, but I just want to bring this particular one.

John 16—this is a Scripture we've covered many times, but I want to cover it again so that we understand that Paul also knew about the love of God and what it means *to be beloved of God*. When you understand that you're beloved of God, this is not to puff you up, because it won't puff you up. It'll actually cause you to be much more humble; not from the point of view that you make yourself humble, but to understand what an awesome thing it is that God the Father loves you. That's why a false humility, just to make yourself meek or humble in the eyes of men, is not the kind of humility that comes from God. The kind of humility that comes from God is when you understand that the greatest being in the whole universe Himself personally loves you. That's what it means to be beloved.

Let's also understand something else: God the Father is perfectly capable of loving every human being that He calls with the same kind of love, with the same intensity, with the same purpose and meaning as He can for each one of us.

John 16:27: "For the Father Himself loves you… [*is loving you*] …because you have loved Me, and have **believed** that I came forth from God." Remember what we talked about in the word epistle—'pistos' and 'pistis'—*believe*; same thing, to *faithize*. It all comes together: love, belief and faith all work together.

Matthew 12:14: "Then the Pharisees went out *of the synagogue* and held a council against Him *to discuss* how they might destroy Him…. [Isn't that the way that it always is when there's a spirit of Satan the devil around, when there's a spirit of carnality around, they cannot stand the true love of God. They've always got to do something to destroy it.] …But when Jesus knew of it, He withdrew from there; and great multitudes followed Him, and He healed all of them. And He strictly commanded them not to make Him known publicly; so that it might be fulfilled which was spoken by Isaiah the prophet, saying, 'Behold My Servant, Whom I have chosen; My Beloved, in Whom My soul has found delight…." (vs 14-18). How can we do the things that are pleasing in God's sight? *We can!* We can do those things which are pleasing in God's sight:

- by loving God
- by loving Christ
- by loving each other
- by loving His Word
- by believing Him
- by doing the things that He says

All of those are well pleasing! Based on that then we're going to do it from the heart. God doesn't want us to be coerced into doing anything. True love is really a choice. 'Beloved' means ***you are the recipient of the love of God, you are the object of His affection.*** Now then, what does that do to guilt? What does that do to condemnation? *Gets rid of it! Gets rid of it entirely*—doesn't it? *Yes!* And that's God's whole purpose that He do that.

Verse 18, again: "'Behold My Servant, Whom I have chosen; My Beloved, in Whom My soul has found delight. I will put My Spirit upon Him, and He shall declare judgment to the Gentiles." And part of that is what the Apostle Paul is doing in writing this epistle.

Again, it tells how Jesus was the Beloved Son. This is when they were on the Mt. of Transfiguration, Matthew 17:5: "While he was speaking, a bright cloud suddenly overshadowed them; and behold, a voice out of the cloud said, 'This is My Son**, the Beloved**, in Whom I delight. Listen to Him!'" Isn't it much easier to listen to God and the words of God if you love Him? *Yes! You're going to be very anxious*—are you not? *Yes you are! You're going to be very willing*—aren't you? *Yes, you are!*

Now let's come over here to Ephesians 5:1—here it's translated just a little differently, but it is the same word as *beloved*—'agapetos.' "Therefore, be imitators of God, as beloved children…. [If you know the Father loves you—which He does; and if you know that Christ loves you—which He does; are you not going to be wanting to follow God as *beloved* children? *Sure you will!* And that's what God wants.] (notice then what He says that follows up with it and sort of ties all of this together): …and **walk in love**, even as Christ also loved us, and gave Himself for us *as* an offering and a sacrifice to God for a sweet-smelling savor" (vs 1-2). We can do those things which are pleasing to God without a doubt.

Let's look at a couple of more places Let's go to the Epistle of First John. John uses the term *beloved* more than anybody else. Some of these are basic Scriptures that we have covered before, but what we need to do with these basic Scriptures that we covered before, we need to take those and use

those as building blocks as we're going along to help give us a greater and greater understanding.

1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved… [the object of God's love] …now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is" (vs 1-2). That's a tremendous amount of love—isn't it? That God is going to make you like He is! All of this is all contained in the one word *beloved.* So, when Paul tells those in Rome—beloved in Rome…

1-John 4:7: "**Beloved, we should love one another because love is from God**… [this means love *comes out from God* and is a spiritual gift. That's why people just getting together and being nice to one another and having the spirit of rah rah-ism they cannot develop the love of God from within themselves, because it doesn't come from with themselves. ***It comes from God the Father Who puts it within you!*** And it comes entirely differently than most people suspect.] …and everyone who loves **has been begotten** by God, and knows God."

Everyone that *is loving* has been begotten of God and *is knowing God*. Again, we're going to focus in on the present tense. God is always concerned with the present tense, the minute right now. You cannot do anything about the future today. You may make plans; you can even make plans to go on a trip, but you can't go until that day arrives—can you? And, likewise in our lives—as a I have explained before, but is something we need to constantly understand—we have enough of the *law of sin and death* in us that we are going to do those things which are sin. And we need God's forgiveness to overcome.

Once we have sinned it's immediately in the past. So we need to repent. We are always, in the present tense are:

- knowing God
- loving God
- believing in God
- trusting in God
- looking to God

—on a constant ongoing basis. That way then, that ensures that we will have that kind of attitude now and if we continue with it we will tomorrow, and if we continue with it, we will the next day and the next month and the next year and so forth. That's why that's important. That's why the New Testament is written that way.

Verse 8: "The one who does not love does not know God because God is love." We need to reflect on that in relationship to the number of times we have heard the Gospel of Christ preached without the love of God. There's a time to warn the wicked of their sins—absolutely correct! They don't like it when they're warned, but that doesn't mean that that is not love, because if there is not love there would be no warning. The warning is always given so that you might repent. That's why God does all of those things the way that He does. That's why He doesn't unleash His wrath until the very end, as we find in the book of Revelation. God is hoping that as many would, as many as possible, would choose to repent.

"The one who does not love does not know God because God is love. In this *way* the love of God was manifested toward us: that God sent His only begotten Son into the world, so that we might live through Him" (vs 8-9). That's why it's also very important for us to understand that we are not live on the brink of disaster all the time. What do I mean by that? *That you load yourself down with guilt*, figuring 'I'm never going to make it, I am not worthy.' Listen, no one is worthy, and God has called you *because you're not worthy!* No one is going to make you worthy except Christ. Can you make yourself Christ? *No!* That's a ridiculous statement. I ask it that way because can you make yourself worthy? *No!* Only Christ. That's the whole thing when we get into the *righteousness of faith*—"…so that we might live through Him."

"In this *act* is the love—not that we loved God; rather, that He loved us and sent His Son *to be the* propitiation for our sins. Beloved, if God so loved us, we also are duty-bound to love one another" (vs 10-11). All of that is tied up in the one word *beloved* of God.

Romans 1:7: "…beloved of God, *the* called saints. Grace to you and peace from God our Father and *our* Lord Jesus Christ." I'm not going to spend a lot of time on *grace* at this particular junction. I'm just going to go to a couple of verse with this, but *grace* is the definition of our relationship with Christ and God the Father. So when Paul puts it here at the beginning of each one of the epistles that he is writing, he is conveying ***something from God to us.*** There can be nothing greater than the *grace of God!* "…Grace to you and peace…"

Romans 5:1-2: "Therefore, after having been justified by faith, we have peace with God… [We're going to look at *peace* because *grace and peace* go together constantly.] …through our Lord Jesus Christ; by Whom also we now have **the** access… [It's *the* particular access to God] …by faith into this grace in which we now stand…" Grace, as we will see, is a definition or quality of the relationship that

we have with God the Father and Jesus Christ; meaning that we are

- recipients of His love
- recipients of His blessing
- recipients of everything that comes from God

Verse 8: "But God is demonstrating His very own love to us, because that, while we were still sinners, Christ died for us. Therefore, much more, having been justified now by His own blood, we shall be saved from wrath through Him. For if, while we were still enemies… [To be an enemy is the opposite of peace; enmity the same root for enemies. In fact, in the Greek it's the same word.] …we were reconciled to God through the death of His own Son, still greater yet, after being reconciled, we shall be saved by His life" (vs 8-10).

Let's look at a definition of that; here's what it means to be an enemy of God in your mind by wicked works, Romans 8:7: "Because the carnal mind *is* enmity… [same Greek word for enemies; at odds, fighting against, resisting, not at peace with—a vast difference; he's comparing the two] …against God, for it is not subject to the law of God—neither indeed can it be!" So that's what it means to be an enemy of God. That's what it means to not have peace with God.

Romans 1:7: "…Grace to you and peace from God our Father… [It comes from the Father; and again, I want us to understand how much the Father is involved in our lives.] …and *our* Lord Jesus Christ. On the one hand, I first thank my God through Jesus Christ… [Notice his thanks are not to the Father[transcriber's correction] directly, but to God the Father *through* Christ. Quite important that we understand that relationship.] …for all *of* you, for your faith is spoken of in the whole world; because God is my witness, Whom I serve in my spirit in the Gospel of His Son, how unceasingly I make mention of you; in my prayers I am always beseeching, *that* if by any means I now at last shall be prospered by the will of God to come to you. For I am longing to see you, so that I may impart to you some spiritual gift in order that you *may* be established; *even* I *may* be comforted together with you through the faith in each one of us, both yours and mine" (vs 7-12).

"On the other hand" (v 13)—much of that is missed in the Greek. Maybe the translators do not translate *on the one hand/on the other hand*. There are two Greek words: 'men' to begin with and then 'de' at the other end—'men de' meaning *on the one hand/on the other hand.* Sometimes it's a little awkward to do so, but I think it gives a good comparison as we're going through.

"On the other hand, I do not wish you to be ignorant, brethren, that many times I proposed to come to you but I was hindered until the present, in order that I might also have some fruit among you, even as *I have* among the other Gentiles. I am a debtor to both Greeks and barbarians, to both the wise and the unintelligent; so, as much as is in me, I am ready to preach the Gospel to you who are in Rome. For I am not ashamed of the Gospel of Christ, because it is *the* power of God unto salvation to everyone who is believing—both to the Jew first, and to the Greek" (vs 13-16).

Let's go through these verses. Let's understand that in almost every epistle that Paul wrote, he has something to do with letting the brethren know that he is thinking of them, he is praying for them, he is hoping for them and so forth.

Let's go to the book of Colossians and let's read how he did I there. Each one is personal; each one is directly for that church or that group. Colossians 1:3: "We give thanks to the God and Father of our Lord Jesus Christ, praying for you continually… [Every time Paul writes an epistle he always says, 'We're praying for you.' I think that's very encouraging. We also all need to pray for each other. Brethren, that's something we need to do everyday is pray for all the brethren,

- that they would be inspired
- that they would be helped
- that they would be uplifted if they have difficulties and trials
- that they would be healed of whatever diseases they may have
- that they may be given wisdom to understand some things that they may need to do for the care of their own body, in case that's something they need to do

I might mention that I send out an awful lot of anointed cloths and in almost every case God intervenes and answers—not because I send them out, but because we're looking to God. It's not what any minister can do, and it's not what the cloth can do, nor the olive oil on the cloth, but it's faith in Christ that does it. That's what's important. He also let's us know that we have our own responsibility to take care of our bodies in the way that we should. But also part of our prayers is that the brethren will understand.

- that they will be spared and protected from the false prophets
- that they will have their minds opened so they will be able to identify these false things coming along

This is why it's so important we get into the Word of God in detail. There are so many out there now that sound so good, that sound so smooth, that sound's so

convincing, but they are just flat false prophets. Likewise, we need to follow Paul's example and do that.

Verse 3: "…praying for you continually since hearing of your faith in Christ Jesus, and the love that *you have* toward all the saints; because of the hope that *is* laid up for you in heaven, which you heard before in the Word of the Truth of the Gospel… [the Message] …which has come to you, even as *it* also *has* in all the world, and is **bringing** forth fruit… [constantly, present tense] …just as *it is* among you, from the day that you heard and knew the grace of God in Truth" (vs 3-6). Then it talks about Epaphras and the kind of opening that he brings.

Let's go to 1-Corinthians, the first chapter, and let's see how Paul wrote these. It is an individual way to each one that he was addressing in the epistles that he wrote. 1-Corinthians 1:1: "Paul, an apostle of Jesus Christ, called by *the* will of God, and Sosthenes *our* brother, to the Church of God that is in Corinth… [a smaller church rather than groupings of 'house churches' such as in Rome] …*the* called saints who have been sanctified in Christ Jesus, together with all those in every place who are calling on the name of Jesus Christ our Lord, both theirs and ours: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ…. [Notice how similar this is, and he's bringing this as a tremendous thing to open his letters.] …I thank my God always concerning you, for the grace of God that has been given to you in Christ Jesus; and that you have been *spiritually* enriched in Him in everything, in all discourse and knowledge, according as the testimony of Christ was confirmed in you; so that you do not lack *even* one *spiritual* gift while you are awaiting the revelation of our Lord Jesus Christ, Who will also strengthen you to *the* end *that you may be* unimpeachable in the day of our Lord Jesus Christ" (vs 1-8).

Again, in every one of these personal letters there is a personal introduction, there is a personal reference to God the Father and Jesus Christ and our continuing relationship with Them. Let's come back to Romans, the first chapter, and let's continue on. It's quite a wonderful thing the way the Apostle Paul does in bringing how then he is personalizing everything. That's the way that God does. God does it individually for each one of us. Paul was inspired to write the same way.

Romans 1:8: "On the one hand, I first thank my God through Jesus Christ for all *of* you, for your faith is spoken of in the whole world; because God is my witness, Whom I serve in my spirit… [We'll talk about the Spirit of God and the spirit of man when we get further into the book of Romans.] …in the Gospel of His Son… [Make special note of the Gospel because there are quite a few verses right here in the beginning part of Romans that covers the Gospel.] …how unceasingly I make mention of you; in my prayers I am always beseeching, *that* if by any means I shall now be prospered by the will of God to come to you. For I am longing to see you, so that I may impart to you some spiritual gifts, in order that you *may* be established" (vs 8-11).

What he is really saying, and this is something that is true—and I think that maybe Sabbath services have been misused by so many for so long: When we get together with the Spirit of God and study His Word, what it is when we learn together, it is a spiritual gift that is begin imparted. WHY? *Because it's an operation of grace!* If you understand the Word of God then that's part of a spiritual gift. In other words, it is to be a benefit for all of us. The reason it is a benefit is because on the Sabbath Day we fellowship with God the Father and Jesus Christ. They are the Ones that we are really coming together to know and understand Their will. So therefore, *a spiritual gift!* Isn't that something!

He said, v 11: "…I may impart to you a spiritual gift… [by teaching.] …in order that you *may* by established." *Establishing* is so important. We need to be *established,* which means built upon Christ and on God the Father.

(go to the next track)

Romans 16:25: "Now to Him Who has the power to establish you…" That's very important so that we're not tossed 'to and fro with every wind of doctrine.'

- We are *established!*
- We have the *faith!*
- We have the *grace!*
- We have the *love!*
- We have the *hope!*

We have all of those things; those are the things which *establish* us. "…according to my gospel and the proclamation of Jesus Christ, according to *the* revelation of the mystery that in past ages has been kept secret… [If you study Ephesians, Philippians and Colossians like we have, you will see that later, when he wrote Ephesians, that God had given him a greater insight into the 'mystery' of God—that is the *secret of God's plan!* And we're to be *established* in that.] …but now *is* made manifest… [to be revealed] …and by *the* prophetic Scriptures, according to *the* commandment of the eternal God, has been made known to all the nations unto *the* obedience of faith…" (vs 25-26). Notice that we come back to the *obedience of the faith* again. That is something!

What does it mean to *be made known to all*

the nations? *I think there are two meanings to that*:

1. It was made known in a greater way in the first century than we've ever understood
2. It is also a prophetic statement that is going to, again, be done at the end

Sometimes we have more than one meaning in the same thing. They don't know now, and part of what we're doing here is being re-established in all of this so that we know! Brethren, we don't know what God has in mind down the road. But whatever God has in mind, we need to be fully equipped and prepared to do it. Notice he begins and he ends by saying *to establish you.*

Verse 25: "Now to Him Who has the power to establish you…" Again, going to Christ and God the Father! They will *establish* us in ALL circumstances.

Now, let's go to 1-Peter, the fifth chapter. Here again, it talks about *to be established.* It also gives us a little insight as to why we go through the things that we go through.

1-Peter 5:6: "Be humbled therefore under the mighty hand of God so that He may exalt you in *due* time; casting all your cares upon Him…" (vs 6-7). That's where it all needs to go!

- whatever the problem
- whatever the difficulty
- whatever the anxiety
- whatever the depression
- whatever the trial

cast it all upon God—"…because He cares for you. Be sober! Be vigilant! For… [in these circumstances then] …your adversary *the* devil is prowling about as a roaring lion, seeking anyone he may devour…. [and he surely is] …Whom resist, steadfast in the faith… [You can't resist him yourself; it has to be *in the faith*. How did Jesus resist Satan the devil? *He quoted the Word of God*—didn't He? *Yes, He did!* How are we to resist him? *By the Word of God, by Christ in us!*] …knowing *that* the same afflictions are being fulfilled among your brethren who *are* in *the* world. Now may the God of all grace… [Again showing that relationship that we have with God.] …Who has called us unto His eternal glory in Christ Jesus, after *you* have suffered a little while…" (vs 7-10).

Suffering is the only way that we can really learn; and we've all had our share of suffering one way or the other: mental, physical, spiritual, emotional, trauma, stress—we've all had that, haven't we? We've all personally experienced and we've all prayed for one another in those circumstances—haven't we? We've all helped each other in those circumstances—haven't we? *Yes!*

But, here is the thing that I think is really wonderful: "…after *you* have suffered a little while… [Remember: ***suffering will not last forever!*** Remember that! A trial will not last forever!] …Himself **perfect** you, **<u>establish</u>**… [that's the whole purpose of it; to *establish* you] …**strengthen**, *and* settle *you*" (v 10)—on Christ Who is the Rock. That's a wonderful promise.

If you currently have a trial which is hard to bear right now. What you do is you take these verses and you get on your knees and you go to God and you lay it out to Him just like this and claim the promise that God will make you "…perfect, establish, strengthen and settle you." He'll do that through

- His grace
- His Spirit
- His comfort

He will do that! That's something we need to realize because v 11 says, "To Him *be* the glory and the power into the ages of eternity. Amen."

Go back to v 7: "Casting all your cares upon Him…" Does that mean that you quit worrying? *Some people are just natural 'worry-warts.'* Some people love to worry; that's their occupation. That is their mental and emotional occupation. If nothing is wrong, they're worried, because nothing is wrong! Sometimes they will even create something that is wrong when there's nothing wrong, because they must worry! Unfortunately, that's the way some people are. So, especially for those people. Don't create a worry when there's nothing to worry about. But if there is something, what you do is bring it to God and you cast it to Him. Can He not help you? *Yes, He can!*

Do not exaggerate a problem, too. What you might do is take a look at your problems, as they come along, and sort of do a scale of ten. Ten is an utter disaster. Zero is placid calmness. Do not take a problem that is 1.2 and make it a 6.8, if you understand what I mean. Keep it all in perspective. On the other hand, if you have a problem that is 9.5 don't view it as a zero, because you're headed for utter destruction. You have to have a proper balance. That's why you "cast your cares upon the Lord."

I have a question for all of the 'worry-warts': Has your worried ever solved a problem by just *worrying*? or Did you have to take some action in addition to worrying? *Yes!* If you take some action then you get your mind on doing something rather than fretting. Worrying is running the problem over and over and over in your mind. It's kind of like a car not in gear, you're just running the engine and you're getting nowhere and you're accomplishing nothing! What you have to do is look at the problem

squarely and tackle it.

I know what *bugs* 'worry-warts.' Most 'worry-warts' take a problem, let's say a 2.5 (on a scale of 10), and they come rushing in as if it's an 8.5 and a disaster is at the door. Then you wonder why no one pays attention to you. I've done that; not very well received. But nevertheless, you have to ask the question: Are you perceiving it the way it actually is? or Are you magnifying it because you are a 'worry-wart'? Then the opposite is true for those who just let disasters fly all around them as if nothing is going wrong. You have to look at things the way they really are so you understand the reality of it.

If you worry to much, is that a lack of faith? *No!* It's a thought process; you've trained yourself to worry. That's why it says, 'You cast your care upon Him, for He cares for you.' Christ took every burden—didn't He? *Yes, He did!* Always remember this, this is one thing that I've done for myself and others: If worrying is a great problem, what you need to do is always ***remember you cannot breathe for the other person.*** You cannot choose for the other person, so therefore, you must not take that to yourself as something you can solve because it's not your solution. You must let that other person solve the problem. What you can do is cast your care upon the Lord concerning it, and ask God to inspire that person or persons to be able to come to the right resolution of the problem. Sometimes it doesn't take place immediately. When you're dealing with other people and you're dealing with other people's choices, God has to deal in their lives according to their level. God has to create things in their lives so when they come to the choice of solving that problem they choose to do so. In other words it comes from God to them that they will do it. That's how your prayer needs to be. You don't ask God to 'make them do this, make them to that, make them do the other thing.' God isn't going to make anyone do anything!

What you do is, you say, 'God, please help this person to come to see what the problem and difficulty is. God, please put it in their mind that they can make the choices they need to make. God, please help me to see and understand what I need to do in my own circumstances and don't let me become another problem on top of that one.'

So, that's what it all means. That's how this *faith* and *belief* all works together. That's how then 'you're established!' That then, instead becoming a problem and a foment and a turmoil, becomes a stepping-stone to being established in Christ. When another difficulty comes along somewhere down the road, you will have the experience to be able to handle it in a right and a proper way.

Romans 5:1—we'll talk about *experience* here: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." That also means *peace of mind*, too, brethren. Not only are you no longer at war with God, but you have *peace of mind.* We're also talking about this *peace of mind* in the circumstances and trials through which you may be going, as we just covered in 1-Peter 5.

Verse 2: "By Whom we also have access by faith into this grace in which we now stand, and we ourselves are boasting in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations, *all the while* we are realizing that tribulation brings forth endurance… [That's being established; that you have staying power—endurance.] …and the endurance *brings forth* character… [because you're making the right choice] …and character *brings forth* hope…. [because you know then God is going to intervene.] …Now the hope *of God* never makes *us* ashamed, because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us" (vs 2-5).

That's why we go through this and *experience*, brethren, becomes a very important thing. What we need to do is when we have these things in our lives, we need to let the full exercise of the faith of God be given as we're casting our care upon Him. That'll help you in every trial, every single one. God will intervene. I know there have been times when I have been under such trial and distress when I had things coming upon me in Worldwide that I didn't know what was happening. I just had to fast and pray and just ask God, 'Oh, God, help me know why is this happening?' The one who was in charge of the administration of the churches and his 'henchmen' were trying to get me booted out of the ministry because I reinstated a man who had been previously disfellowshiped by 'henchman' minister of theirs who never should have been disfellowshiped. I could not understand what was going on. I did not know that's what they were doing, until I just 'cast it all before God' and Delores and I were fasting. We were on our third day of fasting and saying, 'Oh, God, please help me understand what's going on. God answered that prayer and God put it in my mind by the name of the very man that I reinstated from being disfellowshiped. It was so impressed upon my mind that it was almost like a voice—but, I'm not saying I heard a voice from God. That's how strong the answer was.

So, when you get to those wits ends—you're going to come to a time when the wits-end is going to be there—you need to understand what you need to do on that.

Let's come back to Romans 1:11: "For I am

longing to see you, so that I may impart to you some spiritual gift…"

- spiritual understanding
- spiritual learning
- spiritual experience

"…**in order that you *may* be established**… [Everything that we are doing, our whole life experience is to be *established in Christ!*] …Even that I *may* be comforted together with you through the faith in each one of us, both yours and mine" (vs 11-12). That's a tremendous thing, brethren. When we're all loving God, we're all hoping in God, we're all believing God and we all come together, God gives us a special blessing of His Spirit and love to each other that you do not have on any other day of the week, except on the Sabbath when we come together. I have experienced that over and over again and so have you. It's a tremendous blessing! If you don't believe that, sometime when you just feel kind of lazy—I know you have and I know I have—you just stay home and what do you have on that Sabbath? *You've got a miserable Sabbath*—don't you? Ever had that happen? By the end of that Sabbath Day, you say, 'Oh, God, I'm not going to do this again.'

Verse 13: "On the other hand, I do not wish you to be ignorant, brethren, that many times I have proposed to come to you, but I was hindered until the present, in order that I might also have some fruit among you, even as *I have* among the other Gentiles."

We're talking about *spiritual fruit!* Also, as we will see when we get to the end of it, that fruit also has to do with reaping the physical things so that they could finance his trip to go on to Spain, just like he did with the Church at Corinth. So we have both physical and spiritual fruit there.

Verse 14: "I am a debtor to both Greeks and barbarians, to both *the* wise and the unintelligent… [you can actually translate that *the unknowing, the unknowledgeable, the foolish.* But I thought the *unintelligent* or the *unlearned.*] …so, as much as is in me… [Was Paul wholehearted or not? *Yes, he was!* That's a good example for us.] …I am ready to preach the **Gospel** to you who are in Rome. For I am not ashamed of the **Gospel** of Christ…" (vs 14-16).

We have Gospel (vs 16, 15, 9 & 1) What did Paul preach? *The Gospel!*—which is the good news of God's salvation now and in the coming kingdom.

"…because it is *the* power of God… [It is to bring power in your life by the Holy Spirit. The word *power* here in the Greek is 'dunamis'—from which we get the English word *dynamite* or *energy* or *power*.] …unto salvation… [to bring you eternal, spiritual salvation] …to everyone who is believing—…" (v 16). Wherever you see, all the way through the translation and any of the translations that I have done, *everyone who is believing* or *who is believing* (sometimes it's in the plural) that is a present tense participle. Greek has a lot of participles.

Let's go to the Interlinear section—the last section of the *Special Word Studies from the Greek* booklet—and I want to show you how you can recognize a participle. Most of the time they are quite easy. You might not be able to recognize all of them, but it's very important. A participle is present tense—and this is what I think is so important and what is missing in most of the translations: the present tenseness of what you are doing.

Let's look at the Greek here (Rom. 1:16); as you can see with the Greek Interlinear that I have in the study booklet, I magnified it 28%. "For I am not ashamed of the glad tidings of **the Christ**… [not *a* Christ, but *the* Christ.] …for power… [notice word above *for power*—d-u-n-a-m-i-s] …of God it is unto salvation to every one **that believes**…" or *who is believing*. Wherever you see 'he that'/'the one that' you will know that it is a participle present tense in almost every case.

> Now, let's go to the *Special Word Studies from the Greek*:
>
> The Apostle Paul's epistle to the Romans is one of the most important books of the New Testament. It contains the fundamental basis for true Christian Scriptural salvation through faith in Jesus Christ by grace.

That is a loaded statement, trying to define clearly everything that we have there.

> Most professing Christian religions misunderstand and misinterpret what Paul wrote concerning faith and grace *vs* law and commandment-keeping. The epistle to the Romans is one of the books of the New Testament which they use to justify their belief that professing Christians are not required to keep the commandments and laws of God. Once these basic teachings are misinterpreted and misunderstood, then many other basic doctrines, which the Apostle Paul wrote about in Romans, are also stripped of their true meaning.
>
> Since some of the things which Paul wrote in the epistle to the Romans are very difficult to understand, it is essential to undertake special word studies of the Greek. As we study each important

> doctrine through these special word studies, we will learn that while some of the teachings he was inspired to write are "difficult to understand," they are not impossible to understand. In fact, we will learn as we study these doctrines, with the aid of these special word studies that they are not as difficult or as hard to understand if each doctrine is carefully studied in a systematic method.

So, we're going to look at the one *To Believe.* What I've done in this case is put a definition so we know exactly what it is:

> To Believe: True belief in (into)…

Our faith and believe comes from us out of our being to Christ, into His very being and back to us. And we'll see that's what the whole operation from *faith unto faith* is all about. So I put 'into' in parenthesis there.

> …Jesus Christ is the basic fundamental building block of true Christianity….

Notice what he said back there *to everyone who is believing.* That's where you start.

> …Such a belief means that cone believes that Jesus Christ is the Savior of mankind, the Son of God, born of the virgin Mary, that He died for the sins of the world and each human being, that through His blood we have the forgiveness of sin, that He was raised from the dead by the power of God the Father and that He is at the right hand of God the Father as our High Priest.

That is a full definition of what you are to believe.

> 1) The verb from in the Greek is 'pisteuoo'…

I gave you the Greek spelling in Greek letters and then I give you English spelling of it. Whenever you see the double 'oo' at the end, that is to be pronounced with a long 'oh' sound—that comes from the Greek letter 'omega.' If you want to know what the Greek letter 'omega' looks like, look at the last letter in Greek word 'pisteuoo'—it looks like a funny 'w' with sort rounded on each side. That is an 'omega' and is pronounced 'oh'—while in the English a double 'oo' is actually pronounced 'oo' as in the word 'look' or 'too'—but this should be pronounced 'oh'

> …'pisteuoo' literally means to faithize, to believe, be persuaded, to rely upon, to trust and to put your trust in.

That's all of the meaning *to believe in Christ.* It's not to acknowledge, mentally, that He existed as a man. It is not to acknowledge and say, 'Well, I believe He was a good person.' This is a complete, trusting, spiritual relationship with Him.

> He spiritual meaning in the New Testament is: 1) a fully convinced acknowledgement.

No doubts! The way (that we've discussed in the past) that you get rid of doubts is that you face the doubt and understand how to get rid of the doubt. You can't erase it! Too many people, when they have a doubt, say, 'Oh I shouldn't doubt.' When you have faith you can disprove the doubt—can you not? That's what you are to do, you are to disprove the doubt. Now, the most important:

> 2) a self-surrendering fellowship with God the Father and Jesus Christ.

That's what it really means; that kind of belief.

> 3) a fully assured and unswerving confidence

Now, let's look at #2 and we'll amplify that just a little bit: *a self-surrendering fellowship with God the Father and Jesus Christ.* Let's go to the Epistle of First John, the first chapter; and this was the first lesson that we learned—wasn't it? The very purpose and reason why John wrote the Epistles of 1st, 2nd & 3rd John.

1-John 1:3: "That which we have seen and have heard we are reporting to you in order that you also may have fellowship with us; for the fellowship—indeed, **our fellowship—*is* with the Father and with His own Son Jesus Christ**. These things we are also writing to you, so that your joy may be completely full" (vs 3-4). What I want you to understand in all of this is that this kind of belief is to bring the joy which comes from God. When you fully understand that your fellowship is with God the Father and with Jesus Christ—***and no man in-between***—that is a wonderful thing to understand. Brethren, ***that's the very purpose of why God created you*** so that you can have that.

Now then, because it is a full self-surrendering fellowship with god the Father and Jesus Christ, this is something, brethren, that you are ***never to let any man interfere with under any circumstances. No one is to interfere with that!*** That's why a hierarchy type thing is wrong. They generally superimpose between you and God a structure of men. God does not want that. That's why overseers are to be on the sidelines overseeing that everything is done and run smoothly and is functioning correctly. But they are never to place themselves between God the Father, Jesus Christ and the individual, because ***your fellowship is direct and it is self-surrendering.***

Let's go back to the definitions and let's understand that it was 'self-surrendering.' This means it's a choice. It is a choice that you do. ***Surrendering the self by choice is the greatest decision that you can make!*** Then comes the

- *love* of God
- *Spirit* of God
- *salvation* of God
- *knowledge* of God

All of that flows from that. Then you will be:

> 3) A fully assured and unswerving confidence.

There are a couple of other uses that you can look at.

> When used with the following prepositions, the meaning becomes more specific:
>
> A) with 'eis'—pronounced *ice*. You can even recognize the Greek letters—can't you?—it's the same in English. [When you have] 'eis pisteuoo' means *unto or into,* implying direction toward and into, *towards the object of faith, to give up one's self to.*

So, if you're believing in Jesus Christ, you are giving yourself up to Jesus Christ—full surrender.

> B) with 'en'—'n' in the Greek looks a 'v'—'en pisteuoo' means *in, within,* in referring to the foundation of the faith; 'to put confidence in.'
> C) with 'epi pisteuoo'—means *upon,* implying 'repose, rest' and 'reliance upon' or 'with a view to that reliance.'

> 2) A middle voice…

Middle voice is something we do not have in English. Middle voice is not quite as anything we know in English. Middle voice in Greek means you are *the subject* and you're also *the object*. You receive. You do it for yourself. I suppose the closest thing we would have to it would be *I feed myself.* You're doing that for yourself.

> …form of the verb 'pethoo'—means *to allow oneself to be persuaded or convinced by any fair means.* But especially *by words, to be won over or prevailed upon.*

And you might add: 'by words to be won over or prevailed upon' *by the Word of God.*

> 3) The adverbial form from 'pistos'…

Notice, we're almost back where we began—correct?

> …means *to obey* hence *to be obedient, faithful; to trust* hence, *trusting.* Also means of persons, *one whom we may trust* and *trustworthy of things*.

Notice we have pgs. 2-4 just in the book of Romans explaining the various facets about *believing!*

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:7
2) Matthew 3:17
3) John 15:9
4) John 16:27
5) Matthew 12:14-18
6) Matthew 17:5
7) Ephesians 5:1-2
8) 1 John 3:1-2
9) 1 John 4:7-11
10) Romans 1:7
11) Romans 5:1-2, 8-10
12) Romans 8:7
13) Romans 1:7-16
14) Colossians 1:3-6
15) 1 Corinthians 1:1-8
16) Romans 1:8-11
17) Romans 16:25-26, 25
18) 1 Peter 5:6-11, 7
19) Romans 5:1-5
20) Romans 1:11-16
21) 1 John 1-3-4

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Transcribed: 10-15-10

Epistle of Romans IV
Chapter 1:17-32

Fred R. Coulter—August 17, 1996

Romans 1:16: "For I am not ashamed of the Gospel of Christ…" Remember, all the way through here *Gospel* is mentioned in v 1, 9, 16, 19; the Gospel then is the good news of God, the message of salvation and the coming Kingdom of God. It's not just the Gospel of the Kingdom of God alone, but it is the Gospel of Grace, which then is salvation and the Gospel of the Kingdom of God.

Let's see the difference of that back in Acts 20 where we have both of them defined side-by-side, right along side of each other so that we know that the Gospel is not just the Kingdom of God, but it has to do with the Gospel of Grace which is the Gospel of Salvation, which Paul is talking about here in Romans, the first chapter.

Acts 20:21—where Paul was giving a witness and a testimony to those elders from Ephesus and Paul was the one who raised up the Church at Ephesus, so he obviously had authority to talk with them and admonish them. He called them down to Miletus and gave them this testimony: "Earnestly testifying, both to *the* Jews and *the* Greeks, repentance toward God and faith toward our Lord Jesus Christ…. [that's all a part of the Gospel] …And now behold, I am bound in the spirit, *and* am going to Jerusalem, not knowing the things that shall happen to me there; except that the Holy Spirit fully testifies in every city, saying that bonds and tribulations await me. But I myself do not take any *of these* things into account, nor do I hold my life dear to myself, so that I might finish my course with joy, and the ministry that I received from the Lord Jesus, to fully testify the Gospel of the grace of God…. [That's the Gospel of Salvation, the Kingdom of God is also salvation—salvation for the world. The Gospel of Grace is to those who are called now.] …And now behold, I know that you all, among whom I have gone about proclaiming the Kingdom of God… [so there it is right there all together.] …will see my face no more" (vs 21-25).

So, Paul talks about the Gospel of Christ—Romans 1:16: "…because it is *the* power of God unto salvation **to everyone who is believing**… [Wherever you see that, you will see that quite often in the translation of Romans—it is a present tense participle, meaning *the one who is believing!* Everything we do in our relationship with God is always based upon our present tense relationship with Him.] …both to the Jew first, and to the Greek."

Let's understand something concerning salvation. Salavation has three distinct aspects to it:

1. You ***have been*** saved!

Ephesians 2:8—let's read it into the record so that we get it very clearly here. This is going to fit in with what Paul is going to be giving us in the rest of the Epistle to the Romans. Put in your notes verses 1-8, but I'm only going to read v 8: "For by grace **you have been saved**…" In the Greek, *having been* saved. This means that you have been saved from your sins and from Satan the devil—that's in the context. We're saved from the 'prince of the power of the air' and we were 'dead in our sins.' So *having been saved* because there is no such thing as 'once saved always saved.' Otherwise there would not be the *unpardonable sin*.

2. You ***are being*** saved!

That is the present passive tense, *you are being saved!*

1-Corinthians 1:18 (*KJV*)—this is not reflected in the King James this way: "For the preaching of the cross is to them that perish foolishness, but unto us **who are saved** it is the power of God." This should read (*FV*): "For to those who are perishing, the preaching of the cross is foolishness; but to us **who are being saved**, it is the power of God."

Present tense passive—*are being saved.* So the Gospel is "*the* power of God unto salvation" (Rom 1:16). It is unto those "who are being saved, it is the power of God" (1-Cor. 1:18).

1-Corinthians 15:1—we have the same Greek word, which is present tense passive—*are being saved*. "Now I am declaring to you, brethren, the *same* Gospel that I proclaimed to you, which you also received, *and* **in which you are now standing**… [That's an interesting phrase—isn't it? We're to *stand in the Gospel*, which means *it's a way of life, a way to live, our standing before God.*] …by which **you are also being saved**… [notice why]: …if you are holding fast *the* words that I proclaimed to you; otherwise you have believed in vain" (vs 1-2).

2-Corinthians 2:15: "For we are Christ's sweet perfume to God among those **who are being saved**… [It's a process. That's why our prayers are a savor.] …and among those who are perishing."

3. You ***shall be*** saved!

Currently there are some that are saying that the love of God (John 3:16) only applies to those in the

Church and not the world; that God actually hates the world. That is not so. That is a false doctrine. God loves the world and this proves the love of God, right here, that it is for the *whole* world.

Romans 5:6: "Therefore, when we were still without strength… [before we were called and converted] …at *the* appointed time Christ died for the ungodly. For rarely will anyone die for a righteous man, and *yet* perhaps someone might even have the courage to die for a good man. But God is demonstrating… [Here again, present tense ongoing to everyone.] …God is demonstrating His very own love to us, because that, while we were still sinners Christ died for us" (vs 6-8).

Therefore, when it says, 'God so loved the world that He gave His only begotten Son, that whosoever believes on Him shall not perish but have everlasting life'; this means *God loves the world!* And a greater proof of the fact that God loves the world, is the fact of the second resurrection, as we understand it in the plan of God, as pictured by the Last Great Day. What tremendous love of God that He would resurrect all of those that He did not call, to give them an opportunity for eternal life. That's a tremendous thing!

Verse 9: "Therefore, much more having been justified now by His own blood, **we shall be saved** from wrath… [and there's *present tense* wrath in the time being, as we will see in the rest of Rom. 1. There's *future* wrath meaning the wrath of God when Christ returns.] …through Him. For **<u>if</u>**, while we were still enemies, we were reconciled to God through the death of His own Son, still greater yet, after being reconciled, we shall be saved by His life" (vs 9-10). That then, of course, is the resurrection.

So, the three steps, the three phases of salvation are:

1) You ***have been saved*** from your sins and Satan the devil.
2) You ***are being saved*** if you continue in the Gospel, which is the power of God and your standing therein.
3) You ***shall be saved*** at the resurrection.

Those are the three things concerning salvation.

We're going to cover some details here, but we will saved the details of some of these for later when we come into other sections of the book of Romans. Romans 2:17: "For therein… [refers back to the Gospel] …*the* righteousness of God **<u>is being revealed</u>**… [present tense] …from faith into faith, according as it has been written: 'the just shall live by faith.' Indeed, the wrath of God **<u>is being revealed</u>**… [present tense] …from heaven upon all ungodliness and unrighteousness of men, who are suppressing the Truth in unrighteousness" (vs 17-18).

Let's go back to v 17 and let's look at this a little bit more. Verse 17 is the overall purpose statement for the whole book of Romans. That's what he's going to talk about: *the righteousness of God!* (refer to #s 5 & 6, this series *The Two Righteousnesses*)—the righteousness of the law and the righteousness by faith; very important for us to understand.

"…is being revealed from faith into faith…"—let's understand this phrase and this is quite good in the Greek.

- ***from faith***—'ek' (Greek)—*from; out from*

This is coming from you to God and from God to you. This is one of those things that applies in a circle.

- ***into faith***—'eis' (Greek, pronounced 'ice')—*into* and *toward*

It has more of the meaning *into* because it's coming *from God into you* and *from you back to God—into*—so it is a ***living*** faith.

Let's go to Colossians, the second chapter, and let's see the kind of faith, the quality of faith, that we are to have. The quality and kind of faith that we are to have is that kind of faith that is not necessarily just the faith or the belief of someone such as when Jesus healed someone and He said, 'Your faith has healed you.' There was no spirituality involved in that, except they just believed that Jesus could do it because they had seen what He had done.

Our faith, on the other hand, is to be far different. And currently, some people are teaching that we, as brethren in the Church of God, have to 'unlock the faith that's in us.' If you know any New Age teaching, that is New Age phraseology through and through. ***Faith is a gift of God!*** You don't receive the full measure of faith until you are baptized and then somehow you unlock it later. ***No! You grow in grace and knowledge!*** And as the apostles said one place, 'Increase our faith.' So faith is something that you grow in; you don't unlock it. ***Faith is a gift of God.*** What kind of faith is it that we are to have?

Galatians $2:20_{[corrected]}$: "I have been crucified with Christ…[that is through baptism; obviously he wasn't on a cross next to Christ.] …yet I live. *Indeed,* it is no longer I; but Christ lives [with]in me. For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me."

Let's look at the phrase: "…For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God…" This means *Christ's own*

faith. How can that be? Christ in you is the 'hope of glory.' And if Christ is *in you*, then you can develop and have the faith of Christ.

It's not something you unlock, ***it's something that God gives!*** This is the kind of faith that we need to have. We'll also see in another place where we are told to have *God's faith*—so that becomes even more to it. Faith is really quite a thing! The faith that it is, it is *faith into faith*.

Let's look at the phrase: "…The just shall live by faith" (Rom. 1:17). The word in the Greek for 'just' means *the righteous*. That has an awful lot to do with the imputed righteousness of Christ. We have what God is doing with His righteousness:

1. He is counting us righteous
2. He is imputing His righteousness to us
3. He is giving His righteousness to us

Isn't that something? Isn't that a greater righteousness than any of us could do? That's what He's doing!

Habakkuk 2:4—"…the just shall live by faith." That's where it comes from, and this is the spiritual application of it.

Romans 1:18: "Indeed, the wrath of God is revealed from heaven… [present tense—is being revealed, made evident in lives of sinners] …upon all ungodliness and unrighteousness of men who suppress the Truth in unrighteousness… [that's exactly what they are doing. They are holding back the Truth, they are suppressing the Truth so that it won't get out.] …because that which may be known of God is manifest among them, for God has manifested [revealed] it to them; for the invisible things of Him from the creation of the world are perceived, being understood by the things that were made, both His eternal power and Divinity; so that they are without excuse; because when they knew God, they glorified Him not as God, neither were thankful; but they became vain in their own reasonings, *so that* their foolish hearts were darkened" (vs 18-21).

"*While* professing themselves to be *the* wise ones, they became fools, and changed the glory of the incorruptible God into a likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things. For this cause, God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves, who exchanged the Truth of God for the lie; and they worshiped and served the created thing more than the One Who is Creator, Who is blessed into the ages. AMEN" (vs 22-25).

"For this cause, God abandoned them to disgraceful passions; for even their women changed the natural use of sex into that which is contrary to nature; and in the same manner also the men, having left the natural use of sex with the woman, were inflamed in their lustful passions toward one another—men with men *sexually* committing shameless acts, and receiving back within themselves *that* which was *a* fitting fate. And in exact proportion as they did not consent to have God in *their* knowledge, God abandoned them to a reprobate mind, to practice *the* things *which* are immoral; *having* been filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, guile, evil dispositions; whisperers, slanderers, God-haters, insolent, arrogant, boasters, inventors of evil things *and practices*; disobedient to parents. They are void of understanding, covenant-breakers, without natural affection, implacable *and* unmerciful; who, *despite* having known the righteous judgment of God, that those who commit such things are worthy of death, not only do they practice these things *themselves*, but *they* are also approving of those who are committing *them*" (vs 26-32).

I just read to you the nightly news and world history. Let's go back a look at some of these things. First of all, I want to read something to you. This is taken from a book written by Aldous Huxley, *Ends and Means*, (pgs 312, 315-316, 318). I think you're going to be amazed at this. I know a doctor who knew the wife of Aldous Huxley and said that his end was most miserable indeed!

> These are reasons and motives for denial of a special creation of everything and for an explanation of creation without a Divine Creator.
>
> I had motive for wanting the world to have a meaning. Consequently assumed that it had none, and I was able without any difficulty to find satisfying reasons for this assumption. For myself, no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom. We objected to the political, economic system because it was unjust. There was one admirably simple method of justifying ourselves in our political and erotic revolt. We could deny that the world had any meaning whatsoever. Similar tactics had been adopted during the 18th century and for the same reasons. The chief reason for being philosophical was that one might be free from prejudices. Above all, prejudices of a sexual nature. It was the manifestly

> poisonous nature of the fruits… [of that previous moral system] …that forced me to reconsider the philosophical tree from which they had grown.

That is quite an awesome statement. You think of it all coming out of his mouth. It shows of the eating of the tree of the knowledge of good and evil. This is what happens with people: Satan sets up a system that becomes corrupt—like the Protestants and the Catholics—and then people come along and reject it. Instead of trying to get to something that is true—what do they do? *They go clear over to Satan's side the other way.*

Romans 1:18: "Indeed, the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men, who are suppressing the Truth in unrighteousness… [I just read what he said is an exact fulfillment of that—without a doubt!] …because that which is known of God is manifest among them, for God has manifested it to them" (vs 18-19)—that is, *revealed it!* He did before the Flood.

- Was God not there personally with Adam and Eve? *Yes!*
- Was God not there with Enoch and Noah? *Yes, He was!*
- Was He not there after the Flood? *Yes!*

They ***knew*** God! You talk about having something revealed to you, I would think that the Flood—if you lived through it—ought to be a lifelong memory-lasting, etched in your mind experience you would never forget—correct? But then there's another generation—right? Then there's another generation after that! All of them come to this rebellion. It may not be quite as bad as that, but it ends up in the same way.

Here's how they knew: "For the invisible things of Him from the creation of the world are perceived… [clearly perceived] …being understood by the things that were made, both His eternal power and Divinity; so that they are without excuse" (v 20). Let's understand something here that God always, *always* does: ***Before He acts to carry anything out, He always gives a warning, so they are without excuse!*** We can apply that to what's going to happen at the end-time. Jesus came—and remember what He said?—'If I had not come, then they would have had excuse for their sin. But now that I have come, they have no cover for their sin.' So, the very fact of Christ coming is very profound in that. ***They are without excuse!***

Let's understand a couple of these things as we see this. Let's see how this is done. We also have the same thing in Colossians 2:6: "Therefore, as you have received Christ Jesus the Lord, be walking in Him; being rooted and built up in Him, and being confirmed in the faith, exactly as you were taught, abounding in it with thanksgiving. Be on guard so that no one takes you captive through philosophy and vain deceit… [We just read some of this philosophy of Aldous Huxley.] …according to the traditions of men, according to the elements of the world, and not according to Christ. For in Him [Christ] dwells all the fullness of the Godhead [Deity] bodily; and you are complete in Him, Who is the Head of all principality and power" (vs 6-10).

So, God made it very manifest to them. I think, in every generation, God does something so that they know. Look at this generation; look at the tremendous things we have to analyze the creation, and yet, people still don't believe in God. But God has made it known through the things which He has created.

Let's come back to Romans 1:21: "…because when they knew God…" [What does it mean *to know God*? 'Hereby we know Him IF we keep His commandments'—correct? So, they had known God! They turned their backs on God!] …they glorified Him not as God, neither were thankful; but they became vain in their own reasonings… [futile in their thinking; would end in nothing] …*so that* their foolish hearts were darkened…. [What happens when the heart is *darkened*? *Satan comes along and says, 'It's light, brother.'* Always does!] …their foolish hearts were darkened. While professing themselves to be *the* wise ones… [The ones who tell you what wisdom is. They have placed themselves in place of God.] …*the* wise ones, they became fools" (v 22). Let's tie some other Scriptures together with this and see how all of this comes together.

Psalm 14—this is what they do. And when it comes to this point, it is really a difficult proposition to get a person turned around. That's why God alone has to deal with them. That's why we will see the penalty gets progressively more difficult as we go along. Psalm 14:1: "**The fool has said in his heart**… [If you truly, truly say that in your heart then you're in trouble!] …'There is no God!' They are corrupt; they have done abominable works, there is none who does good."

Let's see what this results in. I think all we have to do is look at the fruit of the society around us. Whenever they reject God—what happens? *There is never a vacuum that does not remain filled*—correct? Who fills that vacuum when you reject God? *Satan the devil!*

Psalm 36:1: "The wicked utters transgression in his heart. There is no fear of God before his eyes, for he flatters himself in his own eyes until his iniquity is found to be hateful. The words of his

mouth are iniquity and deceit; he has stopped acting wise and doing good. He plots iniquity upon his bed; he sets himself in a way that is not good; he does not hate evil" (vs 1-4). In another place it says that they 'think on their bed to rise early and do the evil.' That happens! That all comes right along with that. This is quite something!

Proverbs 12:15: "The way of a fool *is* right in his own eyes… [you can't tell them anything] …but he who listens to advice *is* wise."

Proverbs 16:2—let's build the case: "All the ways of a man are clean in his own eyes… [They think it's right! It's good! They justify it!] …but the LORD weighs the spirits…. [v 25]: …There is a way that seems right to a man…

- It seems right!
- They get all excited about it!
- It feels wonderful! It looks so good!

…but the end thereof is the way of death." This is repeated in Prov. 14:12. That ties right in with what Jesus said: 'Broad is the way and wide is the gate which leads unto destruction, and many there be who go in at that gate.'

Let's tie this together with the way that the human heart is; go to Jeremiah 17. This is one of the first Scriptures we ever learned. I think that the beginning point of conversion for any person is when he or she applies this Scripture personally. I think that's a beginning point.

Jeremiah 17:9: "The heart *is* deceitful above all things… [It is! Without a doubt we've all deceived ourselves, even when we think we're doing good. Of course, it's always an excuse to do evil, because it's going to bring good. That's the whole basis of the abortion controversy we have in the United States today. How many deceitful plans were hatched which haven't worked?] …and desperately wicked; who can know it? **I the LORD search the heart, *I* try the reins, even to give to each man according to his ways, according to the fruit of his doings"** (vs 9-10). God is going to hold all accountable.

Let's see how bad it can get. Let's go to v 1—this is something: "The sin of Judah *is* engraved with a pen of iron, with the point of a diamond; *it is* carved upon the tablet of their heart and upon the horns of your altars." You think about that in relationship to what is the complete opposite of this verse? *To have the laws of God written in your heart and mind!* It actually means *inscribed!*

Verse 5: "Thus says the LORD, 'Cursed *is* the man who trusts in man, and makes flesh his arm, and whose heart departs from the LORD. For he shall be like a shrub in the desert, and shall not see when good comes. But he shall inhabit the parched places in the wilderness, *in* a salt land that is not inhabited'" (vs 5-6). That's part of the *wrath of God!* There it is right there. We have great living testimony of that. It's called the Sahara Desert. It used to be a wonderful place with a lot of grass and cattle and animals and everything; a great, wonderful breadbasket. Now what is it? *Sand, heat, wind, scorpions, camels and few Arabs, etc.!*

Verse 7—on the other hand: "Blessed *is* the man who trusts in the LORD and whose hope is the LORD. For he shall be like a tree planted by the waters; *it* sends out its roots by the river, and *it* shall not fear when the heat comes, but its foliage shall be green; and he is not worried in the year of drought, nor will it cease from yielding fruit" (vs 7-8). Jeremiah also said, 'Oh, Lord, correct me, for the way of man is not in him to direct his steps.' But he said, 'Be merciful.'

Now, let's look at this on a grander scale. Let's look at this from a national level; when a whole nation comes to this point. You can apply these individually, to individual persons. You can apply them nationally to any nation. Then we will see you can apply it to the whole world. This is all profound! The reason I'm going through it here, is to show the background that Paul is bringing into these verses. *He's bringing so much into them!*

Hosea 4:1—again, we're going to have living testimony of today: "Hear the Word of the LORD, children of Israel, for the LORD *has* a controversy with the inhabitants of the land, 'There is no truth… [it says they 'suppress the truth in unrighteousness.' Boy! They're sure doing that—aren't they? Religion, education, politics, economics, all of our food chain is ladened with all kinds of deceit and trickery in it, because of what they do to it and put in it and so forth.] …**no truth, nor mercy, nor knowledge of God in the land**…. [When they come to that they don't want God in their knowledge. We just read it!] …By swearing, and lying, and killing, and stealing, and the committing of adultery they break out; and blood touches blood. Therefore, shall the land mourn, and everyone who dwells in it shall languish, with the beasts of the field and with the birds of the heavens. Yes, the fish of the sea shall also be taken away" (vs 1-3). Just be alert! Every once in a while, there's an on-going report that 'we're running out of fish.' They're being taken away because of sin.

Verse 6: "My people are destroyed for lack of knowledge…. [When you get rid of the knowledge of God and don't what to retain Him in your knowledge, then you're on your way to destroying yourself. It's an automatic thing that happens.] …Because you have rejected

knowledge… [Notice how this ties in with 'they are without excuse.'] …**I [God] will also reject you**… [You never want to get into a position, ever, brethren, that God rejects you. I think some of the brethren you know are still going along with all of these damnable lies taking place in the Churches of God that if you can do anything to help them, to redeem them, so they don't come to the point of rejecting God. That really leads to some terrible consequences there.] …from being as a priest to Me. Since you have forgotten the law of your God, I will also forget your children." So, it happens to your children! Now they're really going to get it—O-B-E: outcome based education. They're going to graduate from high school with a third grade mentality—don't know how to do mathematics, don't know how to spell, don't know how to speak. But they're happy and well-adjusted socially.

(go to the next track)

Verse 7: "As they were increased, so they sinned against Me. I will change their glory into shame. They eat up the sin of My people, and they set their heart on their iniquity…. [They can hardly wait to do more] …And it has become, like people, like priest; and I will punish them for their ways, and reward them for their doings, for they shall eat and not have enough. They shall commit whoredom and not increase because they have stopped taking heed to the LORD" (vs 7-10).

Let's see what happens here, because it's a progressive thing; it's a step-by-step thing and it builds. Each time something happens and the continue in it, then they build for the next one. It's just like perverseness. A person does not become perverted immediately. It is done step-by-step, a little at a time. Here a little change, there a little change as they're moving and nudging along.

Isaiah 5:18 "Woe to those who draw iniquity with cords of vanity, and sin with cart ropes; who say, 'Let Him hurry *and* hasten His work, so that we may see it; and let the purpose of the Holy One of Israel draw near and come, so that we may know!'" (vs 18-19). That is that they may reject it. That's what they want to do.

"Woe to those who call evil good and good evil… [That's the wrath of God being revealed. Is not 'WOE' the wrath of God?] …who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight!…. [professing themselves to be the *wise ones*, 'they became fools!'] …Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink… [you can apply that spiritually and physically.] …Who justify the wicked for a bribe, and take away the righteousness of the righteous from him!" (vs 20-23). They don't want you to have it. They don't want you to point out the evil. Oh yes, let Michael Jackson get away with it. Let him payoff, let him bribe, declare him righteous and wonderful and good. That's just one little example. You could name hundreds, thousands of names—couldn't you?

Verse 24: "Therefore as the fire devours the stubble, and the flame burns up the chaff; their root shall be like rottenness, and their blossoms shall go up like dust because they have cast away the law of the LORD of hosts, and despised the Word of the Holy One of Israel." Not satisfied with that, they're going to do it on a grand, global scale.

Psalm 2—here's the grand, global scale. This is what is happening right now. I can't think of any Psalm that more depicts the forming of the United Nations and its continuing reign over the world than Psalm 2:1: "Why do the nations rage and the people plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the LORD and against His Christ… [Oh yes, let's all gather together here] …saying, 'Let us break Their bands asunder and cast away Their cords from us.'…. ['There is no God!'] …He who sits in the heavens laughs; the LORD scoffs at them. Then He shall speak to them in His wrath, and in His fury He terrifies them" (vs 1-5). Then it talks about the coming of Christ to setup the Kingdom of God.

One other Scripture to fulfill the vanity of their own wiseness. God taunts them a bit. They're out there making all of these things; all of their gods and all of the likeness of everything. So, God takes them to task. Isaiah 40:18: "To whom then will you compare God? Or what likeness will you compare to Him? The workman melts a graven image, and the goldsmith spreads it over with gold, and casts silver chains. He who is too poor for *that* offering chooses a tree… [a totem pole] …that will not rot; he seeks for a skillful workman for himself to prepare a graven image that will not totter. Have you not known? Have you not heard? Has it not been told you from the beginning?…." (vs 18-21). God has left a witness in every generation, brethren—one way or the other. The things that we have in history we cannot count on as *true* history. The ones who were the victors wrote the history and they put in there what they wanted. But I'm sure that God left a witness to them.

"'…Have you not understood *from* the foundations of the earth? *It is* He who sits above the circle of the earth, and its people are like grasshoppers; *It is* He who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; Who brings the rulers to nothing; He makes the judges of the earth as vanity. No sooner

are they planted, no sooner are they sown, no sooner do they take root in the ground, then He shall blow upon them, and they shall wither, and the whirlwind shall take them away like stubble. To whom then will you compare Me, or who is My equal?' says the Holy One…. [Here's what He revealed to them]: …Lift up your eyes on high, and behold, who has created these *things*… [He spoke that they existed, brethren! That's tremendous!] …who brings out their host by number? He calls them all by names by the greatness of His might, for He is strong in power; not one fails. Why do you say, O Jacob, and O Israel you speak, 'My way is hidden from the LORD and my cause is disregarded by my God?'" (vs 21-27). You're never, never going to get away from God. That's the whole lesson of the whole thing,

- whether it's an individual who's a 'fool in his heart'
- whether it is a nation that rejects knowledge of God and 'casts the law of God behind
- whether it is a whole global organization getting rid of God

God holds them all accountable!

Let's finish Romans 1:23: "…and changed the glory of the incorruptible God into a likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things." What I've done, I drew a bracket on the left side. We're going to find there are three categories of sins in these behaviors:

1. vs 19-23—**sin against God and the Truth**—that's where it begins
2. vs 24-28—**sins against oneself**—when you reject God, the first thing you do is begin sinning against yourself in your own mind, in your own wickedness

Not satisfied with that, that translates into:

3. vs 29-32—**sins against others**

Let's think about this for just a minute and understand exactly what this is defining. What is the first and great commandment? *You shall love the Lord your God with all your heart, mind, soul and being!* And *love the Truth*, too—correct? *Yes!* What is the second commandment? *You shall love your neighbor as yourself!* Here they commit their sins against themselves and then bring in others for their sins and sin against others. So, there we have outlined the two major commandments of God, right there. Isn't that amazing? Stop and think about that!

Let's come back to v 24 and let's look at the sins against themselves. "For this cause, God also abandoned them… [The *King James* says 'gave them over.' Notice that God is doing this Himself. *God* gave them over. He can use various things to do it, but *HE*] …abandoned them… [*abandon* is little better than just 'gave over' because *abandon* means to *leave them by themselves completely*.] …to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves, who **exchanged** the Truth of God for the lie…" (vs 24-25)—NAV—New Age Versions.

What is the timeframe of all of this? *I think from Adam and Eve through all of mankind!* It's constantly applying. The Word of God is always in use and living and applying for those who are righteous and for those who are evil.

Verse 25: "Who **exchanged** the Truth of God for the lie; and they worshiped and served the created thing more than the One Who is Creator, Who is blessed into the ages. AMEN…. [Who is the *created being* that wants to be worshiped as God? *Lucifer; Satan!* An angel of light, but his light is darkness.] …For this cause, God abandoned them to disgraceful passions; for even their women exchanged the natural use of sex into that which is contrary to nature" (vs 25-26).

What I want you to do is this: Go to v 23 and circle 'changed'; then come down to v 25 and circle 'exchanged'; then come down to v 26 and circle 'exchanged.' You find a *change*, which becomes a *cause*, and *exchange* which then becomes a *cause*. Go to v 24 and circle 'this cause.' See how that pattern falls—*change glory* for this 'cause'; who *exchanged* the Truth (v 26) for this 'cause.' Then God abandoned them!

Look at the first *abandoned*, v 24: "…God also **abandoned** them…"—gave them over. That follows right after 'this cause.' Same way in v 26: "For this **cause**, God abandoned them…" There is a three-step thing that takes place. It gets more intense as it goes along.

Verse 28: "And in exact proportion as they did not consent to have God in *their* knowledge… [that's the *cause*. God is just because it's in exact proportion.] …God **abandoned** them to a reprobate mind, to practice *the* things *which* are immoral." A 'reprobate mind' means one devoid of judgment or a carnal, evil mind, because you *exchange* and then you create a *cause*; then you *exchange* again and you create a *cause*. And every time there's a *cause*, God *abandoned* them, gave them over. You can see this in a person's life, or a country's life. I don't know where we are in this country on this scale, but we must be getting kind of close to the third one now; then it gets really worse.

This is how perversion takes place a bit at a time. I imagine that if you took someone who was a very young person, and before they were able to

have been changed by choice or by association and practice—let's just take the example of a homosexual: If you would have shown them at the beginning, the ending and all the vileness of it, they would be shocked; they would never accept it. But if they're taken step-by-step, thought-by-thought, manipulation-by-manipulation—you can also do the same thing with religion; we've seen it—right? You present an idea that's contradictory, but you present it in such a way that it causes confusion and you can lead people step-by-step and pervert them into accepting the wrong thing.

The ultimate perversion in religion is this: You, as a person, could be moved—and it could happen today just as it did in the past—step-by-step-by-step—and the end result is offering your children in sacrifice in the fire to Molech; then to eat their flesh. To us that's very repugnant, but people did that. Stop and think! How did they get to that point where they thought what they were doing was right.

It is amazing! In a sense—not quite that bad, but in a sense, in degree—that is what has happened in the Churches of God. Then when someone final reaches a plateau or a barrier through whatever means that they will no longer go through, maybe they can retrieve themselves. But I know it's very difficult! Very difficult for them to understand how much God has for them. They're kind of like the ten virgins in Matt. 25. They go out and say, 'Hey, we want to buy. What do you have? Tell me quickly.' What do we say? *We can't tell you!* The best we can say is *here's a thousand tapes, good luck*—not quite. But they haven't realize what they have missed, because they've been take a step at a time, a step at a time, a step at a time. They kept moving the threshold of resistance out a little further, out a little further, out a little further.

Jeremiah 3:20: "'Surely *as* a wife treacherously departs from her husband… ['Treachery' implies *thought, plan, will, perversion*—knowingly.] …so you have dealt treacherously with Me, O house of Israel,' says the LORD…. [Here's the result of it]: …A voice was heard upon the high places weeping and supplications of the children of Israel; for they have perverted their way… [step-by-step] …*and* they have forgotten the LORD their God."

Let's see what happens here; a strange thing happens. Something happens mentally in the perversion that they no longer recognize it. It comes to the point that those who are doing right are now viewed as *perverted.* That's really the turning of things upside down—isn't it? When that happens, that is a cause that God is going to do something.

Proverbs 14:2: "He who walks in his uprightness fears the LORD, but *he who is* perverse in his ways despises Him." That's what happened. These people despised God as we read in Rom. 1. It takes place step-by-step-by-step. That is what's happened to the whole society to where now that if there was anything on television back when they first came out—the middle 50s—anything where there was the slightest immodesty, it met with revulsion and threats of withdrawal of commercials. Today, it is almost open 'pornea'—to use a Greek word. On the television screen: male and female, male and male, female and female, and then you have these wonderful open, frank, afternoon talk shows where they talk about every perverted thing that anyone has ever done under the sun. And 'my, that is interesting; tell us what you think; tell us how you felt.' If I would have shot the television every time I felt like shooting it, I probably would have gone through hundreds and hundreds of televisions.

Proverbs 28:6: "Better *is* the poor who walks in his uprightness than he who *is* perverse *in his* ways, though he *is* rich." You can plug in any name you want there. Now you see why God hasn't called many mighty, many noble. Why? How far down the *perversion trail* have they gone? *We don't know!* And in saying that, we don't judge them. All we know is we can look and see what is happening. God alone knows the heart and He's going to call them into judgment.

This is something! In preparing for this, it was just amazing to me all of these things. Go back and I want you to think if you can remember the first statement that was made which began to pervert the Gospel and you let it slide. Can you remember that first statement? Can you remember the first thing that took place? I can think of two:

1. You're not physically healed with the stripes of Christ
2. Sabbath does not begin until it's dark

Those two are profound. For me it was the *Gospel of the Unseen Hand*. When you really understand that, that was, in fact, another gospel. I can't read Revelation and see an 'unseen hand.' I see Christ coming in the power and glory of God!

Isaiah 30:1: "'Woe *to* the rebellious children,' says the LORD, 'who carry out a plan, but not of Me; and who form an alliance, but not of My Spirit, that they may add sin to sin; those **who set out to go down *to* Egypt**… [that's what's happening today, right now] …and have not asked at My mouth; to take refuge in the stronghold of Pharaoh and to seek shelter in the shadow of Egypt!'" (vs 1-2).

How many times have you heard of this grand event to celebrate New Years, that's coming in the year 2000, that's going to be right there at the pyramids in Egypt right in front of the Sphinx? I

mean, a literal fulfillment of this in our day! And remember how many times we've covered Rev. 11 where it says 'Sodom and Egypt.'

Verse 8: "Now go, write it before them in a tablet, and note it in a book, so that it may be for the time to come forever and ever… [that's us now] …that this *is* a rebellious people, lying children. They are children who will not hear the law of the LORD; who say to the seers, 'See not,' and to the prophets, 'Do not prophesy to us right things, speak to us smooth things, prophesy [deceits] illusions… [See how the perversion takes place. 'Let's all be positive; don't rock the boat.'] …go out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.' Therefore, thus says the Holy One of Israel, 'Because you have despised this word, and trust in oppression and perverseness, and rely on them; therefore, this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking comes suddenly, in an instant'" (vs 8-13). Just like a dam that is full of water, especially and earthen dam and it's sogged all the way through, and then BAM! it breaks open all the water just comes out in such great force.

That happened to the dam up on the Snake River near the Tetons. I use to visit out that way and we'd come down along the Snake River we would come up alongside the dam and here's this little river going down along. And here's this lake that runs for 30-miles. One time we were traveling there and Delores said, 'I wonder what would happen if that ever broke.' I said, 'Ah, no, it'll never break.' Guess what happened? *It broke!* Wiped everything out! That's how God says the destruction is going to come, just like that; just like a wall breaking out suddenly. The perversion becomes terrible.

Let's go to 1-Timothy, the sixth chapter. It affects doctrine, our thinking and the way that we do things. If you have a TV addiction, let me ask you to try something. Try no TV except news for a whole week. Then ask yourself the question—because I want you to go back to the television the next week and I want you to analyze it—what is the purpose of this program? whether it be an afternoon soap or whether it be a primetime sitcom. I want you to think about all of the psychological programming that is being done. They will make statements and do things, laugh at sin and perversion. I want you to think about what is going into the minds of everybody and maybe what has gone into your mind. I think you will see, if you look at it carefully, that there is a planned and programmed perversion of all viewers *to control their thoughts, to manipulate what they think, to tell you what you ought to think.*

Then I want you to ask yourself this question: Why do I believe certain things—politically, economically, whatever—and where did I get those thoughts from? That's a big assignment, but try it. If you can't stand it a week, do it two days. And for all you football fans, we'll give you a pass on Sunday.

1-Timothy 6:3 "If anyone teaches any different doctrine, and does not adhere to sound words, *even those* of our Lord Jesus Christ, and the doctrine *that is* according to Godliness." That, brethren, is why knowing your Bible is true and correct.

There is a man who is saying, 'I don't have a belief statement because a belief statement makes you stuck in one point. And my beliefs have changed over the years, so I don't have a belief statement.' Yet, people follow him and listen to his tapes and say, 'Oh, he's a wonderful man.' Listen! Let me tell you straight out something very plain: ***God sent us a statement of beliefs!*** [the Bible]. He inspired it to be written and gave each one of us a copy of it. Now, who does not want us to have that? *Satan!* Why? *If we have the sound words of Christ and the sound doctrine of Christ, we will know the words to salvation*—correct? *Yes!* So therefore, any man who brags and says, 'I don't have a statement of beliefs,' if I were you, brethren, if you heard someone preaching that, I would run away from him so fast, because he's got a scheme somewhere in it. You may not understand it. He may even appear to be very humble.

The Scripture is: 'I change not.' The true doctrines of God do not change. Are you going to change from Sabbath to Sunday? So, we're up against some very sophisticated preaching. When I cover some of these things, some people get all 'excited' that there's mean ole nasty Fred going after so-and-so again. Mean ole nasty Fred is not going after so-and-so again. However, what responsibility does God lay upon us to defend the Truth. He does! I'm not going to deal in personalities. I will deal with Scriptural Truth. Some of these things I'm going to have to cover, I mean, it is so bad! One of the big problems you have is all of those who listen who are the enablers.

You don't have these things according to doctrine, which is according to Godliness—that is how to become how God is—for those who are not willing to declare their doctrines or have a doctrinal statement of belief to say exactly what they believe—I will do this, I will say that the belief booklet that we have [*Beliefs of the Christian Biblical Church of God*], if you examine it carefully, there are only two mentions of the Christian Biblical Church of God. That's on the front cover and the return address and then in the section concerning elders. Otherwise, you will see the beliefs booklet

that we have contains pure Scriptural doctrinal statements all the way through.

Notice what God says, through Paul writing to Timothy, it says of this kind of person, v 4: "He is proud and knows nothing. Rather, he has a morbid attraction to questions and disputes over words, from which come envy, arguments, blasphemy, wicked suspicions, vain reasonings of men who have been corrupted in *their* minds and *are* destitute of the Truth—*men* who believe that gain is Godliness. **From such withdraw *yourself***" (vs 4-5). That's what needs to be done. If you're hearing anything like that, then you need to withdraw yourself from it.

Remember the three sections of *sin against God*:

1. against God and Truth
2. against self
3. against others

then we have:

- change
- exchange and exchange

for which we have

- cause and cause
- abandon and abandon

Can you think of anything worse than for God to abandon you? Just leave you over to your own evil?

Romans 1:29: "Having been filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, guile, evil dispositions, whisperers, slanderers, God-haters, insolent, arrogant, boasters, inventors of evil things *and practices,* disobedient to parents…. [I think the schools are fomenting that more than anything else, under the guise of self-expression and self-esteem.] …They are void of understand, covenant breakers… [you might think about that in relationship to those people who turn their back on God, because they've broken the everlasting covenant.] ...without natural affections, implacable and unmerciful; who, *despite* having known the righteous judgment of God… [God always gives them a witness somewhere along the line.] …that those who are committing such things are worthy of death, not only do they practice these things *themselves,* but *they* are also approving of those who are committing *them*" (vs 29-32). There you have the result of evil.

Why does Paul do this in the first chapter? Then he carries on into the second chapter and the first part of the third chapter. *What he's doing is showing the hopeless condition of men!* That only the salvation of God and of Christ can save them from this mess. I'll project ahead just little bit further: If you try to do it yourself—from within yourself—you're going to end up with the same results that we just read here in the first chapter, which we will read in the second and the first part of the third chapter. That's why it all has to be of God!

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:16
2) Acts 20:21-25
3) Romans 1:16
4) Ephesians 2:8
5) 1 Corinthians 1:18
6) 1 Corinthians 15:1-2
7) 2 Corinthians 2:15
8) Romans 5:6-10
9) Romans 1:17-18, 17
10) Galatians 2:20
11) Romans 1:17
12) Habakkuk 2:4
13) Romans 1:18-32, 18-20
14) Colossians 2:6-10
15) Romans 1:21-22
16) Psalm 14:1
17) Psalm 36:1-4
18) Proverbs 12:15
19) Proverbs 16:2, 25
20) Jeremiah 17:9-10, 1, 5-8
21) Hosea 4:1-3, 6-10
22) Isaiah 5:18-24
23) Psalm 2:1-5
24) Isaiah 40:18-27
25) Romans 1:23-26, 24, 26, 28
26) Jeremiah 3:20
27) Proverbs 14:2
28) Proverbs 28:6
29) Isaiah 30:1-2, 8-13
30) 1 Timothy 6:3-5
31) Romans 1:29-32

Scriptures referenced, not quoted:

- Ephesians 2:1-7
- John 3:16
- Proverbs 14:12
- Matthew 25
- Revelation 11

Also referenced:

- Sermon Series: *The Two Righteousnesses* (#s 5-6 Romans Series)
- Book: *Ends and Means* by Aldous Huxley
- Booklet: *Beliefs of the Christian Biblical Church of God*

FRC:bo
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The Two Righteousnesses I

Fred R. Coulter—November 26,1994

Let's go to 1-John 3 and review just a little bit and then we will cover a subject that I'm sure that some of you have never heard discussed quite this way: *The Two Righteousnesses.* I think will help us understand more clearly what God requires of us and why commandment-keeping is also required for salvation. We'll match up a couple of these verses and then we will see if we can understand it in a little clearer light. I want to review just little bit concerning the problem of sin before we get into the *two righteousnesses.*

1-John 3:3: "And everyone who has this hope in Him purifies himself, even as He is pure. Everyone who practices sin is also practicing lawlessness, for sin is lawlessness. And you know that He appeared in order that He might take away our sins; and in Him is no sin. **Everyone who dwells in Him does not *practice* sin**…. [You cannot have it as the *King James* has it, 'cannot sin'—being an impossibility—otherwise the other verses in John would make no sense.] …**anyone who *practices* sin has not seen Him, nor has known Him.** Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous. The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. **Everyone who has been begotten by God does not practice sin** because His seed *of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God. By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother" (vs 3-10).

Let's go back and just compare a couple of verses here for just a minute. Verses 4 & 8: These two verses parallel each other. Let's read them together and then we'll cover a couple of things. Verse 4: "Everyone who **practices sin**… [living a life of sin as a practice, as a way of living] …is also practicing lawlessness…. [against law; you don't want law; you don't want to have anything to do with it; you reject it] …for sin is **lawlessness**…. [v 8]: The one who practices sin is of the devil because the devil has been sinning from *the* beginning…. [Telling us that the devil has been against God's laws from the beginning.] …For this purpose the Son of God appeared that He might destroy the works of the devil."

Now, let's look a little bit about sin and see what happens. Isaiah 43—here's something that's very important for us to understand: When we leave the righteousness of God, and we know that we are departing from the righteousness of God, and we have God's Spirit in us, God's Spirit will convict us of it until we repent. That's what we see that a lot of people now are beginning to do.

Isaiah 43:24—the last half of the verse: "…you have made Me… [God says to Israel] …**serve with your sins**… [How do we make God to 'serve with our sins'? *By living in sin when we know we shouldn't live in sin!* So, what does God do then? *He convicts us in heart and in mind and conscious* ***until we respond to that conviction*** *because it's impossible to continue practicing sin when you have the begettal of the Holy Spirit!* Sooner or later

- you're going to be convicted
- you're going to repent
- you are going to change

"…you have made Me serve with your sins; you have wearied Me with your iniquities. I, *even* I, *am* He who blots out your transgressions for My own sake, and will not remember your sins. Put Me in remembrance… [respond to what God is saying] …let us plead together; declare yourself, that you may be justified" (vs 24-26). How then are you justified? *By the sacrifice of Christ!*

So, it is a real call to repentance. We have that category of sinning that takes place where a person is living in sin, but knows better than living in sin, is convicted of it and sooner or later comes to the point that they say, 'God, You are right!' God says, 'Let us reason together. Let us plead together. You repent of your sins and I blot them out.'

Matthew 13:37—here is another type of sinner that comes within the midst. These type of sinners are sinning from the beginning, just as the devil was. These are the children of the devil in the midst of the children of God. These cause problems. We've all experienced it—haven't we? And sooner or later God will take care of it.

Matthew 13:37: "And He answered *and* said to them, 'The one Who sows the good seed is the Son of man; and the field is the world; and the good seed, these are the children of the Kingdom… [as expressed by John, 'Here are manifest: the children of God, the children of the devil.' The children of God are practicing righteousness; the children of the devil are not practicing righteousness.'] …but the tares are the children of the wicked *one*. Now the enemy who sowed them is the devil; and the harvest is *the* end of the age… [So we're going to see this

manifest in our time—right? Have we seen it? *Yes!*] …and the reapers are the angels. Therefore, as the tares are gathered and consumed in the fire, so shall it be in the end of this age'" (vs 37-40).

- God allows the tares to grow with the wheat
- He allows the evil to come within the Church to see IF we love God more than anything else
- or to see how we are going to stand
- what kind of direction are we going to take

—because evil people come up within the midst.

Verse 41: "'The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and **those who are practicing lawlessness**; and they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth'" (vs 41-42).

I believe that there will be some who commit the *unpardonable sin*—without a doubt. But there will be a lot who will not commit the *unpardonable sin*. That they will repent, because when it comes right down to—even though they have all their problems and difficulties—the final thought in their mind, saying, 'Okay, I willingly reject God,' I don't think those who truly have the Holy Spirit of God will be very many that will do that. There will be some because this tell us that here.

Hebrews 10:26: "For if we **willfully**… [rather than following the will of God. This is different than willingly succumbing to a temptation. This is willful, with forethought, with determination, just as the devil because he sinned from the beginning.] …**go on sinning** after receiving the knowledge of the Truth, there is no longer any sacrifice for sins, but a terrifying expectation of inevitable judgment and of fierce fire, which will devour the adversaries *of God*…. [we just read that in Matt. 13] …*Consider this*: anyone who rejects *the* law of Moses dies without mercy under *the testimony* of two or three witnesses. How much worse punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded the blood of the covenant, with which he was sanctified, *as* an unholy thing, and has scorned the Spirit of grace? For we know Him Who has said, '"Vengeance *belongs* to Me. I will recompense!" says *the* Lord.' And again, '*The* Lord will judge His people.'…. [Here's New Testament doctrine]: …*It is* a fearful thing to fall into *the* hands of *the* living God" (vs 26-31).

That is, IF you be in this spiritual condition—a very fearful thing! That's why those who die in the faith have a special and a particular blessing which alone comes from God.

Now, let's look at the other two verses here and see how they connect. 1-John 3:5: "And you know that He appeared in order that He might take away our sins; and in Him is no sin. Everyone who dwells in Him does not *practice* sin; anyone who *practices* sin has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous" (vs 5-7).

How can you be as righteous as Christ is righteous? That's the question! Let's cover this a little bit more in detail and let's talk about the *two righteousnesses.* There are two righteousnesses that God requires. I think this will help us understand *justification by faith* a little bit more. First of all, let's come to Deuteronomy, the fourth chapter, and let's see what God said of the *righteousness* that God gave to the children of Israel.

Deuteronomy 4:1: "And now, O Israel, hearken to the statutes and to the judgments which I teach you, in order to do them, so that you may live and go in and possess the land which the LORD God of your fathers gives *to* you. You shall not add to the word which I command you; neither shall you take away from it, so that you may keep the commandments of the LORD your God which I command you" (vs 1-2). What did they do immediately? *Started taking away and started adding to!* That became their sin just as much as transgressing the commandments of God.

Verse 6: "And you shall keep and do *them*… [all the commandments, statutes and judgments of God] …for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation *is* a wise and understanding people.' For what nation is so great whose God *is* so near to them, as the LORD our God *is*, whenever we call upon Him? And what great nation has statutes and judgments that *are so* righteous as all this law which I set before you today?" (vs 6-8). So, it was to be *righteousness*.

Everyone will say, 'Okay, that was for the nation of Israel.' Let's go to Romans, the third chapter, and let's understand something very important. As I've said recently and I'll say again: ***God requires that all human beings keep His laws in the letter of the law!*** Most people don't comprehend that because they say, 'God gave the law to Israel and it's for Israel.' God requires *all human beings* to keep the law.

Romans 3:20: "…for through *the* law *is the* knowledge of sin."

- the law tells us what's right
- the law tells what sin is

We also know in Romans 4:15: "For the law works out wrath; because **where no law is, *there is* no transgression.**"

Romans 3:9: "What then? Are we of ourselves better?…. ['We Jews because we received the law.'] …Not at all! For we have already charged both Jews and Gentiles—ALL—*with* being under sin." IF there was no law, there would be no sin. So, how can God hold all nations responsible for sin unless He requires that they keep His laws? *He cannot!* But the fact that He does and says that they're *all* under sin show that there is the righteousness that God expects of all human beings: ***to keep His laws in the letter of the law!*** That's why that in almost every nation there are laws against adultery, murder and thievery. Are those not part of the laws of God? *Yes!* Do those who transgress those considered sinners? *Yes!*

Verse 10: "Exactly as it is written: 'For there is not a righteous one—not even one!…. [Why? *This is talking about* ***perfect*** *righteousness.* There is none! Are all sinners? *Yes!* Even in the first righteousness that is required: to keep the laws of God in the letter of the law? *Yes!*] …There is not one who understands; there is not one who seeks after God. They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. **No, there is not so much as one!'**" (vs 10-12). That is when you get down to the real heart and core of human nature.

Verse 13: "'Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips… [It sounds like Washington, D.C.; I tell you, the things going on there are just unreal. This is a whole summary of all human endeavor and all human ways.] …whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes' Now then, we know that whatever the law says, it speaks to those who are under the law… [That is ***everyone!***]…so that every mouth may be stopped, and all the world may become guilty before God. Therefore, by works of law there shall no flesh be justified before Him…"(vs 13-20). The *first righteousness* cannot justify you to God. There is no way, because it is required!

Now, let's take another little look at Job's life. Job had the first righteousness—the *letter of the law* righteousness. That's why the book of Job is so important. When it talks about Job being perfect and upright, it means in the letter of the law he was perfect and he was upright. Was that enough? We know the story. Satan came and said 'Let him be in my hand.' So God said, 'He's in your hand.' God took away everything that he had. Job 1:22: "In all this Job did not sin, nor charge God foolishly."

So then again, Satan came before God and said, 'Yes, well, You know, you just took away all the physical things that he had. Skin for skin, let me touch him and he'll curse You to Your face.' God says, 'Okay, you go ahead and touch him, but you can't take his life.' So then Job was smitten with boils from head to toe. I don't know anyone who's really been afflicted that bad. I have never, never met anyone who had boils from head to toe. I know one is plenty bad enough. Just one! Have them so bad that all you could do is just kind of scrape them; throw ashes on them to try and dry them up. Job sat for seven days without saying a word. His wife said, 'Go ahead and curse God and get it over.' He didn't do it. His friends came over and said, 'Oh Job came along and said, 'Oh, Job, you're just a rotten sinner, because you know that God doesn't punish unless there is sin.'

It's very interesting all the things that are said here. Every philosophy and justification of religion, reason for life, reason for death, reason for tragedy is here in the whole book of Job. Job got so angry and upset that he said, concerning God:

Job 9:32: "For *He is* not a man, as I *am, that* I should answer Him, *that* we should come together in [judgment] court… [He wanted to go to court! That's what he's saying.] …there is no umpire… [a referee, a mediator] …between us… ['What God has done to me is unfair.'] …*who* might lay his hand upon us both" (vs 32-33). This went on and on and you can read it all.

Eliphaz the Temanite was talking to Job and Job was saying what he had done and how good he was, and so forth. That only made Job more angry because he knew that that *first righteousness* was required, but yet, he was wondering why he was being afflicted.

Job 22:1: "And Eliphaz the Temanite answered and said, 'Can a man be profitable to God, or can a wise man be profitable to Him?'" What can you add to God? What profit are you to God? 'You're so high and mighty, Job. *Is it* any pleasure to the Almighty that you are righteous… ['Job, it doesn't count! Why are trying to be good and then come along and fool us and say you didn't sin.'] …or is it a gain *to Him* that you make your ways blameless?'" (vs 1-3). So, this argument went on and on and on. Great philosophies going back and forth! All the while he's sitting there scraping potsherds, puss, blood, ashes, flies, maggots. When he said, 'The worms destroy my flesh' he was looking at maggots in his flesh. You talk about a creepy, crawly situation.

Job 27:1 And Job continued his speech, and said, '*As* God lives, He has denied me justice… [*that's unfair of You, God*] …and the Almighty has made my soul bitter. As long as my breath *is* in me, and the breath of God *is* in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. Far be it from me that I should declare you to be right… [*you three sitting in front of me*] …until I die I will not retract my integrity from me…. [Now he's beginning to look back and see everything he's ever done is good—which is the ***first righteousness***—and he's really getting upset.] …I hold fast my righteousness, and I will not let it go; my heart shall not shame me so long as I live'" (vs 1-6). *I've been honest through and through, in every cell of my body!*

"'Let my enemy be like the wicked, and he who rises up against me as the unrighteous. For what *is* the hope of the hypocrite, though he has gained *much*, when God takes away his life? Will God hear his cry when trouble comes upon him? Will he delight himself in the Almighty? Will he always call upon God?'" (vs 7-10). *As I have called upon God.* So, he's really getting himself worked up in a frenzy.

Job 29:14—this is the classic one: "'**I** put on righteousness, and it clothed me; my justice *was* like a robe and a diadem. **I** was eyes to the blind and feet to the lame. **I** *was* a father to the poor; and the cause which **I** did not know, **I** searched out. **I** broke the fangs of the wicked, and plucked the prey out of his teeth. Then **I** said, "**I** shall die in **my** nest, and I shall multiply ***my*** days like the sand." **My** root *was* spread out to the waters, and the dew lay all night upon **my** branch. **My** glory *was* fresh in **me**, and my bow was renewed in **my** hand. They listened to **me**, and waited, and kept silent at **my** counsel'" (vs 14-21). ***I** was so perfect that every word that dropped out of **my** lips they were waiting to hear.*

After **my** words they did not speak again; and **my** speech dropped on them. And they waited for **me** like the rain… [Ohhh, here's almighty, righteous Job!] …and they opened their mouth wide *as* for the latter rain. **I** smiled on them *when* they did not believe; and the light of **my** countenance they did not cast down. **I** chose out their way, and sat as chief; and **I** lived like a king in the army, as one *who* comforts the mourners'" (vs 22-25). So he was 'perfect'—and he knew it! Ask him; he could tell you.

*The **first righteousness** can't save you! But, it is required!* Finally, when you get to that point, and you ever wonder why your friends quit talking to you, maybe read Job 32:1: "And these three men ceased to answer Job, **because he *was* righteous in his own eyes.**" Job didn't understand one basic thing. Put in your margin: 1-Cor. 4:7—***you have nothing that you didn't receive!*** Beginning with your life, the creation that God has made, the laws that God has given—*everything!* There is nothing in this world that anyone has that they didn't receive. Job didn't understand that at this point! So all three of the men ceased to talk to him because he was righteous in his own eyes.

Verse 2: "Then was kindled the anger of Elihu the son of Barachel the Buzite, of the family of Ram. His wrath burned against Job, **because he had justified himself rather than God**…. [*The only One Who is **always righteous** in everything that is done **is God!*** Not a man; God!] …Also his wrath was kindled against his three friends, because they had found no answer and *yet* had condemned Job" (vs 2-3).

So then he stood up and said (paraphrasing): 'Well, I've been sitting around here listening to you guys argue back and forth all this time. I sat here as the youngest one amongst you and I was listening to all of this wisdom pouring forth from you old men, you great men, and I've learned one thing: Great men are not always wise! What I've heard going on here has really been kind of stupid! I want to start out and I want to tell you something. First of all, I'm here because of the Spirit of God that created me. I want to tell you a little something about God.' He comes right to the heart of the argument:

Job 34:5: "For Job has said, 'I am righteous; but God has denied me justice.'" So, that was the whole heart and core of what he was saying.

Job 35:1: "And Elihu answered and said, 'Do you think this to *be* right, you *that* say, "My righteousness *is* more than God's"?'" That was Job's whole problem. But this righteousness that he said was more than God's was only what God required anyway. That's why we're all sinners. All are under sin! Even if you keep all of this *first righteousness* perfectly, you don't have the *second righteousness*, which leads to life. That's what you need.

- The *first righteousness* is for this physical life only, which is required of God by all human beings.
- The *second righteousness*, we will see, comes from God for eternal life.

Verse 13: "Surely God will not hear vanity, neither will the Almighty regard it…. [Why? *Because all men are vanity!* Though they are required to keep the *first righteousness!* (the book of Eccles.—where it starts out: 'Vanity of vanities, all is vanity, says the preacher.') God won't regard it.] …How *much less* when you say you do not see Him! The cause *is* before Him; you must wait for Him. And now because it is not so, He has visited in anger yet he

does not understand even his great extremity…. [*You're not even looking to God, Job. You're only looking to yourself!*] …Therefore does Job open his mouth in vain; **he multiplies *his* words without knowledge**'" (vs 13-16). In other words, Job, *all your wisdom is stupidity!*

Job 36:1: "Elihu also proceeded and said, 'Bear with me a little, and I will show you that *I have yet* to speak on God's behalf. I will fetch my knowledge from afar, and I will ascribe righteousness to my Maker…. [not to me, *to my Maker!*] …For truly my words *are* not false; He who is perfect in knowledge *is* with you…. [that is God] …Behold, God *is* mighty, yet He does not despise any; *He is* mighty in strength of understanding'" (vs 1-5). Then he goes forth and he keeps talking with Job. Finally, he ends up to where then he went as far as he could.

Job has to face the reality of God! God was very kind. After Job had gone through all the things that He had gone through. Job 38:1 "Then the LORD answered Job out of the whirlwind, and said, 'Who *is* this that darkens counsel by words without knowledge?…. [*Did I hear some things being said down here which were really not very smart?*] ….Now gird up your loins like a man; for I will demand of you, and you shall answer Me…. [*Job, here are some britches, you try these on for size*.] …Where… [if you want to have a betwixt between us] …were you when I laid the foundations of the earth? Declare it, if you have understanding! Who has determined its measurements, if you know? Or who has stretched the line upon it? On what are the foundations fastened to? Or who laid its cornerstone'" (vs 1-6). Then He talks about how He made and created everything that there is.

Verse 18: "Have you surveyed the breadth of the earth? Declare it, if you know it all!…. [*Let's hear it, Job!*] …Where *is* the way *where* light dwells?…. [Tell Me!] …And *as for* darkness, where *is* the place thereof" (vs 18-19). Then God goes on saying, 'Job, you look out here at the whole universe—did you do this?'

Job 40:1: "And the LORD answered Job and said, 'Shall he who contends with the Almighty **instruct *Him***?…. [*Are you really, Job, going to come and teach Me?* That's what He's saying.] …He who reproves God, let him answer it.'…. [Anyone going to get mad at God? What could Job say?] …And Job answered the LORD and said, 'Behold, I am vile!…. [I guess!] …What shall I answer You? I will lay my hand on my mouth…. [It's about time!] …Once I have spoken; but I will not answer; yea, twice, but I will proceed no further.' And the LORD answered Job out of the whirlwind, and said, 'Gird up your loins now like a man. I will demand you, and you declare unto Me. Will you even annul My judgment? Will you condemn Me so that you may be righteous? And *have* you an arm like God? Or can you thunder with a voice like His?…. [*Now, Job, stand up! Let's see you do this*]: …Deck yourself now with majesty and excellency, and array yourself with glory and beauty. Cast abroad the rage of your wrath; and behold everyone who is proud, and abase him. Look on everyone *who is* proud, *and* bring him low; and tread down the wicked in their place. Hide them in the dust together; *and* bind their faces in darkness. Then I will also confess to you that your own [righteousness] right hand can save you'" (vs 6-14).

All the first righteousness is required, but it can't save you! That's what to understand. This is where the Protestants get it all so confused! They say that one set of righteousness is required of the Gentiles, another set of righteousness is required of the Israelites and *we have a better set* of righteousness, because now we can ignore the commandments of God and choose which ones we have. Does that not sound like Job? Can their own righteousness of Sunday-keeping save them? *No!*

Now let's understand a verse or two that is a little difficult, but I think now we can begin to understand just a little bit of it. Let's go to Galatians, the third chapter. Most people in the Church of God who keep the commandments of God—and unfortunately, most Churches of God do preach a form of salvation by works, because they don't understand the first righteousness is required. In other words, God could not convict the whole world of sin unless the commandments of God were binding upon everyone, because *where there is no law there is no sin!* It's that simple!

(go to the next track)

Here's something to understand: Salvation is derived from law-keeping, but law-keeping is required. Salavation is a gift of eternal life which only comes from God—which then is the ***second righteousness*** that *you cannot earn!*

- You cannot earn the second righteousness!
- You cannot, by law-keeping, qualify for it!
- You qualify by repenting, not by doing good!

- Did Job qualify for eternal life by all the goodness that he did? *No!*
- Was all of his righteousness good enough for eternal life? *No!*

Now you can understand Galatians 3:21: "*Is* the law then contrary to the promises of God? MAY IT NEVER BE! **For if a law had been given that had the power to give life**… [*eternal life*; that's

what it's talking about. There is no law which can give eternal life.] …***then*** **righteousness**… [the second kind of righteousness, unto salvation] …**would indeed have been by law.**" But, the whole experience of Job is telling that the ***second righteousness***—which is required for salvation—is not produced by law-keeping. Let's look at that and analyze it and understand it. Let's go back to Romans, the third chapter.

Romans 3:20: "Therefore, by works of law there shall no flesh be justified before Him… [By keeping the laws, any law, that is not going to qualify you for salvation, because 'justified' means *to be qualified for salvation in His sight.*] (the *second righteousness* is this): …But now, *the* **righteousness of God** *that is* separate from law has been revealed…" (vs 20-21). Is there a righteousness with the letter of the law? *Yes! A righteousness of law-keeping!*

- all Your commandments are righteous
- all Your statutes are true
- commandments are true

So there is a letter of the law righteousness, which God requires of all human beings. Now, there is a ***spiritual righteousness*** which *must be* ***given***—you can't earn it! There is no law to bring this righteousness to you. *This* ***second righteousness*** *must be* ***given***—that's why it's called *a gift*, and it comes through ***grace.***

Verse 21: "But now, *the* righteousness of God *that is* separate from law has been revealed, being witnessed by the Law and the Prophets; even *the* righteousness of God *that is* through *the* faith of Jesus Christ, toward all and upon all those who believe; for there is no difference" (vs 21-22). ***This righteousness comes by belief!*** It is given to you as a gift *because you believe*. That's what we're talking about here.

Verse 31: "Are we, then, abolishing law through faith? MAY IT NEVER BE! Rather, we are establishing law." Why? *Because your heart is made right!* That's how you establish it.

Now, let's look at Abraham and what he did. Romans 4:1: "What then shall we say *that* our father Abraham has found with respect to *the* flesh? For if Abraham was justified by works, he has a basis for boasting, but not before God…. [Just like Job. Job gloried before God and God finally said, 'Look, Job, not right.'] …For what does the Scripture say? 'And Abraham believed God, and it was imputed to him for righteousness'" (vs 1-3).

We have another story about Abraham, and this is where a lot of people get really confused. James 2:18: "But someone is going to say, 'You have faith, and I have works.' *My answer is:* You prove your faith to me through your works, and I will prove my faith to you through my works…. [This does require action, absolutely!] …Do you believe that God is one? You do well *to believe this.* Even the demons believe—and tremble *in fear*…. [The fact that a person believes in God is no great merit to anything. In other words, God is saying that if you don't believe in a Creator God you're an idiot—even unconverted! Worse than the demons because they believe in God.] …But are you willing to understand, O foolish man, that **faith without works is dead**? Was not Abraham our father justified by works… (vs 18-21).

Paul is saying that he was *justified by faith*—he believed God. Do these two verses contradict each other? *No!* Certain things require a belief, because you can't see them. Certain things require action, based upon that faith, because it's something you are to do. *Both are correct! Both are right!* But these then, being justified by works, are works of faith and belief, based upon what God has said.

"Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar? **Do you not see that faith was working together with his works, and by works *his* faith was perfected?** And the Scripture was fulfilled which says, 'Now Abraham believed God, and it was reckoned to him for righteousness'; and he was called a friend of God" (vs 21-23).

Let's just review these two accounts: Let's go back to Genesis 15 and we will see the kind of righteousness which is imputed. It is given because it is a righteousness you cannot earn. Then we're going to see how that is even more magnified in the New Testament for us.

Genesis 15:1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.' And Abram said, 'Lord GOD, what will You give me since I go childless, and the heir of my house *is* this Eliezer of Damascus?' And Abram said, 'Behold, You have given no seed to me… [*I'm going to make it easy on You, God—isn't that nice of me to do so?*] …and lo, one born in my house is my heir.' And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir; but he that shall come forth out of your own loins shall be your heir.' And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be'" (vs 1-5).

What work was required? *Faith!* No work! There was no work required! God said, 'Look! Can you count them?' It's an impossible task! I mean,

they're still counting today, and they say there are billions and billions and billions more! When they think they're done counting, they think, 'Boy! We've missed this part of the universe and there are billions more stars and galaxies over there.'

"And he believed in the LORD…. [and that belief was] …accounted it to him for righteousness" (v 6). Believing God, by faith, is the very first step to the ***righteousness which God gives you,*** and you can't earn that righteousness.

Genesis 22—here's the account that James was talking about. So, we have the two accounts: We have the one where *belief* is required; we have the one where *a work* is required. But even the work cannot save you even though it's required. The work must be *based on faith*, because you believe that God is. What does it say concerning faith? *The one who comes to God must believe that He is and is a rewarder of them that diligently seek Him!* Here in Gen. 22 came the final test. He said, 'Okay, I want you to offer an offering.'

Genesis 22:1: "And it came to pass after these things that God tested Abraham, and said to him, 'Abraham!' And he said, 'Here I am.' And He said, 'Take now your son, your only *son* Isaac, whom you love, and go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell you'" (vs 1-2).

You know the rest of the story. God intervened just when he was ready to raise the knife and cut the throat of Isaac. And I'm sure, as I've said many times, that God supernaturally created that ram in thicket. Had it been in the thicket when they were walking up the hill, surely they would have seen it—right? I mean, you would see a ram if you're going up a mountain. So then, ***because he obeyed***—based upon belief—***then his righteousness was perfected.*** Which is telling us then, the same thing with the righteousness that God gives us, because we believe and we have faith, that is the ***second righteousness,*** which then God adds to that righteousness. This follows right along with what we just read concerning Abraham and concerning the *second righteousness*:

After He fed the 5,000 with the manna, they chased Him down and found Him and said, 'Oh, boy, what are we going to do so we can get bread?' John 6:29 "Jesus answered and said to them, 'This is the work of God: that you believe in Him Whom He has sent.'" That belief, by faith, is not contingent upon a law—is it? *No!* This righteousness—believing in Christ—does something special for us, just as it did to Abraham.

Romans 4—Paul goes through and explains all about that he's the 'father of the circumcision and the uncircumcision' and we come all the way down here to Romans 4:20: "And he did not doubt the promise of God…" It's going to be really fantastic—isn't it? We're going to be there in the first resurrection. Can you imagine what it's going to be when God says to Abraham, 'Abraham, come here.' And he stands right up alongside Jesus Christ and Jesus Christ says, 'Now, Abraham, because you believed Me here is the fulfillment of what you believed. All of these are your children.' Not only just the physical children but now all of these are the spiritual children. 'If we're Christ's then we're Abraham's seed and heirs according to the promise'—right? *Yes!*

"And he did not doubt the promise of God through unbelief; rather, he was strengthened in the faith, giving glory to God… [Just the opposite of Job. Job was looking to himself and giving himself all the glory. He was trusting in what he did rather than trusting in God.] …for he was fully persuaded that what He has promised, He is also able to do…. [God could do it! Though Abraham could not count the stars, God could do it! 'Is there anything too difficult for God?' *No!*] …As a result, it was also imputed [counted, given] to him for righteousness. But it was not written for his sake alone, that it was imputed to him; rather, *it was* also *written* for our sakes, to whom it shall be imputed—to those who believe in Him Who raised Jesus our Lord from *the* dead; Who was delivered for our offenses and was raised for our justification" (vs 20-25).

The *second righteousness* is ***that <u>spiritual justification</u> which is a gift of the forgiveness of sins and the right standing before God!*** No man can earn the right standing and the righteousness of Christ!

- Who alone earned the righteousness of Christ? *Christ did!*
- Can you do better than Christ? *No!*
- Can you do greater than Christ? *No!*

Therefore, you can't earn it. It must be given as a gift upon repentance! We receive this justified gift of righteousness through belief.

Romans 5:1: "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ…. [Then it shows how the whole process of the Christian life works]: …Through Whom we also have access by faith into this grace… [When you get on your knees and pray, you don't see God, you don't hear God, you're not in a temple, and God says that this is so important that this be 'between you and Me that you go in your closet and you pray alone in secret.' That's by faith!] …into this grace…" (vs 1-2).

- What is this grace that we are accepted,

that we have given to us the *grace of Christ*?
- That we have given to us the *righteousness of Christ*?
- That we have given to us the *right standing* that only Christ has?

That is the gift! Righteousness #1—commandment-keeping and law-keeping—never, *never*, ***never***, NEVER earns the *second righteousness*! But the *first righteousness* is required just to exist in this world. The *second righteousness* is required for salvation, and that is only by faith through Christ.

"…this grace in which we stand, and we ourselves boast in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations, realizing that tribulation brings forth endurance, and endurance *brings forth* character, and character *brings forth* hope…. [You have to go through quite a bit before you come to the point that you really have and understand that hope. Once you have the experience then you have the hope.] …And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts…" (vs 2-5). That is part of the grace and justification and *righteousness #2*.

- Who are we that we should receive the Spirit of God?
- Who are we that we should receive the love of God?

That's what it's talking about! "And the hope *of God* never makes us ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us" (v 5). Then he goes on and shows how sin came into the world and so forth.

Verse 17: "For if by the offense of the one man death reigned by the one… [I've heard people say, 'When I see Adam I'm going to ask why did you do that?' He made all mankind suffer.] …how much more shall those who receive the abundance of grace and the **gift of righteousness**…" *Righteousness #2* is *a gift*! What kind of righteousness is that that can only be given? You can't earn it. Granted, we'll give you *righteousness #1* over here, all of it, perfecto, as Job. You still can't earn *righteousness #2*; it is a gift! It says you can't earn it, *it must be given!* Since you don't have it inherently, it must be imputed; that is credited to you, given to you, *a gift!* Let's see what kind of righteousness this is. It's by the faith of Jesus! *It is a gift!*

Galatians 2:16: "Knowing that a man is not justified by works of law…" Now you can understand it—right? Justified to what? *To eternal life!* ***There is no law you can keep which will be a guarantee of eternal life!*** You must be justified by the sacrifice of Christ and that justification only comes by repentance and belief. Therefore, all the Sabbath-keeping—although God requires it of everyone—is not going to make you qualified for eternal life. It doesn't mean, as the Protestants say, 'Well we can keep any day.' NO! *Because Sunday is not required!* Sunday is worse because it's *your own* righteousness. The Sabbath is God's *righteousness #1*.

"Knowing that a man is not justified by works **of law**… [In the Greek, the definite article *the* (*KJV*) is not here. It's 'works of law'—*any law*, Judaism, whatever, does not justify you.] …but through *the* faith of Jesus Christ…" (v 16). It doesn't show this in the *King James*, but in the Greek it means *Jesus' own faith.* It's the only thing that justifies you. So the *gift of righteousness* is Christ's faith in you; the Holy Spirit in you. So that within you, you develop the *righteousness and the faith* of Jesus Christ.

- Did Jesus believe?
- Did Jesus have faith?
- Did Jesus have love?
- Was Jesus always righteous before God? *Yes!*
- Was Jesus always justified before God? *Yes!*

That's what it's talking about. "…we also have believed in Christ Jesus in order that we might be justified by *the* faith of Christ, and not by works of law; because by works of law shall no flesh be justified…. [for salvation!] …Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* Christ then *the* minister of sin? MAY IT NEVER BE!…. [No! It's your own sinful nature that's doing it—not Christ!] …For if I build again those things that I destroyed, I am making myself a transgressor. For I, through law, died to law, in order that I may live to God" (vs 16-19). Because the 'wages of sin is death.' He died unto law that He might live with the Spirit of God, justified by Christ, the *gift of righteousness* imputed to him, which can only come from God by belief and faith in Christ and His sacrifice.

Verse 20: "I have been crucified with Christ… [through the operation of baptism (Rom 6)] …yet I live. *Indeed*, it is no longer I… [He's not living for himself] …but Christ lives in me…. [That's the only purpose for his continuing in the flesh.] …For *the life* that I am now living in *the* flesh, I live by faith—**that *very faith* of the Son of God, Who loved me and gave Himself for me**." That's what we are to believe! That is *righteousness #2*—or the *second righteousness*—

- which you *can't earn*
- which you *can't work* for
- which you *can't qualify* for without the sacrifice of Christ

There is no law given under heaven whereby you may keep that law and have eternal life. Law does not give eternal life. The second justification in righteousness is that justification which qualifies you for it, which is by the "…faith of the Son of God, Who loved me and gave Himself for me. I do not nullify the grace of God; for if righteousness *is* through *works of* law… [Now do you understand that? If it can come by any law you can do]: …then Christ died in vain" (vs 20-21). Because the *second righteousness* can only be given and imputed to you; ***it cannot be earned!*** If you have all of your sins forgiven and you are told to walk in the commandments of God in faith—should we then keep the commandments of God? *Yes!* How?

Let's come back to Romans 7:6 and see; here's how we're to do it. "But now we have been released from the law because we have died *to that* in which we were held so that we might serve in newness of *the* spirit, and not in *the* oldness of *the* letter." The same law, but now in newness of spirit with Christ *in* us, with understanding motivated by the grace and love of God and the Spirit of God. That is how we are to conduct our lives with the *righteousness #2*.

With that in mind, let's go back and review just a few verses in 1-John and let's see why then it has been written in the way that it has been. 1-John 1:7: "However, if we walk in the light, as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from all sin…. [That is the *second righteousness*: *is cleansing, ongoing*.] (v 9): …If we confess our own sins, He is faithful and righteous, to forgive us our sins, and to cleanse us from all unrighteousness." The grace and justification.

1-John 2:1: "My little children, I am writing these things to you so that you may not sin…. [It's in that subjective tense: *may not sin*.] …And *yet*, if anyone does sin, we have an Advocate with the Father—Jesus Christ *the* Righteous—and He is *the* propitiation for our sins; and not for our sins only, but also for *the sins of* the whole world" (vs 1-2). Which then, God is going to take care of in His time.

Notice what follows right along with it. When we have this righteousness and this justification and this standing before God, v 3: "And by this *standard* we know that we know Him: **<u>if we keep His commandments</u>**…. [How? *In newness of spirit*—that's how!] …The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the Truth is not in him…. [Which means Christ is not in him. Why? *Because Jesus said, 'I am the Way, the Truth and the Life'*—correct? *Yes!*] …On the other hand, *if* anyone is keeping His Word…" (vs 3-5). It goes beyond just commandment-keeping. If you are justified with the gift of righteousness and God says,

- Every time I view you, I view you through the eyes of Christ.
- Every time to come to Me and repent of your sins, Christ is there to forgive.
- Every time you ask in faith, I view it as Christ asking.

That's a tremendous gift—isn't it? *Oh, yes!* "On the other hand, *if* anyone is keeping His Word, truly in this one the love of God **is being perfected**…. [On an ongoing basis.] …By this *means* we know that we are in Him….. [You see how the *second righteousness* brings what the *first righteousness* cannot do. Always remember: There are *two righteousnesses* of God!] …Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked" (vs 5-6).

Now we can answer this question: How is that you are righteous as Christ is righteous? That's a pretty bold statement—isn't it? You think on that for a minute! That is really a pretty bold statement. 1-John 3:7: "Little children, do not allow anyone to deceive you; **the one who practices righteousness is righteous, even as He is righteous."**

That is the *second righteousness,* which is ***imputed and given by God as a gift!*** So, not only do we want *righteousness #1*, we want *righteousness #2*, which is the very faith and the righteousness of Jesus Christ—given to us as a gift. It's given to us

- to inspire us to want to do better!
- to go beyond!
- to love God with all our heart, mind, soul and being!

That's why it's given. ***So let's attain to righteousness #2!***

Questions from audience:

- Under the Old Covenant, were people required to keep righteousness #1? *Yes!*
- Are people in the world today are required to keep *righteousness #1*? *Yes!*

Righteousness #2 is by the calling of God. That's why God does not require the world to keep *righteousness #2*. They can't, because they don't' have the Spirit of God! Only those who have the Spirit of God can keep *righteousness #2*.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter

Scriptural References:

1) 1 John 3:3-10, 4, 8
2) Isaiah 43:24-26
3) Matthew 13:37-42
4) Hebrews 10:26-31
5) 1 John 3:5-7
6) Deuteronomy 4:1-2, 6-8
7) Romans 3:20
8) Romans 4:15
9) Romans 3:9-20
10) Job 1:22
11) Job 9:32-33
12) Job 22:1-3
13) Job 27:1-10
14) Job 29:14-25
15) Job 32:1-3
16) Job 34:5
17) Job 35:1, 13-16
18) Job 36:1-5
19) Job 38:1-6, 18-19
20) Job 40:1-14
21) Galatians 3:21
22) Romans 3:20-22, 31
23) Romans 4:1-3
24) James 2:18-23
25) Genesis 15:1-6
26) Genesis 22:1-2
27) John 6:29
28) Romans 4:20-25
29) Romans 5:1-5, 17
30) Galatians 2:16-21
31) Romans 7:6
32) 1 John 1:7, 9
33) 1 John 2:1-6
34) 1 John 3:7

Scriptures referenced, not quoted:

- 1 Corinthians 4:7
- Ecclesiastes
- Romans 6

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Transcribed: 10-26-10

The Two Righteousnesses II

Fred R. Coulter—December 3, 1994

We defined that the Bible shows that there are *two righteousnesses*:

1. The righteousness of the *letter of the law*, which God requires of every human being
2. The righteousness which *leads to salvation*, which can only come through Jesus Christ. That righteousness no one can earn!

We went through and showed how even Job in his perfection could not even earn that. Let's come to 1-John 3:4. because this is really loaded tremendously with so many things: "Everyone who **practices sin**… [practicing, living in, ongoing] …is also **practicing lawlessness**, for sin is lawlessness." In other words, *against law!*

Then we come down here showing the difference, v 5: "And you know that He appeared in order that He might take away our sins; and in Him is no sin. **Everyone who dwells in Him does not *practice* sin**… [this is not just saying church members; this is anyone!] …**anyone** who *practices* sin has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous" (vs 5-7).

Then it shows the contrast, v 8: "The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil." When did the works of the devil begin with mankind? *Adam and Eve*—didn't it? *Yes, it did!*

Let's go through and cover a couple of other things so that we can understand as we're going along. We'll just review a couple of other Scriptures. There's something we need to understand about God: James 4:12: "*But* there is *only* one Lawgiver… [God is Lawgiver. We're going to see that God gave laws which are required of all human beings.] …Who has power to save and to destroy…."

This is very important and also profound in our understanding concerning how God deals with human beings. Romans 4:15: "For the law works out wrath; because **where no law is, *there is* no transgression**." This is a principle that applies with God. It is a principle that applies even in the world—doesn't it? Can they convict you of something whereby there is no law which defines what you did is a crime? *No, they can't!* The cannot! That's part of the problem they've had with some of the substance abuse. They've listed all the illegal substances, then someone comes up with another substance, which is not on the list and they can't convict them; because ***where there is no law there is no sin.*** So, it the same way with God: where there is no law He does not judge. We're going to see that God required of all human beings to keep the *first righteousness*, which is the commandments of God *in the letter*. God requires that of *all* human beings; otherwise, there would be no sin.

Romans 3:9: "What then? Are we of ourselves better? Not at all! For we have already charged both Jews and Gentiles—ALL—*with* being under sin…. [So, if there was no law, and the law was only for Israel, then how could God judge the Gentiles for not keeping the law? There would be no sin!] …exactly as it is written: 'For there is not a righteous one—not even one! There is not one who understands; there is not one who seeks after God. They have all gone out of the way…'" (vs 9-12).

Carl [Franklin] sent me something very interesting, and it's from part of a 20-volume set called *The Origins of Judaism.* That, with the menorah, the three candles in the middle represents the 'mother god of life.' When they have the whole thing in a special way that they do it, it's a Christmas tree called *the tree of life.* It is something! It blew my mind! To understand some of the teachings of the things of Judaism, go back to the 'mother goddess' and 'mother earth' and the 'tree of life.' So all have sinned—Jews and Gentiles!

"'…there is not one who seeks after God. They have all gone out of the way; together they have *all* become depraved. There is not *even* one who is practicing kindness. No, there is not so much as one! Their throats *are* like an open grave; with their tongues they have used deceit; *the* venom of asps *is* under their lips, whose mouths are full of cursing and bitterness; their feet *are* swift to shed blood; destruction and misery *are* in their ways; and *the* way of peace they have not known. There is no fear of God before their eyes.' Now then, we know that whatever the law says, it speaks to those who are under the law… [Who is under the law?] …so that every mouth may be stopped, and all the world may become guilty before God" (vs 10-19).

This first righteousness—*righteousness #1*—is required, but it cannot bring eternal life. That's why it says, v 20: "Therefore, by works of law there shall no flesh be justified before Him… [because it's all required] …for through *the* law *is the* knowledge of sin.

Now, let's go back to Genesis 1, and let's

add some things; think about it as we're going through. Since God is Lawgiver, is there anything that God does that does not have a lawful purpose? Even when God has created all that there is to create, it runs by law—doesn't it? Everything that God has created runs by law—doesn't it? So, we find that God made heaven and earth. We find that God said, 'Let there be light' and there was light. He separated the light from the darkness. Was His word a command? *God said!* Was His Word then law? *Yes! God said!* All the way through you can find that with everything that there is: with the air, with the water, with the animals, with the land, with the birds, with the fish, with everything that there is there are laws connected with it—correct? *Yes!* Same way with man; man is made in the image of God.

Now, God got done with everything that He had made and, Genesis 1:31: "And God saw everything that He had made, and indeed, *it was exceedingly* good. And the evening and the morning were the sixth day." It dawned on me when I was studying this: Gen. 2, God starts out with the commandment that all human beings forget the swiftest. He starts out and reveals the Sabbath Day! That's why Jesus said that He was 'Lord of the Sabbath' because it was 'made for mankind.' Therefore, you can say the Sabbath—and all the commandments of God—are universal moral laws that God requires of all human beings. That's why He put it first, because it is the most neglected. It is the most often transgressed, and it's going to be one of the first ones that Satan's going to come along say, 'You don't need to do that.'

So, God shows that specifically by creation He made the Sabbath. Genesis 2:1: "Thus the heavens and the earth were finished, and all the host of them. And by *the beginning of* the seventh day God finished His work which He had made. And He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it because on it He rested from all His work which God had created and made" (vs 1-3).

Now, the seven-day cycle of one week does not fit in with anything. It doesn't fit in with the monthly cycle of the moon. It doesn't fit in with equally divisible numbers with the year—as the earth goes around the sun. So it is a special, perpetual, eternal sign that ***God is Creator!*** When you go through and you look at all the languages of the world, it all reflects back to that Saturday is the Sabbath. I think, even in Spanish, Saturday is called 'Sabado'—isn't it? I have a whole list of languages where Saturday is the Sabbath and everybody knows it. Why? *Because it comes from creation!*

Now then, it gives us a more detailed account of the creation of Adam and Eve, the tree of the knowledge of good and evil, and the garden that God created. Verse 15: "And the LORD God took the man and put him into the Garden of Eden to dress it and keep it." This show we're all responsible; we have things to do. We have to work. What does the New Testament say about work? *If you won't work, you won't eat*—New Testament doctrine. So, he was to dress it and keep it.

- God made us to work!
- God made us to think!
- God made us to talk!
- God made us to create!
- God made us to build!

To do all of these things because we're made in the likeness and image of God.

Verse 16: "And the LORD God commanded the man… [When God spoke, it's a command! What is one of the names of Jesus Christ? *The Word! He brings the Word of God!* When He speaks is it of God? *Yes!* Same thing here] …God commanded the man, saying, 'You may freely eat of every tree in the garden… [Not only that, before He said, 'Now look, here's the whole world, have dominion over it. Be fruitful and multiply and replenish the earth.' Now He says, 'I'm putting you in this garden and you can eat of every tree except one]: …But you shall not eat of the tree of *the* knowledge of good and evil, for in the day that you eat of it in dying you shall surely die'" (vs 16-17).

Then we come to the detailed creation of Eve and lo, and behold, what do we have out of this? *The law of marriage*—correct? Do we not, when there's a wedding ceremony, read this as part of the Law of God in binding that marriage? *Yes, indeed!*

Genesis 3:1: "Now the serpent was more cunning than any creature of the field which the LORD God had made. And he said to the woman, '*Is it* true that God has said, "You shall not eat of any tree of the garden?"'" What is one of the first things that people come across in their belief in God? *Someone is going to say you don't have to believe that; that's not necessary; God is expecting too much of you.* But God has given everything!

Let's analyze this account just a little bit. Remember: ***Where there is no law there is no sin!*** If God says something, is it a law? *Yes, it is! God commanded!* He said don't do it. Someone came along and said 'it's all right to do.' And you know how the appeal was: *It's going to make you wise; you're not going to die; you're really going to be like God.* You can take that same philosophy and apply it to so many, many different things.

- Did they break the first commandment? *Yes,*

they did! They put another god before the true God.

- Did they break the second commandment? *Yes, they did!* The tree of the knowledge of good and evil became their idol; that's what they wanted.
- Did they break the third commandment? *Yes, they did!* They accepted the blaspheme of Satan.
- Did they break the fourth commandment? *It doesn't tell us directly!* What does James say? *If you break one point of the law, you've broken it all!*
- Did they break the fifth commandment? *Yes!* God being their Creator.
- Did they break the sixth commandment? .
- Did they break the sixth commandment? *Yes, they did!* They brought the law of sin and death to all human beings.
- Did they break the seventh commandment? *Yes, spiritually!* Plus we don't know what all they got into, except they found that they were naked and they were ashamed.
- Did they break the eighth commandment? *Yes, they did!* They stole, right on down to the tenth commandment, they coveted.

So all the commandments of God were broken in this incident. Remember, ***where there is no law there is no sin!*** Was there sin? Were they cast out? *Yes, they were!* God then gave them hope with the promise of the coming Messiah. What else did sin do?

- Sin removed them from the presence of God!
- Sin removed them from the blessing of God!

Furthermore, it brought death to all human beings and now they had to go out and work in 'sweat of their brow' to produce whatever it was they had to produce.

Then we come to Genesis 4 and all of this is to show that God's commandments are universal moral laws which apply to all human beings and God expects them to be kept. What do we have here? *The difference between Cain and Abel!* You know the whole account there. Abel brought an offering according to the commandments of God, which was a firstling of the flock and it was accepted. Cain brought an offering of the ground, *of his own choosing*, rather than what God had required.

Genesis 4:5: "But He did not have regard unto Cain and his offering. And Cain was extremely angry and his countenance fell…. [There you go, if you don't do it God's way, why get mad at God? Is he going to change God? Are you going to make God do something? I mean, think of it!] …And the LORD said to Cain, 'Why are you so angry? And why has your countenance fallen? If you do well, shall you not be accepted? But if you do not do well, sin lies at the door….'" (vs 5-7).

Remember, ***where there is no law there is no sin!*** Not only that, he was in an accusative attitude toward God. We know that this could not have been the offering of the firstfruits of the ground, because God would accept that—correct? Where you have the firstling of the herd, you know then there has to be the law the firstling of the firstfruits. Do you think that God is only going to give the firstfruit requirement to Israel alone and not give it to Adam and Eve? There couldn't be any sin! Then Cain gets mad and he gets jealous and he rises up and he kills his brother. Was there a penalty extracted for it? *Yes, there was!* It wasn't the death penalty, but he was sent out to be in the worst part of the earth, called the 'land of Nod' or the 'land of wandering.'

Genesis 6:5—here's a whole universal sin! When I get articles on tinkering with the genes—I have several at home that I'm going to bring—and what they are trying to do. Makes you wonder when it says in Matt. 24 that 'as it was in the days of Noah, so shall it be in the days of the coming of the Son of man.' What were they doing? How bad was it? What was it that they were actually able to produce? Did they have a civilization like ours, or greater? *We don't know!* How bad was it?

Genesis 6:5: "And the LORD saw that the wickedness of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually.… [constantly, from his youth up] (It was so bad): …the LORD repented that He had made man on the earth, and He *was* grieved in His heart" (vs 5-6). That's pretty bad! When you go back and you understand that 'God doesn't delight in the death of the wicked.' How many times have we gone through and seen that God would hold back His hand of correction if there were someone who was righteous. But here, God was so grieved; no telling how bad it got! Could they have had a technological society like we have today? *Could have!* I see no reason why not. There's nothing new under the sun.

"And the LORD said, 'I will destroy man whom I have created from the face of the earth, both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them.' But **Noah found grace** in the eyes of the LORD" (vs 7-8). Now, it's got to be really, really bad in order to also destroy all the animals. This makes me wonder if they were not tinkering with the genetics. Are we tinkering with the genetics today? *Oh, yes! Yes, indeed!* Many of the things that we have that we just accept for normal: tomatoes, apples, corn, beans,

wheat, rice—all has been tinkered with to make it 'better.'

Now, what if they decide to make a kosher pig? Let's cross the genes of a cow and a pig! Now what are you going to do? What would you call this? *A palf!* You're kind of stuck with a problem—right? I've said before, which I'll bring up again: In the movies they're beginning to portray this again: half man/half beast. Could that have been a reality back then? Why destroy all life? *I don't know.* You can't say for certainty, but if there's any indication what they're doing today is what they were doing then, then it's something!

Genesis 11—after the Flood. There's the whole story again—peat and repeat, doing it again. This time God scattered them! Confounded their languages and scattered them! Going through and understanding *righteousness #1* or the first righteousness, we need to understand that ***God expects all human beings to keep His laws,*** i.e. namely, the Ten Commandments. When He's dealing directly with the people that He's dealing with—being it Adam and Eve, or Noah, or Abraham, or Israel, or us—it's the same thing.

Exodus 19:5: "Now therefore, if you will obey My voice indeed… [What have we just read about what God had done? God commanded the man—isn't that correct? *Yes!* Did not God speak those words? *Yes!* What is the Bible really a copulation of? *The words of God, given by the One Who is called the Word of God!*] (so He says): …obey My voice indeed, and keep My covenant…"

What is this telling us, really? *This is telling us that obeying the voice of God goes through every one of the covenants of God!* And since God is Lawgiver and God commands, when He speaks, it becomes law!

- He spoke to Adam and Eve, *they didn't obey His voice!*
- The world that was before the Flood, *they didn't obey His voice!*
- The world that was after the Flood, *they didn't obey His voice!*

—or keep His Word and His commands! So, again, He says, "…if you will obey My voice indeed and keep My covenant…"

There are some very important things concerning the life of Abraham. Now we begin to blend in the two righteousnesses in the life of Abraham, based on

- belief
- faith
- the spirit
- the letter

Genesis 12:4: "Then Abram departed, even as the LORD had spoken to him…." Everything that Abraham did, when he obeyed God, he followed along and was commended for.

Genesis 13:13: "But the men of Sodom *were* wicked and sinners against the LORD, exceedingly so." ***Where there is no law there is no sin!—***which means they knew the Law of God; which means they knew the laws regarding sex. If there's any one thing that God requires of a nation, is when those laws are turned upside down and destroyed and begins affecting people's lives in a very profound way, God's judgment is not very far behind.

So, we find out Abraham went into Egypt and he was afraid because his wife was so good looking, at whatever age she was—let's just say 65 at that particular time—that the Pharaoh would take his wife from him to become the Pharaoh's wife. So he said, 'Let's lie about this a little bit and say you're my sister.' Well, in fact she was kind of a half-sister by second cousin, something like that.

So then sure enough the Pharaoh took Sarah and God warned him in a dream, 'Don't touch that woman!' So he didn't! Pharaoh got up and said, 'Abraham, why did you do this to me? I almost committed adultery with your wife. Why did you not tell me she was your wife?' What does this reveal? *That Pharaoh knew that adultery was wrong!* Isn't that correct? *Yes!* Remember the account of Joseph, when he was being seduced by his master's wife; he ran and fled. What did she do? She wrongfully accused him! Not the first case of sexual harassment.

Genesis 18:19—This is a very profound verse. Sometimes the verses in the first part of the Bible we just read over them because we don't think they're important. But each word in the first part of the Bible contains very weighty words, and there's a lot of substance behind them. Genesis 18:19: "For I know him, that he will command his children and his house after him, and **they shall keep the way of the LORD**… [God's way is expected *in the letter* of **all** human beings] …to do justice and judgment, that the LORD may bring upon Abraham that which He has spoken of him." Justice and judgment is likened unto righteousness. If there are unjust judges, what does that reflect? *Their lives are not righteous!* If you're righteous, you're going to give just judgment. Why? *Because you'll want to do what is right!* This is telling us an awful lot.

Commandment-keeping is required by God of all people. We all receive things that we really don't deserve—don't we? Here God is saying to Isaac what He was going to do. Genesis 26:4: "And I will multiply your seed as the stars of the heavens

and will give to your seed all these lands. And in your seed shall all the nations of the earth be blessed… [God wanted His way to go to all nations. That becomes very important—so that what? *So that all nations would know God's way*—right? *Yes!*] …**because** Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws" (vs 4-5).

Since Christ is the 'same yesterday, today and forever,' which laws were those? *All of them!* That means the Sabbath. That means at least the beginning of the Holy Days. We can go through Abraham's life and pull out quite a few things concerning the Holy Days—can't we? *With the sacrifice of Isaac*—do we not have a type of the Passover with Christ? *Yes! Yes, we do!* You could probably go through and pick out some of the other Holy Days, too, that go along with it. So, there again, *God expects that **all** people are to keep His commandments!*

Exodus 19:5 "'Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a Holy nation.'…." (vs 5-6). What were they to teach all the nations?

- God's way!
- God's laws!
- God's commandments!

Correct? *Yes!*

We'll see that, Deuteronomy 6:17: "You shall diligently keep the commandments of the LORD your God, and His testimonies, and His statutes which He has commanded you…. [How did they receive this? *They heard the voice of God!* God spoke to Moses, saying, 'Speak unto the children of Israel, saying, *obey My voice!*'] …And you shall do *that which is* right and good in the sight of the LORD…" (vs 17-18). In other words, all of His commandments, all of His laws are right and good. What did the Apostle Paul say concerning the commandments of God? *They're Holy, just and spiritual!* ***All the laws!***

"…so that it may be well with you… [Does God want to see anybody suffer? *No!* Does he delight in the death of the wicked? *No!*] …and so that you may go in and possess the good land which the LORD swore to your fathers, to cast out all your enemies from before you as the LORD has spoken. When your son asks you in time to come, saying, 'What are the testimonies and the statutes and the judgments which the LORD our God has commanded you?' Then you shall say to your son, 'We were Pharaoh's slaves in Egypt, and the LORD brought us out of Egypt with a mighty hand. And the LORD showed signs and wonders, great and grievous, upon Egypt, upon Pharaoh and upon all his household, before our eyes. And He brought us out from there so that He might bring us in to give us the land which He swore to our fathers. And the LORD commanded us to do all these statutes—to fear the LORD our God **for our good always**…'" (vs 18-24).

There are some Protestants that think that God gave the Laws of God to Israel to them harm, to do them hurt! Some people have written that the Sabbath was given as a sign of their unfaithfulness, and of the gross evilness, so therefore, 'we're justified in keeping Sunday.' Anything but following what God says!

"'…so that He might preserve us alive, as *it is* today. And it shall be **righteousness**… [***righteousness #1***] …for us if we observe to do all these commandments before the LORD our God as He has commanded us'" (vs 24-25). You can go through and read all the things in there concerning what God was going to say.

Genesis 15:16: "But in the fourth generation they shall come here again… [out of Egypt] …for the iniquity of the Amorites is not yet full." Think of it! God gave the Amorites another 400 years, plus some. Their sin was not yet to the full! Remember, ***where there is no law there is no sin!***

Let's see some of those sins, Leviticus 18:1: "And the LORD spoke to Moses, saying… [Whenever your read that, think in the back of your mind: ***Obey My voice!***] …'Speak to the children of Israel and say to them, "I *am* the LORD your God. As they do in the land of Egypt where you dwelt, you shall not do…. [Whatever it was that they did in there—their religion, way of life, idols, superstition; and the more we find out about Egypt, the more we realize that they were in just gross Satanism and demonism.] …And you shall not do as they do in the land of Canaan, where I am bringing you. Neither shall you walk in their ordinances. You shall do My judgments and keep My ordinances, and walk in them. I *am* the LORD your God"'" (vs 1-4). Now, all the way through this section, and all the way through the book of Leviticus[transcriber's correction], God says, 'I am the Lord your God.' Whenever he says that He's emphasizing something.

Then He says, v 5: "And you shall keep My statutes and My judgments, which **if a man does, he shall live in them**. I *am* the LORD." Here are all the *letter of the law*, which means if it's in the *letter of the law*, please understand that ***the spirit is even more binding***—correct? Is it not? What did Jesus say concerning—because these list all the sex sins—adultery? *You have heard it said in past times, 'You shall not commit adultery,' but I say to you, you*

shall not look upon a woman to lust after her in your heart, because you have committed adultery with her already! So wherever the first righteousness—the *letter of law*—is required, know and understand that the *spirit of the law* is greater and more binding. Then God shows right here you shall not approach your mother, your father, your aunt, your uncle, your brother, your sister, your cousin; or any animal; or homosexuality—male or female.

Come down to v 24: "Do not defile yourselves in any of these things, for in all these the nations which I cast out before you are defiled…. [Defilement comes because of sin!] …And the land is defiled. Therefore I visit its wickedness against it, and the land itself vomits out those who live in it. You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *neither* the native, nor any stranger that lives among you…" (vs 24-26). What is this telling us? *God expects even strangers to obey the laws*—doesn't He? *Yes!*

"For the men of the land who *were* before you have done all these abominations, and the land is defiled. *You shall not do these* so that the land may not spew you out also when you defile it, as it spewed out the nations that *were* before you; for **<u>whoever</u>**… [***anybody***] …shall commit *any* of these abominations, even the souls who commit *them* shall be cut off from among their people. And you shall keep My **ordinance**, so as not to do *any* of these abominable customs which were committed before you, and that you do not defile yourselves in them. I *am* the LORD your God" (vs 25-30).

(go to the next track)

- What are these called? *Ordinances!*
- What are they based upon? *The seventh commandment! You shall not commit adultery!*
- A sub-category of the seventh commandment—right? *Yes!*
- Does God expect everyone to keep those laws? *Yes!*
- Did even the Amorites, the Canaanites, the Hivites, the Hittites, the Jebusites all commit these things—what did God do? *God judged them and sent them off*—right? *Yes, He did!*

Where there is no law, there is no sin!

I want to mention this: You can read all of the prophets and in that you will see that God has specific prophesies concerning nations because of their sins—correct? *Yes!* Especially read the book of Amos. He says, 'For three sins, yea, and for four. In Syria, Damascus, in Judah, in Israel, and Ammon.' ***Where there is no law, there is no sin!*** Therefore, for those sins and transgressions, God has judgment. The whole of the prophets have to do with all the world sinning, if you want to summarize it.

Let's come to Matthew, the fifth chapter. I need to define, again, the two kinds of righteousnesses. We will see that *always*, ***the first kind of righteousness is required of anyone converted and unconverted.*** The ***second righteousness is a gift of God, which you cannot earn!*** It's not required by people that God does not call. Have you ever thought of that? God has to call in order for you to have the second righteousness given to you. What did Jesus say? *None can come unto Me except the Father Who sent Me draw him!* Can you walk up to God and demand the second righteousness? *Well, if it's a gift, the Giver has to decide whom He's going to give it to!* You can't demand it from God! The *first righteousness* is required by everyone.

Now, let's see what Jesus says here, Matthew 5:17: "Do not think that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." The things pertaining to Himself and the things pertaining to all the prophecies, and those who believe He did away with the law. Then you have to ask that since you believe that He did away with the law, did He do away with the prophets? If you believe that Jesus Christ is returning, according to the prophecies, then you must believe that He didn't do away with the prophets. Since there is judgment for sin, you have to believe that the laws and commandments of God are still in effect, otherwise, there is no sin—for ***where there is no law there is no sin!*** If Christ abolished everything, and abolished the law, there is no sin! Therefore, you don't have to repent because there's no such thing as a sinner. You might have to go over that again.

Verse 18: "For truly I say to you, until the heaven and the earth shall pass away… [it's still here] …one jot or one tittle shall in no way pass from the Law until everything has been fulfilled…. [Of course, everything hasn't been fulfilled. Remember what we started out with: 'If you will indeed'—what? *Obey My voice!*] …Therefore, **whoever**… [Just for Jews? 'Whosoever' means *any person!*] …shall break one of these least commandments, and shall teach men so, shall be called least in the Kingdom of Heaven… [required of everybody. Which laws? *Not one jot or one title!* What do you know about that!?] …but whoever shall practice and teach *them*, this one shall be called great in the Kingdom of Heaven. For I say to you, unless **<u>your righteousness</u>** shall exceed *the righteousness* of the scribes and Pharisees, there is no way *that* you shall enter into the Kingdom of Heaven" (vs 18-20).

They kept the laws of God in *the letter*. What was their sin with the laws of God? You can have sin on both sides: *righteousness #1* and *righteousness #2!* What was their sin of *righteousness #1* that God required them to do? No, not not believing in Christ. That was a sin, but not pertaining to the Law. *They added!* What did God say? *You shall not add to or diminish a word what I tell you!* What did they do? *They added* to and made their righteousness a counterfeit of the *righteousness of God #1!* This is why He is saying, "…unless your righteousness exceed what they are doing…" How can *your righteousness* 'exceed' the commandments of God, which are called *righteous*? *Only if you have the* ***second righteousness*** *given to you!* That comes with God's Spirit. Read all of Matt. 5 & 6. He shows *how* it should be kept in the spirit—correct? *Yes!* Are those based on the laws and commandments of God? *Yes!* Every single one of them is!

Now we blend from the *first righteousness* into the *second righteousness*, Matthew 6:33: "But *as for* you, seek first the Kingdom of God **and His righteousness**…" You can take this and do an awful lot with this verse.

- Has God ever sinned? *No!*
- God created the Sabbath—correct? *Yes!*
- God created humans beings; He gave His commandments and His laws—correct? *Yes!*

Now, we are to "…seek His righteousness…" in Whom there is no sin! That's why we're to *hunger and thirst* after that righteousness. What if someone comes along and says, 'Look, I really don't think we ought to keep the commandments of God, we ought to just have love'—which is what you hear. Well, we have two answers to that: Jesus answers the question, and He really sets the stage for everything that there is. Remember, the two things that we're repeating in the *'indeed, if you will obey My voice'* and '*where there is no law there is no sin!'* Jesus gave the 'great law' and the commandment:

Matthew 22:37: "And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind. This is *the* first and greatest commandment…. [That's what needs to be taught, because if you really love God then you will do what He wants. You will truly obey His voice.] …and *the* second *one is* like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets.' (vs 37-40). So, for those who say we ought to have love, yes, that's true, we ought to have love; but then,

- What hangs from that love? ***All*** *the law and the prophets!*—doesn't it? *Yes!*
- Is any of it done away? *No!*
- You can ask this question: Do you believe that love is done away? *Of course, they will say, 'Of course, not!'* Jesus said then, 'If you love Me keep My commandments'
- If you love God, what are you going to do? *Keep His commandments!*
- Why? *Because all of His commandments are based on love!*
- What if they still say they don't want to do that, but
  - ✓ we're going to be selective and we're going to do what *we think* is right
  - ✓ we're going to use the name of Jesus because we know He the Savior
  - ✓ we're going to go out and we're going to do lots of good works, because we know He's our Master
  - ✓ we know we're doing New Testament things
  - ✓ but as far as keeping that Law, we don't believe we have to keep the Law

Matthew 7:21: "Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but the one who is doing [practicing] the will of My Father Who *is* in heaven."

- Is it God's will that you reject His commandments? *No!*
- Is God righteous? *Yes!*
- Is His will righteous? *Yes!*
- What was God's will when he spoke to the children of Israel?
  - ✓ When He spoke to Adam and Eve?
  - ✓ When He judged the other nations?
- Was it not His will, based on righteousness, that they were sinning, they were going against God? *Yes!*

So, you have to be ***practicing*** "…the will of My Father Who *is* in heaven. Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?'" (vs 21-22).

All of those should be done. There's nothing wrong with what they did. And that's the point! People look at those things and they say, 'Since you want to keep the commandments, how can you say these things are wrong?' No one is saying those things are not right!

- Is it not good to cast out demons in the name of Christ? *Yes!*
- Is it not good to help the poor and suffering in the name of Jesus? *Yes!*
- But does that give you license to do away with the Word of God, the commandments

of God? *No!*

- So, good works on your own, using the name of Jesus, won't get you into the Kingdom of Heaven—will it? *Can't!*
- Why? *Because that's **your** works!*

Now, let's look at the religion of this world. What is their self-work? *Sunday!* Is it not? *Yes!* And we have Christmas, Easter and Hanukkah. We might as well put in Hanukkah, though the original thing was correct, it is as pagan as Christmas. Trust me! I can't give you all the details today, but it is!

Verse 23: "And then I will confess to them, 'I never knew you….'" The only way you're going to be in the Kingdom of Heaven is to have what? *A knowing relationship with Christ!* Is that not true?

1-John 2:3—it's amazing how these verses all cross-reference: "And by this *standard* we know that we know Him: if we keep His commandments. The one who says, 'I know Him,' and does not keep His commandments, is a liar, and the Truth is not in him" (vs 3-4).

Matthew 7:23: "And then I will confess to them, "I never knew you…."

- Why?
- How can you say you love the Lord if you don't do what He says?
- How can you say that you live a Christian life in love if you reject the commandments of God?

You can't!

"'…Depart from Me, you who work lawlessness [iniquity].'…. ['Whosoever sins, transgresses the law, for sin is transgression of the law'—right? Or lawlessness—correct? Isn't it interesting that there are so may religionists who want to do away with the laws of God and still claim all of the blessings. But God says you can't do that.] …Therefore, **everyone**… [anyone in the world. That's why the Bible was written this way.] …who hears these words of Mine… [*if you will hear My voice; if you will obey My voice!*] …and practices them, I will compare him to a wise man, who built his house upon the Rock" (vs 23-25). Christ is the Rock!

See how basic all of this is. We realize that this is basic, but it's also very deep and profound because: What is the 'bait and switch' that happens? *After you've been in the Church for years and years*, someone comes along and says, 'Yea, hath God said'; and then begins introducing false doctrine within the Church—right? *Yes!* So, this applies over and over again: "…a wise man, who built his house upon the rock"—put in there: 1-Cor. 3, about the 'foundation is Christ' and you are building there upon. Building implies what? *Work*—doesn't it? Are you going to build a house sitting around thinking about it?

Pat's staying on some property with a man who's building a Seventh Day Adventist Church, and he's got faith, because he's already got the foundation in the ground and he's hoping he will get the permit. Those of you in construction know that one of things they always do is *inspect* to make sure that no construction has started before the permit is issued. That building is not going to be built unless there is *work*.

1-Corinthians 3:11: "For no one is able to lay any other foundation besides that which has been laid, which is Jesus Christ…. [Who is the Rock—correct?] …Now if anyone builds upon this foundation gold, silver, precious stones, wood, hay *or* stubble, the work of each one shall be manifested…" (vs 11-13). Is work required in the New Testament? *Yes!* Work based upon what? *Faith!* James says, 'You show me your faith without your works, and I will show you my faith *by my works*.' There are a lot of people building with 'wood, hay and stubble.' When it gets real dry and it gets real hot, all of that's going to explode in their face and they're going to wonder what on earth is happening?

Matthew 7:24: "…I will compare him to a wise man, who built his house upon the rock; and the rain came down, and the floods came, and the winds blew, and beat upon that house; but it did not fall, for it was founded upon the rock" (vs 24-25). We have to understand that the rain and the floods and the wind are all likened to trials of life. It's going to beat upon the house. How many here have had perfect peace and calm in their Christian life? Or have you been more like the disciples in the boat as they were crossing the Sea of Galilee? Jesus was asleep and they said, 'Lord!' They went to wake Him up—'We're going to sink!' He commanded the wind, commanded the storm, everything came to a great calm, and said, 'Oh, you of little faith.'

We've all had that! The thing is, if you're founded on the Rock, your not going to fall! You may stumble, you may stagger, you may be kind of knocked out of shape a little bit, but you're not going to fall, because it was founded on a Rock.

Verse 26: "And everyone who hears these words of Mine and does not practice them shall be compared to a foolish man, who built his house upon the sand… [Put in your notes or margin: Matt. 25—the ten virgins; five wise, five foolish—correct? Again, wise and foolish!] …and the rain came down, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it" (vs 26-27).

There was a storm over on the east coast which was supposed to come and wipe out Cuba, but somehow it backed up and went the other way and came around on the backside of Florida, the east side, cut across Florida, went south again, then went north and wiped out all those homes right along the North and South Carolina coast. They were built what? *On the sand dunes!* It showed this one picture of this tremendous house. They had all these pillars all sunk down into the sand and here comes this hurricane—big waves, I mean, monster waves, just take your breath away—and then it started eating away. The house began to sag and then just like everything else, here comes this one last huge wave and just wiped out the house to sea and that was it.

Everyone is going to have trials. You think because you're in the Church of God you're the only one in the world who has trials? Everybody in the world has trials. So, "…the winds blew, and beat upon that house; and it fell, and great was the fall of it. Now it came to pass *that* when Jesus had finished these words, the multitudes were amazed at His teaching; for He taught them as one Who had authority, and not as the scribes" (vs 27-29). You better believe that He taught as One having authority, because He was the Son of God!

Luke 17:5: "Then the apostles said to the Lord, 'Increase our faith.' But the Lord said, 'If you had faith as a *tiny* mustard seed, you might say to this sycamine tree, "Be rooted up, and be planted in the sea," and it would obey you. But which of you having a servant plowing or shepherding will immediately say *to him when* he comes in from the field, 'Come and sit down *and eat*'? Rather, will he not say to him, "Prepare what I may eat, and gird yourself, *and* serve me while I eat and drink; and afterwards you may eat and drink"?…. [Here's quite a parable!] …Is he thankful to that servant because he did the things that were commanded him? I think not" (vs 5-9).

We could add in here to reflect back to *The Two Righteousnesses #1*—Job, where are you? He thought that all the things that he was commanded to do should earn him something with God. It didn't! "Likewise, you also, when you have done all *the* things that are commanded you, say, 'We are unprofitable servants, because we have done that which we were obligated to do'" (v 10). *Righteousness #1* is everyone's duty to do!

That's why when the young man came to Jesus and said, 'Good Master, what should I do that I may inherit eternal life?' *Jesus said to* ***keep the commandments!*** 'Which ones?' *Go sell all that you have and come and follow Me!* Now I think we'll be able to understand Romans 9 & 10 very clearly, once we understand there are two righteousnesses:

1. The *letter of the law,* which God requires of all human beings.
2. The *righteousness of Christ*, which can only be given and imputed to you as a gift of God—you cannot earn it.

Romans 9:30: "What then shall we say? That *the* Gentiles… [*Gentiles* is just a Jewish word which really means *nations.* If you have a *New King James* version, it probably has 'nations' there.] …who did not follow after righteousness… [Because God didn't give them the Ten Commandments—right? *No, He didn't!* They weren't trying to follow righteousness.] …have attained righteousness, even *the* righteousness that *is* by faith…. [There are the two righteousnesses: ***#1 of the law, #2 of faith***] …But Israel, although they followed after a law of **righteousness [#1],** did not attain to a law of **righteousness [#2].** Why? Because *they did* not *seek it* by faith, but by works of law; for they stumbled at the Stone of stumbling, exactly as it is written: 'Behold, I place in Sion a Stone of stumbling and a Rock of offense, but everyone who believes in Him shall not be ashamed.'" (vs 30-33).

Romans 10:1: "Brethren, the earnest desire of my heart and my supplication to God for Israel is for salvation. For I testify of them that they have a zeal for God, but not according to knowledge…. [Were they sincere? *Yes!* If you are sincere—but not according to knowledge—does that count? *No! God is Lawgiver!*] …For they, being ignorant of the righteousness *that* comes from God, and seeking to establish their own righteousness, have not submitted to the righteousness of God…. [#1 or #2] …For Christ ***is the* end *of works* of law for righteousness**…" (vs 1-4).

This is where the Protestants come in and say, 'Yes, Christ ended the law'; doesn't mean that whatsoever. Christ is the *end purpose*, the 'teleios,' If you keep the law of *righteousness #1*, it is to what? *Lead you to Christ and righteousness #2!* That is the purpose of *righteousness #1*. Doesn't end it! Otherwise, there would be no sinners. It's not the end of the law. He is the purpose of the law for righteousness.

"…to everyone who believes!…. [Then he goes on to describe the second righteousness, righteousness #2, which only God can give. But he describes by beginning with the first righteousness.] …For Moses wrote *concerning* the **righteousness [#1]** that *comes through* the law, 'The man who has practiced those things shall live by them.'…. [They weren't doing that!] …But the **righteousness [#2]** *that comes* through faith speaks after this manner: 'Do not say in your heart, "Who shall ascend up to heaven?"' (that is, to bring Christ down.) 'Or, "Who shall descend into the abyss?"' (that is, to bring

Christ up from among *the* dead.) But what does it say? 'The Word is near to you, in your mouth and in your heart.' This is the word of faith that we are proclaiming: That if you confess with your mouth *the* Lord Jesus, and believe in your heart that God raised Him from *the* dead, you shall be saved. For with *the* heart one believes unto **righteousness [#2]**…" (vs 4-10)—because God gives it to you.

Romans 4:21—concerning Abraham: "For he was fully persuaded that what He has promised, He is also able to do. As a result, it was also imputed to him for **righteousness [#2]**…. [Which is the righteousness of Christ; *must be given*, you can't earn it. It is given *when you believe!*] …But it was not written for his sake alone, that it was imputed to him; rather, *it was* also *written* for our sakes, to whom it shall be imputed—to those who believe in Him Who raised Jesus our Lord from *the* dead; Who was delivered for our offenses and was raised for our justification" (vs 21-25).

Romans 5:17: "For if by the offense of the one man [Adam] death reigned by the one, how much more shall those who receive the abundance of grace and the gift of **righteousness [#2]**… [That God looks at you through the eyes of Christ; that God views you as Christ. You still do *righteousness #1* and now with Christ in you—what does it do? This gift of righteousness—what does it do, with the Holy Spirit of God in you? ***It writes the laws and commandments in your heart and in your mind!*** How does a person behave? *By what they think! That's how!* This is a gift!] …reign in life by the One, Jesus Christ.) So then, even as by the one transgression condemnation *came* unto all men, in the same way also, by the one act of righteousness *shall* justification of life *come* unto all men. For even as by the disobedience of the one man many were made sinners, in the same way also, by the obedience of the one *Man* shall many be made righteous" (vs 17-19).

Why? Because Christ *in* you is *the hope of glory*—right? Christ *in* you is going to motivate you with the love of God—correct? Can you earn that? *No!* Verse 20: "Moreover, the law entered… [to show what sin is] …so that transgression might abound; but where sin abounded, the grace *of God* did super-abound; so that even as sin has reigned unto death, so also might the grace *of God* reign through righteousness unto eternal life through Jesus Christ our Lord" (vs 20-21).

Romans 6:1: "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?" (vs 1-2). Then he goes through the whole thing showing

- why we were baptized unto the death of Christ
- we're to walk in newness of life
- be obedient from the heart unto the righteousness that is in Christ

Those are the two righteousnesses! Where it says in 1-John 3, that 'if you are practicing righteousness, you are righteous even as He is righteous,' ***because Christ is in you!*** That is a gift of God, which leads to the eternal life, which can only come from the righteousness of Christ. Remember, there are the two righteousnesses:

1. ***Letter of the law!***
2. ***Christ in you!***

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter

Scriptural References:
1) 1 John 3:4-8
2) James 4:12
3) Romans 4:15
4) Romans 3:9-20
5) Genesis 1:31
6) Genesis 2:1-3, 15-17
7) Genesis 3:1
8) Genesis 4:5-7
9) Genesis 6:5-8
10) Exodus 19:5
11) Genesis 12:4
12) Genesis 13:13
13) Genesis 18:19
14) Genesis 26:4-5
15) Exodus 19:5-6
16) Deuteronomy 6:17-25
17) Genesis 15:16
18) Leviticus 18:1-5, 24-30
19) Matthew 5:17-20
20) Matthew 6:33
21) Matthew 22:37-40
22) Matthew 7:21-23
23) 1 John 2:3-4
24) Matthew 7:23-25
25) 1 Corinthians 3:11-13
26) Matthew 7:24-29
27) Luke 17:5-10
28) Romans 9:30-33
29) Romans 10:1-10
30) Romans 4:21-25
31) Romans 5:17-21
32) Romans 6:1-2

Scriptures referenced, not quoted:
- Matthew 24
- Genesis 11
- Matthew 25

Also referenced:
- Books: *The Origin of Judaism* (20 vol. Set)
- Sermon: *The Two Righteousnesses #1*

FRC:bo
Transcribed: 10-26-10

The Epistle of Romans V
Romans 2:1-5

Fred R. Coulter—August 31, 1996

We're going to review just a little bit of Romans 1 for just a minute, because the question came up: Since all sin is against God, how can a person sin against himself? Let's go back to Romans 1 and let's see how we outlined this. Remember that vs 19-23 were the sins against God and the Truth. The sins against themselves—vs 24-28—notice how it starts out, that's why it's sin against themselves.

Romans 1:24: "For this cause… [because they committed idolatry] …God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between **themselves**." Then it lists all the sexual sins that they had.

Now then, the next section we have, vs 29-32, are sins against others. First of all the first commandment is 'you shall have no other gods before Me.' Then the greatest commandment is 'loving God.' Then you will 'love your neighbor as yourself.' If you sin against your neighbor, you can sin against yourself. How can you sin against yourself?

Here's one obvious sin. You can sin against yourself, and it ties right in with what it's talking about in Rom. 1, because it's talking about sexual sins, 1 Corinthians 6:18: "Flee sexual immorality… [fornication—from the Greek word 'porneia'—which means *any kind of sexual sin.*] …Every sin that a man may commit is outside the body… [if you steal, that's outside your body; if you murder, that's outside your body] …but the one who commits sexual immorality ['porneia'] **is sinning against his own body**." It also affects the mind, so you can sin against yourself.

How's another way you can sin against yourself? The fifth commandment is a bridge commandment between the first four and the last five, which is 'honor your father and mother that your days may be long on the land that you go to possess.'

Ephesians 6:1—talks about honoring your father and mother, that it is 'a commandment with promise.' "Children, obey your parents in *the* Lord, for this is right. Honor your father and *your* mother, which is the first commandment with a promise." How many teenagers, young people, have had their lives cut short because they don't honor their father and mother? They don't obey their father and mother, and we're set in a society today that everything is programmed to take those minds—as Rush Limbaugh says 'of mush'—and mold them to rebellion. I think we're going to be surprised how vast that has been!

So, when they disobey their parents they sin against their own selves—don't they? How many teenagers have died premature deaths because they didn't listen to father and mother? because they stole a car and got drunk and had a wreck? or they didn't listen to father and mother and not only did the sin against themselves by doing that but they went out and go t pregnant or got a girl pregnant? All of those are sins against themselves. You can also sin against yourself by 'shooting yourself in the foot'; by eating unclean foods. Not only is it a sin against God, it's a sin against your body. *You can sin against yourself.*

I'd like to review that it was confirmed by a doctor who personally knew Aldus Huxley's wife and Aldus Huxley—I know the doctor personally, first person—that Aldus Huxley died a very terrible death; so bad that he didn't even want to tell me about it. What I want to do is review what Huxley wrote, just understanding what it has to say concerning why they did the things that they did.

First, let's read the first couple of verses in Roman 2, and this whole section that we're going to study this time will begin in v 1 thru 11. It has to do an awful lot with judging.

Romans 2:1: "Therefore, you are without excuse, O man [any person], everyone who is judging; for in that in which you are judging the other, you are condemning your own self; for you who is judging, you *yourself* are doing the same things. But we know that the judgment of God is according to Truth upon those who are committing such things…. [refers back to everything going back to Rom. 1] …Now do you **ponder** this yourself…" (vs 1-3). This is one of those middle verbs; that you think and you get the result yourself

"…O man, anyone who is judging those who are committing such things and you are practicing them yourself. *Do you think* that you shall escape the judgment of God? Or are you despising the riches of His kindness and forbearance and long-suffering, not knowing that the graciousness of God leads you to repentance? But even according to your own hardness and unrepentant heart, you are storing up wrath for yourself against the day of wrath and revelation of God's righteous judgment, Who will render to each one according to his own works. On the one hand, to those who with patient endurance in good works are seeking glory and honor and immortality, *He shall give* eternal life. Now on the

one hand, to those who are contentious and who are indeed disobeying the Truth, but are obeying unrighteousness, *He shall give* indignation and wrath, tribulation and anguish, upon every soul of man who is committing evil acts, both of the Jew first, and of the Greek; but glory and honor and peace to everyone who are working good, both to the Jew first, and to the Greek, because **there is not any respect of persons with God**" (vs 3-11). That's the whole key, right there!

Let's see *why* these things were done. We're going to see what God is going to do. We'll talk a little bit about judging in just minute, but I want to come to v 2 and look at that and then I'll re-read these statements of Aldus Huxley and some new information that I have on him.

Verse 2: "But we know that the judgment of God is according to Truth…" That's always important to remember. Compare that with Rom. 18:1—What are they doing? *They are suppressing the Truth!* So the very thing that they hate, the very thing that they despise is what is going to judge them.

Statement of Aldus Huxley (*Ends and Means*, pgs 312, 315-316, 318):

> These are reasons and motives for denial of a special creation of everything and for an explanation of creation without a Divine Creator.
>
> I had motive for wanting the world to have a meaning. Consequently assumed that it had none, and I was able without any difficulty to find satisfying reasons for this assumption.

Make their own reasoning, their own logic!

> For myself, no doubt for most of my contemporaries, the philosophy of meaninglessness was essentially an instrument of liberation from a certain system of morality. We objected to the morality because it interfered with our sexual freedom.

They always promise them freedom, but they themselves are the slaves of their own corruption—never fails! 2-Peter 2:18: "For they speak bombastic *words* of vanity… [I'm giving you a summary of the Democratic Convention this week] …enticing *others* through *the* lusts of *the* flesh by granting indulgences to sin, *and ensnaring* those who had indeed escaped from those who live in deception. While promising them freedom, they themselves are actually slaves of corruption because by whatever anyone is overcome, he is also held in bondage" (vs 18-19)—and eventually into death, we can add. That's what happened to it. Yes, we have freedom! 'It interfered with our sexual freedom.'

> We objected to the political, economic system because it was unjust. There was one admirably simple method of justifying ourselves in our political and erotic revolt. We could deny that the world had any meaning whatsoever.

Without meaning, without vision, without purpose, the people 'perish'—correct? *Yes!*

> Similar tactics had been adopted during the 18th century and for the same reasons. The chief reason for being philosophical was that one might be free from prejudices. Above all, prejudices of a sexual nature. It was the manifestly poisonous nature of the fruits of that system that forced me to reconsider the philosophical tree from which they had grown.

That is the morality of the Church of England.

Now, let me read you something else. This is from the book *Conspirator's Hierarchy: The Story of the Committee of 300*, very interesting book! If you think you've understood conspiracies, you don't understand anything until you read that book. It is absolutely amazing! It's written by Dr. John Coleman, and here's what he wrote on pg. 134. I want you to think about this concerning the press, concerning the electronic media:

> The role of the electronic media in our society is crucial to the success of brainwashing large population groups.

Brainwashing!

> Exactly the same pattern will follow in the case of rock music!

He said if deprived of media attention it would eventually take its place in history—be gone!

> Following the Beatles…

Who incidentally were put together by the Tavistock Institute. You might as well learn that name, because that is the brains behind all of these things in the world, that control it, and this is where Satan the devil, I believe, meets with those people who are in communication with him.

> …other made in England rock groups, who, like the Beatles, had theo-adorno write their occultic lyrics and compose their music. I hate to use the beautiful words in the context of Beatle mania. It reminds me of how wrongly the word *lover* is used when referring to the filthy inner action between two homosexuals

> writhing in pigs swill. To call "rock" music is an insult and likewise the language used in rock lyrics.
>
> Tavistock and Stanford research institute…

Right over across the Bay!

> …embarked on a second phase of the work commissioned by the Committee of 300. This new phase turned up the heat for the political/social change in America. As quickly as the Beatles had appeared on the American scene, so did the "beat generation"—…

Remember that? Remember it was Ed Sullivan who got it through? Remember Ed Sullivan was what? *A good Catholic!* All of this, brethren, has been orchestrated. I mean, we've been had like fools that nothing could compare!

> …trigger words designed to separate and fragment the society now focused it's attention on the "beat generation." Another Tavistock coin word, which seemingly came out of nowhere—*beatniks, hippies, flower-children*—became a part of the vocabulary of America. It became popular to drop out, to wear dirty jeans, to go around with long, unwashened hair. The "beat generation" cut itself out from mainstream America. They became just as infamous as their cleaner, better looking Beatles before them. The newly created group and its lifestyle swept millions of young people into the cult. American youth underwent a radical revolution without even being aware of it, while the older generation stood by helplessly, unable to identify the source of the crisis. They were reacting in an maladaptive manner against its manifestations which were drugs of all types.

What happens is this—and this happened in the Worldwide Church of God: you get everybody unsettled, you get everybody confused and then you unleash all of the changes all at once. BAM! its to much for them and you become apathetic and turn yourself off. Therefore, you accept what comes on. That's exactly what they did with the teenagers! Exactly what they did with the music! There's absolutely no earthly good in any kind of rock music—period! None!

> Here are some of the drugs that came: marijuana, later lysergic acid [LSD] so conveniently provided for them by the Swiss pharmaceutical company Sandos following its discovery by Albert Hoffman on how to make synthetic ergotomine, a powerful mind-altering drug! The Committee of 300 finance the project through one its banks S.C. Warburg…

Have you ever heard the name Warburg in reference to the Federal Reserve Bank? The German-Jew immigrant who came over here and got it passed in the American Congress, illegally, for the Federal Reserve System?

> …and the drug was carried to America by philosopher Aldous Huxley! The new wonder-drug was promptly distributed in sample sized packages, handed out free of charge on college campuses across the United States and at rock concerts, which became the leading vehicle for proliferating the use of drugs.

Still are to this day! Rock concerts are a way to just *beat* Satan's wavelength straight into you and to have all the drugs and everything that go with it. He has many kinds now. There is gospel rock, western rock, hard rock, satanic rock—all of it! It's something! Then the question arises: What happened to the DEA? *You just have to know that the DEA is there to make it look like they're doing something*—but they are doing nothing! The only ones that really get caught with any substantial amounts in the drug business—or those who try to get into the drug business—are not approved by the 'biggies' upstairs, so they set them up and 'take care' of them.

> pg. 156: [This has to do with heroin] Heroin is a derivative of opium, a drug that stupefies the senses and induces long periods of sleep.

I talked to a man who used to be a heroine addict, and after ten years of not touching heroine once, he still craved it! Every day! He had to fight that every day!

> This is what most addicts call "being in the arms of Amorphous." Opium is the most habit-forming drug known to man. Many pharmaceutical companies contain opium in varying degrees and it is believed that paper used in the manufacture of cigarettes is first impregnated with opium, which is why smokers become so addicted to their habit.

I verified that also with the doctor, and he said, 'Yes, it's undoubtedly true'—just a trace amount of it.

> Opium was popular in all the fashionable clubs of the Victorian London section, and it was no secret that men like the Huxley brothers used it extensively.

No wonder he wrote what he wrote! And what he wrote set the philosophy for this generation! These are the men

- who have gone against the Truth
- who have hardened their heart
- who have gone against God

—and the judgment of God does not linger; it is coming! already executed upon them!

> Members of the Orphic/Dianistic cults in Hellenistic Greece and the Orius/Horus cults in Egypt, which the Victorian society embraced, all smoked opium—it was the in thing to do!

I think, brethren, we just need to understand that that's the basis of all the things being taught in school; the basis of everything that comes out on television; and we are living in a complete manufactured and psychological controlled society! We need to get away from that and really get our minds on Christ.

Let's come back to Romans 2:1, and every time these people do it, they always come up with 'don't judge'—don't they? "Therefore, **you are without excuse**… [There is no excuse; they know! They knew! They, ***having known God!***] …O man, everyone who is judging; for in that which you are judging the other, you are condemning your Own self; for the one who is judging, you *yourself* are doing the same thing." It's hypocritical for Bill Clinton to get up there and say, 'Well, let's have a war on drugs' when he was right in the middle of it with his grubby fingers, with millions! And in his state was the main port for the CIA to bring it in from Central America.

And everyone who loves Ollie North, tough! He was in on it, too. Whenever you get up that high in this world, you're either going to become a part of it, or you're going to be rejected. That's just the way that it is. We've had the same thing in the Church—haven't we? People would get up there and condemn all the brethren for the least little thing, and they themselves were doing worse sins. We're dealing with great hypocrisy.

Let's look at some of the judging here, v 2: "But we know that the judgment of God is according to Truth… [That is the only way, brethren, that there can be judgment. There must be Truth. That's why God is Judge! That's why Christ is Judge! Right? *He's the Way, the Truth and the Life!*] …upon those who are committing such things."

Let's look at some of the great sins that have taken place religiously because of the lack of judgment. Here's what happens. We've seen this happen in the Church of God, too—haven't we? Then what happens? They go from one ditch to the other—don't they? They go from judging everything under the sun and every little, teeny, weeny physical thing to 'oh well, we shouldn't judge at all.' It's amazing!

Matthew 23:23: "Woe to you, scribes and Pharisees, hypocrites!…. [*One who says one thing and does another*—isn't that correct? *Yes!* Isn't that what Paul is talking about in Rom. 2:1—you are hypocrites because you are judging those and you're doing the same thing.] …For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—**judgment, and mercy and faith**…. [you must have judgment before mercy. Too many people get very muddle-headed and they put mercy before judgment. You cannot have mercy until there is first judgment, because you don't know what to give mercy concerning about unless there is a judgment. So, Christ was saying they should have had judgment.] …These *you* were obligated to do… [Most turn that around and say, 'it's the tithing you ought to have done'—no! It's the other way around: judgment, mercy and faith] …and not to leave the others undone." That is of tithing.

Let's look at the parallel account in Luke 11:42, because when that happens there's something that drastically and grossly missing: "But woe to you, Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God…." You cannot have proper judgment unless you love God. Why is that? *Because judgment must be according to Truth*—correct? *Yes!* And if you love God then you're going to love the Truth. There's one very important thing in judgment: You cannot have a hidden agenda; you cannot have your own opinions or your own ideas. You must judge righteous judgment—very important! You can't do it without love. You pass over judgment and the love of God. This is really amazing stuff here.

Here is a Scripture that is used always. This is a misuse of Scripture, because it does not tell us not to judge, it tells us how to not judge *improper* judgment, but it also tells us what a proper judgment is, Matthew 7:1: "Do not condemn [judge] *others*, so that you yourself will not be condemned [judged]." Therefore, you should no say so about whatever anybody does concerning anything. If the keep Sunday don't judge them! If they keep Christmas, don't judge them! If they eat unclean meats, don't judge them! If they have idols, don't judge them! That's NOT what this means! What are some of the rules of Bible study?

- What does it say?
- What does it not say?
- What is the context—the verses before, the verses after?

Let's read the verses after, v 2: "For with what judgment you judge, you shall be judged… [God always does that—doesn't He? He always does that!] …and with what measure you mete out, it shall be measured again to you. Now why do you look at the sliver that *is* in your brother's eye, but you do not perceive the beam in your *own* eye?…. [We're talking about hypocritical behavior as it interferes with judgment. We are not talking about the absence or the doing away of judgment.] …Or how will you say to your brother, 'Allow *me* to remove the sliver from your eye'; and behold, the beam *is* in your *own* eye? *You* hypocrite, first cast out the beam from your *own* eye, and then you shall see clearly to remove the sliver from your brother's eye" (vs 2-5)—which means you're to make a proper judgment.

John 7—here's how we're told to make judgment. The truth of the matter is, everything you do all day long is some kind of judgment—is it not? Decide what time to go to bed, what time to get up, what to eat, what clothes to put on, where you're going to go, how you're going to do it. All of those are judgments—aren't they? They are decision you have to make. God made us to be decision and judgment making people; that's the way we are made to function. That way we can discern good from evil and right from wrong.

John 7:24: "Judge not according to appearance… [That is just to the outside circumstances. You don't know.] …but judge righteous judgment." How do you do that? ***You get to the truth of the matter and you understand all the facts involved!*** Let's see an example of that with Christ.

Luke 7:36: "Now one of the Pharisees invited Him to eat with him. And after going into the Pharisee's house… [this is Simon the Pharisee] …He sat down *at the table.* And behold, a woman in the city who was a sinner, when she knew that He was sitting in the Pharisee's house, took an alabaster flask of ointment; and she stood weeping behind Him, *and knelt* at His feet, *and* began to wash His feet with *her* tears and to wipe *them* with the hairs of her head*;* and she was ardently kissing His feet and anointing *them* with the ointment" (vs 36-38).

We've got a little inner-play of judgment, here. "But when he saw *this*, the Pharisee who had invited Him spoke within himself, saying… [This is a judgment; this is the kind of judgment not to make. This is a Matt. 7 judgment not to make, because the Pharisee was a hypocrite and we see his hypocrisy exposed—don't we?]: …'This *man*, if He were a prophet, would have known who and what the woman *is* who is touching Him because she is a sinner'" (v 39). Always condemning! Let's learn a lesson here. Never judge another person's heart. You may judge their fruits, but you can't judge their heart, because you don't know their heart.

Lot's of times people get themselves into trouble because it works the other way around, you're wondering what the other person is thinking of you. If they don't have exactly the right look on their face looking at you, you think that maybe they're thinking something evil of you, and maybe they've got a pain in their back and they can't help the look on their face. Their concern has nothing to do with you. What it is, you have your mind on yourself and you're so concerned about it that you make a bad judgment. This is what the Pharisee was doing.'

I love this section here. A good lesson on how to answer; you never address it directly at first. Let them expose their own hand first; that's what Jesus did, v 40: "Then Jesus answered *and* said to him, 'Simon, I have something to say to you.' And he said, 'Teacher, say *on*.' 'There were two debtors of a certain creditor; one owed five hundred silver coins, and the other fifty. But when they did not have *anything with which* to pay *him*, he forgave *them* both. Tell *Me* then… [he's trapped!] …which of them will love him most?' And Simon answered *and* said, 'I suppose *the one* whom he forgave the most.'…. [Notice, he wasn't dogmatic, but he said, 'I suppose.'] …And He said to him, 'You have judged rightly'" (vs 40-43). This tells us a judgment—right?—just a decision.

"And after turning to the woman, He said to Simon, 'Do you see this woman?…. ['Yeah, I've been sitting here condemning her ever since He's been here.'] …I came into your house, and you did not provide *any* water *to wash* My feet; but she has washed My feet with *her* tears and wiped *them* with the hairs of her head. You did not give Me a kiss; but she, from the *time* I came in, has not ceased to ardently kiss My feet. You did not anoint My head with oil; but she has anointed My feet with ointment. For this cause, I tell you, her many sins have been forgiven because she loved much. But to whom little is forgiven, he loves little'" (vs 44-48). So, we have the same thing. You do no ever have proper judgment when there is no love; it's an impossibility!

"And He said to her, 'Your sins have been forgiven.'… [Then they made another bad judgment—didn't they?] …Then those who were sitting with *Him* began to say within themselves, 'Who is this, Who even forgives sins?' But He said to the woman, 'Your faith has saved you. Go in peace'" (vs 49-50). That's quite a thing showing the *righteous judgment!*—isn't it? *Yes!*

Here's another judgment, and here's a

unilateral judgment of mercy, because Jesus had love. Matthew 8:1: "When He came down from the mountain, great multitudes followed Him. And behold, a leper came and worshiped Him, saying, 'Lord, if You will… [if You desire] …You have the power to cleanse me.' Then Jesus stretched out *His* hand *and* touched him, saying, 'I will. Be cleansed.'…." (vs 1-2). There's an example of mercy and judgment at the same time. He made the judgment to heal him.

Let's understand something a little bit more concerning judgment, John 5:20—there are several things here concerning judgment. Isn't it interesting that John, who was a disciple who loved Jesus and wrote more about *love*[transcriber's correction] in the Gospel of John and the Epistles of John also wrote more about *judgment* than any other person? That ties in with *judgment and love*.

John 5:20: "For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder. For even as the Father raises the dead and gives life, in the same way also, the Son gives life to whom He will. For the Father judges no one, but has committed all judgment to the Son" (vs 20-22).

So that ***no one can ever say***, 'God, You never knew what it was like to be in the flesh, You were always up on Your throne in heaven and no one could get to You.

- You don't know what it's like to be in pain
- You don't know what it's like to suffer
- You don't know what it's like to not be loved
- You don't know what it's like to be hurt
- You don't know what it's like to have no one love you
- You don't know what it's like to be hungry

NO! He knew!

"So that all may honor the Son, even as they honor the Father. The one who does not honor the Son does not honor the Father Who sent Him. Truly, truly I say to you, the one who hears My Word… [*hearing, listening* ***to obey***] …and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life. Truly, truly I say to you, *the* hour is coming, and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live. For even as the Father has life in Himself, so also has He given to the Son to have life in Himself; and has also **given Him authority <u>to execute judgment</u>** because He is *the* Son of man" (vs 20-27)—***righteous judgment!***

- God is righteous
- God is true
- God is Holy
- God is love

—and you can't have judgment unless it's righteous! It's impossible! That's why Christ is going to do it!

"Do not wonder at this, for *the* hour is coming in which all who are in the graves shall hear His voice and shall come forth: those who have practiced good unto a resurrection of life, and those who have practiced evil unto a resurrection of judgment. I have no power to do anything of Myself; but as I hear, I judge; and My judgment is just because I do not seek My own will but the will of the Father, Who sent Me" (vs 28-30).

Here is an example not of mercy; here is an example of *righteous judgment!* Let's examine all the facts. John 8:1: "But Jesus went to the Mount of Olives. And at dawn He came again into the temple, and all the people came to Him; and He sat down and taught them. Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery; and after setting her in *the* center… [That means that a large crowd was gathered around and He was teaching them and they brought her right up to Him, in the middle of this crowd.] …they said to Him, 'Teacher, this woman was caught in the very act of committing adultery. And in the law, Moses commanded us that those who commit such *a sin* should be stoned. Therefore, **what do You say?'** Now they said this to tempt Him, so that they might have *cause* to accuse Him. But Jesus stooped down… [He did not answer the question; He did not rise to that challenge, but did something else] …*and* wrote on the ground with *His* finger" (vs 1-6).

Christ is writing on the ground. We don't know what He's writing on the ground. Some people have speculated that it may have been the sins of all the Pharisees. I don't know about that. He may have been writing Scripture down which talks about what you do when people are caught in adultery.

"And as they continued to ask Him, He lifted Himself up *and* said to them, 'Let the sinless one among you cast the first stone at her.'…. [One thing was that no one was to cast stones unless they knew for sure that the person was a sinner and it was a proper conviction.] …And again He stooped down *and* wrote on the ground. But after hearing *this,* they were convicted *each* by *his own* conscience, and went out one by one, beginning with the older ones until the last. And Jesus was left alone, with the woman standing in *the* center. And when Jesus lifted Himself up and saw no one but the woman, He said to her, 'Woman, where are your accusers? Did anyone condemn you? Then Jesus spoke to them again, saying, And she said, 'No one, Lord.' And

Jesus said to her, 'Neither do I condemn you. Go, and sin no more'" (vs 7-11).

Why? First of all, the act of adultery requires two. The Law of Moses specified that the man and the woman were to be stoned. How could she be caught in the very act of adultery without them also bringing the man? So Jesus may have written down there: Where is the man? How did you catch her? This was a trial with insufficient evidence, wrongly carried out; improper application of the Law of Moses. It was not a matter of mercy, it was a matter of a mistrial. Another thing: Jesus at that time was not Judge. There was a proper procedure to do it. They were to go to the judges—were they not? So again, this whole thing was completely contrived. And Jesus said to her, 'Neither do I condemn you. Go, and sin no more.' So Christ knew there was sin. This got them all discombobulated and upset. They had been had. They had nothing to accuse Him on. The woman was let go. The trial did not take place.

Verse 12: "Then Jesus spoke to them again, saying, 'I am the Light of the world; the one who follows Me shall never walk in darkness, but shall have the light of life.' Therefore, the Pharisees said to Him, 'You are testifying about Yourself; Your testimony is not true.' Jesus answered and said to them, 'Even if I testify about Myself, My testimony is true, because I know where I have come from and where I am going. But you do not know where I come from and where I go. **You judge according to the flesh; <u>I judge no one</u>'**" (vs 12-15).

So Jesus could have, if He wanted to placate the Pharisees—if Jesus were on an ecumenical movement with the Pharisees—He could have said, 'This is a good opportunity to get in good favor with the Pharisees. I will condemn this woman for the sake of our ecumenical movement.' Didn't do it—did He? *No!*

(go to the next track)

'You judge after the flesh because you want to keep in your political mode.' Have you ever been victimized by a wrong, expedient political judgment? If you never have, *you will!* If you never have, you're in great shape, but most of us are probably here because you've had some sort of wrong judgment brought upon you—correct? *One way or the other!*

Verse 16: "Yet if I do judge, My judgment is true, for I am not alone; but I and the Father Who sent Me…. [God is love and God is Truth, and so therefore, His judgment would be just and true!] …And it is written in your law that the testimony of two men is true…. [Now he had them!] …I am *one* Who bears witness of Myself, and the Father, Who sent Me bears witness of Me.' Then they said to Him, 'Where is Your Father?' Jesus answered, 'You know neither Me nor My Father. If you had known Me, you would also have known My Father'" (vs 16-19).

Verse 23: "And He said to them, 'You are from beneath; I am from above…. [Could it be any clearer that Jesus came from heaven? *No!*] …You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; for if you do not believe that I AM, you shall die in your sins.' Then they said to Him, 'Who are You?' And Jesus said to them, 'The one that I said to you from the beginning. I have **many things** to say and to judge concerning you; but He Who sent Me is true, and what I have heard from Him, these things I speak to the world'" (vs 23-26). He didn't speak His own words. With this is there a conflict? He says, 'I have many things to judge of you'; but He also says, 'I judge no man.' Is it because He judges *righteous judgment*? *Yes!* If you judge according to the Word of God, are you judging your own? *No!* You're judging according to the Word of God!

Let's see what Jesus said. Here is why most people judge incorrect judgments: *they're political!* That's why! Or they have a hidden agenda. Or they have something that they want to do themselves.

John 12:42: "But even so, many among the rulers believed in Him; but because of the Pharisees… [political decision—correct?] …they did not confess *Him,* so that they would not be put out of the synagogue… [and you can add any club in there you want to put in there] …**<u>for they loved the glory of men more than the glory of God</u>**" (vs 42-43). There you go, you can never make a proper judgment without the love of God. There it is again!

"Then Jesus called out and said, 'The one who believes in Me does not believe in Me, but in Him Who sent Me. And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. But if anyone hears My words and does not believe, **I do not judge him**… [How can Jesus say, 'I judge him' and yet, say, 'I judge not'? *Here it is, right here!*]: …for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My words has one who judges him; the Word which I have spoken… [Since He spoke all the words of the Old Testament, that also includes that.] …that shall judge him in the last day'" (vs 44-48). That is righteous judgment, the Word of God.

"For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak.

And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me'" (vs 49-50). So, if He did make those judgments—which He did—then they were right, proper, righteous, true and correct judgments. That's why all judgment has been placed in His hands.

Let's look at a couple of other things concerning judgment and judgment is going to take place, 1-Peter 1:17—here's the most important thing concerning judgment: "And if you call upon the Father, **Who judges according to each man's work without respect of persons**… [there is always a judgment going on—always, it's ongoing] …pass the time of your *life's* journey in *the* fear *of God*."

1-Peter 2:19[corrected]—this shows about how Jesus, in His judgment and what He did when He was faced with a crucifixion: "Because this *is* acceptable: if, for *the* sake of conscience toward God, anyone endures sorrows, suffering unjustly. For what commendation *is there* if, disobeying and being beaten, you endure it? But if *while* doing good you endure suffering, this *is* acceptable with God; for to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps, Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return…" (vs 19-23).

That's why all of this militant movement of the sovereignist and the freemen in fighting against the government with weapons in the name of Christ is wrong; should not be! Jesus said, 'If My kingdom were of this world, then would My servants fight.' It's not of this world, so we should not fight. "…*when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously" (v 23). So, that's what we need to do, brethren. Commit ourselves to God "…Who judges righteously." Especially if you have someone who's an enemy, who's after you.

Pray that God will intervene and take care of it. Cannot God take care of an enemy or some wrong against you better than you doing it? He can do it in such a way that it will astound you. It may take more time, but He'll do it. I mean, you can have immediate results if you run down and shoot someone dead! That's immediate! ***But that's against God!*** It takes more love and it's a whole lot harder to ask God to intervene and to change the circumstances. If you've got a tough boss, God can take care of him. He can either remove the boss, or change jobs for you. God can do it, and when He does it, it will be breathtaking! I've seen that happen many times. God can deliver you from all kinds of things, if you just commit yourself to Him that judges righteously; He'll take care of it!

- We are not the sword of the Lord!
- We are not the judgment arm of Christ!

Let's all keep that in mind.

Here's what's happening in the Churches of God today, 1-Peter 4:17: "For the time *has come for* judgment to begin with the household of God… [Brethren, that's what we are seeing today! Everybody is being tested as to whether they are going to love God and follow His Word or not—every single person.] …and if it first *begins* with us, what *will be* the end of those who do not obey the Gospel of God?… [So their day is coming. Don't be envious of the wicked.] …And if the righteous are saved with much difficulty, what will become of the ungodly and *the* sinner? For this reason also, let those who suffer according to the will of God commit their souls *to Him* in well doing, as to a faithful Creator" (vs 17-19). That's exactly what Jesus Christ did.

Let's go to James 2:1: "My brethren, do not have the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons…. [Then he gives a good example here]: …Now then, if a man comes into your synagogue wearing gold rings *and dressed* in splendid apparel, and *there* comes in also a poor man in lowly apparel, and you give preference to the one who is wearing the splendid apparel…" (vs 1-3). That's what's happened! How many times have you heard people talking about someone who has lots of money? God does not care; He's not impressed with that, He owns the universe. How many times have people been looked down upon just by their appearance?

Let me ask: How would you look if for six months you had no home, you had no job, you could not bathe, you could not wash your clothes, you could not change your clothes and your home was a luxurious refrigerator box? And someone came along and said, 'You are evil. You deserve that.' How many times have you done that to people yourself? But someone comes along in a Rolls Royce and 'Whooooo!' And didn't we have a whole church run on that? I mean, think of that, brethren! Even in one church it was said that 'no one should be ordained who is not a successful, wealthy businessman.' Now, that's respect of persons to the highest degree—isn't it? *Yes!*

"…and say to him, ' Seat yourself here in the best place'; and you say to the poor man, ' Stand over there,' or, 'Sit here under my footstool'; then have you not passed judgment among yourselves, and have made yourselves judges *with* evil opinions?…. [Worst thing in the world you can do is judge a person's thoughts. You don't know what's in

their mind. You don't know!] …My beloved brethren, listen. Did not God Himself choose the poor of this world, rich in faith, and heirs of the kingdom, which He has promised to those who love Him?…. [Notice how judgment always gets back to love.] …But you have dishonored the poor *man*. Do not the rich oppress you, and do they *not* drag you into *the* courts? Do they not blaspheme the worthy name by which you are called? If you are truly keeping *the* Royal Law according to the Scripture, 'You shall love your neighbor as yourself,' you are doing well. But if you have respect of persons, you are practicing sin, being convicted by the law as transgressors" (vs 3-9).

That's something—isn't it? Now do you understand what's happening in the Churches of God? *Let's hope so!* Now, there's a final judgment, which is the judgment to be cast into the Lake of Fire.

One other thing we're going to add to Romans 2:2 is that they're going to judged "…according to Truth…" which is what they suppressed.

Verse 3: "Now, you ponder this yourself, O man, anyone who is judging those who are committing such things, and you are practicing them yourself: *Do you think* that you shall escape the judgment of God?" We've seen that, too—haven't we? Where the high-ranking ministers do not have the same standards applied to them as they do for the local elders. NO! They apply to everybody who's going to be a teacher. Did they escape the judgment of God? *No! They fell right into it*—didn't they?

"Or are you despising the riches of His kindness and forbearance… [The delaying of executing of wrath. You need to be careful of that; delay of judgment.] …and long-suffering, not knowing that the graciousness of God leads you unto repentance?" (v 4). That's something to understand.

- We are called by grace.
- We stand before God by grace.
- We have direct access to God the Father by grace.

And "…the graciousness of God leads you to repentance." God is the One Who led you to repentance. Why did you ever come to see yourself as you really are in the first place? Why did you come to recognize that you were evil just like everybody else? *God led you to that!*

Now, let's talk about how God leads you, after we talk about some repentance. This kind of repentance is very important. Let's go to Luke 13; this also ties in with judgment. Is it not a judgment of God to lead you to repentance? *Yes, it is!* I think this is quite important for us to understand.

Luke 13:1: "Now at the same time, *there* were present some who were telling Him about the Galileans, whose blood Pilate had mingled with their sacrifices." That's kind of a nasty thing—right? I imagine there were a lot of people saying, 'Boy, you know, they were real sinners. They had to be because God caused their blood to be mixed with the sacrifices.' Or you see some disaster come along and you say, 'Ah, they deserved it! Glad You got them, God! BAM!' One thing remember: ***Never rejoice in the day of the destruction of your enemy.*** You don't know if a person deserves it or not. There was a young man we were just told of who was out working on the highway. You know the sections of the portable barriers that they have, these big concrete sections? Well, he was out there working and because of an inattentive crane operator and his helper, they let it drop right on the man and broke his leg in nine places and he's near death. You can't say that person deserved it. I mean, he just happened to be there. That's what Christ wants us to understand. We cannot make ourselves more righteous before God by condemning people that we think are wicked when we don't know they're wicked. That's what Christ is talking about here.

"And Jesus answered *and* said to them, 'Do you suppose that these Galileans were sinners above all Galileans, because they suffered such things? No, I tell you; but if you do not repent, you shall all likewise perish. Or those eighteen on whom the tower in Siloam fell, and killed them… [Or we could say, 'the 243 that were on Flight 800 and it was blown out of the sky. Whatever it may be! Whatever disaster! Whatever may happen!] …do you suppose that these were debtors above all men who dwelt in Jerusalem? No, I tell you; but if you do not repent, you shall all likewise perish'" (vs 2-5). God wants us to repent with a special kind of repentance, that ***He is leading us with His graciousness!***

You cannot talk about repentance without Acts 2. Do you not think that the Spirit of God was moving these men and women to repentance while Peter and the other apostles were speaking? Was it not the graciousness of God to move them so that the 3,000 were baptized that day? *Absolutely had to be!*

Acts 2:37: "Now after hearing *this*, they were cut to the heart… [Why? *Because they let God's graciousness get to them!*] …and they said to Peter and the other apostles, 'Men *and* brethren, what shall we do?' Then Peter said to them, 'Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit" (vs 37-38). So the kind of repentance that we are talking about

here is repentance that leads to conversion, and it's a complete turning from your way to God's way. It's not just a change of mind. It's not just sorrowful because you got caught in evil. But it's a complete repentance toward God.

Acts 3:19: "Therefore, repent and be converted in order that your sins may be blotted out." That's the whole purpose of it. One thing that is true: ***The more that you love God, the more God is going to lead you into a deeper repentance!*** The two go hand-in-hand. The reason being is that you see the *greatness of God* and you see the *goodness of God* and you see the *love and mercy of God* more and more and more. And then you see the utter evil of your own self. That's what the graciousness of God does, it *leads* you!

Let's look at some other things here concerning *leading you;* so very important. We have to be led, brethren, led of God—that's what's so important—led of His Holy Spirit. His Holy Spirit is the Spirit of Truth! Spirit of righteousness! Romans 8:14: Because as many as are **being led**… [that is a present tense passive—***being led***] …by *the* Spirit of God, these are the sons of God."

- God's Spirit won't *beat* you!
- God's Spirit will not *pull* you!
- God's Spirit will not *push* you!
- God's Spirit will not *drive* you!

You have to be involved with yielding to the Spirit of God to *lead* you! And it's going to lead you in many important things.

There are many Psalms and we're going to see how God is going to lead us, and it's going to be in the right way, and it's going to be in the proper way. Psalm 5:7: "But I, in the abundance of Your lovingkindness, I will come into Your house; I will bow down in Your fear toward Your Holy temple…. [Brethren, we have the wonderful blessing of when we pray, when we get on our knees and say 'Our Father' we have direct access to God the Father in heaven above. That ought to give you a whole lot of confidence in your prayers. That ought to give you just a whole lot of hope and understanding that God is gracious enough to do that.] …**Lead me**, O LORD, **in Your righteousness**… [God is not going to lead you into any area of covetousness. If you're led away by your own lust, don't think that God is leading you. He's not! It is a choice set before you. Are you going to choose God's way and let His Spirit lead you? Lead you in righteousness?] …because of my enemies; make Your way straight before my face" (vs 7-8).

Psalm 31:1—let's see how God will lead us. He leads us there in righteousness: "In You, O LORD, have I taken refuge… ['put my trust' (*KJV*). Notice how this progresses here: you're trusting in the Lord.] …let me never be ashamed; **deliver me in Your righteousness**…. [If He's going to lead you in His righteousness, He will deliver you.] …Bow down Your ear to me; deliver me quickly; be my strong Rock, a fortress of defense to save me; for You are my Rock and my fortress; therefore for Your name's sake lead me and guide me. Pull me up out of the net that they have hidden for me, for You are my strength…. [This goes right into the words of Christ]: …Into Your hand I commit my spirit; You have redeemed me, O LORD God of Truth" (vs 1-5). That's how He's going to lead you.

Psalm 43:1: "Vindicate [judge] me, O God… [That's Who you want to judge you—isn't it? If you're in a repentant attitude, yielded to God, loving Him—what do you think the judgment is going to be? *A righteous judgment*—is it not? *Yes!*] …and plead my cause against an ungodly nation. Oh, deliver me from the deceitful and unjust man, for You are the God of my strength; why do You cast me off? Why do I go mourning under the oppression of the enemy? Oh, send out Your light and Your Truth; let them lead me…" (vs 1-3).

- the Truth of God is going to lead you.
- the righteousness of God is going to lead you
- the Light of God is going to lead you

—and as long as you're walking in the Light, and coming to the Light…

John 3—this is a very important and fundamental Scripture. This is what the Spirit of God will always do:

- lead you in the right way
- give you the right understanding
- give you the right Truth, through His Word

John 3:19: "And this is the judgment: that the light has come into the world, but men loved darkness rather than the light because their works were evil. For everyone who practices evil hates the light, and does not come to the light, so that his works may not be exposed; but the one who practices the Truth comes to the light… [It's a constant coming. if the Light of God and the Truth of God and the righteousness of God is leading you through His Spirit, you're constantly coming to the Light]: …so that his works may be manifested, that they have been accomplished by *the power of* God" (vs 19-21). That's important, brethren! Very important!

Psalm 43:3 "Oh, send out Your light and Your Truth; let them lead me; let them bring me to Your Holy mountain and to Your tabernacles…. [It's the ultimate fulfillment of God's plan to be living with Him—the whole meaning of the Feast of

Tabernacles.] …Then I will go to the altar of God, to God my exceeding joy; yea, upon the lyre I will praise You, O God, my God" (vs 3-4).

Let's look at a couple of other Psalms and see how they fit in with this, too. Psalm 27:11: "Teach me Your way, O LORD, and lead me in a level path… [one that is straight and true and not full of confusion] …because of my enemies."

Psalm 25:4: "Show me Your ways, O LORD; teach me Your paths…. [I think that God can do so much more with us when we come to the point and the heart and the attitude like this: That we go to God, not to prove to God how good we are or how worthy we are, or whatever it is; but we go to God and ask God to]: …**Show me** Your ways, O LORD; **teach me** Your paths. **Lead me** in Your Truth and teach me… [God will!] …for You are the God of my salvation; on You do I wait all the day long. Remember, O LORD, Your tender mercies and Your lovingkindness, for they have been of old. Do not remember the sins of my youth, nor my transgressions; according to Your lovingkindness remember me for Your goodness' sake, O LORD. Good and upright is the LORD; therefore He will teach sinners in the way" (vs 4-8). So, that's how He's going to lead.

Verse 10[transcriber's correction]: "All the paths of the LORD are mercy and Truth to those who keep His covenant and His testimonies."

Let's see what else He will do, Psalm 23:1: "The LORD is my Shepherd; I shall not want. He makes me to lie down in green pastures… [you can have the full Word of God] …He leads me beside the still waters…." (vs 1-2). No stormy troubles (Matt. & Luke—walking on the sea; the storm. What did Jesus do when He got in the ship? *He commanded and the wind stopped and the sea was suddenly absolutely still!* God can do this to difficulties and problems in your life, but you have I *wait on the Lord.* And when He does it, don't go out and stir it up! Enjoy it! Let the 'peace of God rest upon you.'

"He restores my soul; He leads me in the paths of righteousness for His name's sake…. [That's so very important, especially with the days ahead of us.] …Yea, though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table for me in the presence of my enemies…." (vs 3-5).

That is so good! Have you ever had that happen, that you just pray about something and just put it in God's hands, saying, 'Oh please, God, just work this out.' God lays out a table right in the presence of your enemies. Then you are feeding at this table spiritually and your enemies are all out there killing themselves. That is amazing! When God answers a prayer and does this, He will do it according to your thoughts.

"…You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever [New Jerusalem]" (vs 5-6). Now, speaking of 'making a table in the presence of your enemies' and answering prayers even to a thought that you might have. I had this prayer that was just a thought. I didn't give it any other consideration until lo and behold a year later, after the prayer was completely answered and I understood, then I thought back on that thought and I remembered that I thought that thought. God answered that as a prayer.

Ephesians 3:20: "Now to Him Who is able… [has the power—the 'dunamis'—through His Spirit.] …to do exceeding abundantly above all that we ask or think, according to the power that is working in us." God will do that, and when it does—when that happens—you just feel so grateful and so thankful and you feel like the smallest person in the world, that God would consider that thought and answer it. It's really quite something!

Here's the opposite of it, the opposite of being tenderhearted, letting God lead you, let the 'grace of God lead you continually.' And it will lead you in a deeper and more profound and mature repentance, constantly. Romans 2:5: "But even according to your own hardness and unrepentant heart… [hard-heartedness; that is the hallmark of today] …you are storing up wrath for yourself against the day of wrath and revelation of God's righteous judgment."

Who was the one who had the hardest heart recorded in the Bible? Most notorious hard heart there ever was? *Pharaoh!* It works this way: He hardened his heart, and then when God brought things that should soften it, it didn't, so God hardened his heart. It was a parallel action just like we read in Rom. 1, where they reach a certain point and then God abandons them over to certain things. So, God hardened the heart of Pharaoh.

How does a heart begin to harden? Let's see there is a process that happens. It doesn't happen all at once. I think *pride* is the first thing that starts hardening the heart. Why is that? *If you have pride, you won't listen!* This gives us the process; here's what God says:

Deuteronomy 30:15: "Behold, I have set before you this day life and good, and death and evil… [That's what faces every one of every day—right?] …in that I command you this day to love the

LORD your God… [That's what God wants first, foremost and primary to everything.] …to walk in His ways, and to keep His commandments and His statutes and His judgments so that you may live and multiply. And the LORD your God shall bless you in the land where you go to possess it" (vs 15-16). Now, you would think that with that promise *that people would be willing*—right? *But they're not!*

Here's the process, and it has to do with the heart, v 17: "But **if your heart turn away** so that you will not hear, but shall be drawn away and worship other gods and serve them, I denounce to you this day that you shall surely perish…" (vs 17-18). That's exactly what he's talking about (Rom 2). So there's

1. pride
2. you turn
3. you will not hear
4. you harden your heart

Let's see what happens to those who 'harden' their hearts. They think they're right.

Proverbs 29:1: "A man who **hardens *his* neck** when reproved shall be suddenly broken—and that without remedy." That's just a living law! You can see that time and time again.

Proverbs 28:14: "Blessed *is* the man who fears always, but **he who hardens his heart shall fall into mischief**." Trouble and difficulty is going to come. And what happens when that takes place? *The heart even gets harder!* If anything is brought up, to say, 'You shouldn't do this, you shouldn't do that.' *Don't talk to me! I don't want to hear this! You're just picking on me! Don't judge me! You're just trying to force your things upon me!* 'No, I just want to see you live. I don't want to see you hurt yourself. *Well, I'm capable of taking care of myself!* SLAM! BAM! Generally our young folks go out the door in a huff! If they fall into a little mischief, and their heart is really not totally hardened, they come back and admit. But, if they don't, it gets them in trouble even further.

Proverbs 21:29: "A wicked man hardens his face, but *as for* the upright, he establishes his way." Directs in a right and proper way.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:24
2) 1 Corinthians 6:18
3) Ephesians 6:1
4) Romans 2:1-11
5) 2 Peter 2:18-19
6) Romans 2:1-2
7) Matthew 23:23
8) Luke 11:42
9) Matthew 7:1-5
10) John 7:24
11) Luke 7:36-50
12) Matthew 8:1-2
13) John 5:20-30
14) John 8:1: 1-19, 23-26
15) John 12:42-50
16) 1 Peter 1:17
17) 1 Peter 2:19-23
18) 1 Peter 4:17-19
19) James 2:1-9
20) Romans 2:2-4
21) Luke 13:1-5
22) Acts 2:37-38
23) Acts 3:19
24) Romans 8:14
25) Psalm 5:7-8
26) Psalm 31:1-5
27) Psalm 43:1-3
28) John 3:19-21
29) Psalm 43:3-4
30) Psalm 27:11
31) Psalm 25:4-8, 10
32) Psalm 23:1-6
33) Ephesians 3:20
34) Romans 2:5
35) Deuteronomy 30:15-18
36) Proverbs 29:1
37) Proverbs 28:14
38) Proverbs 21:29

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The Epistle of Romans VI
Chapter 2:5-29

Fred R. Coulter—August 31, 1996

Let's pick it up in Romans 2:5: "But even according to your own hardness and unrepentant heart, you are storing up wrath for yourself against the day of wrath and revelation of God's righteous judgment." That doesn't mean just at the day of the return of Christ, because the judgment is on the house of God today. Judgment is always on everyone all the time, one way or the other. If we have been called—which we have; and if we have the Holy Spirit of God—which we do; then judgment is upon us. But judgment is also upon the world, too.

Let's review just how the heart is hardened. Here are four steps of hardening the heart:

1. *pride* enters in
2. *turn* from God
3. *will not hear*
4. you *harden* your heart

It's a choice that you make. It is not a good, nor is it a right choice that should be made, nor that anyone should do.

- Do you suppose that Paul could have been writing about himself?
- When he was Saul was he not hard-hearted against the Lord?
- Was he not hard-hearted against the Christians?

Yes! Dragging them off into prison, seeing them killed! So he's speaking from experience. I know one thing that's important, brethren. God will want every one of us to go through certain experiences. Not all experiences are pleasant. Some of them are very nasty and mean. Nevertheless, experience is what develops the love of God.

So Paul, in writing from his own experience, is able to make it clear what it is if you don't repent and you choose to harden your heart. When God dealt with him, he didn't harden his heart—did he? I mean, he was slammed off that donkey, mule, jackass, or horse—whatever he was on—to the ground. He immediately got the point—didn't he? Then he said, 'Yes, Lord, what would you have me do?' That's what it needs to be in all of these things. So, if you have a very difficult problem hit you, and it really knocks you for a loop, ask God, 'Lord, what is it that You want in this situation?' He'll let you know one way or the other.

Let's go to Ezekiel, the third chapter. I want you to think about this in relationship, not only to the people of Israel, but also to the churches today, because they all sort of intertwine together here, Ezekiel 3:4: "And He said to me, 'Son of man, go! Go up to the house of Israel and speak to them with My words…. [Of course, every prophet only preaches the words of God—correct? *Yes!*] …For you *are* not sent to a people of a strange speech and of a difficult language, *but* to the house of Israel; not to many people of a strange speech and of a difficult language, whose words you cannot understand. Surely, if I had sent you to them, they would have hearkened to you'" (vs 4-6). Isn't that amazing! He said in another place, 'You go to and fro across the whole world and see.'

- Has it ever been known that a nation changed their gods?
- Has India ever changed its gods? *No!*
- Have the Tibetans ever change their gods? *No!*
- Have the Muslims changed their god? *No!*

'My people Israel forsake Me, the Fountain of Living Water!' It's amazing thing! We're seeing the same thing happen in the Church today.

Verse 7: "'But the house of Israel will not be willing to hearken to you, for they will not be willing to hearken to Me; for all the house of Israel *are* of a hard forehead and a stubborn heart…. [You can't penetrate it! You have a head like a billiard ball, it won't get in!] …Behold, I have made your face strong against their faces…" (vs 7-8). That's what needs to be, brethren. The day is going to come when we're going to have to face the world. We're going to preach to the world, and I know that day will come when God opens the door. This is the way that we need to do it. We need not be afraid of offending, because if you preach without offense, then you're not preaching Christ. It doesn't mean you deliberately go to offend, but the Truth alone will offend.

"…and your forehead strong against their foreheads. I have made your forehead as an adamant stone, harder than flint. Do not be afraid of them or dismayed by their faces, for they *are* a rebellious house.' And He said to me, 'Son of man, receive all My words which I shall speak to you. Receive them to your heart… [That's New Testament doctrine, brethren. That's the whole thing that God wants us to have, to receive those things in our heart.] …and hear with your ears'" (vs 8-10). Jesus said in one place, 'Let this sink ***deep*** into your ears.' In other

words, penetrate your mind. Then He told him to go, and so forth.

Let's see something else in Jeremiah 7—this is important for us to understand. When you harden your heart, it's a choice. You don't have to harden your heart. When people harden their hearts, what do they do? *They get mad at God!* What on earth good is going to do to get mad at God? Are you going to change God? *No!*

Jeremiah 7:23: "But this thing I commanded them, saying, 'Obey My voice… [And how many times have we seen that? *Obey My voice!*] …and I will be your God, and you shall be My people; and walk in all the ways that I have commanded you, so that it may be well with you.' But they did not obey, nor bow their ear, but walked in *their own* counsels, in the imagination of their evil heart…" (vs 23-24). Collective—*their evil heart!* We don't have that in English; if you sent this to your English teacher, she would correct you for non-agreement of subject and object—right? But God looks at it collectively and singularly.

"…and went backward and not forward. Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them, yet they did not hearken to Me, nor bow down their ear, but hardened their neck. They did worse than their fathers. Thus you shall speak all these words to them, but they will not hearken to you; you shall also call to them, but they will not answer you. But you shall say to them, 'This *is* a nation which does not obey the voice of the LORD their God, nor receives correction; truth has perished, and is cut off from their mouth'" (vs 24-28).

That's what happens when people harden their heart and turn against God. It's one thing to sin and repent. It's even one thing to sin and delay repentance for long, long time, but it's entirely another thing to harden your heart and then God has to deal with you in wrath. We don't want that to happen to any of us, or any of the people of God. God say, 'As many as I love, I rebuke and chasten.'

Let's come to the book of Mark, chapter three. Here's we're going to see an example of what really angers God. This is the only account where it said that Jesus was angry. Mark 3:1: "And again He went into the synagogue, and a man who had a withered hand was there. And they were watching Him *to see* if He would heal him on the Sabbath, in order that they might accuse Him" (vs 1-2). Jesus knew their thoughts—didn't He?

Notice how Jesus handled this; may we all learn from this; may we all be able, when we're confronted with grave and difficult situations, to ask God to give us the words, to say what is right. "Then He said to the man who had the withered hand, 'Stand up *here* in the center.' And He said to them… [all the rest] …'Is it lawful to do good on the Sabbaths, or to do evil?…. [Gotcha!] …To save life, or to kill?' But they were silent…. [He shut their mouths!] …And after looking around at them with **anger**… [Only place! Some people think that if you get angry, why, you're sinning; you're out of control. Not necessarily! Some people think if you raise your voice then you're not Christian. Well, Jesus looked around with *anger*.] (Why?): …**being grieved at the hardness of their hearts**…" (vs 3-5). Here Christ was going to do a wonderful thing! Heal the man with the withered hand. They would rather let the man have the withered hand and not be healed, that they could have something to accuse Christ over. That's a pretty hard heart—isn't it? *Yes!*

"He said to the man, 'Stretch out your hand.' And he stretched *it* out, and his hand was restored *as* sound as the other. Then the Pharisees… [all rejoiced! Thanked God, embraced Jesus and were converted! *NO!*] (What did they do?): …left *and* immediately took counsel… [they had a committee] …with the Herodians… [work out a political decision] …against Him *as to* how they might destroy Him" (vs 5-6).

Now, the disciples were not without their *hardness of heart*, Mark 16. This will teach us a little bit about *belief*. Since we have the full Scripture for us and with us—that we can look at all the time, we can read and study and we are to believe—I want you think about this in relationship to how you believe.

Mark 16:9: "Now after *Jesus* **had risen**… [That means *after*. In the Greek this is the aorist tense, He already had been raised.] …early *the* first *day* of the weeks He appeared first to Mary Magdalene, from whom He had cast out seven demons. She went *and* told *it* to those who had been with Him, *who* were grieving and weeping. And when they heard that He was alive and had been seen by her, they **did not believe *it*** [#1]…. [Probably said, 'Oh now, Mary, are those demons back with you again?' *Didn't believe!*] …Now after these things, He appeared in a different form to two of them as they were walking, going *away* into *the* country. And they went and told *it* to the rest; *but* **they did not believe them either** [#2]. Afterwards, as they were sitting *to eat*, He appeared to the eleven and reproached *them for* their unbelief and hardness of heart, because **they did not believe** [#3]…" (vs 9-14). How does God look upon a true witness? *Very* profoundly—right? If you say that it's true, and it's something you should believe, you better believe it!

Here's another good lesson for us to understand concerning *believing God*, Luke 1:18. The angel came and announced what would happen with his wife and John the Baptist was to be born. "Then Zacharias said to the angel, 'By what *means* shall I know this?…. [A simple question if you're 60 or 70—correct? Just a simple question!] …For I am an old man, and my wife *is* advanced in years.' And the angel answered *and* said to him, 'I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to announce this good news to you. But behold, you shall be silent and unable to speak until the day in which these things shall take place, **<u>because you did not believe my words</u>**, which shall be fulfilled in their time'" (vs 18-20)—in their set and due time.

Now then, think about this for a minute: How do you suppose that God is going to look upon those ministers—whoever they are, whichever church or denomination they are in—who come and say that

- the Lord did not mean this
- the Sabbath Day doesn't count, you can worship on Sunday
- you can eat unclean meats
- it's all right to keep Christmas and Easter
  - ✓ Is that not on step to *hardening their heart*?
  - ✓ Is that not disbelieving God in a gross way?

I tell you one thing: Anyone who says that Christ didn't mean what He said and the laws and commandments of God do not mean what they say, they're in deep trouble with God! It wasn't that Zacharias disbelieved, he just asked a question! If God says He sends Gabriel to you, and it's truly Gabriel and he tells you something from God, *you'd better believe it!* How much more the words of Christ? I call to your attention Deut. 18, that you *speak the words of God*. That's important for us to know and realize.

Let's go to Hebrews, the third chapter. This was written—and I fully believe this—by Luke under Paul's direction. Anything that Paul would have written with his signature on it, sent to the Jews in Jerusalem, would have been burned on arrival—guaranteed! That's why it doesn't say, 'I Paul, an apostle.' Karl [Franklin] believes that the book of James was a cover letter that went with Hebrews, to send it together. That's very possible.

Let's understand something about hardening the heart. This has directly to do with the Sabbath Day. Hebrews 3:6: "But on the other hand, Christ *was faithful* as *the* Son over His own house; Whose house we are, if we are truly holding fast the confidence and rejoicing of the hope firm to *the* end. For this reason, even as the Holy Spirit says, 'Today, if you will hear His voice…'" (vs 6-7). Notice how it keys on hearing the voice of God. Notice that is the greatest sin that God starts out with—they 'didn't obey My voice, didn't believe My words.' This is for us, too. Everyday is today. Will you hear the voice of God today? That's why so much of the Bible is written in the present tense.

- you are doing
- you are keeping
- you are believing

"…harden not your hearts, as in the rebellion, in the day of temptation in the wilderness…" (v 8). That's a choice that they made. After being brought out of Egypt, seeing the death of the firstborn, all of the other plagues, walking through the Red Sea, then they come into the desert in the Wilderness of Sin (Exo. 16) and they're all hungry and they said, 'God, You brought us out here to destroy us. Can You give us meat to eat?'

How much better would it have been if they would have said, 'Almighty God, thank you for rescuing us from Egypt. We know this is a harsh and a hard and a difficult environment out here in the desert. Now, in Your greatness and Your love for us, if You see fit, could You please provide us some food? Some meat? We would really like to have some meat.' What did He do? *He sent them gourmet quail*—right? *Yes, He did! Even though they were rebellious!* Just think how much better it would have gone for them. Think how much better it would have been when Moses was on the mountain. Instead of saying, 'As for this man Moses, we don't know where he is. This think is smoking and burning up. After all no man could live up there on top of that.' If they would have said, 'My, he's still up there. Boy! God has something real important for us.' Just think how history would be different! A simple choice rather than the *hardening of the heart!*

"'…where your fathers tempted Me *and* tried Me, and saw My works forty years'" (v 9). Three miracles, continuous, ongoing:

1. *the cloud by day*—which kept the heat off of them
2. *the fire by night*
3. *the manna* six days of the week for 40 years

—which means that miracles do not convince anybody. You must believe with the heart.

"'Because of this, I was indignant with that generation, and said, "They are always going astray in their hearts, and they have not known My ways." So I swore in My wrath, "If they shall enter into My rest—"' Beware, brethren… [take heed, brethren, a

message for us today] …lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from *the* living God. Rather, be encouraging one another each day, while it is called 'today,' so that none of you become hardened by *the* deceitfulness of sin" (vs 10-13). That's how it happens. Then you get comfortable with sin, and when you get comfortable with sin you don't want to hear the Truth. Then when you don't want to hear the Truth, then you reject the Truth. When you reject the Truth then you begin hardening your heart.

Notice the direct statement here, v 14: "For we are companions of Christ, **<u>if</u>** we truly hold the confidence *that we had* at the beginning steadfast until the end. As it is being said, 'Today, if you will hear His voice, do not harden your hearts, as in the rebellion.'" (vs 14-15). That applies to us, that we don't harden our hearts.

Now, let's go back to Romans 2:6—here's a truism that always is so; it says concerning the *righteous judgment of God*: "Who will render to each one according to his own works." Which is another proof that this is an ongoing judgment—isn't it? *Yes!* And that's based on how he lives his life.

What kind of works are we to have today? The whole thing gets into works *vs* faith, and we'll see how that works out. Let's go to Ephesians, the second chapter. Let's understand that the works we are to walk in are the works of love and faith and the commandments of God in the spirit. What is the opposite of being hard-hearted? *Tenderhearted*—correct? *Yes!* Can we, brethren, ask God to help us have a tender heart? Just like Christ. It was said of Christ that He grew up like a 'tender branch' before the Father. Can we have a tender heart to God and still be strong? *Yes, indeed!* That will, with Christ in you, make you strong. If you have a tender heart then you're going to do those things that please God.

Ephesians 2:8: "For by grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God, not of works… [that is of your own] …so that no one may boast. For we are His workmanship… [These are the works that we are to do with Christ being the Workman.] …created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them" (vs 8-10). It's true that God judges everyone according to the way that they live, which is their works. Remember this, this is a great, profound truth: ***Nothing can substitute for the sacrifice of Christ!—nothing!*** We are to have good works. God is going to judge us.

Let's go to Revelation 2 & 3; let's see how God judges the Church that way. Let's see what He says to each one of the Churches—*each one!* Then He begins to enumerate their works—doesn't He? We're not going to go through a long, detailed thing, but nevertheless, I want to read this.

Revelation 2:2—to the Church of Ephesus He says: "**I know your works**, and your labor, and your endurance, and that you cannot bear those who are evil; and *that* you did test those who proclaim *themselves* to be apostles, but are not, and did find them liars." So, He's going to judge according to the works—correct?

- Verse 9—Smyrna: "**I know your works** and tribulation and poverty…"
- Verse 13—Pergamos: "**I know your works** and where you dwell…" God knows!
- Verse 19—Thyatira: "**I know your works,** and love, and service, and faith, and your endurance, and your works; and the last *are* more than the first."

Revelation 3:1—Sardis: "…**I know your works**, *and* that you have a name as if you are alive, but are dead." That's got to be almost the worst kind of condition to be in.

- Verse 8—Philadelphia: "**I know your works**…"
- Verse 15—Laodicea: "**I know your works**…"

'Every man's work is going to be tried in the fire' as to what sort it is (1-Cor. 3). If it's gold, silver or precious stone it will endure and get better. If it's wood, hay and stubble it's going to get burned up—POOF!—and it's gone!

We'll see later all those concerning the second resurrection, but right now we'll just go to Revelation 22:12: "And behold, I am coming quickly; and My reward is with Me, to render to each one according **as his work shall be**." So, God judges us!

Let's see the comparison here. What Paul is doing, he's showing the comparison of really yielding to God and following the Gospel and not doing that. Romans 2:7: "On the one hand, to those who with patient endurance in good works are **seeking**… [present tense] …glory and honor and immortality, *He shall give* eternal life…. [Brethren, may we all be counted in v 7] …Now on the other hand, to those who are contentious and who are indeed disobeying the Truth, but are obeying unrighteousness, *he shall give* indignation and wrath, tribulation and anguish, upon every soul of man who is committing… [present tense] …evil acts… [wherever you see 'who is' in my translation, that is a present tense participle] …both to the Jew

first, and to the Greek" (vs 7-9).

Back in v 8, it means this: When you are disobeying the Truth it can also have the meaning that you are won over to living evil—"…**obeying unrighteousness,** *he shall give* indignation and wrath, tribulation and anguish…"

What he's doing here in v 9, He is warning the pending destruction of Jerusalem. This is one of the first warnings. What happened was, Judaism was actively denying Christ, building up everything to deny Christ. That's why it's awfully hard to find the historical Jesus in other writings. They made sure it was excluded. As we mentioned concerning Josephus, he was #1 in doing that.

Verse 10: "But glory and honor and peace to everyone who is working… [present tense] …**the good**… [which comes from God] …both to the Jew first, and to the Greek; because there is not *any* respect of persons with God" (vs 10-11). This comes as a profound revelation! The Jews always figured that God had respect unto them—correct? They *were* the *chosen people*. 'Since we were the *chosen people* and came from Abraham, Isaac and Jacob, God has to respect us.'

Comment was made that in today's paper, in reference to the coming Rosh Hashanah or Feast of Trumpets. The Jews said that God needs them and they need God and God needs their worship. Now you see why God said, 'I hate your feast days. I despise them!' It's not designed that you can come to God and brag. They are designed so we come and fellowship with God the Father and Jesus Christ, the whole total reverse of that. This is a profound revelation to the Jews, because all Gentiles were counted as 'goy-yeem'—cattle! Sinners by nature! Unclean! That you are not to have anything to do with them; you were not even to eat with them. Was that not the sin of Peter and Barnabas? *Yes!* So, Paul writes and says, 'There's no respect of persons with God.'

Let's go back to Deuteronomy 16—and wouldn't it be nice if there were not respect of persons in the court today? *Yes!* (I'm going to save much concerning judgment, I have a booklet *Judge Righteous Judgment.*) Deuteronomy 16:18: "You shall appoint judges and officers for yourself in all your gates which the LORD your God gives you, tribe by tribe. And they shall judge the people with **righteous** judgment…. [by the laws of God] …You shall not pervert judgment; you shall not respect persons, nor take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous" (vs 18-19).

That's why it's wrong to call brethren 'tithe-payers.' That's why we have in our *Beliefs of the Christian Biblical Church of God* booklet, that the giving of money is not required for salvation, because you can't buy salvation. What if you have no money to give? Are you excluded from the Kingdom of God because you can't give? *No!* But those who have should tithe, that's fine. We've lived through it—haven't we?—where the words of the righteous were perverted. *Yes, we have!* And we've suffered by it—haven't we?

Verse 20: "You shall follow that which is altogether just so that you may live and inherit the land which the LORD your God gives you." That also has to do, very profoundly, with the Church, with the Kingdom of God.

Romans 2:12: "For as many as have sinned without law… [*not the absence of*; this means *without the knowledge of law*] …shall also perish without law… [because the 'wages of sin is death.' It still applies to them.] …and as many as have sinned in **law** shall be judged by **law.**" That's what James said to those who were about to be judged by 'the royal law.'

All of this that we are about to get into is so profound, a witness against the Jews. I want you to understand that in the terms that Paul wrote it; he uses the word *law* or *the law* 19 times. It becomes very important for us to realize.

"(Because the hearers of **the law** are not just before God, but the **doers**… [the Greek there is 'poieo'—*those who are practicing*] …of **the law** shall be justified" (v 13). What does *justification* mean? *Right standing with God, having your sins forgiven, thru the sacrifice of Jesus Christ!* So, this shows you have to doing, practicing, keeping the law and there shall be justification for you.

Verse 14; this becomes very difficult for the Jews: "For when *the* Gentiles… [notice that the definite article 'the' is in italics, which means that it is not there in the original Greek, but it is warranted to have it there and does not change the meaning. Some cases it is not warranted to insert the article 'the'] …which do not have ***the* law**, practice the things *contained* in **the law**, these not having ***the* law** are a law unto themselves." This is astonishing to the Jews! Quite a revelation! I'm sure it was to Paul, having been a Pharisee in the past.

"Who are themselves showing **the work of the law**… [this is the only place in the entire New Testament where the term *the work of the law* is used and the definite articles are there in the Greek. Every other place it is *works of law.* When we get to chapter three we'll get into that a little bit more, but I want you to be aware of that right here, right now.] …written in their own hearts… [We're talking about the same thing that God wants of us—right? *Yes!*]

…their consciences are bearing witness, and *their* reasonings also, *as* they are accusing or defending one another); in a day when God shall judge the secrets of men, according to my gospel by Jesus Christ" (vs 15-16).

Let's go to the *Greek Interlinear,* Romans 2:13: "(for not the hearers of **the law**… [look at the three letters in the Greek above *of the*—'t-o-u'; that's what it is in the Greek: 'tau, omikron, upsilon'—this is the definite article *of the law*. Rather than having two words as it is in English, they do it with a different spelling. Every definite article in the Greek is spelled differently, depending on its application. But it still, nevertheless, is there so you can understand it—*of the* law] …(are) just with God… [before *God*] …but **the doers of the law**… [the definite article: 'tou nomos'] …shall be justified. For when nations [Gentiles] which not law… [the definite article is not there] …have by nature the things **of the law**… [definite article] …practice… ['poieo'—*practice, do.* It's not just a matter that you do it one time, it is that you have a principle that you practice.] ...these, law not having , to themselves are a law; who show **the work of the law**… ['tau ergon tou nomos'—*the works of the law*. I will show you the difference between that and works of law when we get there, but I want you to note that very carefully.

One of the worst translations in the *King James* is 'the works of the law'—they inserted 'the' and 'the' as the definite article and they are not there in the Greek. Very important! Once you understand that, that is just going to lift so many, many thing to your understanding, that you will be able to see it. Now, I know it's a little technical; I'm not going to get any more technical than this—just enough so you can look at it and understand it. That's why if you have a *Greek Interlinear*, it's good for you to have to go through and read the English, even though you don't read the Greek.

Let's go to the *Special Word Studies in the Greek*, pg. 20, right at the very bottom—The Law:

> The English word "the law" with the definite article comes from the Greek 'ho nomos'…

Notice, the definite article in what is called the 'nominative case' is a single letter. Whereas, *of the law* then is in the genitive case, which then has three letters. That's why Greek becomes very complicated. In English it's all simple, you can't miss it. So, here in the Greek it is 'ho nomos':

> …and means "the law" or the entire set of "the laws and the commandments" as found in the Pentateuch…

(go to the next track)

What is a Pentateuch? *First five books of the Bible!* That's just a fancy word for the first five books of Moses,

> …or "all the laws of God," as found in all the Scriptures. The Divine Law, meaning code of law, which was given to Adam, Abel, Noah, Abraham, Isaac, Jacob and to all the children of Israel, which were finally re-codified under Moses. The laws of God, as prescribed by God, in His laws, commandments, statutes and judgments—based on law—which includes all the written laws of God as contained in the Scriptures—Old Testament and New Testament.
>
> Law with the Definite Article, "the Law"—**[Romans] Chapter Two**:
>
> 13: (Because the hearers of **the law** are not just before God, but the doers of the law shall be justified.
> 17: Behold, you *who* are named a Jew, and you yourself are resting in **the law**, and are boasting in God…

'God is on our side.' NO! It's the other way around, ***you better be on God's side!***

> 18: and you know His will, and are approving of the things which are more excellent, *and* are being instructed out of **the law**
> 20: An instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the Truth *contained* in **the law.**

Notice, it is only the form and knowledge of the Truth. Jesus Christ is what? *The Way, the Truth and the Life!* So then He gives *fullness* to everything! The Law does not!

> 23: You who are boasting **in law**… [no definite article] …are you not dishonoring God through *your* transgression of **the law**?
> 26: Therefore, if the uncircumcision is keeping **the requirements of the law**, shall not his uncircumcision be reckoned for circumcision?
> 27: And shall not the uncircumcision by nature, who are **fulfilling the law**, judge you who, with the letter and circumcision, are a transgressor of *the* law?

Now, let's go back and study this a little more in detail, because those are pretty powerful words. Let's come back to the study translation, chapter

two. All the way through this is talking about what God is going to do and is doing and how God views humanity. This comes as a shock to the Jews that God is going to deal with the Gentiles on an equal footing. That's important for us to know and understand.

Verse 16: "In a day when god shall judge the secrets of men, according to my gospel…" When is God going to judge the secrets of men not called? Let's put it this way: Are we being judged today? *Yes, judgment is on the house God!* We are going to be in the first resurrection. There is a book of *Life* and our names are written there—correct? And even our new name is written there—right? Do you suppose there is a book, which recalls all of the evil ones that have committed the unpardonable sin? *There would have to be!* How are they going to be resurrected unless their name is in the book of the incorrigible wicked? I know there is no 'thus sayeth the Lord' Scripture. I realize that, but we are trying to deduce this from the facts that we already know from the Scripture.

How is God going to know those who are going to be in the second resurrection to be given an opportunity for salvation? Would not their names also be written in a book for the second resurrection? *Yes!* That's when God is going to 'judge the secrets.'

Verse 17: "Behold, you *who* are named a Jew, and you yourself are resting in **the law**, and are boasting in God"—to the exclusion of everybody else. I wrote down *to the Church of God today*. Have we done that? *'Oh, we're Christians; we're going into the Kingdom of God* and everybody else is going to hell in a hand-basket. We have the Sabbath! We tithe!' Sounds a little bit like Luke 18—doesn't it? *Wrong emphasis!*—right? Listen, whenever God deals with those He's called—be it Israel when He called them or us now—God always deals with those He called to correct them first! That's what Paul is leading up to here.

Verse 18: "And you know His will, and are approving of the things which are more excellent, *and* are being instructed out of **the law**… [There were already listening to it. They weren't doing it.] …Now, you are persuaded that you yourself are the guide of the blind, a light for those in darkness, an instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the Truth *contained* in **the law**. What then, you who are teaching another, do you not also teach yourself?…. [Very profound thing, brethren! This is very profound!] …The one who is preaching, 'Do not steal!' Are you stealing? The one who is saying, 'Do not commit adultery!' Are you committing adultery? The one who is abhorring idols, are you committing sacrilege?" (vs 18-22). What is *sacrilege*? *Replacing the ways of God with your traditions!* Or avoiding the Law of God!

"You who are boasting in law, are you not dishonoring God through *your* transgression of **the law**?…. [*Yes!* And that's why the Church of God is going through what it's going through!] …For this very reason the name of God is being blasphemed through you among the Gentiles, exactly as it has been written" (vs 23-24). Has not the name of God been besmirched because of the behavior of the Churches of God with all of their heavy-handedness and weird doctrines and strange things that they are doing, and that some of them have done? *Yes!* Instead of preaching the love of God, the grace of God, and obedience, they look and see what's happening to the Church of God and wonder: Where can there be God?

"For on the one hand, circumcision profits if you are observing ***the* law**… [but only then] …your circumcision has become uncircumcision!" (v 25). That is a tremendous statement! To say that you're circumcision shall be counted as uncircumcision, that's something! There could be no greater fighting words than those. That's why the rabbis have said, 'Jesus we understand, Paul we will never forgive!' Now you know. These are the most powerful words. This is like putting a dagger in the heart. Sticks pride right where it pops!

Verse 26: "Therefore, if the uncircumcision is keeping the requirements of **the law**, shall not his uncircumcision be reckoned for circumcision?" But the covenant to covenant to covenant! We'll cover that in Rom. 4. That's almost blasphemous to a Jew, because they're not looking to the heart, they're looking to the flesh, the outside not to the inside. ***God looks to the inside and not the outside!***

Here's even greater fighting words, v 27: "And shall not the uncircumcision by nature, who are fulfilling **the law**, judge you… [Think of that! A Gentile sit in judgment of a Jew! Unthinkable! Blasphemous, but true!] …who, with the letter and circumcision, are a transgressor of ***the* law**? For he is not a Jews who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit *and* not in *the* letter; whose praise is not from men but from God" (vs 27-29).

Let's go back to v 21; this becomes a very important and very profound thing that we all need to know and understand! "What then, you who are teaching another, do you not also teach yourself?" In other words, what you teach must apply to you.

Here's another principle, which is very profound and very important for us to understand,

Matthew the tenth chapter. Brethren, I have experienced this, through the years that we have been going, many, many times. Matthew 10:24—from the words of Christ: "A disciple is not above his teacher… [this shows there has to be teachers, there has to be disciples. We're all disciples of Christ. Is anybody above Christ? *No!*] …nor a servant above his master. It is sufficient for the disciple that he become as his teacher…" (vs 24-25).

There's a great principle that we can learn here, which is this: The goal of every teach ***should not be to***, in pride, flaunt his knowledge at people; like scholars do to make you feel dumb and stupid—have you ever experienced that? *Yes!* ***The responsibility of any teacher*** is to teach all of those he's teaching to know as much as he knows, as much as he can. I can't teach you all Greek, and not all of you need to know Greek. But if I can teach you enough that it will help you understand the word of God that it will help you understand the Word of God even more—isn't that better? *Yes!* Does that not help you? *Yes!*

Now then, I found that the more I teach the brethren, and I learn myself, the more that God teaches me that I can teach in turn. That's called *growing in grace and knowledge!* That how we *grow in grace and knowledge.* Fully 50-percent of what I've preached on through the years has come from questions from brethren, because we all work together and we all learn together. When we're here on the Sabbath Day and God's Spirit is here and we are here to fellowship with God the Father and Jesus Christ, what God loves is that we're all yielded to Him *in spirit and truth* in studying His Word.

- God will inspire us
- God will teach us
- God will make it so that we will know and learn and understand

I think that's wonderful thing, brethren, that God made that possible. That's why it's very important that anyone who is teaching teach himself and then teach those he's teaching. And with that reach out more and more and more! Can we ever come to the fullness of the Word of God in a single lifetime? *No!* But can we strive toward that? Is that not the goal we need to reach to? *Yes!* That's very important and I think it's very inspiring once we understand it.

Romans 2:21: "What then, you who are teaching another, do you not also teach yourself? The one who is preaching, 'Do not steal!' Are you stealing? The one who is saying, 'Do not commit adultery!' are you committing adultery?…" (vs 21-22).

One of the things that just flabbergasted me when I first went down to Pasadena on a Sabbatical in 1972, I thought that everyone lived by the Truth and Law of God. I thought the ones who would do that would be the evangelists most of all. But, much to my chagrin and experience, I found out that they didn't, and I found that they hated each other and fought against each other and there were political battles going on, stabbing each other in the back, spying on each other. That's why I wrote my *Harmony of the Gospels* as a sanity project. That's what it really was. It's bad news! Can the teachers of God's Word possibly teach the brethren when they themselves are living in sin? *No way! God is going to cut them off!* We're seeing that happen today. And you boast in the Law, and you dishonor God through your transgressions and so forth! *No way!* That's not what God wants.

Let's look at the thing concerning circumcision. Circumcision is two-way proposition. Circumcision of the heart, of the mind—that's what we're going to look to. There's something you need to do and let's see what it is; then there's something that God will do, Deuteronomy 10:16: "Therefore, circumcise the foreskin of your heart, and be no longer stiff-necked… [hard-hearted, disobedient] …For the LORD your God *is* God of gods, and Lord of lords, a great God, the mighty and awesome God Who does not respect persons nor take a bribe" (vs 16-17). Isn't that what we just read there in Rom. 2, 'God is not respecter of persons'? *Yes!*

So there's something we need to do. How do you circumcise your heart? You surely don't have an operation and open up this and wonder what this is? 'Now my heart is circumcised; I got that thing cut out' and stitch yourself back up. No! That means that it begins by responding to God's graciousness in leading you to repentance. Your part in the operation of circumcision is repentance; repentance and a willingness to obey—that's your part.

Now, let's see God's part, Deuteronomy 30:1—this is talking about a time when the children of Israel are out in captivity and they come to themselves and start repenting. "…where the LORD your God has driven you, and shall return to the LORD your God and shall obey His voice according to all that I command you today, you and your children, with all your heart and with all your soul, then the LORD your God will turn *away* your captivity. And He will have compassion on you… [See how God responds? *IF you return to Him then He will return to you!*] …and will return and gather you from all the nations…" (vs 1-3).

Verse 6: "And the LORD your God will circumcise your heart… [How does He do that? *By giving His Holy Spirit!* That's how God circumcises your heart. That is the circumcision 'made without hands.'] …and the heart of your seed… [To do

what?] …t**o love the LORD your God with all your heart and with all your soul, so that you may live."**

Let's come to Colossians, the second chapter; let's see how that's described with the circumcision of Jesus Christ, the circumcision 'made without hands.' This is what we want, brethren. Colossians 2:9: "For in Him [Christ] dwells all the fullness of the Godhead bodily; and you are complete in Him." We don't need philosophies of men. We don't need traditions of men. We don't need the theology of men. We don't need the Dalai Lama or the pope to tell us how we need to live in Christ. You are complete in Him. Also, brethren, we have the complete Word of God, which makes even greater for us—doesn't it? *Yes!*

"Who is the Head of all principality and power" (v 10)—which means don't get involved with any of these spiritualist things or demons or lights and tweetings and poppings and voices, because your leaving Christ when you do that. That's what he says the rest of the chapter.

"In Whom you have also been circumcised **with *the* circumcision not made by hands,** in putting off the body of the sins of the flesh by the circumcision of Christ; having been **buried with Him in baptism**… [That's how you are circumcised spiritually; of the heart. Now unto the covenant that was with Israel and Abraham, only the males could be circumcised, because it was in the flesh. Now then, the ***circumcision of the spirit***—as Paul is talking about—the circumcision of Christ 'made with out hands' ***applies to male and female***.] …by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh… [There it is, He takes that away!] …He has *now* made alive with Him, having forgiven all your trespasses" (vs 11-13).

We don't want to get into a controversy about circumcision—to do it or not do it—because that doesn't count. I had one man come up to me and say, 'Must I be circumcised to be saved?' He had been involved with some of these 'sacred namers' and here he was 42-years-old. I said, 'No!' So I turned here:

Galatians 5:6: "Because in Christ Jesus neither is circumcision of any force, nor uncircumcision… [Because you have the two extremes. The Jews were saying, 'We're circumcised; we're of God.' And the Gentiles coming along saying, 'Look, you're stupid. Why would you be circumcised? How are you of God?' You have both of these things. So, Paul is saying that 'neither one of them avail anything.'] …rather, *it is the* inner working *of* faith through love." That's what is the important thing!

Galatians 6:12: "As many as desire to make a good impression in *the* flesh… [brag in the flesh; make proselytes—yes! 'Brother, are you circumcised?' They even had them coming up in Gal. 2, spying! What were they doing? *They had spies going into the men's room*—'is you is or is you ain't!' They're called *false brethren!* What righteousness is there in that? *None!* That's why he says circumcision or uncircumcision avails nothing!] …these are the ones who compel you to be circumcised, *and* only in order that they may not be persecuted for the cross of Christ; for those who are circumcised, neither do they keep *the* law themselves… [That's exactly, precisely what Paul was writing about.] …but they want you to be circumcised in order that they may boast in your flesh. But as for me, MAY IT NEVER BE that I boast, except in the cross of our Lord Jesus Christ, through Whom *the* world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision is of any *spiritual* force; rather, *it is* a new creation *that avails*…. [Be created in Christ Jesus; have the mind of Christ, the love of God—that's what's important.] …And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God" (vs 12-16). So, we are the *true Israel* of God, because we are *spiritual* Israel.

Romans 2:26—this is something! "Therefore, if the uncircumcision is keeping the requirements of the law… [How important is keeping the requirements of the law?] (*So important that*): …shall not his uncircumcision be reckoned for circumcision?" God looks to the heart!

Acts 15—this is where they had the great controversy. If you will read very carefully the book of Acts, you do not find the Pharisees associated with the Church of God any longer after this conference. Acts 15:8: "And God, Who knows the heart… [This is a better and more interesting and more profound statement in the Greek—*the heart-knowing God.* God knows the hearts of all men!] …bore witness to them *by* giving them the Holy Spirit, even as *He did* to us, and made no difference between us and them, *and* has purified their hearts through the faith" (vs 8-9). That's what Paul is talking about. So their uncircumcision is reckoned as uncircumcision.

Romans 2:27: "And shall not the uncircumcision by nature, who are fulfilling the law…" Present tense. God doesn't want us just to keep the law, brethren. God does not want us to just look at the letter. God wants it to be fulfilled in us.

Keep that in remembrance concerning the Sabbath. Don't just keep the Sabbath, fulfill the Sabbath by fellowshipping with God the Father and Jesus Christ and then each other. Let the Sabbath be the greatest day of the week. It should be, because God has set that as an appointed time to meet with you, to meet with all of His people, that we can come together and learn of Him. That's what's important. "

"…who are fulfilling the law…" (v 27). Not just keeping; it's different. The Greek there is 'teleiosis' which means *to fill to the full*, the whole purpose of it. Remember Psa. 119:18—'Open my eyes that I may behold wondrous things from Your law. That's how we fulfill the law.

- Then the Sabbath can become a great joy.
- The Holy Days can become a great joy.
- The Spirit and love of God can be on us in everything!

That's what's so tremendous in it! Because there are those who do that, he says to the Jew: "…judge you who, with the letter and circumcision, are a transgressor of *the* law? For he… [the very key; the one] …is not a Jews who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and circumcision *is* **of *the* heart**, in *the* spirit *and* not in *the* letter; whose praise is not from men but from God" (vs 27-29).

Now, let's go back and survey just a little bit and summarize Romans 2. What we're doing here is talking about the *judgment of God* and he ends up saying that the final judgment of God will be the Gentiles judging the Jews. That's an awesome statement!

Romans 2—Summary

Judging:

- v 1—judging—the wrong kind of judgment
- v 2—judgment of God according to Truth
- v 5—God's righteous judgment

righteousness, truth and God's judgment

- v 3—wrong kind of judging; the judgment of God—do you think you shall escape the judgment of God? *No way! No one is!*
- v 12—judged by the law
- v 16—in the day when God shall judge the secrets of men
- v 27—shall judge you

There is an awful lot of *judgment* in here—isn't there? And judging according to *works!*

Law (19 times)—we're going to see that's very important as we progress on through the book of Romans. I'm going to make a very bold statement: ***No law has been done away with!*** Jesus said, 'Not one jot or tittle shall pass from the law till all be fulfilled!' Now then:

- Do we still keep the Ten Commandments today? Let's start out with what we know! That's always a way to begin to understand. *Yes, we do!*
- Do we have things in the New Testament which expand and amplify all of the judgments and statutes that we find in the Old Testament? *Yes! All based upon loving your neighbor as yourself!* All the statutes and judgments are based upon that.
- What about sacrifices? *The animal sacrifices have ceased, but we have a law of a greater sacrifice*—do we not?—*being Jesus Christ!*
- Sacrifices of praise and thanksgiving? *Yes!*
- We are to become what? *A living sacrifice*—correct? *Yes!*

So, rather than *doing away,* what God has done is replaced it with a higher standard, with a greater requirement. When you understand that, then it's going to help you understand when get into some of these things in Galatians. Some of Galatians gets very complicated. I'll try and make it as simple as I can for you. Lots of times it's very easy to get things mixed up, because of previous teachings; we need to understand that. Even though we come to a greater understanding of it, it doesn't change anything that we are doing today, but actually fortifies and reinforces what we are doing and verifies our knowledge to an even greater depth than we have understood in the past.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 2:5
2) Ezekiel 3:4-10
3) Jeremiah 7:23-28
4) Mark 3:1-10
5) Mark 16:9-14
6) Luke 1:18-20
7) Hebrews 3:6-15
8) Romans 2:6
9) Ephesians 2:8-10
10) Revelation 2:2, 9, 13, 19
11) Revelation 3:1, 8, 15
12) Revelation 22:12
13) Romans 2:7-9, 8-11
14) Deuteronomy 16:18-20
15) Romans 2:12-16, 13, 17, 18, 20, 23, 26-27, 16-29, 21
16) Matthew 10:24-25
17) Romans 2:21-22
18) Deuteronomy 10:16-17

19) Deuteronomy 30:1-3, 6
20) Colossians 2:9-13
21) Galatians 5:6
22) Galatians 6:12-16
23) Romans 2:26
24) Acts 15:8-9
25) Romans 2:27-29

Scriptures referenced, not quoted:

- Deuteronomy 18
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- 1 Corinthians 3
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  Judge Righteous Judgment
  Beliefs of the Christian Biblical Church of God

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The Epistle of Romans VII
Chapter 3:1-20

Fred R. Coulter—October 19, 1996

I want to cover a couple of things here in the way of review of Romans 1, and let's see where Paul sets the whole theme for the book. It actually goes from this place clear up to Rom. 3:20—all of that is included in one big section leading up to how we are in right standing with God.

Romans 1:17: "For therein… [in the Gospel] …*the* righteousness of God **is being**… [present tense, always] …revealed from faith **into** faith… [the Greek means that—*into*—your faith toward God, God back to you with His faith and His faith in you and then back to God] …according as it has been written: 'The just shall live by faith.'" This continues all the way through showing the problems and difficulties of human nature, civilization-wide, individually, collectively with the Jews, collectively with the Gentiles. It's all broken down into those various categories from Rom. 1:18 thru 3:1.

Verse 18: "Indeed, the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men, who are suppressing the Truth in unrighteousness." Then he gives all the indictment of chapter one.

Roman 2:1—he begins with the individual: "Therefore, you are without excuse, O man, everyone who is judging…" So, he brings it down to an individual level because where in the Greek it says *O man* meaning any human being. Then he shows that the judgment of God is according to Truth; it is going to be the judgment of God; and shows that he is going to give the blessings for obedience and the curses for disobedience to the Jew first and then to the Greek, and that God is no respecter of persons.

Verse 24—this will tie in with chapter three. I want you to especially notice this: "For this very reason the name of God is being blasphemed… [When we get to chapter three, we're going to find out that they were blaspheming what Paul was doing in preaching the Truth. Here is the comparison, and he's really saying to the Jews, 'because of *your* behavior'): …God is being blasphemed through you among the Gentiles, exactly as it has been written. For on the one hand, circumcision profits if you are observing *the* law; on the other hand, if you are a transgressor of law, your circumcision has become uncircumcision!" (vs 24-25).

That is an unthinkable statement! I mean, if you want to really get on totally the wrong side of any Jew, walk up to him and say, 'Your circumcision is uncircumcision.' If you still have your teeth in your mouth when you're done saying it, you'll be lucky. That is unthinkable! Circumcision was a token of the covenant that they were in a special relationship with God. So a Jew to look at this would think this is beyond belief—the tooth grinding and gnashing kind of response.

Verse 26: "Therefore, if the uncircumcision is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision?" Again, unthinkable! Those of the Gentiles are 'goy-yeem'; they're animals; they're made to be used, to be abused, to rob, steal from, used, and so forth. This is almost unreal!

Verse 27: "And shall not the uncircumcision by nature, **who are fulfilling the law**…" Not only are we to keep the law, we are to fulfill the law *spiritually*. It's like with the Sabbath, yes, we are to keep it from sundown to sundown, that is absolutely correct, without a doubt! But because you cease from work does not necessarily mean you're observing the Sabbath. And to observe the Sabbath does not necessarily mean that you are fulfilling the Sabbath. What do I mean by that? *If you understand that on the Sabbath Day God spiritually fellowships, with His Spirit*—God the Father and Jesus Christ do—and then you make this day the delight that it should be; you put the Sabbath Day to its fullest, maximum spiritual use, then you are fulfilling the Sabbath Law. Same way with how do you fulfill the law concerning God? *You love God with all your heart, with all your mind, with all your soul, and with all your being!* You are fulfilling the first commandment. You are not merely having no other gods before Him, but you constantly spiritually striving and seeking God.

Likewise if you're going to fulfill the law to 'love your neighbor as yourself,' then you will do all of those things which then go above and beyond. If there are some of your neighbors who are very difficult to love, the best way you can love them is stay away from them, lest they rob you or hurt you or something like that.

Notice, these are fighting words! If this were out west it would now be a duel in the street, v 27: "And shall not the uncircumcision by nature, who are fulfilling the law, judge you… [No one judges a Jew. Who are you to judge a Jew! And for Paul to say the uncircumcision is going to judge a Jew—Whooooo! That's strong language.] …who, with the letter and circumcision, are a transgressor of *the*

law? For he is not a Jew who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and **circumcision *is* of *the* heart**, in *the* spirit *and* not in *the* letter; whose praise is not from men but from God" (vs 27-29). We went through in great detail what it meant to have the circumcision of Jesus Christ, the circumcision of the heart 'made without hands.'

Now, we come to Romans 3:1-8. We'll read it first and then we'll go back and we will analyze each verse as we go along. "What then… [We're going to find that Paul says 'what then' or 'what shall we say then' many, many times. Paul is dealing in situations, which then must be addressed directly.] …is the advantage of the Jew, or what is the profit of the circumcision? Much in every way. First, because that they were indeed entrusted with the oracles of God. What then is the situation if some did not believe? Shall their unbelief nullify the faith of God? MAY IT NEVER BE!…. [This is very emphatic!] …Now then, let God be true but every man a liar! Exactly as it has been written, 'That You [God] should be justified in Your words, and You shall overcome when You are being judged *by men*.' But if our unrighteousness brings to reality **God's righteousness**…" (vs 1-5). Notice the difference here. Going right back to what we just read in Rom. 1:17-18—***the righteousness of God*** is being revealed and also the wrath of God against all unrighteousness is being revealed.

"But if our unrighteousness brings to reality **God's righteousness** then what shall we say? Is God unrighteous Who is inflicting His wrath? (I am speaking according to man's *view*). MAY IT NEVER BE! **Otherwise, how shall God judge the world?** For if, by my falsehood [lie], the Truth of God has shown itself supremely great, to His glory, why am I still being judged as a sinner?…. [Again, we're into the situation concerning judging.] …And not, according as we are being blasphemously charged, even according as some are affirming *that* we say, 'Let us practice the evil things in order that good things may come'? Their condemnation is deserved!" (vs 5-8).

Verses 1: "What then is the advantage of the Jew, or what is the profit of the circumcision? Much in every way…" (vs 1-2). That is ***IF*** they keep the law; ***IF*** they keep the covenant. What is the advantage if they don't? *They have the advantage of the first wrath*—don't they? The wrath of God is coming on those who sin, 'the Jew first and then the Greek' (Rom 2).

Verse 2: "…First [primarily], because that they were indeed entrusted with the oracles of God." Let's understand something here concerning the wording in the Greek. *Oracle* comes from the word 'logion'—which means *the sayings.* Christ is called 'ho logos'—which is singular, *the Word.* They were entrusted with the words of God, not just restricted to Scripture alone. Therefore, we can rightly conclude that from this the information concerning the calculated Hebrew calendar is in entirely correct.

Now then, let's go to 2-Timothy, the third chapter, and let's see where it talks about the Scriptures. The Greek word for *Scriptures* is 'graphe'—which means *writing, Holy writings!* Whereas, 'logion' means *words*—which can mean additional instructions, not necessarily included in the Scriptures. When Ezra edited the Scriptures did he leave out other writings? *Yes, he did!* He left out the book of Jashur; he left out many parts of the chronicles of the kings of Israel and the kings of Judah, because if he didn't do that we would have a Bible that would be three feet thick.

2-Timothy 3:15: "And that from a child you have known the Holy Writings ['graphe'], which are able to make you wise unto salvation through faith, which *is* in Christ Jesus. All Scripture *is* God-breathed and *is* profitable for doctrine… [teaching; interesting that that's first—isn't it?] …for conviction, for correction, for instruction in righteousness; so that the man of God may be complete, fully equipped for every good work" (vs 15-17). So there is a difference and that difference is brought out there by Paul in both places. When it talks about the oracles of God, they were entrusted with the oracles of God.

Let me just mention this: Carl Franklin is going to have ready the history of the Hebrew text. I'll give you just a summary of it: The temple scrolls were removed from Jerusalem—before the destruction of the temple—to Tiberias and they set up a school of Levites in Tiberias. These were the Masoretes. They were there until the 570s$_{A.D.}$ when they had persecution; then they took their scrolls and went to western Spain and became known as the Sephardic Jews. Let's understand that the word 'Jews' in this sense that Paul is using is not referring to one who is of the tribe of Judah. It's referring to one who is living in Judea and could be one from Judea, one from Benjamin—which he was a Benjaminite—or Levite, as was Barnabas and some of the priests who were converted.

So, when it says 'they were entrusted with the oracles' it was the Levitical Masoretes within the Jewish community who were the ones who had charge of taking care of the Word of God. They are the ones who had the correct pronounciation markings.

In the middle of the 1200s—I think about 1260-70-80, somewhere right in there—there was a

lot of persecution in Spain and they grabbed up their scrolls, went over to northern Italy and there is where they put together and translated the manuscript of what we have in the *King James* version today. That was subsequently published and then it went north from Italy into southern Germany and was there for Martin Luther and William Tyndale, and that is the text that they used to translate for the German Bible and for what now we have as the *King James Bible*, what Tyndale did.

There is also another Masoretic community within the Jewish community, which is a rabbinic masoretic group. They are the ones who worked for the pope to produce the text, which is in the Catholic Bible—considerable different than the one that is in the *King James Bible.* Carl Franklin did the message on that: *The Catholic Pope and the Rabbi.* They worked up a text out of that. So, you need to know from whence the text comes, because there's so much confusion.

Romans 3:3: "What then is the situation if some did not believe?…. [What if the whole world doesn't believe God? Does that change God? *No!*] …Shall their unbelief nullify the faith of God? MAY IT NEVER BE!…." (vs 3-4). In the Greek this is very emphatic! It's pronounced this way: 'me genoito''—and this means *may it never come into being!* That's how strong it is. 'me genoito' comes from the word *beget*—'gennao.' So this is *don't even let this thought come into existence; don't let it even be formed.*

"…Now then, let God be true but every man a liar! Exactly as it has been written…" (v 4). What we're going to find here is that the depth of Paul's writing in relationship to the Scriptures is going to really be something!

We will see where he quotes this from—every man a liar! That's why it says in another place ***trust no man.*** Psalm 116:11: "I said in my haste, 'All men are liars.'" And it seems as though this nation has been taken over by so many lies that it's almost impossible to find the truth, tell the truth, or wring it out of someone—especially those who are running for President. It's almost an evaporated quality. All men are liars. One thing for sure: If you're going to get into politics and you're going to rise in politics, you must first prove that you will lie. Absolutely have to, without a doubt! You are lied to if you become a candidate, because they don't tell you who's really in charge.

Romans 3:4: "…Exactly as it has been written, 'That You [God] should be justified in Your words, and You shall overcome when You are being judged *by men.*'" I pondered that when I was translating it because that is a particular infinitive form of the verb *you are being judged.* Since it's talking about God, where it says, "…You [God] should be justified in Your words… [If every man is a liar, no man can be justified in his words—can he? *No!* So it has to refer to God.] …and You shall overcome when You are being judged… [and obviously then] …*by men.*'" Do men judge God? *Yes!* Let's look at some examples. How do they judge God? *James, the fourth chapter!* We need to read it into the record at this particular point because it's very important that we do. And most people judge God whether they know they are judging or not, but

- Is that going to change God? *No!*
- Is that going to change His faithfulness? *No!*
- Is that going to change His laws? *No!*
- Is that going to change His commandments? *No!*

James 4:11: "Brethren, do not talk against one another…. [We are to judge *righteous* judgment.] …The one who talks against a brother, and judges his brother, is speaking against *the* law, and is judging the law…. [Here's the point]: …But if you judge *the* law, you are not a doer of *the* law; rather, *you are* a judge…. [Who are you judging then? *You are judging the Lawgiver!*] (That's what he says): …*But* **there is *only* one Lawgiver**… [So, if you're judging the Law, you're judging God! Is God going to overcome you if you judge Him? *Without a doubt!*] …Who has power to save and to destroy. Who are you that you presume to judge another?" (vs 11-12).

Who was someone very famous in the Scriptures that judged God? *Job!* Let's go back and look at 'ole Job here. Job 9—this is one of my favorite Scriptures in Job, so you may see me go back there every once in a while when I'm talking about *judging God* and *judging the Law* and so forth. Job is complaining to God, all the stuff he's suffering through. Was Job receiving wrath from God for his sins? Though in the letter he appeared perfect? *Yes!* Who did he use to bring that wrath? *Satan the devil!* Who else? *His three friends!* Who, for weeks of arguing back and forth couldn't figure out the truth. They brought up every philosophy that there was ever to bring up concerning God and man. No one could answer Job. He's complaining about God:

Job 9:32: "For *He is* not a man, as I *am, that* I should answer Him, *that* we should come together in [judgment] court; there is no umpire between us *who* might lay his hand upon us both" (vs 32-33)—and say, 'Now, God, take it easy here. And, Job, you're right over here. God, You're wrong over here. Job, You're wrong over here.' That's what Job wanted.

Let's see what Job did, Job 34:1: "And Elihu… [the youngest one. Remember, the first words he said, 'I thought that old men were wise, but I've been sitting here listening to this and found out you're not. I being a young man sat here and kept my mouth shut, but I was ashamed at all your foolishness. Now, let me speak; I am bursting to speak; my spirit is to explode in me if I don't speak.'] …answered and said, 'Hear my words, O you wise men; and give ear to me, you who have knowledge; for the ear tries words, *as* the palate tastes food. Let us choose for ourselves what is right; let us know among ourselves what *is* good. For Job has said, "I am righteous; but God has denied me justice… [What did he do? *He judged God!*—didn't he?] …should I lie against my right? My wound cannot be cured; *I am* without transgression."…. [God is not fair! That's what he said.] …What man *is* like Job, *who* drinks up scorning like water; who goes in company with the workers of iniquity, and walks with wicked men?…. [That's what he thought of his three companions there.] …For he has said, "It profits a man nothing when he delights himself in God"'" (vs 1-9). Absolutely the opposite of what God said.

"'Therefore, hearken to me, O you men of understanding; far be it from God to commit iniquity; and from the Almighty, *that He should commit* iniquity. For the work of a man shall He render unto him, and cause every man to find according to *his* ways. Yea, surely God will not do wickedly… [even though He judges] …neither will the Almighty pervert judgment'" (vs 10-12).

Verse 18: "'Who says to a king, "O worthless one;" and to nobles, "O ungodly ones"? *How much less to Him who* does not respect the persons of princes, nor regard the rich more than the poor?…. [That is God!] …For all of them *are* the work of His hands'" (vs 18-19).

Verse 35: "'Job has spoken without knowledge, and his words *were* without wisdom. My desire *is that* Job may be tried unto the end… [and God did] …because *his* answers *are* like those of wicked men. For he adds rebellion to his sin; he claps *his* hands among us, and multiplies his words against God'" (vs 35-37). That's kind of strong indictment. That fits right in with what Paul wrote here when people are judging God.

Job 35:1: "And Elihu answered and said, 'Do you think this to *be* right… [probably looked him right in the eye—here's Job all fettered over with these boils and scraping flies all around, throwing ashes in the air, puss running down, dried puss and blood and everything—and said]: …'Do you think this to *be* right, you *that* say, "My righteousness *is* more than God's"? For you say, "What advantage will it be to You? What profit shall I have, more than *if* I had sinned?" I will answer your words, and your companions with you. Look to the heavens, and see… [There's good advice. Whenever you get 'bigger than your boots,' get out of them, go out at night and look at the heavens and see, and then you're going to understand how great God is! And how nothing that man really is compared to God! And to judge the One Who created all of this has got to be the greatest height of folly! You need to repent of it lest God come and do to you like He did to Job.] …and behold the clouds; they are higher than you. If you sin, what do you do against Him? Or *if* your transgressions are multiplied, what do you do to Him? If you are righteous, what do you give Him? Or what does He receive from your hand?'" (vs 1-7). The truth is, God gives us everything! He gives us everything!

Verse 13: "'Surely God will not hear vanity, neither will the Almighty regard it. How *much less* when you say you do not see Him! The cause *is* before Him; you must wait for Him. And now because it is not so, He has visited in anger yet he does not understand even his great extremity…. [as Job accused him of] …Therefore, does Job open his mouth in vain; he multiplies *his* words without knowledge'" (vs 13-16).

How did God answer Job? Think of this way: If you had someone give all those stout words against you, and all of those accusations against you—how would you answer them? *Probably not too kindly!* And you would probably feel well deserved in not doing so—right? *Yes!* Notice how God answers Job; almost like Elihu:

Job 40:1: "And the LORD answered Job and said, 'Shall he who contends with the Almighty instruct *Him*?…. [Like He said in Isa. 40: 'Who has told God how to make the heavens? Who has been His counselor? *No man!*] …He who reproves God… [*judges Him*, because you can have no reproof without judgment.] …let him answer it.' And Job answered the LORD and said, 'Behold, I am vile!…. [Now you're getting the point, Job!] …What shall I answer You? I will lay my hand on my mouth…. [It's about time!] …Once I have spoken; but I will not answer; yea, twice, but I will proceed no further'" (vs 1-5). This is a very profound key and deep repentance when you understand the total wickedness of yourself and understand the total righteousness of God. Then you have made the first step in a deeper conversion and a greater relationship with God just like Job did.

"And the LORD answered Job out of the whirlwind, and said, 'Gird up your loins now like a man. I will demand you, and you declare unto Me. Will you even annul My judgment?…. [Almost like

Paul said, 'Will their unfaithfulness annul the righteousness of God? MAY IT NEVER BE!'] …Will you condemn Me so that you may be righteous? And *have* you an arm like God? Or can you thunder with a voice like His? Deck yourself now with majesty and excellency, and array yourself with glory and beauty. Cast abroad the rage of your wrath; and behold everyone who is proud, and abase him. Look on everyone *who is* proud, *and* bring him low; and tread down the wicked in their place. Hide them in the dust together; *and* bind their faces in darkness. Then I will also confess to you that your own right hand can save you'" (vs 6-15).

That's the whole lesson of Romans! ***Your own righteousness cannot save you!*** In other words, God was telling Job, if you are not God, there is no salvation in any human being. That's what He's saying, very clearly!

- Did not God overcome when He was judged by Job? *Yes, He did! Completely!*
- Did not Job repent totally, absolutely? *Yes, he did!*
- Did not God then bless him beyond that, after it was over? *Yes, He did!*

So, it's the same thing in our lives, exactly! When we come to that same experience that Job did—and I think a lot of us need to—then we can also receive the blessings of Job.

Romans 3:5: "But if our own unrighteousness brings to reality God's righteousness…" How can it do that? When there's so much evil around it makes you understand there has got to be good, and there's got to be God, Who is righteous! Who's going to uphold it! In other words, when you see all of the wickedness out here in the world, and all of these people going through what they are going through—and are judging God by what they are doing and what they are saying—it is really proving that God is righteous!

"…then what shall we say? Is God unrighteous Who is inflicting His wrath?…. [against those who do so, as He did against Job] …(I am speaking according to man's *view*)…. [That's what Job thought—wasn't it? Did he not think that God was wrong in correcting him? Did he not think that God was unrighteous because He did not recognize Job's righteousness? *Yes!* See how this ties in with Job?] (but notice the answer): …MAY IT NEVER BE!…. ['me genoito'] …Otherwise, how shall God judge the world?" (vs 5-6).

If you have a standard of righteousness and you declare what righteousness is—like the Ten Commandments or any other righteousness of God—and then you transgress that, there must be a penalty. There must be a judgment. That penalty may be very severe. God may, as He has of nations, sent in other nations for destruction. But God is not unrighteous in doing that.

Look what He told Saul to do in going into the Amalekites (1-Sam 15). He told them to kill everyone, because 'that is My judgment.' Was God's judgment unrighteous to kill everyone, young and old, men, women and infants, and all cattle and everything? *No!* If you know the history of the Amalekites, they were evil people, indeed! What they did when they brought captives, they didn't kill them, they cut off their noses and left holes in their faces; and cut off their ears. So God was righteous in destroying that civilization. Same way with the civilizations in South and Central American; heinous, barbarian, cannibalistic, vicious, cruel, cutting off heads, arms, legs, tongues and gouging out eyes. That's why those civilizations are no longer there. God is not unrighteous in inflicting His wrath! "MAY IT NEVER BE! Otherwise, how shall God judge the world?"

Let's look and see how God is going to judge the world in His wrath. Let's go to Revelation, chapter 16; we'll see that. The world does not understand the plan of God, nor understand the meaning of the Last Great Day, after the Feast of Tabernacles; nor do they understand the second resurrection; nor do they understand that they're given over to blindness. That God has a day where He's going to undo all of these things in His way and in His time, just like He did with Job while Job was still alive in his particular case.

Revelation 16:5: "Then I heard the angel of the waters say, 'You are righteous, O Lord, Who are, and Who was, even the Holy One, in that You have executed this judgment. For they have poured out *the* blood of saints and of prophets, and You have given them blood to drink; for they are worthy.' And I heard another *voice* from the altar say, 'Yes, Lord God Almighty, **true and righteous *are* Your judgments**' (vs 5-7). That's what Paul was making clear here. He had to set the stage for what he's going to bring a little bit later.

Now, let's come back here to Romans 3:7—he brings up something that's important for us to realize. "For it, by my falsehood [lie], the Truth of God has shown itself supremely great, to His glory…" He was being accused because of God's mercy and grace, that God does not give mercy and grace; God only gives judgment. We're going to see what happened with that. It is the Truth of God! Notice as you go through this:

- the Truth of God
- the judgment of God
- the righteousness of God

—all the way through in every one of these things. "…why am I still being judged as a sinner?…. [Men were judging him—right?] (Here's what they were saying): …And not, according as we are being blasphemously charged…" (vs 7-8). Because there is grace and mercy and repentance that God is extending first to the Jew and then to the Gentile, is that blaspheming God? *No!*

Notice the contradiction here that they who were withholding the truth were blaspheming God. Those who are withholding the truth are judging God, yet, the Gospel is true and God is true. Here's what they were saying because of the mercy and grace, which God is giving: "…even according as some are affirming *that* we say, 'Let us practice the evil things, in order that the good things may come'? Their condemnation is deserved!" (v 8).

We find a little later in the book of Jude where Jude records that 'men crept in unaware who were turning the grace of God into lasciviousness.' The grace of God was never given to give us lasciviousness, to continue in sin, to do evil things, that more grace may come; the more we sin the more grace we receive. We'll find out that that is entirely wrong!

Let's see Paul experience in preaching Christ when he came to the Jews. You need to understand how horrendous it was to speak against Moses in the view of the Jews. Whereas, Paul was not speaking against Moses, he was showing that Moses only brought us to a certain level. Now God, through Christ, was bringing us to a greater level.

Acts 13:38—he was preaching in the synagogue: "Therefore, be it known to you, men *and* brethren, that through this man *the* remission of sins is preached to you. And in Him **everyone who believes** is justified from all things… [that is *put in right standing with God*] …from which you could not be justified by the Law of Moses" (vs 38-39). A great and profound truth you need to understand. All of the sacrifices under the Old Covenant—to the tabernacle or temple—merely justified one to the temple or tabernacle; they were never justified to God the Father in heaven above, was never intended to do so, was not in God's plan to do so.

So, the Jews, however, construed it to be that these things could, in fact, do what the sacrifice of Christ was designed to do—forgive sin in heaven above. So when he said, "…from which you could not be justified by the Law of Moses" it was again pushing one of the hot buttons of the Jews. Then he gave them a warning:

Verse 40: "Take heed, therefore, lest that which is spoken in the Prophets come upon you: 'Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you.' And when the Jews had gone out of the synagogue, the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath. Now after the synagogue had been dismissed, many of the Jews and the proselytes who worshiped *there* followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of God" (vs 40-43). Which is what? *The forgiveness of sin by believing in Christ!* That is the grace of God.

Notice, here is where you can connect Sabbath-keeping and grace together; profound Scripture. Someone just gave me a booklet by someone against the Sabbath, there are many out there. "And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God. But when they saw the multitude, the Jews were filled with envy; and they spoke against the things proclaimed by Paul, *and* were contradicting and blaspheming" (vs 44-45).

(go to the next track)

That's exactly what Paul was talking about in Rom. 3. Acts 13:46: "But Paul and Barnabas spoke boldly, saying, 'It was necessary for the Word of God to be spoken to you first; but since you reject it and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles'" Boy! That set them on edge!

Acts 14:19—this was to Lystra, after they had preached: "Then Jews from Antioch and Iconium came there; and after persuading the multitudes, they stoned Paul and dragged *him* outside the city, supposing *that* he was dead." So they came and stirred up the people to stone Paul. Anyone want to be Paul? Any volunteers? *No!* The only thing we can do is read what Paul went through; none of us can every compare what we do as to what Paul went through. So we get stuck on the freeway! I mean, come on! Or have a flat tire on the way to church. Have you been run out of a synagogue?

Acts 17:5: "But the unbelieving Jews became envious and took to *them* certain evil men of the baser sort; and when they had gathered a huge crowd, they set the city in an uproar; and they assaulted the house of Jason, looking for *Paul and Silas*, to bring them out to the people." What they did, they finally got them out of there and then they went on down to Thessalonica, went out by night and so forth.

Acts 18:4—Paul came to Corinth and went into the synagogue: "And he reasoned in the synagogue every Sabbath, and persuaded *both* Jews and Greeks. Now when Silas and Timothy came

down from Macedonia, Paul was stirred in his spirit *and* was earnestly testifying to the Jews *that* Jesus *was* **the** Christ. But when they set themselves in opposition and were blaspheming… [that's what he's talking about in Rom. 3] …*Paul* shook *his* garments *and* said to them, 'Your blood *be* upon your own heads. I am pure *of it*. From this time forward I will go to the Gentiles'" (vs 4-6). I tell you, that's something! Go through and read all the rest of what Paul had to go through. That's quite a thing!

Romans 3:8: "…Their condemnation is deserved!…. [What was the final condemnation of the Jews who rejected Jesus Christ? *Destruction of the temple and Jerusalem and the whole Levitical priestly system*—final condemnation.] …What then?…." (vs 8-9).

- v 1—What then?
- v 3—what then?
- v 9—what then?

He does this all the way through; we'll see it time and time again.

"…Are we of ourselves better? Not at all! Because we have already charged both Jews and Gentiles—ALL—*with* being under sin. Exactly as it has been written: 'Because there is not a righteous one—not even one! There is not one who understanding; there is not one who is seeking after God. They have all gone out of the way; together they have all become depraved. There is not *even* one who is practicing kindness [graciousness]. No, there is not so much as one! Their throats are like an open grave which has been opened; with their tongues they are deceiving; *the* venom of asps *is* under their own lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery *are* in their own ways; and *the* way of peace they did not know. There is no fear of God before their own eyes.' Now then, we understand that whatever the law says, it is speaking to those who *are* under the law, so that every mouth may be shut, and **all the world** may become guilty before God…. [Who is under the law? *Everybody!* They are under sin; they could not be charged with sin.] …Therefore, by works of law there shall not be any flesh justified before Him; because **by law *is the* knowledge of sin**" (vs 9-20).

Verse 9: "What then? Are we of ourselves better?…. [that ties in with v 1 concerning the advantage of the Jew; although this could also include the Gentiles who have been called, forgiven, baptized, and received the Holy Spirit.] …Not at all!…."

And "…we of ourselves…" means *out from!* In other words, inherently within us do we have anything better than any other human being? *No!* Everyone has different skills and different abilities on the physical level, but that does not count before God *spiritually.* So no one is better than any other. He says, "…Not at all! Because we have already charged both Jews and Gentiles—ALL—… [and that's emphatic in the Greek] …*with* being under sin." Every human being has the *law of sin and death* within him. You receive that by inheritance; it's within your genes. We'll cover that when we come to Rom. 7, where he defines the law of sin, and Rom. 8, where he defines the *law of sin and death*.

But let's look at human nature. The problem then is with this kind of nature, are we ever going to be made right with God? (two sermons: *The Impossible Work of God*). We're going to look at human nature, and as we do let's ask: How is it that God is going to take this and make it Holy, righteous, perfect character to be son or daughter of God. You talk about a mystery!

One of the things we need to come to understand is that God is calling us. Also, on a deeper, more profound basis, as we proceed with our Christian life, we need to understand that these Scriptures are not talking about someone else. We need to apply them to ourselves! Granted, there are degrees of evil among people. That is true. People can exercise themselves to evil, like it was said of Ahab: 'He has given himself over to do evil' and be involved in the occult with Jezebel his wife. He killed an innocent man to take his vineyard because he wanted it, among other things. But he still repented—didn't he? *Yes, he did!* So, if you think you're so bad God can't forgive you, always remember Ahab. If you think someone else a little worse, always remember Manasseh. God forgave both of them, so there's hope for everyone. God does not delight in the death of the wicked.

All of us have the *law of sin and death* in us. Just like the lesson of unleavened bread, 'a little leaven leavens the whole lump.' So, if you have human nature, you have it there. You may not have had the same opportunity to have it stirred up or developed in a greater, more full-fledged evil, but the evil is still there.

Let's go to Mark 7:21: "For from within… [not something that comes from without] …out of the hearts of men, go forth evil thoughts… [He starts with that—doesn't he? And most of these evil thoughts then are directed as to why you don't have to keep the first four commandments. Think on that! Because all of the rest of these follow the commandments almost right down the line.] …evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; all these

evils go forth from within, and *these* defile a man [or woman]" (vs 21-23).

Now, when you've just taken a shower and you have your best hairdo or haircut or the cleanest shave you can get, or you just trimmed your beard and you have on the best smelling stuff you can possibly have. You put on your best close and you look in the mirror and you say, 'Ahaaa, don't you look so good?' That's a little conceit—right? Remember this:

Psalm 39:4: "'O LORD, make me to know my end and the measure of my days, what it is, that I may know how short lived I am…. [Isn't it something, a little virus can take you down—SNAP!—just like that! And God uses those *little things* to prove to you that it doesn't take very much!] …Behold, You have made my days as a handbreadth, and the span of my days is as nothing before You. Surely every man at his best state is altogether vanity…. [At his best, his smartest, his strongest, most handsome, most beautiful, most voluptuous] …is altogether vanity. Selah…. [*meditate and think* on this] …Surely every man walks about in a vain show! Surely they are in an uproar in vain. He heaps up riches and does not know who shall gather them. And now, LORD, what do I wait for? My hope is in You…. [When you see all this vanity, what hope do you have in yourself? *None!* It has to be in God!] …Deliver me from all my transgressions; make me not the reproach of the fool" (vs 4-8).

We're going to take a little thumbnail sketch of the election, right here, Psalm 62:9: "Surely men of low degree are vanity…" You can take it to the other extreme. If you're not your best, what if you are at your worst? You're cruddy and smelling and need a shave and a bath and your hair is messed up and your clothes are rotten and falling off of you and your teeth are falling out of your head and you're chewing and spitting tobacco and swearing and cursing, drinking cheap wine and you're living under the freeway bridge. It's still vanity.

"…and men of high degree are a lie… [Isn't that something! What is the highest degree you can go in Masonry or whatever? It's all a lie—isn't it? It is absolutely true that no man can be a Mason and be a Christian, because you're worshipping and serving another god. I don't care what they put on that altar in the middle of their meeting room.] …when weighed in the balance, they are altogether lighter than vanity. Trust not in oppression, and do not take pride in stolen goods; if riches increase, do not set your heart upon them" (vs 9-10).

There can come a time when you exercise yourself to wickedness that it can come to this, Jeremiah 17:1: "The sin of Judah *is* engraved with a pen of iron, with the point of a diamond; *it is* carved upon the tablet of their heart and upon the horns of your altars." Isn't that something? Every thought! It says in Gen. 6 that every thought of man is evil continuously! Then it gets to this point, even included in your religion.

Verse 9: "The heart *is* deceitful above all things… [This is what we need to really recognize and understand. Some of our greatest thoughts that we have about ourselves are the most deceitful things in the world. They are!] …and desperately wicked; who can know it?…. [God does!] …I the LORD search the heart, *I* try the reins, even to give to each man according to his ways, according to the fruit of his doings" (vs 9-10). God is going to take it all into account. This is why Paul is coming up with these things, leading up to a very profound thing.

How are you going to take this, being so evil and wicked, and convert it so it can become a Son of God? That has got to be a marvelous thing, indeed, brethren! So the whole thing that God is doing is just absolutely wonderful beyond words. And to even comprehend or understand that we have a part in that is just marvelous! I think if the brethren really knew and understood this, there wouldn't be so many 'restless, dry leaves' blowing around with 'every wind of doctrine' out there in the world.

Jeremiah 10:23—here's the point that we have to come to; and another point which is very profound and important that we need to really understand: "O LORD, I know that the way of man is not in himself… [If you trust in yourself and you trust in your own judgment and you trust in your own ways, you're going to be disappointed.] …*it is* not in man who walks to direct his steps…. [We need God to lead us! (Psa. 23).] …O LORD, correct me, but with judgment; not in Your anger, lest You bring me to nothing" (vs 23-24). This is a real point of conversion. When you come to this point of real conversion, then something else is going to happen.

Psalm 119:128 will happen. This is one of my favorite parts of all of Psa. 119. When you come to the true point of conversion—notice where we're coming from in this—from the total evil:

- accusing God
- judging God
- hating God
- sinning
- transgressing

—all of these things! Then we are to come to this point, Psalm 119:128: "Therefore **I esteem all Your precepts concerning all things to be right, and I hate every false way**." That's something! That means therefore then, that we are not judging God—are we? Nor are we judging the Word of God in a

light to make us look better. But we are letting the Word of God interpret itself and judge for us what we should do.

Proverbs 14:12—here's another one we should memorize. I think this is one of the first ones that I heard when God was calling me that really rung a bell in my mind. "There is a way which **seems right**…"

- it looks good
- it feels good
- it sounds good.

You can even work business plans in a computer and make it look really great! It "…seems right to a man, **but the end thereof *is* the way of death**." It is just not going to work! And if we're honest with ourselves and look back on our lives and think about all the things that we have done, that didn't work out. I can look back and see the things that I have done and see what, in a sense it kind of gets to the one Scripture where God says to Israel, 'You made Me serve with your sins.' That's really profound—isn't it? We look back and we just have to really be honest with ourselves. The thing which will help us more than anything else is to let the Spirit of God let us be honest with ourselves and strip away all the deceit. Then we really understand, yes, this just the way that human nature is and this is the way that I am—and I have human nature. Only God can save me from it.

- it *seems* right
- it *looks* right
- it *sounds good*

But, it's not! This is what Paul is getting to here as he builds his case.

Now, let's come to Galatians, the fifth chapter, and these are all called *the works of the flesh*. Again, notice how these conform with the Ten Commandments and the other commandments of God. Galatians 5:19: "Now, the works of the flesh are manifest… [openly known] …which are *these*: adultery, fornication, uncleanness, licentiousness, idolatry, witchcraft, hatred…" (vs 19-20).

Sounds like the nightly news; the evening or morning newspaper, the television guide—doesn't it? Have you noticed how much more witchcraft and demonism that there is on television now than ever, ever before? They have these graphics that they can now do just absolutely unreal things, just mind-boggling. I'm only telling you what I see in a little boop on the advertisements they have for these movies or whatever—I'm not watching them or going to them. But just to kind of keep up on what things are going on, it is getting something!

"…strifes, jealousies, indignations, contentions, divisions, sects… …" (v 20). We could almost give a sermon on every one of these. God doesn't want this in His Church either. There are some people who bring them into the Church, and that's a shame. It doesn't need to be. If they want all these things and all the strife and heresies, go someplace else and have it to yourself; don't disturb the rest of us. That's what we have to let be known. That has happened.

But, where there is the true atmosphere of love and we're all truly seeking God, there's no place for them to 'hang their hat' on to sit there and wait for a later date to come in do things. It won't happen! That's why God has brought us down to ground zero, to start all over again with virtually nothing. I was thinking that there were 700 who kept the Feast of Tabernacles with us, I remember when there were just seven of us. When you have that all stripped away, and you say, 'Oh, God, where are You; help us to understand Your way.' Then he begins showing us; then we can recognize any of these things early and then they can't stay. Those who are dedicated to self and evil cannot stay where there is the love of God—period! They can't! So then it becomes self-purging that way.

Heresies, we've got so many now it's almost like raking up all the leaves under your tree and you get them in a nice great big pile and you're just getting ready to put them into the bag so you can have them carried away and then all of a sudden 100 mph wind comes and all these leaves are blowing everywhere! That's just about the state of the Church of God today with the various churches. There are doctrines going 100 mph everywhere just like that. So, we're going to have to address some of these heresies.

"…envyings… [I'm better than you] …murders… [there have been murders in the sense that there have been people who have committed suicide over the terrible things within the Church. That is murder in a sense that you would cause someone to be so discouraged and lose hope in God that they would commit suicide. In the world you can understand that, but in the Church of God that shouldn't be! If there's the love of God, that won't be. What God wants us to understand how bad and evil the human condition can be so that we can repent and that He can *convert* us and He can *change* us. That's the whole thing that God wants to do.

There's a profound less we're going to learn here. "…drunkenness, revelings and such things as these… [anything similar to that] …concerning which I am telling you beforehand, even as I have also said in the past, that those who do such things shall not inherit *the* Kingdom of God" (v 21). Profound truth: ***You cannot accomplish spiritual***

things by fleshly, carnal or physical means! That's the whole lesson of Job. You can't do it by what you do out here [in the world]; it can only be done by what you and God do in your heart and your mind. Then you can accomplish the spiritual things. Then God can add the fruit of the Spirit.

Verse 22: "But the fruit [the result] of the Spirit is love, joy, peace… [That's what God wants us to have. I would have to say that at this Feast of Tabernacles we had love and joy and peace like we've never had before. There was one small glitch. Isn't it nice to only have one small glitch? *Yes!*] …long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law" (vs 22-23). When you have that, you don't have to create all kinds of things to bind people together, because then it is *spiritually* done. That's what Christ is trying to do with the Church. That's the whole lesson that He wants us to learn now.

Verse 24: "But those who *are* Christ's have crucified the flesh with its passions and lusts. If we live by *the* Spirit, we should also be walking by *the* Spirit. We should not become vain-glorious, provoking one another *and* envying one another" (vs 24-26).

Romans 3:10—what we are going to do, we're going to look at every one of the Scriptures from the Old Testament where he is quoting. "Exactly as it has been written, 'Because there is not a righteous one—not even one!'"

Ecclesiastes 7:20: "For *there is* not a [just] righteous man… ['dikaios'] …on earth who does good and does not sin."

Romans 3:11: "There is not one who is understanding; there is not one who is seeking after God. They all have gone out of the way; together they have all become depraved. There is not *even* one who is practicing kindness. No, there is not so much as one!" (vs 11-12).

Psalm 12:2: "They speak falsehood each one with his neighbor; with flattering lips and a double heart they speak. The LORD shall cut off all flattering lips, *and* the tongue that speaks proud things, who have said, 'With our tongue we shall prevail; our lips are our own; who is lord over us?'" (vs 2-4).

Psalm 14:1 "The fool has said in his heart, 'There is no God!' They are corrupt; they have done abominable works, there is none who does good. The LORD looked down from heaven upon the children of men to see if there were any who understand, who seek *after* God. They have all turned aside, together they have become corrupt; **there is none who does good, no, not *even* one**" (vs 1-3).

Romans 3:13: "Their throats are like a grave which has been opened; with their tongues they are deceiving; *the* venom of asps *is* under their own lips."

Psalm 5:9: "For there is no truth in their mouth; their inward part is destruction; their throat is an open grave; they flatter with their tongue. Hold them guilty, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against You" (vs 9-10).

As we are going through this, this show you how the Apostle Paul rightly divided the Word of God to prove his point, to pick a verse here, a verse there and so forth.

Psalm 139: 4—this is talking about the tongue, but not necessarily in the deceiving way: "For there is not a word on my tongue, but, lo, O LORD, You know it altogether."

Romans 3:14: "Whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they did not know" (vs 14-17).

Isaiah 59:7: "Their feet run to evil… [Boy! Isn't that true today?] …and they make haste to shed innocent blood; their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. They have not known the way of peace, and *there is* no justice in their ways. They have made crooked paths for themselves; whoever goes therein shall not know peace" (vs 7-8).

Romans 3:18: "There is no fear of God before their own eyes."

Psalm 36:1: "The wicked utters transgression in his heart…. [his own heart] …There is no fear of God before his eyes, for he flatters himself in his own eyes… [how good I am] …until his iniquity is found to be hateful. The words of his mouth are iniquity and deceit; he has stopped acting wise and doing good. He plots iniquity upon his bed; he sets himself in a way that is not good; he does not hate evil" (vs 1-4).

So, the Apostle Paul shows the things concerning human nature. Because of this and because of the nature that we have, let's begin to understand, Romans 3:20: "Therefore… [because of the condition of the human heart apart from God] …by works of law… ['*the* works of *the* law' is not correct, and the *King James* becomes very misleading. When it says '*the* works of *the* law' it doesn't mean that.] (It means): …by works of law there shall not be any flesh justified before Him;

because by law *is the* knowledge of sin."

What is the function of law? Works of law could be sacrifices; repentances:

- if you're Catholic or Buddhist, trips around the beads
- if you're Protestant it means that you're not keeping any law
- if you're Hindu you have bathing in the Ganges River
- if you're a sadomasochist religionist, then you have certain things that you poke through your nose and ears and skin
- if you're in the Philippines and you want to keep Easter, you get these flagellating things and flagellate your back; and if you're real brave you'll allow yourself to be crucified and hung up on a cross

All of those things do not justify. In other words, there's nothing you can do outside of yourself—though it may be a good act in itself—which makes you right before God. It takes the sacrifice of Jesus Christ. Nothing else can make you right in the presence of God but the sacrifice of Jesus Christ.

As we go through some of these things, let's something very clearly: ***Nothing substitutes for the sacrifice of Jesus Christ***—period! *Nothing can!* Let's also understand something that is a profound spiritual thing: ***You cannot accomplish spiritual things by carnal or physical means!*** You can't do that! You must ***use spiritual things to accomplish spiritual things***—not carnal means. You can go back to Gal. 5 and you can read all the works of the flesh. Then it's followed by the *fruits of the Spirit,* and that's what's necessary, brethren—the fruit of the Spirit.

The function of law is to tell us what sin is, and there is not a law that God made which can give eternal life. That can only come from Jesus Christ.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:17-18
2) Romans 2:1, 24-29
3) Romans 3:1-8, 1-2
4) 2 Timothy 3:15-17
5) Psalm 116:11
6) Romans 3:3-4
7) James 4:11-12
8) Job 9:32-33
9) Job 34:1-12, 18-19, 35-37
10) Job 35:1-7, 13-16
11) Job 40:1-15
12) Romans 3:5-6
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14) Romans 3:7-8
15) Acts 13:38-46
16) Acts 14:19
17) Acts 17:5
18) Acts 18:4-6
19) Romans 3:8-20, 9
20) Mark 7:21-23
21) Psalm 39:4-8
22) Psalm 62:9-10
23) Jeremiah 17:1, 9-10
24) Jeremiah 10:23-24
25) Psalm 119:128
26) Proverbs 14:12
27) Galatians 5:19-26
28) Romans 3:10
29) Ecclesiastes 7:20
30) Romans 3:11-12
31) Psalm 12:2-4
32) Psalm 14:1-3
33) Romans 3:13
34) Psalm 5:9-10
35) Psalm 139:4
36) Romans 3:14-17
37) Isaiah 59:7-8
38) Romans 3:18
39) Psalm 36:1
40) Romans 3:20

Scripture referenced, not quoted:

- 1 Samuel 15
- Jude
- Genesis 6
- Psalm 23

Also referenced: Sermons:

- *The Catholic Pope & the Rabbi* (Carl Franklin)
- *Impossible Work of God* #1 & 2

FRC:bo
Transcribed: 11-21-10

The Epistle of Romans VIII
Chapter 3:20-26

Fred R. Coulter—December 7, 1996

We can see one of the most profound mistakes that they made in the *King James Version* of the Bible, which led to people believing that you didn't have to keep the laws of God. Romans 3:20 (*KJV*): "Therefore, for **the** deeds of **the** law… [the definite article before the words *deeds* and *law* is not in italic. When you read that you think it's talking about what? *The Ten Commandments!*

Romans 3:20 (*Interlinear*)—let's look at something here that is very important for us to realize, which shows that the *King James* translators should never have inserted those two definite articles. "Wherefore by works of law…" Look at the Greek words right above it. There are no definite articles, and it is "…by works of law…" Why is that important? *Because it's giving an overall principle not necessarily related to the Ten Commandments!* "…by works of law not shall be justified any flesh before Him; for through law [is] knowledge of sin."

Romans 3:20 (*AT*)—"Therefore, by works of law there shall not be any flesh justified before Him; because by law *is the*… [notice that when I put the definite article there when it wasn't in the *Interlinear*, I put it in italic form so that you would know that it was an insertion.] …knowledge of sin."

In the next sermon we're going to cover this because we need to go all the way through Rom. 3 and then come back to it. But, let's remember one profound, important thing: ***Nothing can substitute for the sacrifice of Jesus Christ! Nothing can substitute for the life, the crucifixion and death, and resurrection of Jesus Christ!***

- Can Sabbath-keeping substitute for Christ? *No!*
- Do the Jews understand the Sabbath and keep it, in their way? *Yes!*
- Do they have Christ? *No!*

'Works of law' in this case is a broad principle statement, which means ***the work of any law cannot accomplish what the sacrifice of Christ does!***

If you keep that in mind, then it will simplify some of the most complicated Scriptures that we find in the New Testament, especially written by the Apostle Paul. That's a hard principle for law-keepers to understand. All commandment-keeping is required by everyone, whether you are justified or not. The keeping of it does not justify you. The keeping of it just keeps you from sinning, because *the law is the knowledge of sin*, that's all.

Verse 21 is another difficult thing. When I first read this, it was one of the most difficult things for me to understand. I had just come into the Worldwide Church of God, was accepted to and going to Ambassador College and was studying the Bible and all this sort of thing.

Verse 21 (*KJV*)—this becomes almost a contradiction. We're going to see that it's very contradictory from a couple of points of view. "But now the righteousness of God without the law…" What does 'without' mean to you? It can mean *apart from*; it can mean *the absence of*, too—can't it? Cannot *without* mean *the absence of*? How can you have righteousness in the absence of law?

Verse 31 (*AT*): "Are we, then, abolishing law through faith? MAY IT NEVER BE! On the contrary, we are establishing law!" How can you establish law when you have no law? And this is exactly what the Protestants assume—*we don't need any law*—but they never address *establishing law*. So this is really quite a contradictory thing!

Verse 21 (*AT*): "But now, *at this time, quite* separate from law, *the* righteousness of God has been revealed, being witnessed by the Law and the Prophets; even *the* righteousness of God *which is* through **faith of Jesus Christ**, toward all and upon all those who are believing [present tense]; for there is no difference, because all have sinned and they are falling short of the glory of God" (vs 21-23). Nearly every place where you see the 'ing' it is either a present tense verb or it is a present tense participle.

"We are being justified gratuitously by His grace through the redemption which is in Christ Jesus; Whom God has displayed publicly *as* a propitiation through faith in His blood, for a public declaration of His righteousness, in the respect of the passing over of the sins which had taken place before, through the forbearance of God; for a publicly declaration of His righteousness in the present time, for His might be just, and the One Who is justifying the one who is of the faith of Jesus. Therefore, where *is* boasting? It is excluded! Through what law? *Is it through* works of *law*? No, by no means! Rather, *it is* through a **law of faith**…. [That is almost contradictory.] …Consequently, we reckon *that* a man is being justified by faith, separate from works of law. *Is He* the God of the Jews only? *Is He* not then also *God* of *the* Gentiles? YES! *He is* also God of the Gentiles, since, indeed, *it is* one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then,

abolishing law through faith? MAY IT NEVER BE! On the contrary, we are establishing law!" (vs 24-31).

Let's come back to v 21, and we will see why we are establishing law. Let's answer the question of *righteousness of law*: "But now, *at this time, quite* separate from law, *the* righteousness of God **has been revealed**…"—life death and resurrection of Christ—past tense.

Romans 1:17; it ties right back in there. Remember, vs 17-20 are all one connected thought: *how we come to the righteousness of God.* "For therein [the Gospel] *the* righteousness of God **is being** revealed…"

Romans 3:21: "…**has been** revealed…" It ***is being revealed*** on an ongoing basis to all of those whom God is calling, and it ***has been once revealed*** in the life permanently as a public declaration once for all. That was separate from the law. That was separate from the Ten Commandments. That was separate from the righteousness of the law, which they had with Moses under the Old Covenant.

Let's look at the righteousness, which was by law. This is the thing that got me when I first read it in the *King James.* How can you have righteousness without law? The absence of it? Deuteronomy 6:24 "And the LORD commanded us to do all these statutes—to fear the LORD our God for our good always so that He might preserve us alive, as *it is* today. And it shall be **righteousness for us** if we observe to do all these commandments before the LORD our God as He has commanded us." There is a righteousness of the law, but this is not God's righteousness. Does God have a greater righteousness than just the Ten Commandments, or the laws and statutes? *Yes, He does!*

Psalm 119:172: "My tongue shall speak of Your word, for **all Your commandments are righteousness**." So, how could you have righteousness separate, or removed from, the law, or the absence of law? I couldn't understand that. This is what is so difficult for people to understand when they read the *King James* and especially that no one is going to be justified by *the* works of *the* law.

Let's see what the answer is. What did we cover all the way up to this point? *We covered all the sins of the civilizations, the sins of the Jews, all the sins of the Gentiles.* All are under sin—correct? That every mouth may be stopped? Now then, if God has shut us up to sin (Galatians)—He shut everyone up to sin and 'no one is righteous, no, not one!' How then can a person ever be right with God? So God is the One Who has to take the action to make it so, because God is the One Who included all under sin, shut them all up under sin. God is the One Who gave us the *law of sin and death.* That's why we are sinners from birth.

So, quite separate from law—which tells us what the knowledge of sin is—the righteousness of God has been revealed through Christ. That is the righteousness of God that He would be so righteous and good as to provide a way to be put in right standing with Him. That is the righteousness of God 'being witnessed to by the prophets' (Rom. 3:21)

> From the *Special Word Study from the Greek* booklet, pg 16, the last section of Righteousness of Faith: The English word "righteousness" comes from the Greek word 'dikosunee,' and means: *the doing or being what is just and right, or righteous*. It is the character and the acts of a person commanded and approved of God in virtue of the fact that the individual is in submission and is obedient to His will as His perfect ideal and His perfect standard. As such it is not only what God demands from a person, but what He gives… [***God is giving*** something of His righteousness.] …or imputes to the individual by faith. Therefore, it is the person's righteous standing before God as imputed to him or her by God's act of justification through His deliverance from all that stands in the way of being righteous.

Not just the forgiveness of sin; that is only the first start of it.

We're going to get these definitions in our mind clearly so that when we go back and study the Scriptures we will know what we're talking about very clearly.

> pg. 11, Justification: Justification is freely granted… [no charge, no cost, no work] …to the called and repentant believer by God the Father through the sacrifice of Jesus Christ. Justification takes place when the believer's sins are removed by the blood of Jesus Christ and he or she is put into right standing with God the Father. In order to receive God's gift of justification, a person must repent toward God, believe in the sacrifice and blood of Jesus Christ for the remission of sins, and be baptized by immersion….

And we will see when we get to Rom. 6 why immersion is so very important.

> …The believer is then cleansed from sin and is without condemnation, placing him or her in right standing with God the Father. This state of justification is called the "gift of righteousness" because…

Here is the righteousness of God; I want you to understand what God does and then you'll understand why no work of any law can accomplish this.

> …the righteousness of Jesus Christ is freely imputed… [given freely; un-worked for; unearned] …to the believer by God the Father. The English word "justification" comes from the Greek word 'dikaioosis'…

Notice how closely that is to 'dikosunee'; the first part of the word is exactly the same because it comes from the same stem.

> …which means *the action of God which establishes right,* therefore justification. The establishment of a man as just by acquittal from guilt.

I hope you're all understanding as we go along, because if you do, you are going to understand some of the most complicated Scriptures in the entirety of the New Testament and the writings of the Apostle Paul to which even scholars stumble. So this is why I'm going through it very carefully so that we establish all of our definitions as we are going along here.

When all of those who were of the 5,000 that were fed by Jesus Christ and they came to Him saying, 'Good Master, what should we do that we may work the works of God.' Remember what Jesus' answer was? John 6:29: "…This is the work of God: that you believe in Him Whom He has sent." Believe on Christ. To be convicted in heart and mind and belief is greater than a work you can do out here.

Have you ever been compelled to obey a law that you didn't believe in or agree with? *All of us have! Yes, indeed!* Though you kept it in the letter out here—did you keep it in your mind, up here, with a willing heart? *No!* That is precisely why the first step in belief in Jesus Christ is the spiritual work of believing. That is not something that is done without the body, so to speak; something you can do aside from that. What happens when you are in that frame of mind? Especially if you're in the service (military)—hurry up and wait! Stand in line! And all this sort of thing! The orders of the sergeant and the lieutenant, and you see all these ridiculous things coming down, all of the laws from bureaucrats that are coming down today—do this, do that, do the other thing. Some of them are so stupid that for a six-year-old boy kissing a girl he was arrested for sexual harassment.

> pgs 25-26: <u>"Work," "Works," "Works of Law" and "to Work"</u>: The English word "work" or "works" is translated from the Greek word, 'ergon,' and means: *a work, a deed, an action, or the result or object of a work or endeavor; a work as a single act; that which is brought into being by a work or labor; an accomplishment, an occupation or work.* In the singular, when the definite article is used, it is 'to ergoon,' and means "the work." In the plural it is 'toon ergoon,' and means *the works*. Many times 'toon ergoon,' in the plural, is used…

—a long o or omega in the Greek language. Wherever you see 'o-n' in nearly every case with a verb it is plural. Notice the ending which is singular: 'ergon' *vs* 'ergoon'; there can be no disputing which is which.

> …without the article and is used mainly in the term *works of law,* 'ergoon nomou,' and means *any work, deed or endeavor of any law.* The translators of the KJV added two definite articles….

We covered that—and made to read improperly 'the works of the law.' Then I talked about not using the italics, we already covered that.

> …By adding these two definite articles to the phrase, *works of law,* 'ergoon nomou,' to make it read "the works of the law," this phrase was, in turn, misinterpreted to mean all the laws and commandments of God. Hence, it paved the way for greater misinterpretation that obedience to laws and commandments of God were not required for salvation. [Key, very important point.]
>
> In the entirely of the New Testament, there is only one Scripture in which the definite article "the: is used in connection with "work" or "works," in conjunction with the phrase "works of law." That is found in Romans 2:15 and in the Greek reads: *to ergon tou nomou,* and is translated, "the work of the law"…. [that's the only place. Every other place it is "works of law." Then I explain that and so forth.]

To help us understand all of this concerning the righteousness of God, and it has been revealed that the righteousness of God means this: ***God, in His righteousness, provided Jesus Christ.***

Romans 3:21: "But now *at this time, quite* separate from law, *the* righteousness of God has been revealed, being witnessed by the law and the prophets; even *the* righteousness of God *which is* through faith of Jesus Christ… [Many of those who write commentaries cannot figure out why Paul would use the personal possessive of Jesus, which means *Jesus' own faith,* the faith of Jesus. That has

to be given. This kind of faith has to come from God—you can't work it up yourself, it has to come from Christ.] …towards all and upon all those who are believing, for there is no difference" (vs 21-22).

John 3:16—this ties right back with it: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." This is how it is done through Jesus Christ. You have to believe.

What we're talking about here is one of the greatest events in all the history of the world. That God would manifest Himself in the flesh; take upon Himself the form of human flesh, just like we have; and to live a perfect life and become that perfect sacrifice for *all* mankind. That's why it says later on 'as a public proclamation'—that's what it means in the Greek. I think this gives a whole lot more powerful understanding of it, that God did this as a profound thing right in the middle of history.

Romans 3:23: "Because all have sinned… [Jews and Gentiles have all sinned] …and they are falling short of the glory of God. We are being… [present tense passive] …justified gratuitously by His grace through the redemption which is in Christ Jesus" (vs 23-24). 'Redemption' means *to be freed from*. What was the other profound event in history that God did? Not as profound as this—*that was the Passover in Egypt*—bringing the children of Israel out of Egypt. God intervened in history to do it.

Now then, he's comparing it to that. When they came out of Egypt it was known everywhere—all of the plagues and all of the things and all of the power of God. And the children of Israel didn't want to believe; they didn't want to accept God. Isn't that something? *With God right there they didn't want to do it!* You talk about how difficult human nature really is. That is the epitome of it! Can you imagine, every day for 40 years, having manna and still not believe in God? Can you believe every day and every night seeing the pillar of the cloud and the fire and still not believing in God? That is amazing—isn't it? To me, that is amazing!

Verse 25: "Whom God has displayed publicly… [And gave four witnesses—didn't He? *Matthew, Mark, Luke and John* written for us so that we would know. Could not depend upon men for us to that, but God had to do it.] …as a propitiation through faith in His blood…" Let's look at the word 'propitiation' meaning *a continual atoning action.* It is nearly the same word as used for the *mercy seat of God*. This is telling us that through Christ we have direct access to God the Father for the mercy seat and the forgiveness of sins on a continuous, ongoing basis, "…through faith in His blood for a public declaration of His righteousness…" (v 25)—and all that went with that.

You can go back and read all the accounts there and one that is really profound is where all of those who were resurrected back to physical life and went and appeared to many in the city. If one of my relatives came back from the dead, that would be mighty convincing to me! It was done 'publicly.' What did the Apostle Paul say when he was talking to Festus and Agrippa? *This was not done in a corner! You know!*

"…in respect of the passing over of the sins which had taken place before, through the forbearance of God; for a public declaration **of His righteousness** in the present time, for His being just and the One Who is justifying the one who is of the faith of Jesus" (vs 25-26).

Let's go back and look at some of the things where this was testified before in the Law and the Prophets. This is another thing that was kind of a little disconcerting in trying to understand this. If you do away with the law, what good does it do to have it testified in the Law and the Prophets? *It wouldn't!* Let's look at the law, 'witnessed to by the Law and the Prophets.' The first place this is done is in Gen. 3:15 [corrected]—the first prophecy of the coming of Christ, a foretaste of it, a *witness* of it. The next one we have is Abel (Gen. 4:1-4).

Hebrews 11:4—where it talks about Abel. Remember that he did what God asked him to do and he *believed* God, and what he did was *by faith*. "**By faith** Abel offered to God a more excellent sacrifice than Cain, by which he obtained witness that **he was righteous**, God testifying of his gifts; and through it, though he died, *he* is yet speaking." So, he was *accounted righteous because he believed* God!

It's the same way with Abraham. Here is the pattern, and I think when we get to Rom. 4, you're going to be surprised how much the New Testament must be based upon Abraham rather than being based upon Israel. I don't want that to blow your mind; it doesn't change anything, but it gives us a greater and more appreciative understanding. I think you're going to be surprised how much Abraham is mentioned in the New Testament, especially by the Apostle Paul.

Genesis 15:6: "And he [Abraham] **believed** in the LORD. And He **accounted it to him for righteousness**." That is *imputed!* There's a *witness* of it.

Right in the Ten Commandments is a *witness* of this, Exodus 20:3: "You shall have no other gods before Me. You shall not make for yourselves any graven image, or any likeness of *anything* that *is* in

the heavens above, or that *is* in the earth beneath, or that *is* in the waters under the earth. You shall not bow yourself down to them, nor serve them, for I, the LORD your God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of those who hate Me, but **showing mercy**… [A form of what? *Kindness, righteousness!*] …to thousands of those who love Me and keep My commandments" (vs 3-6).

As I've said before, if anyone starts saying to you that the commandments have nothing to do with love, you take them right back there and say, 'All right, right in the Ten Commandments God shows love and commandment is there, and that's the same as John 14:15: 'If you love Me, keep My commandments.' Precisely, exactly the same. Here's also part of it, showing God's righteousness, which then is exemplified

- by His mercy
- by His love
- by His grace
- by His kindness
- by His forgiveness
- by His forbearance

This is where the children of Israel had sinned. Exodus 32:9: And the LORD said to Moses, 'I have seen this people, and behold, it *is* a stiff-necked people. And now leave Me alone, so that My wrath may burn hot against them and that I may consume them. And I will make of you a great nation'" (vs 9-10). Notice how humble Moses was. He didn't say, 'Yeah, Lord, just you and me; let's go for it.'

"…And Moses prayed to the LORD his God, and said, 'LORD, why does Your wrath burn hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, "He brought them out with an evil intent, to kill them in the mountains and to consume them from the face of the earth"? Turn from Your fierce wrath, and repent of this evil against Your people. Remember Abraham, Isaac, and Israel, Your servants…" (vs 10-13). So even everything with Israel was based upon that—wasn't it? *Yes!*

"…to whom You swore by Your own self, and said to them, "I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit *it* forever."' And the LORD repented of the evil which He spoke of doing to His people" (vs 13-14). That's an expression of God's righteousness—right? A foretaste of undeserved forgiveness—correct? *Yes!*

Exodus 34:6—this is when Moses was able to see the backside of the Lord in glory: "And the LORD passed by before him and proclaimed, 'The LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy to the thousandth *generation*, forgiving iniquity and transgression and sin, but Who will by no means clear *the guilty*, visiting the iniquity of the fathers upon the children, and upon the children's children, to the third and to the fourth generation.' And Moses made haste and bowed his head toward the earth, and worshiped. And he said, 'If now I have found grace in Your sight, O LORD, I pray You, let my LORD go among us, although it *is* a stiff-necked people. And pardon our iniquity and our sin, and take us for Your inheritance.'" (vs 6-9). So God did. That's a foretaste of His kindness and mercy.

(go to the next track)

Now let's look at one more, Numbers 14:19, just to show God's mercy: "'I beseech You, pardon the iniquity of this people according to the greatness of Your mercy, and as You have forgiven this people from Egypt even until now.' And the LORD said, 'I have pardoned according to your word…. [Now, how quick was that? *Just as soon as Moses asked!* How quick does God forgive your sins? *Just as soon as you ask!*] …But truly, *as* I live, all the earth shall be filled *with* the glory of the LORD. Because all those men who have seen My glory and My miracles which I did in Egypt and in the wilderness, and have tempted Me now these ten times, and have not hearkened to My voice" (vs 19-22). This ties right in with what Paul was talking about the goodness and righteousness of God *vs* the wrath of God. If you do that which is right and you believe God—*goodness!* If you do that which is wrong and evil—*wrath!* Just exactly what we have here.

We'll take a quick survey of quite a few Psalms, then we'll go to the prophets. Psa. 5 talks a lot about God's righteousness. This is why David was a man 'after God's heart'—Psalm 5:8: "Lead me, O LORD, in **Your** righteousness… [not his own; in God's righteousness] …because of my enemies; make Your way straight before my face."

Psalm 103:1—here's part that is very important for us to understand, not only was this a Psalm of the present time, but this was also a prophecy of the future. "Bless the LORD, O my soul; and all that is within me, bless His Holy name. Bless the LORD, O my soul, and forget not all His benefits… [let's not forget His *spiritual* benefits; those are far more important than any physical benefits] ….Who forgives all your iniquities, Who heals all your diseases" (vs 1-3). That's something—isn't it? *God does! God will!* Maybe there are a lot of thing we need to do, that's true, *but He still heals!*

I have a letter from a man back in the New

York whose daughter I anointed back in Rochester. She was supposed to have glasses for 20/50 vision and she went to have the examination and they said there was nothing wrong with her eyes. They had another examination and her eyes are20/25—that was right after she was anointed. We've had many different healings that God has given, and God will do more. But, I'm also convinced that we have to become more yielded to God, more living within the righteousness of God and letting God use us in the way that He wants us to. Everything comes from God!

Verse 4, this is New Testament doctrine: "Who redeems your life from destruction…." [Destruction in the Lake of Fire—correct? You're redeemed! The redemption that is in Christ Jesus.

Romans 3:24: "We are being justified gratuitously by His grace through the redemption which is in Christ Jesus."

Psalm 103:4: "…redeems your life from destruction; Who crowns you with lovingkindness… [This is what we need, brethren. This is what God wants to establish in His Church] (that He can): …crowns you with lovingkindness… [and His goodness. That's what God wants. He's sick and tired of all of this playing corporate church.] (This is what He wants to give us): …and tender mercies."

Verse 8: "The LORD is merciful and gracious, slow to anger, and abundant in mercy. He will not always chasten, nor will He keep His anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities" (vs 8-10). No! He has said,

- ***I give*** you the life of Jesus Christ!
- ***I impute*** to you the righteousness of Christ!
- ***I give*** to you the Holy Spirit!

Then after that, we have been given a propitiation, continuously! "For as the heavens are high above the earth, so is His mercy toward those who fear Him…. [How much more to those that love Him.] …As far as the east is from the west, so far has He removed our transgressions from us…. [This all testifying of the coming grace.] …As a father has compassion upon his children, so the LORD has compassion upon those who fear Him, for He knows our frame; He remembers that we are dust. As for man, his days are as grass; as a flower of the field, so he flourishes, for the wind passes over it, and it is gone; and its place shall know it no more. But the steadfast love of the LORD is from everlasting to everlasting upon those who fear Him, and His righteousness is unto children's children, to those who keep His covenant, and to those who remember His precepts to do them" (vs 13-18). That is quite a Psalm, all of Psa. 103 in New Testament prophecy, when you take and apply it to what we are going through and what Christ has done.

Psalm 11:7: "For the LORD is righteous, **He loves righteousness**; the upright will behold His face." Isn't that something! And I think this, brethren, and I've experienced this. Hopefully I can experience it on a more continuing, ongoing basis: ***The more I seek to love God and ask God for His Spirit and His love, and ask to help me use it, especially in those circumstances that I'm just not likely to do***—to be loving to someone who is not love to you. The more that I see that, many of the sins and problems and difficulties are overcome without having to beat the flesh. Maybe if all of us could concentrate on doing that and ask God to really grant us His righteousness, which He's freely given; and to grant us His love, which He wants us to have—because it says 'the righteous Lord loves righteousness' and to grant it to us! That's tremendous!

Psalm 15:1: "LORD, who shall dwell in Your tabernacle? Who shall dwell upon Your Holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart" (vs 1-2). If Christ is in there, that's what we will have, brethren.

Psalm 22:30—I think this is very profound, because this is the whole prophecy of the crucifixion of Jesus Christ—correct? Where they would pierce His feet, strip His flesh. He could count His bones. Forsaken of God. After this is all done, Psalm 22:30: "A seed shall serve Him…" ***We are that seed***—did you know that? If you have the Spirit of God as a begettal—which you do—***you are that seed!*** 'We know that we are in Him because His seed abides in us (1-John). What did God tell Abraham when He took him abroad and showed him all of the stars? *So shall your seed be!* We are the seed, brethren, that serve Him, because of the crucifixion of Christ, and this is all a witness to the righteousness of God that He would do this for us.

"…it shall be told of the LORD to the coming generation. They shall come and shall declare His righteousness unto a people that **shall yet be born**… [prophesying right down to Christ] …that He has done this" (vs 30-31). That God would do this; make this public declaration; make this public crucifixion. Then we have here Psalm 23, which follows right after. In the *Companion Bible* it says, '…my seed shall serve Him…'—instead of 'a seed.' That would be fine. I see no contradiction with it, because we are the seed of the Father—correct? *Yes!* All of this is witnessing in the Law, the Psalms and the Prophets.

Psalm 97:6: "The heavens declare His righteousness… [Again, this goes back to the covenant that God made with Abraham] …and all

the people see His glory." (Rev. 22, 'we shall see Him face-to-face.')

Psalm 111:3: "His work is glory and majesty… [especially the work that He is doing in us] ..and His righteousness endures forever."

Psalm 119:142: "Your righteousness is an everlasting righteousness, and Your Law is the Truth."

Now, let's look in the Prophets. First of all go to Isaiah 53; here's one of the most profound ones. This is a written, public proclamation' (Gal. 3:1). They had Scriptures in all the synagogues—didn't they? *They knew! Yes!* If you go through it—Isa. 53—this is talking about the life, death and resurrection of Christ and that He bore our sins.' ***That is the righteousness of Christ.*** That is the righteousness that ***God gives to us because He bore our sins.***

Isaiah 53:5: "…But He *was* wounded for our transgressions; *He was* crushed for our iniquities; the chastisement of our peace *was* upon Him; and with His stripes we ourselves are healed…. [v 12]: …Therefore, I [God the Father] will divide to Him *a portion* with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and **He bore the sin of many,** and made intercession for transgressors."

This is why it is so profound: God created everything through Jesus Christ—correct? Jesus Christ—the Lord God of the Old Testament, the One Who became our Savior—made and created Adam and Eve. He is the One Who gave to them the *law of sin and death*, which is sin, passed down to all of us. He is the One Who had to be punished for ALL iniquity and sin. Because God [Christ] created all humankind, Who is responsible for all of it—the good and the bad, the right and the wrong, the righteousness and the evil? *God is!* Is it not a tremendous thing that God and His righteousness would put upon Himself the judgment of sin—of death—that He gave to every human being: *the wages of sin is death!* That is really something!

And this is what we're talking about, brethren, in all of this: *that God Himself did it!* Since God did it, no work of any law that we can do can accomplish the same thing! That's what He's talking about here. When we're talking about God's righteousness and God's righteous judgment, did God not them judge Himself as being responsible for all of His creation and willing paid the penalty for all sin of all people for all time? *Yes!* And if the Creator did that, His life is worth every human life all combined together—correct? *Has to be!* Otherwise it could not apply to all human beings.

Isaiah 45:19: "I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Jacob, 'Seek me in vain.' I the LORD speak righteousness, I declare things that are right." There again is foretaste of the coming righteousness.

Verse 22: "Turn to Me, and be saved, all the ends of the earth… [Salvation was not available until Christ came, so this is a prophecy of it.] …for I *am* God, and there *is* none else. I have sworn by Myself, the word has gone out of My mouth *in* righteousness, and shall not turn back [empty], that unto Me every knee shall bow, every tongue shall swear.' *One* shall say, 'Only in the LORD do I have righteousness and strength… [that's all the righteousness that God gives to us] …even to Him shall men come. And they are ashamed, all who are angry against Him.'…. [When God opens their eyes to understand what a magnificent thing that God has done—through his righteousness and the life and death of Christ—they're going to be ashamed. That's what repentance is all about, even for us.] …In the LORD shall all the seed of Israel be justified, and shall glory" (vs 22-25).

Isaiah 51:1: "'Hearken to Me, you who follow after righteousness, you who seek the LORD: Look to the rock *from which* you were cut, and to the hole of the pit *from which* you were dug. Look to Abraham your father… [we're going to see Abraham come into this very profoundly] …and to Sarah *who* bore you; for I called him alone, and blessed him, and made him many.' For the LORD shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD. Joy and gladness shall be found in it, thanksgiving and the voice of melody" (vs 1-3). That's what we are to participate in as kings and priests with Christ—correct? *Yes!*

"'Hearken to Me, My people; and give ear to Me, O My nation; for instruction shall proceed from Me, and I will make My justice as a light to the people. **My righteousness *is* near**… [to us we already have it, brethren] …My salvation has gone out… [through Christ] …and My arms shall judge the people; the isles shall wait upon Me, and on My arm they shall trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall become old like a garment; and its inhabitants shall die in the same way. But My salvation shall be forever, and **My righteousness shall not be abolished**…. [an everlasting righteousness, brethren] …Hearken to me, you who know righteousness, the people in whose heart *is* My law… [this is a prophecy of what would happen after Christ came. This is us, brethren, today; and all

of those from the time of Christ down to today that God has called. We know righteousness!] …in whose heart *is* My law… [and that is righteous thing to do that] …do not fear the reproach of men, nor be afraid of their revelings; for the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation from generation to generation'" (vs 4-8). All of these then are the prophecy of what God would do. Do you see what a great and profound and tremendous thing that God has done? This is what Paul is talking about!

Jeremiah 31:3: "The LORD has appeared to me from afar, *saying*, 'Yea, I have loved you with an everlasting love… [That's the righteousness of God.] …therefore, with loving-kindness I have drawn you.'"

Verse 33: "'But this *shall be* the covenant that I will make with the house of Israel after those days,' says the LORD. 'I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people.'" This is not just to the house of Israel as the physical tribes of Israel. This is a prophecy of the Church being the true Israel of God. That's what God has done for us. "…put My law in their inward parts, and write it in their hearts…" Isn't that the righteousness of God? Only God can do that with His Spirit and by conversion.

Then we see in the book of Ezekiel where He says He doesn't 'delight in the death of the wicked, but that they would turn' back to God instead of going their own way.

Let's come back to our study translation of Romans, and let's read this with all that we have in mind. Romans 3:23: "Because all have sinned, and they are falling short of the glory of God. We are being justified gratuitously by His grace through the redemption which is in Christ Jesus... [John 14:6—'I am the Way, the Truth and the Life.'] …Whom God has displayed publicly…"(vs 23-25). Right up on top of that hill; Jesus on that cross or stake—whatever it was—without any clothes in; nothing to cover His shame; beaten, scourged, bleeding to death, fulfilling the will of God. Finally, having that spear thrust into His side that I'm sure went up and pierced His heart so that all of His blood would be shed.

"…displayed publicly *as* a propitiation through faith in His blood, for a public declaration of His righteousness… [Remember the Centurion that was there? Remember what he said when he saw the veil in the temple rent—torn in two from top to bottom? He said, 'Surely this was the Son of God!' Even that man could see that.] (Notice what this accomplished then): …in the respect of the **passing over**… [What is Christ called for us? *Our Passover!*] …the passing over of the sins which had taken place before, through the forbearance of God; for a public declaration of His righteousness in the present time… [God wants it known. This is what has been missing so much] …for His being just and the One Who is justifying the one who is of the faith of Jesus" (vs 25-26).

In the next sermon, we'll cover a little bit more concerning *the faith of Jesus*; that is Jesus' own faith and the works of law.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 3:20-21, 31, 23-31, 21
2) Romans 3:21
3) Romans 1:17
4) Romans 3:21
5) Deuteronomy 6:24
6) Psalm 119:172
7) John 6:29
8) Romans 3:21-22
9) John 3:16
10) Romans 3:23-26
11) Hebrews 11:4
12) Genesis 15:6
13) Exodus 20:3-6
14) Exodus 32:9-14
15) Exodus 34:6-9
16) Numbers 14:19-22
17) Psalm 5:8
18) Psalm 103:1-4
19) Romans 3:24
20) Psalm 103:4, 8-18
21) Psalm 11:7
22) Psalm 15:1-2
23) Psalm 22:30-31
24) Psalm 97:6
25) Psalm 111:3
26) Psalm 119:142
27) Isaiah 53:5, 12
28) Isaiah 45:19, 22-25
29) Isaiah 51:1-8
30) Jeremiah 31:3, 33
31) Romans 3:23-26

Scripture referenced, not quoted:

- Genesis 3:15; 4:1-4
- John 14:15
- 1 John
- Psalm 23
- Revelation 22
- Galatians 3:1
- John 14:6

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Transcribed: 11-21-10

The Epistle of Romans IX
Chapter 3:20-26

Fred R. Coulter—December 14, 1996

I want to reiterate something that's very important. Let's go to 2-Timothy, the fourth chapter. I feel in this time and considering all the doctrinal things going around are like a big windstorm, and there are so many different doctrinal things that are coming. It's amazing what people will believe. I had an elder—who's been an elder for years and years—call me because he read an article claiming that Jesus was not the Messiah; that the New Testament was all a pagan mythology; we should not follow anything in the New Testament at all. He was about ready to be carried away with that doctrine sweeping through his congregation. It's going to hit every church, every congregation.

Therefore, we need to be prepared, and the lack of true doctrinal understanding and preparation by one of the largest Churches of God has caused its fall. It has caused many brethren to fall with it because they were not doctrinally grounded in the Truth. One woman expressed it real well several weeks ago: I would go to church and I used to take notes, then gradually I was just hearing the same thing over and over again, so I quit taking notes and just turned in my Bible. Gradually, over a period of time, I just sat there with my Bible in my lap. She said, 'I knew I was in trouble when I found myself sleeping or going to sleep most of the time.' This is what has happened to so many people.

Then, when they're confronted with sound doctrine here's what happens: 2-Timothy 4:3: "For there shall come a time when **they will not tolerate sound doctrine**… [sound doctrine is based on the Truth of the Scriptures] …but according to their own lusts they shall accumulate to themselves *a great number of* teachers, having ears itching *to hear what satisfies their cravings*; and **they shall turn away their own ears from the Truth**; and they shall be turned aside unto myths" (vs 3-4). So, you have a complete process that takes place, to turn people away 180-degrees around and go the opposite direction. There are plenty of teachers out there—wanna-bes, would-bes—whomever you have—who want to be teaching.

Therefore, doctrine is very important! Doctrine means *teaching.* Sound doctrine means *the proper teaching from the Scripture.* We based that on what Jesus said. Jesus said, 'I am the Way, the Truth, and the Life.' Sound doctrine must be based on the Scriptures.

In this series that we've been going through in the book of Romans, we have come to chapter three. In this particular section we really needed to cover some things out the book of Galatians. Let's turn to *The Epistle of the Apostle Paul to the Galatians* booklet. The reason that I'm doing these translations is:

1. So that I can prove to myself as a teacher what the Truth really is.

The New Testament is based on Greek and I have studied the Greek now for some 19-years.

2. The world today is going *away* from the Truth.

I was in a Bible bookstore and there was not a *New King James Version* on the shelf. They're all *NIVs!* If you've not heard the two sermons—*New Age Bible Versions*—you need to hear them, you need to get the book, *New Age Bible Versions* by Gail Riplinger. This is has motivated me to translate as accurately and precisely as I can from the Greek text of 1550, called *The Textus Receptus.* Carl [Franklin] today is doing a sermon on the *Preservation of the Text*—the New Testament. I'm going to do one on *the* indication within the Scriptures on how the apostles knew that they were writing the New Testament. God did not leave it to word of mouth. God did not leave it to the Catholics 300 years later to canonize the Scriptures. As we will see, it was finished with John. That's why at the end of Revelation John wrote what he wrote.

In the book of Galatians I found one explosion and two bombs. What do I mean? *An explosion is something that really gets you excited when you clearly understand it!* It's there in the Greek. A bomb is one that is so absolutely moving in its understanding that it's like a bomb going off. Let's look at the minor explosion. In going through Galatians there are about four different ways to approach Galatians. We're going to come and do some of it in chapter two today, but I want to cover one part of it here:

Galatians 2:11: "But when Peter came to Antioch, I withstood him to *his* face, because he was to be condemned… [not just blamed, condemned, public condemnation] …because before certain *ones* came from James, he was eating together with Gentiles. However, when they came, he drew back and separated himself… [from the Gentiles] …being afraid of those of *the* circumcision" (vs 11-12). There was a circumcision part within the Church (Acts 15); they were the Pharisees.

Also, I'll call your attention to when that incident occurred in Acts 15, we no longer hear of the Pharisees within the Church. I believe that was the first separation and those people became the Ebonites who followed the Pharisaical way (see sermon *Scripturalism vs Judaism).*

Verse 13: "And the rest of the Jews also played the **hypocrite** with him… [Greek: 'hupokrites'] …insomuch that even Barnabas was carried away with their hypocrisy." The account in the *King James* kind of softens it a bit and doesn't give you the full flavor as to what was happening. Why was this a great hypocrisy for Peter? *He went to Cornelius, the first account of the Gentiles*—right? What did he tell Cornelius? *'I see that God is no respecter of persons and that I should not call any man common or unclean.'* What is an unclean person, according to a description of Judaism? *An unclean person is a Gentile who is not circumcised!* That's why Peter was the hypocrite; he knew better. That's why Luke wrote of the account in the book of Acts. I don't think if Peter would have been in charge of writing the book of Acts. He would have been too inclined to include that little episode in the light of this.

Galatians 3:1 (*AT*)—this was one of the bombs! "O foolish Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation [for all to read]?"

(*KJV*): "O foolish Galatians, who has bewitched you, that you should not obey the Truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?"

Notice the difference in the translation: Why would I translate it "…in a written public proclamation…"

(*Interlinear*)—come to the end of the second/third line of the first verse where it says: "…was openly set forth…"—'prographo'—meaning *written before.* What are the Scriptures called in the Greek? *All Scripture*—'graphe'—*is given by inspiration of God.* So he is pointing to two things, I believe:

1. the Scriptures of the Old Testament, because it was *written*
2. the writing of the New Testament

Did you know that they found a Greek written partial text of the book of Matthew, not Aramaic—that becomes important—but Greek; that they can conclusively date to be as early as $54_{A.D.}$ Let's understand something clearly here: the coming of Christ—the first coming—was the greatest fulfillment of Bible prophecy. The establishment of the New Covenant was going to be the profound relationship between God and man from that time forward. Do you think that God would leave it to just word of mouth? *No!*

Luke wrote sometime in the $50s_{A.D.}$ Luke was what to the Apostle Paul? *Luke was his traveling companion and physician!* I guess he needed a personal physician, being stoned, beaten, left to drown and the whole thing. The book of Luke is really Paul's gospel. In other words, Luke wrote under the supervision of Paul.

Luke 1:1: "Since many have taken in hand to compile a ***written*** **narration** of the matters… [They were delivering what? *Written accounts of the life of Christ!* That's what they were doing.] …which have been fully believed among us as they delivered *them* to us, those who from *the* beginning had been eyewitnesses and ministers of the Word, it seemed good to me also, having accurately understood everything from the very first, to write *these things* in **an orderly sequence** to you… [a systematic, chronological order] …most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed" (vs 1-4).

Now then, let's re-read Gal. 3:1 in the light of that. This then gives a much more powerful impact of what was happening. It wasn't that someone was coming along and kind of changing their oral traditions or instruction. It was *written!* Galatians 3:1: "O foolish Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation [for all to read]?" That was the first big bombshell! When I went through that I was excited all day. There it is! Look at this! This is tremendous!

Gal. 4—we'll look at the second bombshell. This one was even more so. This is one of the key, most important doctrinal point of the anti-law people within the Church and out of the Church; they turn to and read:

Galatians 4:10 (*KJV*): "You observe days, and months, and times, and years." So they were observing Sabbath and the Holy Days and things like this.

Let's read some of this in context in the translation. Let's follow it through, and as we're doing this let's understand something that most people have not understood. And, as a matter of fact, we did not understand until the last 20-plus years, because we didn't research deep enough, or there were some things that were not written to provide the information for us—which is this: There were Jews who believed in circumcision and keeping law—their own code of law—who were sun-worshippers. They were the Essenes. Their Sabbath

was in the middle of the week on a Wednesday, and they had a solar calendar of 364 days. They were coming along and that's part of the problem that we have here: pagan Jews. That sounds like a contradictory term, but it's not; they were sun-worshippers. So, they were coming along requiring circumcision and keeping of law as the Essenes would do.

Galatians 4:8 (*AT*): "But on the other hand, *when* you did not know God, you were in bondage to those who are **not gods by nature**…. [very key important statement there] …but on the other hand, after having known God—rather, after having been known by God—how *is it that* you are turning back again to the weak and impotent elemental *spirits*, to which you again desire to be in bondage? **You are *of* yourselves**… [not of God[…observing days, and months, and times and years. I am afraid for you, lest somehow I have labored among you in vain" (vs 8-11).

Why did I translate v 10: "…You are *of* yourselves…"? The reason is this: The Greek has a particular, special, very exacting verb called *the middle voice*. We don't have this in English quite this way. The *middle voice* in Greek means this: You are the subject and the object. So, if you're doing something for yourself, you're not doing it to God. What he's saying is that these days that they were keeping—days, month, years, times—were not of God. But to those who were, by nature, not gods and was a conflict with what God had been teaching them. This has nothing whatsoever to do concerning Sabbath Days or Holy Days. How do we know that? *Here's how we know:*

Colossians 2:16: "Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a Festival [Holy Day]… [Did Paul know how to write 'a Holy Day'? *Yes, he did!*] …or new moon, or *the* Sabbaths."

- Did Paul know how to write *Sabbaths*?
- Did Paul know how to write *Holy Days*?
- Did Paul know how to write *new moon*?
  - ✓ *Yes, he did!*
- Why then did he not do so in Gal. 4, if that's what they were doing? *Because they were not doing that!*
- If you have a Sabbath on a Wednesday, are you observing the Sabbath or a day? *A day!*
- If you are keeping the first day of the week, are you observing the Sabbath or a day? *A day!*

But more particularly so when you consider the middle voice verb, which is *you're doing it for yourself*: this is of *your own initiation*; this is what *you are doing!* Now, let's compare that with John, the seventh chapter. I wanted to cover these particular three places because I feel that these are so important for us in understanding what Paul was writing.

John 7:16: "Jesus answered them and said, 'My doctrine [teaching] is not Mine, but His Who sent Me.'"

- Would Jesus have changed anything that the Father had given or that they had agreed and given at any time? *No!*
- How much less Paul?
- How much less another man?

"'If anyone desires to do His will…'" (v 17). Very important thing! A key in understanding Truth and doctrine is to do it!

- How many people who no longer keep the Sabbath understand the Sabbath?
- How many people who have given up eating unleavened bread during the Feast of Unleavened Bread still understand what sin is?

It's been my observation that when people quit doing it they are violating a Scriptural principle and they cease to understand. When it came out that 'this is the Feast of Unleavened Bread and if you want to put out the leaven that's all right; if you don't want to put out the leaven that is all right. If you want eat unleavened bread, that's all right; if you want to eat leavened bread, that's all right. If you want to come to the Night to be Remembered, that's all right; if you don't want to come, that's all right.' Christ said none of that!

"'If anyone desires to do His will, he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self. The one who speaks of himself is seeking his own glory; but He Who seeks the glory of Him Who sent Him is true, and there is no unrighteousness in Him'" (vs 17-18). Do we not believe that Christ taught Paul the same thing? *Certainly!* Paul did not do anything that was not the will of God!

That's what this is so important. If you are observing for yourself—there is right there: "The one who speaks of himself is seeking his own glory…" So if they are observing these days on their own, they are not observing it to God. Can you observe Christmas to God if you put God's name on it? *No!* It was not ever a teaching of God! These things help firm up and solidify and give strength to the Word of God—the way it should be.

Now, let's come back to the Epistle of Romans, chapter three. I want to cover it in depth today; let's understand something that's very, very

important here. We're going to cover one of the places where the King James translators have caused no end of confusion.

Romans 3:20 (*KJV*): "Therefore, by the deeds of the law there shall no flesh be justified in His sight… [Is this not the very Scripture that is used to say that 'you do not have to keep the law'? This is one of them; one of the major ones. If you read that, it makes you wonder why should I keep the commandments? What did Jesus say to the rich man who asked, 'What should I do that I may inherit eternal life?' *He said, 'Keep the commandments'*—didn't He? What did the Apostle John write in 1-John 2: 'Hereby we know that we know Him if we keep His commandments, and the one who says I know him and is not keeping His commandments, is a liar and the Truth is not in him.' How can you square this up? How can you say you have to keep the commandments when it says here: "Therefore, by the deeds of the law there shall no flesh be justified in His sight…"?

The word *deeds* in the Greek is 'ergon'—meaning *works*. If *works* don't count, how can Jesus do this: Revelation 2:2—to the Church at Ephesus: "I know your works…" Are all those works in vain if you can't be justified? Is that what He's saying? This is the very heart and core of the technical thing that is killing all the Churches of God right today. By bringing in lawlessness because they focus in on something and apply it in a wrong way, so they come to a wrong conclusion. Every one of the churches:

- v 9: "I know your **works**…"
- v 13: "I know your **works**…"
- v 19: "I know your **works**…"
- v 23: "And I will kill her children with death; and all the churches shall know that I am He Who searches *the* reins and hearts; and I will give to each of you **according to your works**."

If your works don't justify you, why should you have works? That is the question! But is that what Paul is talking about? We can go through and see, yes, works are important—the right kind. It's keyed right here in v 23.

Romans 3:20 (*AT*): "Therefore, **by works of law**… [compare that with the *King James*—what is missing? *The definite article* 'the.' Why did I not put it there? *It's not in the Greek!* That's a very important point of understanding.] …there shall not be any flesh justified before Him… [Why?] …because by law *is the* knowledge of sin."

The Law was never designed to justify you. The Law was designed to show what sin is and what you ought to do. Justification is another whole different aspect of your relationship with God. That's what's so important.

Romans 3:20 (*Int*): "Wherefore by works…" Notice there is no definite article there.

Romans 2:15 (*Int*): "Who shew **the** work of **the** law…" I want you to understand something very important and very profound. *This is the only place* in the entire New Testament where it is the definite article—"…**the** work of **the** law…"—is used; *the only place.* There is a difference between *works of law* and *the work of the law.* But in any even, neither one of them justifies you. That's where everyone gets all confused. I know you don't know the Greek, but I'll help you understand those things as we go along.

Romans 3:21 (*AT*): "But now *at this time, quite* separate from law…"

(*KJV*): "But now the righteousness of God without the law…"

That really throws a curveball into it—doesn't it? 'Without' in English generally means *the absence of*: I'm without a wife; I have none. But that's not what the Greek means. Again, this (*KJV*) translation has caused no end of confusion. So I translated it the way it should be:

(*AT*): "But now separate from law…" I'll leave out the italicized words that I put in there for clarification. Notice the definite article is not there.

(*Int*): "But now apart from law…" There's no definite article. It's not 'ho nomos'; it's just 'nomos' or in this case 'nomou' because of the tense that it's in.

(*AT*): "…separate from law, *the* righteousness of God has been revealed, being witnessed by the law and the prophets." That's where I ended up in the previous sermon. I went through and showed many of the places how the law was prophesying of this justification to take place.

Verse 22: "Even *the* righteousness of God *which is* through faith of Jesus Christ… [that's possessive; Jesus' own faith] …towards all and upon all those who are believing, for there is no difference, because all have sinned, and they are falling short of the glory of God. We are being justified gratuitously by His grace through the redemption which is in Christ Jesus; whom god has displayed publicly *as* a propitiation through faith in His blood…" (vs 22-25). It was public! It was known! Propitiation means *a continuous ongoing source of mercy and relationship with God.* That's differentiated from 'expatiation'—means *to put aside one thing, at one time.* Propitiation means *continuous;* which is quite different.

"…through faith in His Blood, for a public declaration of His righteousness, in the respect of the passing over of the sins which had taken place before, through the forbearance of God; for a public declaration of His righteousness in the present time, for His being just and the One Who is justifying the one who is of the faith of Jesus" (vs 25-26).

God did something to all human beings, which He alone can solve.—this ties in with the first part of Rom. 3—Galatians 3:22 [corrected]: "But the Scriptures have shut up all things under sin…" Everyone has been condemned to live under sin. God shut them all up. How did this happen? *God gave us all the 'law of sin and death' from Adam and Eve!*

How are you going to make that right? If we, being sinners, by nature, can we do anything truly, truly righteous? Even if we wanted to? *No! We can't!* The whole book of Job teaches us that. We may be sincere. We may even evidence some good things, because human nature is a mixture of good and evil. But can do something truly righteous? *No!* Even if we kept the Sabbath perfectly all of our life! That's not to denigrate Sabbath-keeping; Sabbath-keeping is a great and wonderful commandment of God; that's just to illustrate a point. What are we talking about: *the righteousness of God*? What does that mean? What is justification? What does that mean? Let's understand that as we are going through, so we can understand what we are talking about. They are two separate and different things! ***Keeping law and justification are two different, separate things!***

Let me use an example. Most of us have cars in which we use gasoline for fuel—correct? *Yes!* Could you take that same car and put water in the gas tank and make it run? *No! Water was not designed to be used in a gasoline engine.* As a matter of fact, if you put the water in, you're going to ruin the engine—correct? It is the same way with an operation of God. Law-keeping—commandment-keeping—is required of God without a doubt, but that does not do the operation of justification. Justification means *being put in right standing with God!*

> *Special Word Studies from the Greek*, pg 11—Justification: Justification is freely granted to the called and repentant believer by God the Father through the sacrifice of Jesus Christ. Justification takes place when the believer's sins are removed by the blood of Jesus Christ…

What is the only means of justification? *The sacrifice of Christ!* An easy way to remember it is: ***Nothing can substitute for the sacrifice of Christ!*** No law-keeping of any kind. All the laws and commandments of God are required to be kept. Can the law-keeping of the Catholics in doing laps around the beads—hail, Mary, and our father? Does that 'law-keeping' justify you? *No!* That is a substitute for the sacrifice of Christ.

> …and he or she is put into right standing with God the Father. In order to receive God's gift of justification…

If you kill someone and a person is dead, what can you do to bring the person back alive? *Nothing!* That is the only way you could make that right—isn't it? So it's the same way with being in right standing with God. When you sin there's nothing you can do to make it right before God. If you steal, you may make recompense, but that is putting you right with the person you stole from, but you broke God's Law! How are you put in right standing with God? *By repentance!*

(go to the next track)

Is repentance and operation of law? or Is it an operation of the heart? *Operation of the heart!* Who leads you to repentance? *God does!* So, it's an operation of God. That's why only God can justify, and it's through the sacrifice of Christ.

> In order to receive god's gift of justification…

You can't pay for it! You can't walk up and say, 'I killed that person, God, here's $100,000.' God's going to say, 'Wait a minute, this person could have been (not going to tell this person about the second resurrection at this point), a very son of God, just like Me.' Now, what value are you going to put on that? You can't make it right with any amount of money.

> …a person must repent toward God, believe in the sacrifice and blood of Jesus Christ for the remission of sin, and be baptized by immersion. The believer is then cleansed from sin and is without condemnation, placing him or her in right standing with God the Father. This state of justification is called the "gift of righteousness" because the righteousness of Jesus Christ is freely imputed to the believer by God the Father.

And that makes you truly in *right standing with God!* You stand before God through the blood of Christ as if Christ Himself were standing there in your place—*and He is!* That's what *justification* means.

> The English word "justification" comes from the Greek word 'dikaioosis,' which means the action of God which establishes right, therefore justification. The

> establishment of a man as just by acquittal from guilt.
>
> pg. 13, Justification: The English word *justification* comes from the Greek word 'dikaiooma' and means *the end result of making right or just.* The result of the act of God which sets one forth as righteous, or the act of justification accomplished in the sinner.

Let's see about concerning the *righteousness of God,* because God has to make right something that He did, and only He can make it right. How do you solve the problem of putting everybody under sin? We didn't ask to be; we don't want to be, but we are. So, only God can do that, and it is His righteousness that does it.

> pg. 16—the last full paragraph in the explanation of *righteousness* (see sermons: *The Two Righteousnesses*—the righteousness of law and righteousness of faith)
>
> The English word "righteousness" comes from the Greek word 'dikiosunee' and means *the doing or being what is just and right, or righteous.* It is the character and the acts of the person commanded and approved of God in virtue of the fact that the individual is in submission and is obedient to His will as His perfect ideal and His perfect standard. As such it is not only what God demands from a person, but what He gives, or imputes to the individual by faith. Therefore, it is the person's righteous standing before God as imputed to him or her by God's act of justification through His deliverance from all that stands in the way of being righteous.

No law accomplishes that! Justification is a righteous act of God!

> Chapter One (Romans) (pg. 16): v 17: "For therein ***the*** **righteousness of God** is being revealed from faith into faith…

Why did I translate it that way? Because the Greek means *the active involvement of the faith*—Christ's faith in you and your faith back into Christ. It's *into*—faith into faith.

> …according as it has been written: 'The just shall live by faith.'"

What's the difference with *living by faith* and keeping the commandments of God and *living by the letter of the law* and not having faith? *The difference is of the heart!* By faith and the love of God you desire to do the will of God; whereas in the letter, as long as you don't do the specific act, you have not sinned. For example: murder or adultery. If you don't do the specific act in the letter, you have not sinned, but in the spirit you have sinned. That's why it's this way.

We read the part under Chapter Three, and God imputes that to us. Come over to the section Works of Law, pg 25. I know this is technical, and I know this is a little heavy, but, brethren, this is so, so important. This is why people get taken down doctrinally, because they don't know the Word of God and they don't know the difference between commandment-keeping and justification. They don't know the difference between keeping the commandments of God and works of law.

> Pg. 25, Work, Works, Works of Law and to Work: The English word "work" or "works" is translated form the Greek word 'ergon'…

I want you to look at that word and you'll be able to tell the difference. This is singular.

> …and means *a work, a deed, an action,* or the result or object of a work or endeavor; a work as a single act; that which is brought into being by a work or labor; an accomplishment, an occupation or work. In the singular, when the definite article is used, it is 'to ergon,' and means *the work.* In the plural it is 'ergoon,' and means *the works.* In the plural it is 'toon ergon'…

Notice the difference in the Greek wording there. Where you see the funny looking 'w'—it's actually an 'omega' giving it the long 'o' sound—

> …'toon ergon' and means *the works.* Many times in the plural it is used without the article and is used mainly in the term *the works of law,* 'ergoon nomou'; and means any work, deed or endeavor of any law….

How many have ever seen or read parts of the book *The Code of Jewish Law*? *The Code of Jewish Law* will tell you what *works of law* is from a Jewish perspective. The Catholic Catechism will tell you what the *code of Catholic law* is from a Catholic perspective. If you had the writings of the Buddhists, you would have the *seven steps to nirvana*—which is the code of their law, same way with the Hindus.

> …*works of law,* 'ergoon nomou'; and means any work, deed or endeavor of any law.
>
> The translators of the *KJV* added two definite articles 'the' to the phrase 'works of law'—'eroon nomou'—and improperly made it read '**the** works of **the** law.'

And that's where the confusion comes in.

> Moreover, they did not use the italic form of *the* to indicate that a word was added for clarification as they normally did in all other instances where a word was added for clarification. Because they did not use the italicized form of the definite article *the* in both instances in this phrase to show that the two definite articles "**the**" were added, it caused great confusion. By adding these two definite articles to the phrase, *works of law*—'ergoon nomou'—to make it read ***the works of the law,*** this phrase was, in turn, misinterpreted to mean all the laws and commandments of God. Hence, it paved the way for greater misinterpretation that obedience to laws and commandments of God were not required for salvation.

Then I gave a little explanation of what we already covered there in Rom. 2:15. Now, let's come and read the study section *Works of Law*, Chapter Three, pg 26:

> 20: Therefore, by **works of law** there shall not be any flesh justified before Him; because by law *is the* knowledge of sin.

- the law is Holy
- the law is spiritual
- the law is just

—to show us what sin is. The law was never designed to forgive. Repentance toward! God chooses *freely* to forgive; that is a *gift by grace!* You can't earn forgiveness. Many times we will even do a little *work of law* ourselves after we sin. We do it this way: You sin! Utt-oh, great blooper! You feel miserable, nasty, rotten and down—right? You say, 'When I get right, I'll pray.' I've done it! You've done it! You don't want to pray when you feel so miserable after having sinned—correct? But, that's when you need to. How are you going to make yourself right, come to God and say, 'Okay, God, I've done better now; now You've got to forgive me for what I did last week, because I have made myself right and I deserve Your forgiveness.' Can't do it! That's kind of like our own little *work of law* that we do. But it can't justify you.

> 21: But now *at this time, quite* **separate from law,** *the* righteousness of God has been revealed, being witnessed by the law and the prophets.
> 27: Therefore, where is boasting?

That's what Job was doing—wasn't he? 'I did this! I did that! God is unfair!' I

> It is excluded! Through what law? *Is it through* **works of *law***? No, by no means! Rather, *it is* through a law of faith!

What is a law of faith? *Repent! Be baptized!*

> 28: Consequently, we are reckoning *that* a man is being justified by faith separate from **works of law.**

Now then, *to be justified*—what does it mean? When you repent, are you holding a scroll of law in your hands? *No!* What are you doing? *You're pouring your heart out to God!* Then God, providing that means through Jesus Christ, will justify you. Here's how He does it:

Romans 3:26: "Through the forbearance of God; for a public declaration of His righteousness in the present time, for His being just and the One Who is justifying the one who is of the faith of Jesus…. [A work of law under Judaism could be any work. Under the Old Testament it could be the offering of an animal sacrifice—that was a *work of law.* It's called the *law of offerings.*] …Therefore, where is boasting? It is excluded! Through what law? *Is it through* works of *law*? No, by no means! Rather, *it is* through a law of faith! Consequently, we are reckoning *that* a man is being justified by faith **separate from** works of law" (vs 26-28). You have to faith in Jesus Christ and His blood!

"*Is He* the God of the Jews only? *Is He* not then also *God* of the Gentiles? YES! *He is* also God of the Gentiles, since, indeed, *it is* one God Who will justify *the* circumcision by faith, and *the* uncircumcision through faith. Are we, then, abolishing law through faith? MAY IT NEVER BE!…. [*King James* says 'God forbid'—but the Greek is 'me ginoito'—which means *MAY IT NEVER BE!*] …On the contrary, we are establishing law!" (vs 29-31).

How do you *establish* law? *Through justification!* When you receive the Holy Spirit of God you desire to do and keep the laws of God. Therefore, you are establishing it now because it's from the heart, from within. Just like all of us who have children. It's a real pleasure when our children do the things that they have been told to do without being told to do it—right? *Yes!* So it is with God! That's how we grow spiritually, when we do the things that please God. We're establishing law. We're using it properly. We're using it the way that God wants it done.

What was it that God did? Why was this called *the righteousness* of God? There's a 'righteousness of the law' but this is the 'righteousness of God.' If God gave us all human

nature, how is God going to solve the problem? He has judged us all sinners—correct? *Yes!* 'The wages of sin is death.'

- How is God going to solve this problem?
- Who created mankind? *Jesus Christ!*
- Who gave mankind the law of sin and death, or the human nature that we have? *God did!*
- How is God going to make this right for all human beings since God did it, and shut us up under sin?
  - ✓ All have sinned and come short of the glory of God!
  - ✓ The wages of sin is death!

Let's go to 2-Corinthians, the fifth chapter, and let's see what happened. God, in His righteous judgment of Himself! God judged Himself. That's pretty heavy! Think on that! Since God is responsible for all of this, God must take care of it—correct? If God is righteous, should He not then judge Himself with the same judgment that He judged us? That is heavy! We're getting into some deep and profound things which really show the love of God. So, what did He do? ***Christ came in the flesh!*** **One of Elohim Who became Christ, divested Himself of being God and took upon Himself the same kind of flesh that we have and with the *law of sin and death* within His members.** Since He gave it to human beings, He took it upon Himself as a human being so that He would in effect become sin for us. I want you to think about how great this is! How marvelous this is, that God would do it.

2-Corinthians 5:18: "And all things *are* from God, Who has reconciled us to Himself through Jesus Christ, and has given to us the ministry of reconciliation; which *is*, that God was in Christ, reconciling *the* world to Himself… [So, even God the Father was experiencing, because of having the Holy Spirit in Christ to the fullness] …..not imputing their trespasses to them; and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, 'Be reconciled to God.' For He made Him Who knew no sin *to be* sin for us, so that we might become *the* righteousness of God in Him" (vs 18-21).

That being the case, is God fair? *Yes!* More than fair! We know all the Scriptures where 'He was tempted like as we are, yet without sin…" and so forth. That shows the righteous judgment of God upon Himself for all human beings. But, it is so special that He, in particular, that He can apply it to every human being individually one at a time.

This is given, brethren, to inspire us of how great God is, that He would do this for us in such a wonderful and profound way!

Let's come to Luke 22; let's look at some of the things of how difficult this was for Christ. Let's understand something a little bit more: Why Jesus did what He did when He went and prayed. Luke 22:39: "Then He left *the house and* went, as He was accustomed, to the Mount of Olives; and His disciples also followed Him. And when He arrived at the place, He said to them, 'Pray *that you* do not enter into temptation.' And He withdrew from them about a stone's throw; and falling to *His* knees, He prayed, saying, 'Father, if You are willing to take away this cup from Me… [What *cup* is this? Why would He say, 'remove it'? It was so difficult!] …nevertheless, not My will, but Your *will* be done.'…. [He always did the *will of the Father*.] …Then an angel from heaven appeared to Him, strengthening Him. And being in agony, He prayed more earnestly. And His sweat became as great drops of blood falling down to the ground" (vs 39-44).

Why was He so traumatized at this particular point? *He knew the crucifixion and everything that would happen;* ***He would be taking upon Himself publicly once for all,*** *all the sins of human kind!* So, symbolically, in order to get rid of all of the sins of humankind and those sins that were caused by the *great whore* He drank of *that cup* to get rid of those sins—*symbolically*.

Revelation 17:2 talks about the 'great whore'; she caused all the sins on the earth. "'With whom the kings of the earth have committed fornication, and those who dwell on the earth were made drunk with the wine of her fornication.' Then he carried me away in *the* spirit to a wilderness; and I saw a woman sitting upon a scarlet beast that had seven heads and ten horns, full of names of blasphemy. And the woman *was* clothed in purple and scarlet, and *was* adorned with gold and pearls and precious stones; *and* she had a golden cup in her hand, filled with abominations and *the* filthiness of her fornication" (vs 2-4). *That cup* that was so hard for Christ to take was the sins of the whole world. There's no law; that was His choice. That was the *righteous judgment of God!*

So therefore, when God begins to call us and then we are convicted of sin and He forgives our sins, we know that they are taken care of completely—

- ***freely,*** because of the act of God!
- ***freely,*** because there's no way you can buy this!
- ***freely,*** because there's no way you can work for it!

Romans 3:24: "We are being justified gratuitously [freely] **by His grace** through the redemption which is in Christ Jesus…. [Therefore, it can't be by a work.] …Whom God has displayed publicly *as* a propitiation through faith in His blood, for a public declaration of His righteousness, in the respect of the passing over of the sins which had taken place before, through the forbearance of God; for a public declaration of His righteousness in the present time, for His being just and the One Who is justifying the one who is of the faith of Jesus" (vs 24-26). Knowing that it is that free, fantastic and marvelous act of God that all of this is possible.

Galatians 2:14: "But when I saw that they did not walk uprightly according to the Truth of the Gospel, I said to Peter in the presence of them all, 'If you, being a Jew, are living like the Gentiles and not according to Judaism, why do you compel the Gentiles to Judaize?'…. [*separate*—Jews over here, Gentiles over here] …We who are Jews by nature—and not sinners of the Gentiles—knowing that a man is not justified by works of law… [Separation was a *work of law*. They felt better! They felt in *right standing* with God! They had separated themselves from them. But, they knew better.] …but through *the* faith of Jesus Christ, in order that we might be justified by *the* faith of Christ, and not by works of law; because **by works of law shall no flesh be justified!** Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* then Christ the minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed, I am making myself a transgressor. For I through law died to law… [the wages of sin death] …in order that I may live to God!" (vs 14-19).

Here's how He died! Here's how all of us died! We just described a little bit of what Christ went through in burying the sins of the whole world. Now it's applied and imputed to each one individually.

"I have been jointly crucified with Christ… [That's what the Greek means. When you are baptized, you are jointly baptized into His death!] …yet I live. *However,* it is not longer I, but **Christ lives in me!**…. [which is the gift of the Holy Spirit] …For *the life* that I am now living in the flesh, I live by faith—that *very faith* of the Son of God… [Christ's very own faith, and that can only come as a gift from God.] …Who loved me and gave Himself up for me. I do not nullify the grace of God; for if righteousness… [to achieve the justification] …*is* through law, then Christ died in vain" (vs 20-21).

This is important to really understand. I don't think we will have anything quite as heavy as this. I think this is the most technical and the heaviest part of the study of the book of Romans that we will go through in understanding *works of law!* If you understand that, then this will help you greatly in your relationship with God, because now then you know that any time you can go to Christ, you live under His grace, we are to grow in grace. If grace is only the forgiveness of sin, how are you going to grow in the forgiveness of sin? *No!* Grace means that it *based and motivated on*

- loving God
- seeking to please Him
- letting Christ live in you like the Apostle Paul said

—***that's how you grow in the grace and knowledge.***

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Exception: Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) 2 Timothy 4:3-4
2) Galatians 2:11-13
3) Galatians 3:1
4) Luke 1:1-4
5) Galatians 2:1
6) Galatians 4:10, 8-11
7) Colossians 2:16
8) John 7:16-18
9) Romans 3:20
10) Revelation 2:2, 9, 13, 19, 23
11) Romans 3:20
12) Romans 2:15
13) Romans 3:21-26
14) Galatians 3:22
15) Romans 3:26-31
16) 2 Corinthians 5:18-21
17) Luke 22:39-44
18) Revelation 17:2-4
19) Romans 3:24-26
20) Galatians 2:14-21

Scripture referenced, not quoted: Acts 15

Also referenced:

- Booklet: *Epistle of the Apostle Paul to the Galatians*
- Books:
  - ✓ *New Age Bible Versions* by Gail Riplinger
  - ✓ *Code of Jewish Law* by Solomon Ganzfried & Hyman E. Goldin
- Sermons:
  - ✓ *New Age Bible Versions I & II*
  - ✓ *Preservation of the Text* (Carl Franklin)
  - ✓ *Scripturalism vs Judaism*
  - ✓ *The Two Righteousnesses I & II*

FRC:bo

Transcribed: 11-21-10

Galatians Translation

Fred R. Coulter—January 4, 1997

Open to the Study Translation of the book of Galatians, chapter two, and open your *King James Version*, chapter two. We're going to do some alternate reading. Galatians is the most difficult, the hardest to understand and *the most misunderstood book of the whole Bible.* Unfortunately, most people go to Galatians first rather than later. Let me give you, for an example, the writings of the Apostle Paul, the order of difficulty of these three technical books:

1. Hebrews—the easiest to understand, though there are some technical points there
2. Romans
3. Galatians

In order to understand Galatians, you should understand Hebrews first, then Romans, then Galatians. Why do I say that? *Almost all Protestant doctrine is based upon misinterpretations and misunderstandings of Hebrews, Romans and Galatians.* Not only do the Protestants misunderstand it, they go to it and they use certain verses to do away with the requirement to keep the commandments of God. Plus, the translation of the *King James Version* of the Bible gives credence to their interpretations of it. We'll compare that when we get to Romans and here in Galatians in just a minute. In translating Galatians I found one explosion and two bombshells. Let's look at the first explosion:

Galatians 2:11 (KJV): "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation" (vs 11-13). What does 'dissimulation mean to you? *Pretend! hypocrisy!* The Greek does show hypocrisy. Why was he hypocritical?

(*AT*): "But when Peter came to Antioch, I withstood him to *his* face because he was to be condemned… [not just blamed. The *King James* translators softened the meaning of it. This is pretty sharp language, condemned.] …Because before certain *ones* came from James… [Who was James? *James was the brother of the Lord, the apostle at Jerusalem!*] …he was eating together with the Gentiles. However, when they came, he drew back and separated himself [*from the Gentiles*], being afraid of those of *the* circumcision. And the rest of the Jews joined him… [because that's what it means in the Greek] …insomuch that even Barnabas was carried away with their hypocrisy" (vs 11-13). Why was this to be a condemnation? *Peter, of all people, should have known better!* Now you know why Acts 10 is in the Scriptures. It tells the account of a Gentile, an Italian, whose name was Cornelius. He sent three men, on the instructions of an angel, to go and find Simon Peter—the Apostle Peter. He found him and brought him to Cornelius.

Acts 10:24: "And on the next day, they came to Caesarea. Now Cornelius was expecting them *and* had called together his kinsmen and *his* intimate friends. And as Peter was coming in, Cornelius met him *and* fell at *his* feet, worshiping *him.*…. [You can tell Peter was not the first pope. He didn't say, 'Cornelius, glad to see you're on your knees, kiss my ring.'] …But Peter raised him up, saying, 'Stand up, for I myself am also a man.' And as he was talking with him, he went in and found many gathered together. And he said to them... [I want you to read this very carefully]: …'**You know that it is unlawful for a man <u>who is a Jew</u> to associate with or come near to anyone of another race**…." (vs 24-28).

Which law in the Bible says it's unlawful? This is good instruction on what does it say and what does it not say so we can understand it. "…'**You know that it is unlawful for a man <u>who is a Jew</u>**…" He did not say, 'the Scriptures say' that an Israelite cannot keep company of one of another nation. What does the Old Testament tell us about the inter-relationship of the children of Israel and Gentiles? *One law! One standard for the Gentiles that live within Israel!* They followed the same law. They had the same judgment. They had the same standard—correct? What law is this talking about? *Tradition! A law of the Jews!* A Jew is one who practices Judaism. Judaism is not the religion of Moses—did you know that? Most people don't! Judaism, while it claims to follow the religion of Moses, does not! The rabbis in Judaism proclaim that their sayings and their laws are greater than the laws in the Bible. If anyone transgresses their laws, they are subject to hell.

What God was doing in this particular instance with Peter was this: He was showing that that law of Judaism had no standing before God, had no standing within the Church of God. God was now going to deal with all nations, all people, and He was going to deal with them without the laws of Judaism.

I want to show you what Jesus said concerning the traditions of men. The traditions of

men then were codified into law. Next sermon I'm going to read to you out of the *Code of Jewish Law.* I'm going to read to you out of the code of Buddha law, Hindu law, Muslim law and Catholic law. I will show you a work of law from Scripture, a work of law from every one of these. But here's what Jesus said concerning their traditions. I know this may be a little repetitious from what we had before, but it's very important that we understand this concept. Remember: *Jewish law is not Scriptural law*—please understand that! Jewish law, Catholic law, Hindu law, Muslim law, Buddhist law—ALL—***are all against the commandments of God!*** If you don't believe that then you watch PBS—there should be separation of religion and state—Deepak Chopra is a wizard of the Hindu religion. Listen to him and pick up all the works of law that they have:

- meditation
- breathing
- reading
- thinking

—all works of law! Declared by Christ null and void! Chopra wrote the book: *Seven Laws of Spiritual Success.*

Mark 7:1 "Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault. For the Pharisees and all the Jews, holding fast to the tradition of the elders, do not eat unless they wash their hands thoroughly. Even *when coming* from the market, they do not eat unless they *first* wash themselves. And there are **many**… [he's including it all, not just hand-washing, but everything that they do] …other things that they have received to observe, *such as the* washing of cups and pots and brass utensils and tables" (vs 1-4).

Now, I'll just tell you one of the Sabbath commandments that they have, which is a little hilarious! If on the Sabbath a bushel basket of apples is turned over and they spill on the ground; if they are not spread too far, you may push them back in the bushel basket and set the basket upright. If they are spread abroad too far, you may not pick them up and put them back into the bushel basket because that is harvesting. However, you may eat them one at a time. Many such things like that.

Verse 5: "For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well… [beautiful—'Isaiah spoke of you beautifully] …did Isaiah prophesy concerning you hypocrites… [same word referring to Peter back in Galatians—'hupokrites'] …as it is written, "This people honors Me with their lips, but their hearts **are far away from Me**…."'" (vs 5-6). I want you to understand that! God is interested in the heart—is He not? Can you do something outside of your body with your hands and your feet and rules and regulations but it does not affect your heart? *Certainly!* So God is saying that He wants ***the heart*** made right. "…you hypocrites…"—those are not very nice words. Christ was not an ecumenist. He didn't come along and say, 'Well now, you scribes and Pharisees, I know that you have your ways, but I have My way and what we need to do is we'll just get along and love each other until the crucifixion and then you can hate Me and kill Me. How's that? Does that sound like a good game plan?' *No way!*

"…'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain… [emptiness, purposelessness, no account, no good, nothing to God] …do they worship Me, teaching *for* doctrine the commandments of men." For leaving the commandment of God…'" (vs 6-8). That's what happens when you have all of these traditions, when you have all of these *works of law* (see #10 this series). I'm building on that with this. What happens when you lay aside the commandment of God? Let's just see if we can apply some principles:

If you look at a commandment of God and you say, 'We'll change that, we don't need that'—what are you doing?

- Taking away from the Word of God!
- Deciding for yourself right and wrong!
- Out and out judging God, because you are judging what God has spoken is unworthy of your attention and obedience!

Very basic! Very profound! Very necessary to understand!

"'…you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God… [Not only do they lay it aside, then they]: …reject the commandment of God, **so that you may observe your *own* tradition**'" (vs 8-9)—which is saying, 'We are better than God!' Think about that! Think about that in relationship to Sabbath-keeping and Sunday-keeping. Jesus said the 'Sabbath was made for man and not man for the Sabbath; therefore, the Son of man is LORD of the Sabbath Day.' He's not Lord of Sunday. Men come along and what do they do? *They judge God!* They want to keep their tradition of Sunday-keeping! They set aside, reject the commandment of God that they may keep their own tradition, which is *a work of Protestant and Catholic law*. It doesn't come from God.

There was a survey sent out: Dear Brethren, we'll keep this anonymous, all you have to do is put in the first three numbers of your zip code—Do you want to keep the Holy Days? *Yes or no!* If we want to keep the Holy Days, should we keep them in August or September? *Yes or no!* And the answer was already completed when they got it back. 'Well, we're not going to keep them at all.'

They have judged God! They have set aside the commandments of God!—with their own reasoning. Also breaking the third commandment—taking God's name in vain. How dare you say something 'God said' when He didn't say. How many times have we covered Deut. 18? Think on that! Can a man speak for God when God hasn't spoken something? *NO!* A lot of people think that the Jews kept the laws, but they didn't, they kept their own. The 'Friends of the Sabbath' and their ecumenical thing is a huge trap as big as the Grand Canyon. It's like flying around in a helicopter observing the Grand Canyon, and it's all wonderful until you crash to the bottom. It's going to happen.

Verse 10: "'For Moses said, "Honor your father and your mother"; and, "The one who speaks evil of father or mother, let him be put to death." But you say, "If a man shall say to *his* father or mother, 'Whatever benefit you might receive from me *is* corban' (that is, *set aside as* a gift to God)… [Merchandised for money; same old thing it's always been—right? *Yes!*] …he is not obligated to help his parents." And you excuse him from doing anything for his father or his mother, nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this'" (vs 10-13).

Now, let's go back and review: First of all they *set aside*, v 9: "…'Full well do you reject the commandment of God… [v 13]: …Nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this.'" those are pretty strong words—aren't they? There are some people today, brethren, who are following Judaism; they are rejecting Jesus Christ; rejecting the New Testament as pagan. There is an active mood to do away with Christ—in any form—in every church, everywhere, regardless if they are Sunday or Sabbath-keepers that name the name of Christ. We need to be fully aware that that is the program that's going on. They have eliminated Christ from the government. They have eliminated Christ from radio, television, schools, public affairs and they're going to eliminate Him from the churches.

If you don't believe that, watch that 50th anniversary for the U.N., the inner-faith service from San Francisco. Brethren, this is exactly what's happening in the world today. They are *setting aside, rejecting* and *making the Word of God of none affect* in those people's lives.

Let's go to John 14; let's see something else; this is very important! ***The keeping of the commandments of God is required and is a reflection of our love to God!*** Let's see that summarized, John 14:23: "Jesus answered and said to him, 'If anyone loves Me, he will keep My Word; and My Father will love him, and We will come to him and make Our abode with him. **The one who does not love Me does not keep My words**… [That's strong! These two verses contrast one with the other.] …and the Word that you hear is not Mine, but the Father's, Who sent Me" (vs 23-24). Again, I call to your remembrance Deut. 18:18-20—very important!

This tells you what? You can do this concerning any commandment. If you keep Sunday, you have *set aside* the commandment of God; you have rejected the Word of God, and though you profess you love God, *you don't* love God! It's an impossibility! Do you comprehend that? they may feel good. They may behave decently. But, always remember, good behavior can also come from the tree of the knowledge of good and evil.

- ***All goodness of men is not Godliness, from God!***

That is profound to understand.

- ***All righteousness of men is not the righteousness of God!***

That is also profound to understand. These two verses encapsulate the whole thing—don't they?

Let's see this again concerning Peter. What was God inspiring Peter to understand? *He was inspiring Peter to set aside the unlawful laws of the Jews*—correct? *Yes!* Acts 10:28: "And he said to them, 'You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race. But God has shown me… [By what? What did He show Paul? *By Divine revelation*—correct? Did he not have a vision? *Yes, he did!* Divine revelation is pretty profound—isn't it? That's direct form God—isn't it? *Yes!* Can there be any greater instruction? *No!*] …that no man should be called common or unclean.'" Big time understanding necessary!

In the Jews' view, how is a man *common*? and How is a man *unclean*? Do you know? When I tell you this, you're going to understand why Paul's writing in Rom. 2, about the uncircumcision that keep the righteousness of the Law shall judge the circumcision who break the Law. How do they break *their* law? *By boasting in tradition and breaking the commandments of God!*

- A man who is *common* is this: A Gentile who has been circumcised—he is *common!* He is *common* because he is not a genetic born Jew, but a proselyte. That means *being circumcised and following Judaism.*
- A man who is *unclean*: A man who is a Gentile who was not circumcised and has not followed anything concerning the true God.

Those are commonly called in the world 'goyim' or cattle. Maybe this will help you understand every time a Jew speaks he always says, 'I am a Jew.' The reason he does this is to get leverage over you, because he thinks he's superior. Anyone who is not a Jew is a 'goyim.' You're either *common* or *unclean* and 'you're not worthy of us. We are worthy to use you, abuse you, lie to you, steal from you and take advantage of you, because we are the chosen people.' That's all in the Talmud.

How many listen to Rush Limbaugh? Man called up and said, 'Jewish descent dittos.' He had to immediately say he was a Jew. Someone is surely going to say, 'Fred is an anti-Semite.' NO! Jews are anti other people—period! They don't like to tell you that. They are anti-Christ! They will not admit it, but they are! What God was doing here was striking—BAM!—all of this down. If you think it's bad today, trust me, back then it was far worse—far, far worse!

Peter was the one who was used to do this—the first one! Verse 29: "'For this reason, I also came without objection when I was sent for. I ask therefore, for what purpose did you send for me?' And Cornelius said, 'Four days ago I was fasting until this hour, and *at* the ninth hour I was praying in my house; and suddenly a man [an angel] stood before me in bright apparel'" (vs 29-30). Do you know why God had to do this supernaturally, by vision, to Peter and by an angel to Cornelius? The Jews would have never let Christianity get out of Judaism. They would have cloistered it in as a little teeny-weenie sect of Judaism and used it to their own advantage. God was opening it up.

Verse 31: "'And said, "Cornelius, your prayer has been heard and your alms have been remembered before God. Now then, send to Joppa and call for Simon who is surnamed Peter; he is lodging by *the* sea in *the* house of Simon, a tanner. When he comes, he will speak to you." Therefore, I sent for you at once; and you did well to come. So then, we are all present before God to hear all things that have been commanded you by God.'…. [Why was Peter the hypocrite?] …Then Peter opened *his* mouth *and* said, **'Of a truth I perceive that God is not a respecter of persons,** but in every nation the one who fears Him and works righteousness is acceptable to Him. The word that He sent to the children of Israel, preaching the Gospel of peace through Jesus Christ **(He is Lord of all)**, you have knowledge of; which declaration came throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed'" (vs 31-37).

Let's add a little more fuel to Peter's fire. We won't burn him at the stake, but we will find out why he was called *the hypocrite.* The account in Gal. 2 happened *after* Acts 15:5—there had been much disputing: "But there stood up certain of those who believed, who were of the sect of the Pharisees, saying, 'It is obligatory to circumcise them [the Gentiles], and to command *them* to keep the Law of Moses.'"

How are we going to understand that? First of all, the Pharisees' version of the Law of Moses was not the Law of Moses, but very much akin to the Catholic view of the Bible. They don't follow it, but they have their traditional—and from the writings of the fathers' application of their religion. The Pharisees were exactly the same way. Did we just not read where they rejected the Law of Moses? Their version of the Law of Moses was all of their own laws; they presumptuously and arrogantly called the Law of Moses. This is what is being talked about here.

Now then, "…'It is **obligatory** [needful] to circumcise them [the Gentiles], and to command *them* to keep the Law of Moses.'" Furthermore, it was obligatory to do so, because unless they were physically circumcised, salvation was impossible! They were even twisting and perverting the true religion of Christ very early on. That's what it means.

Verse 6: "Then the apostles and the elders gathered together to see about this matter. And after much discussion had taken place, Peter stood up and said to them… [We got them on record in Acts 10—correct? Now we've got them on record here.] …'Men, brethren, you know that from *the* early days, God made *the* choice among us *that* by my mouth the Gentiles should hear the Word of the Gospel, and believe. And God, Who knows the heart… [in Greek this means *the* ***heart-knowing*** God!] …bore witness to them *by* giving them the Holy Spirit, even as *He did* to us, and made no difference between us and them, *and* has purified their hearts through the faith'" (vs 6-9).

Now then, let's come back to Galatians, the second chapter. There are other details that are there. Galatians 2:12: "Because before certain *ones* came from James, he was eating with the Gentiles…. [putting no difference—correct?] …However, when they came, he drew back and separated himself [*from the Gentiles*], being afraid of those of *the*

circumcision…. [A political move; a reversion to Judaism. He was afraid they would go back and tell James that he was eating with Gentiles.] …And the rest of the Jews also played the hypocrite with him, insomuch that even Barnabas was carried away with their hypocrisy" (vs 12-13). This was big deal!

Think of it this way: You come to church one day and you hear there's going to be a big meeting and Peter's going to be there and Paul is going to be there and certain ones from Jerusalem are going to be there—this may have been a Feast day—and you're all excited and you come and the deacon stands at the door and says, 'Gentiles to the right, Jews to the left; Gentiles eat over here, Jews eat over there.' How are you going to feel?

Verse 14: "But when I saw that they did not walk uprightly according to the Truth of the Gospel, I said to Peter in the presence of them all, 'If you, being a Jew, are living like the Gentiles… [eating with them, mingling with them and so forth] …and not according to Judaism, why do you compel the Gentiles to Judaize?…. [and separate themselves from the Jews. Judaize has nothing to do with the Law of God. Is there any place in the Scriptures which says you cannot eat with one of another nation? *NO!*] …We who are Jews by nature—and not sinners of *the* Gentiles—knowing that a man is not justified by works of law…'" (vs 14-16).

Let's review: Justification mean *to be made right with God the Father in heaven above.* That justification comes from the heart, in believing on Christ through repentance and baptism. There is no place in all the Scripture which says: do this law and you are right with God. There is no law designed to do that. What is law designed to do? *To show what sin is!* Can law give you life? *NO! God can!* Let me use a couple of examples here to show justifying by works of law, and we'll use a work of law we can relate to today; then we'll show the difference.

If you go through a stop sign and you get a ticket, you have transgressed the law which says, 'thou shalt not go through a stop sign.' Suppose you ignore the ticket. You decide, 'I don't believe there should be a stop sign there so I am not going to pay this fine. I'm convinced there should not be a stop sign here. It's irritating to me; I don't want one.' So you ignore the fine. They send you a notice: We're going to increase your find unless you pay it by such and such a date. You ignore it. Payment of the fine would justify you for that transgression. You continue to ignore it; they send you another notice. Finally, after a certain period of time, they issue a warrant for your arrest. One day you're driving down the street and you have another traffic infraction, a policeman pulls you over, reads your license number, pulls that license number up on his onboard computer and finds out there is a warrant for your arrest. He comes back to you and says to you, 'Get out of the car, you're under arrest'—slaps the handcuffs on you, throws you in back of police car, takes you on down to the jail and now your car is towed and put over here and you're going to pay storage. You stay in jail overnight and you come before the judge and the judge says, 'Why didn't you answer the notices for your fine.' *Well, I don't believe there should be a stop sign there.* 'But you didn't pay the fine.' So now, he slaps on a stiffer sentences. He was not justified! His *work of law* could have been pay the fine, you're justified.

Is there any *work of law* to justify you before God in heaven above?

One more example: Supposing you murdered a man. Now you've transgressed the Law of God. What is going to justify you to God? Not murdering any longer? *Repentance! That's all!* Just like the stop sign: If you go before the judge because you're hauled in because you didn't pay that fine. You said, 'Judge I've stopped at every stop sign since then.' He says, 'That doesn't matter, you're supposed to stop at all of them.'

(go to the next track)

If you separate yourself from the Gentiles to eat, does that make your heart right or wrong? *It makes it wrong!* God is interested in the heart—remember we said, the *heart-knowing* God!

Galatians 2:16: "Knowing that a man **is not justified by works of law**…"

(*KJV*): "Knowing that a man is not justified by **the** works of **the** law…" Here we see the terrible mistranslation. Both of those definite articles *the* are not in the Greek. It does not mean by keeping the commandments of God, but by *works of law.* Both of the definite articles *the* are not in the original Greek! This is why there's so much confusion.

""Knowing that a man is not justified by works of law, **but through *the* faith of Jesus Christ**…" What does *faith* require? Is faith something external or internal? *Internal!* You must believe—don't you? That's the only way you're justified because of what God did through Jesus Christ. As we pointed out, God took upon Himself when Jesus was manifested in the flesh, all the sins of the whole world. ***You must believe on that justification!***

- Are we all evil by nature? *Yes! We all have human nature!*
- Can we do anything purely righteous?
- Can we do something as righteous as God is righteous? *No!*

Since we cannot do that, there is nothing that we can do to make ourselves righteous before God, as God demands that we are righteous, unless we believe in Christ and unless that righteousness is imputed to us—it's of the heart!

"…even we have believed in Christ Jesus, in order that we might be justified by *the* faith of Christ, and not by works of law; because by works of law shall no flesh be justified!" (v 16). Isn't going to happen!

- unless you repent
- unless you believe
- unless you obey
- unless you love God

I hope this makes it real clear.

Verse 17: "Now then, if we are seeking to be justified in Christ… [through faith] …*and* we ourselves are found to be sinners, *is* then Christ the minister of sin?…. [Because you still have human nature and you still sin. Did Jesus make you sin? *No!* He is there to forgive it because He is the 'propitiation.'] …MAY IT NEVER BE!" The Greek there is 'me ginoito' which means *don't ever let this thought come into existence*—MAY IT NEVER BE! A true, literal translation would be: MAY THIS NEVER BE CONCEIVED OF, because 'gennao' means to *impregnate*. ***May this never come into existence or be conceived of***.

Verse 18: "For if I build again those things that I destroyed, I am making myself a transgressor…. [Peter, you're a sinner before everybody.' And written in Scripture for all time. That had to be pretty tough stuff that Peter was doing—right?] …For I, through law died to law…" (vs 18-19). What does this mean? Let's see if we can answer the question this way: 'the wages of sin is death'; 'sin is the transgression of *the law*'

- How could Paul write this if he were literally dead? *He couldn't!*
- What death did he die?

"…in order that I may live to God! I have been crucified with Christ…" (vs 19-20). Why did I translate it that way? *Because that's what the Greek means!* Crucified together, jointly.

Romans 6:1—this tells us how we die: "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE!…. [the same expression—Paul uses this over and over again—'me ginoito'] …We who died to sin… [That's what you died to. What Judaism and Judaism's law sin? *Yes!* Was Peter going back and sinning? *Yes!*] …how shall we live any longer therein? Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death? Therefore, we were co-buried with Him by the baptism into the death… [His death] …so that, just as Christ was raised up from the dead by the glory of the Father, in exactly the same way also, we should walk in newness of life. For if we have become co-joined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed, that we should no longer be enslaved to sin; because the one who has died to sin has been justified from sin" (vs 1-7).

That's what it means in Galatians 2:20: "I have been jointly crucified with Christ…" What God literally does when you are baptized. He literally takes the sacrifice of Christ and places that, imputes that, to you as your death! That's what it means. Now you understand why baptism has to be by water immersion. You can't sprinkle. You're not buried with sprinkling.

"I have been jointly crucified with Christ, yet I live. *However*, it is no longer I; but **Christ lives in me**!…. [How? *By the power of the Holy Spirit of God!* We are to have Christ formed in us!] …For *the life* that I am now living in *the* flesh, I live by faith—that *very faith* of the Son of God, Who loved me and gave Himself for me…. [That's something! God does this, brethren, on an individual basis. That's what's so fantastic about it.] …I do not nullify the grace of God; for if righteousness… [that right standing before God] …*is* through law, then Christ died in vain" (vs 20-21).

If you can make yourself right by separating from the Gentiles, Christ is no effect; He died in vain! Whatever law you want to have: washing of pots and cups—and you'll find from *The Code of Jewish Law* what that means.

I want to cover two other things here. Let's read from the *King James Version* Galatians 3:1; this is one of these big bombs! "O foolish Galatians, who has bewitched you, that you should not obey the Truth before whose eyes Jesus Christ has been evidently set forth, crucified among you?" What does 'set forth' mean to you? *Shown, portrayed, talked about, prophesied.* The Greek is even stronger.

(*AT*): "O foolish Galatians, who has bewitched you ***into* not obeying the Truth**…" Is that happening today? *Yes!* What is Truth?

- *Your Word is Truth!*
- *Your law is Truth!*
- *Your commandments are Truth!*

"…before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation [*for all to*

read]?" That is much more profound that just 'evidently' set forth. Why did I translate it that way?

(*Interlinear*): "O senseless Galatians… [That means *without brains;* you aren't even thinking! If I were translating it into German it would be 'dumb heads'] …who you bewitched, the Truth not to obey? Whose before eyes Jesus Christ **was openly** set forth among you—crucified?" Look at the two words:

- 'was openly'—the four Greek letters are pronounced 'proe' which means *before publicly.*
- 'set forth'—those Greek letters are pronounced 'graphe'

the whole word is 'proegrapho'—meaning *written.*

- What are the Scriptures called? *The Scriptures are called* 'graphe.'
- What are we then talking about? *They had to have had the Old Testament*—correct?
- Was not all the prophecies of Christ written as a 'public declaration' in the Old Testament? *Yes!*
- What else could this include? This was written in about $54_{A.D.}$—what else could this include? *New Testament Scripture!*
- Could this also have included the book of Luke?
- Who was Luke? *The one who traveled with Paul; wrote the book of Acts!*
- What was the first coming of Jesus Christ?
- Was it not the most profound event in the history of the world? *Yes!*
- Should that not have been written about? *Yes!*
- Was God going to leave the writing of the New Testament to people who didn't believe in Christ and let them write it after the death of the apostles?
- Do you think that the new disciples were without written record of Christ?

They have found and could date accurately to $54_{A.D.}$ a fragment of the book of Matthew written in Greek! Let's read the first few verses in Luke because this gets exciting.

Luke 1:1: "Since many have taken in hand to compile a *written*… [set forth; draw up] …narration… [What is that? *Writing a history*—correct?] …of the matters which have been fully believed among us, as they delivered *them* to us… [Luke is saying, 'We received some of these written narrations'—right? *Yes!* It's like delivering the newspaper.] …those who from *the* beginning had been eyewitnesses and ministers of the Word… [What is this telling us? *Clearly, those were eyewitnesses and ministers of the Word.* Who were the ministers of the Word? *The apostles! Yes!* This is basic! They were writing it up and delivering it to the disciples—correct? *Yes!*] …it seemed good to me also, having accurately understood everything from the very first, to write *these things* in an orderly sequence to you, most excellent Theophilus, so that you might know the *absolute* certainty of *the* things in which you have been instructed" (vs 1-4). Pretty powerful case—isn't it?

In Gal. 3:1 they had Jesus Christ publicly proclaimed in a written proclamation that He was crucified; which then is the whole story and the life of Christ—correct? *Yes!* The more I get into the Scriptures, the more excited I become. I tell you when I was translating this back in Gal. 3:1 and I saw 'grapho' I just about came unglued! I about blew out of my seat and smashed my head on the ceiling—WOW! Look at that! Many people won't get excited over that, but I did!

Galatians 3:2: "This only I desire to learn from you: did you receive the Spirit of God by works of law, or by the hearing of faith? [How are they going to hear? They are going to hear what? *What was written!* Is that not exactly what we are doing here today on the Sabbath Day? Are we not hearing the words of faith? *Yes!*] …Are you so foolish *that* after having begun in *the* Spirit, you are now being perfected in *the* flesh [through carnal means]?" (vs 2-3). That's what Peter was doing—wasn't it? *The carnal mean of separating!*

Galatians 4:8 (KJV): "Nevertheless then, when you knew not God… [What is this telling us? *They had no connection with God!* They were Gentiles, they knew not God! They weren't like the Jews who had the knowledge of God, but weren't doing it. These had no knowledge of God.] …you did service unto them which by nature are no gods…. [Who wants to have religious service done to them, which are not gods by nature? *Demons!*] …But now, after you have known God, or rather are known by God, how turn you again to the weak and beggarly elements, unto which you desire again to be in bondage? You observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (vs 8-11).

(*AT*): "Now on the one hand, *when* you did not know God, you were in bondage to those who are not gods by nature…. [What is bondage? *Sin!*—correct? *Yes!*] …But on the other hand, after having known God—… [There are two words in the Greek which should be translated 'on the one hand' and 'on the other hand' they are there, but were not translated by the *King James* translators. I think it's good because it shows the contrast.] …rather, after having been known by God—how *is it that* you are

turning again… [What does that mean? *Going back to; they left it and were going back to.* It does not say 'how are you turning to?' It's *turning again to.*] …to the weak and **impotent** elemental *spirits*… [without power; nothing to it] …to which you again desire to be in bondage? You are *of* your own selves [*not of God*] observing days, and months, and times and years" (vs 8-10).

Why did I translate that 'you are your own selves observing'? This is the other one that I hit the ceiling when I came to this—this just blew me right away! In the Greek there is a special form of voice called *the middle voice.* Let me tell you what that means and then I'll try an explain it so you can understand it. 'Middle voice' means *you are the subject and you are the recipient of your action*—you receive your action. It's all contained in one form of the verb. Let me use a couple of English examples here: I [subject] see [verb] the car [object]. Your action of seeing the car. How could we express something similar where you received that action. Stand in front of a mirror and say: 'I see myself.' You are doing the action and you are receiving the benefit of seeing yourself.

This means "…You are *of* your own selves… [You're the subject and the recipient of the action.] …observing days, and months, and times and years." In other words, they're not doing it to God. They are not doing it *from* the Scripture *to* God. They are observing it on their own initiative and notice what they are observing: days, months, times and years.

- Did the Apostle Paul know how to write 'Sabbath'? *Yes!*
- Did he know how to write 'new moon'? *Yes!*
- Did he know how to write 'Holy Day'? *Yes!*

Colossians[transcriber's correction] 2:16: "Therefore, do not allow anyone to judge you in eating or in drinking, or with regard to a festival, or new moon, or *the* Sabbaths."

- If he were talking about the Sabbath, would he not have said Sabbath instead of *days*?
- If he were talking about the new moon, would he not have said new moon rather than *months*?
- If he were talking about Holy Days, would he not have said Holy Days instead of *times*?

Yes!

Now, let's look at this again. What were they doing? *They were going back to something they had been doing before*—correct? They were returning again. Days and months and times and years has nothing, *nothing*, ***nothing*** to do with Sabbath and Holy Days—period! All of the Protestant theologians say that it does—*and it doesn't!* What you're really dealing with is this: You're dealing with something that many of the theologians always do. They go to a verse to prove their position, but it proves the opposite! That's what we're dealing with here. They were doing it for themselves.

How many have seen the calendar presentation of the Theraputes and the Essenes. The Essenes were a Jewish sect. They were pagan sun-worshipers. They were Levites. They believed in circumcision. They believed in keeping law and works of law. But, on their calendar—which was a 364 day calendar—their Sabbath was on a Wednesday. Is that ***a*** day? *Yes!* Is Sunday ***a*** day? *Yes!* So is Monday and Tuesday and Wednesday and Thursday and Friday! *The Sabbath is* ***GOD'S day****, THE Sabbath, the seventh day!* Which God, by creation, made for us to observe and fellowship with Him on the Sabbath. Does any man have the right to do away with what God has created and say, 'I'm serving God'? *NO!* Likewise the Holy Days—does any man have the right to say you don't keep these when God says, 'You shall keep them'! *NO!*

So, those were the profound things in Galatians. I know it's complicated enough even with it. Trust me, brethren, understand this: IF you understand these sermons you understand the most difficult parts of the New Testament, bar none! They are technical! They are difficult! But they are also understandable! That's something, I'm amazed! I've got people writing me and telling me they have never, never heard anything like their getting in this series on Romans and this is what it needs to be. They need to know the doctrinal onslaught is coming and ***unless you know and you are rooted and grounded in the Word of God, you're going to get swept away***—BAM!

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Galatians 2:11-13
2) Acts 10:24-28
3) Mark 7:1-13, 9, 13
4) John 14:23-24
5) Acts 10:28-37
6) Acts 15:5-9
7) Galatians 2:12-20
8) Romans 6:1-7
9) Galatians 2:20-21
10) Galatians 3:1
11) Luke 1:1-4
12) Galatians 3:2-3

13) Galatians 4:8-11
14) Colossians 2:16

Scriptures referenced, not quoted:

- Deuteronomy 18:18-20
- Romans 2

Also Referenced: Books:

- *The Seven Laws of Spiritual Success: A Practical Guide to the Fulfillment of Your dreams* by Deepak Chopra
- *Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin

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The Epistle of Romans X
Works of Law

Fred R. Coulter—December 28, 1996

We won't be spending much time in Romans today, because what I want to do is follow up on what the various religions have as their *works of law*. Let's just review a little bit:

To be justified before God, through Christ, means you have been justified to God the Father in heaven above by faith and belief in the sacrifice of Christ and His resurrection. ***Nothing can substitute for the life, death and resurrection of Christ.*** No other means of justification to God the Father is possible—period! This is all based upon the heart; repentance and yielding to God, and with this then—with faith and belief in Christ and receiving of the Holy Spirit—you remain in a state of grace, justified to God on an ongoing basis.

We do have things that we need to do, but these are done from the heart, first of all loving God with all your heart, mind, soul and being. Believing the Word of God—believing God—and keeping His commandments is a reflection of your love for Him, which is entirely different than *works of law.* A person who has once been justified this way, if they turn and go the other way, or if they completely just let everything slide away into oblivion by their choice, then there is no more redemption or justification for them. That can happen, so we need to understand that.

Today I want to show what are *works of law,* and you'll recall how I explained that the *King James Version* creates some difficulty by saying '***the*** works of ***the*** law'; it should be 'works of law.' I want to cover *works of law* out of the Old Testament; *works of law* out of the *Code of Jewish Law*; then I'm going to show *works of law* from the book *My Catholic Faith*, which is a catechism book of the Catholics—I think you'll be surprised how similar *the works of law* is similar to what the Jews have. Then I'm going to show some of the things from Buddhism, Confucianism, Hinduism and Mohammadism or the Muslim religion. I think when we get done with it we will see; and as we go though let's ask: Can any of these things do the work that Christ did to bring us to justification; to bring us to forgiveness and grace and salvation? *The answer is NO!*

Leviticus 1—this has nearly all of the instructions for *works of law* through the sacrificial system. All of these sacrifices constitute a *work of law*—every one of them! These are the laws for the offerings. We're not going to read every one, but we're going to survey the chapters as we are going through. First of all he starts out with the whole burnt offering. Leviticus 1:2: "Speak to the children of Israel and say to them, 'If any man of you brings an offering to the LORD, you shall bring your offering of the domestic animals of the herd and of the flock. If his offering *is* a burnt sacrifice of the herd, let him offer a male without blemish…. [These are all rules of law for this *work of law.* This was a *work of law!*] …He shall offer it of his own voluntary will…'" (vs 2-3).

This is free choice and will. This was one where there was no constraint to do so; 'Thus says the Lord, you shall do this'; but it is one where you feel that you want to express to God at the temple your desire to do His will, then you would offer this as a burnt offering. There is no sin involved with this.

Leviticus 2:1—the meal offering. In the *King James* many places where it should read *meal offering* it is 'meat offering'; which then confuses everyone. This consists of "And when anyone will offer a grain [meal] offering to the LORD, his offering shall be *of* fine flour…. [There were many symbolic things having to do with fine flour.] (and then): …And he shall pour oil on it and put frankincense on it." If you want a recall good breakdown of the sacrifices, you might get the book *The Law of the Offerings* by Andrew Jukes. So, this is a meal offering. It's going to be a sweet savor (v 2), and he gives all the instructions for it.

- Leviticus 3—peace offering
- Leviticus 4—sin offering

The reason I'm going to focus on Lev. 4, is because a sin offering is an obligatory, commanded *work of law* by God when they sinned.

Leviticus 4:1: "And the LORD spoke to Moses saying, 'Speak to the children of Israel, saying, "If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do any one of them—if the priest who is anointed… [It starts out with any of the children of Israel, then he breaks it down according to the categories—first of all: the priests, then it gives the kind of offering that he will bring.] …if the priest who is anointed, sins, resulting in guilt to the people, then he shall bring for his sin, which he has sinned, a young bull from the herd, a perfect one, to the LORD for a sin offering. And he shall bring the young bull to the door of the tabernacle of the congregation before the

LORD…”” (vs 1-4). I want you to understand something very, very important here: All of these offerings, when they were completed and there was forgiveness given to them, was justification to the temple or tabernacle *only*. It was not justification to God the Father in heaven above. That's a distinction that Paul is making in Gal. 3.

“”…and *he* shall lay his hand on the young bull's head, and kill the young bull before the LORD. And the priest who is anointed shall take of the young bull's blood, and shall bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood and sprinkle of the blood seven times before the LORD, at the front of the veil of the Holy place”” (vs 4-6). Notice, all of these are *works of law*. You're to do this; you're to do that; you're to do the other thing—very specifically in a specific place in a specific manner.

“”And the priest shall put *some* of the blood on the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation. And he shall pour all the blood of the young bull at the base of the altar of burnt offering, which is at the door of the tabernacle of the congregation. And he shall lift up from it all the fat of the young bull for the sin offering: the fat that covers the inward parts and all the fat on the inward parts, and the two kidneys and the fat on them beside the loins, and he shall remove the fold above the liver with the kidneys. Even as it was taken from the young bull of the sacrifice of peace offerings, the priest shall burn them upon the altar of the burnt offering. And the skin of the young bull, and all its flesh with its head and with its legs and its inward parts, and its dung, even the whole bull shall he carry forth outside the camp…”” (vs 7-12). That is essential to understand in type, referring to Christ Who was killed 'without the camp' as the sin offering.

“”…to a clean place, where the ashes are poured out, and burn it upon the wood with fire. It shall be burned where the ashes are poured out”” (v 12). This later became what was known as the Miphkad Altar. The Miphkad Altar was to the east of the temple. They would have to cross the Kidron Bridge, go up on the Mt. of Olives and there was the Miphkad Altar. It was a big altar where they took all of the sin offerings and they wholly burnt them. Every sin offering had to be wholly burnt. They could not have any participation in eating any of the meat. It was to be wholly burnt, and then they had a conduit which came out of the bottom of the Miphkad Altar where they would shove the ashes down and those would go down into the Valley of Hinnom or Gehenna. That's where we get all the wicked will be burned up and be in Gehenna. This is where originally comes from.

Verse 13: “'And if the whole congregation of Israel sins through ignorance…” Then there was something they were to do. They would bring the offering of the bullocks.

Verse 15: “”And the elders of the congregation shall lay their hands on the head of the young bull before the LORD, and the young bull shall be killed before the LORD.”” In every one of these things the laying on of hands on the animal was a confession and an admission of sin.

Verse 22: “”When a ruler has sinned and through ignorance has acted against any of the commandments of the LORD his God, which *is* not to be done, and is guilty; or if his sin which he has sinned shall be made known to him, he shall bring his offering, a kid of the goats, a male without blemish”” (vs 22-23).

Notice that we are going down in value and also in type. First we had the priest, then we had all Israel, now then we have a ruler, and, v 26: “”And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings. And the priest shall make an atonement for him for his sin, and it shall be forgiven him.”” There are two types of forgiveness:

1. Old Testament forgiveness

With the exception of Abraham, Isaac and Jacob and those who were called among the prophets, that forgiveness was only to the temple or tabernacle.

2. New Testament forgiveness.

Verse 27. “”And if any one of the common people sins through ignorance by doing that which is not to be done against one of the commandments of the LORD, and is guilty, or if his sin which he has sinned shall be made known to him, then he shall bring his offering, a ewe of the goats, a female without blemish… [for the ruler it was a male; here he was to bring a female without blemish] …for his sin which he has sinned. And he shall lay his hand on the head of the sin offering…”” (vs 27-29).

Then we come down to the last line, v 31: “”…and it shall be forgiven him…. [Again, to the temple All of this activity was done at the temple. A *work of law!*] …And if he brings a lamb for a sin offering, he shall bring a female without blemish…. [Then all of those things, and the last part of v 35 says]: …and it shall be forgiven him.””

Then we have other *works of law* and sacrifices that were done. These are the trespass offerings (Lev. 5-6). Leviticus 7:1 “And this *is* the law of the trespass offering….” Everyone of these was a *work of law*. Verse 37—this is a summary of all seven chapters: “This *is* the law of the burnt offering, of the grain [meal] offering, and of the sin offering, and of the trespass offering, and of the

consecrations, and of the sacrifices of the peace offerings, which the LORD commanded Moses in Mount Sinai, in the day that He commanded the children of Israel to offer their sacrifices to the LORD, in the wilderness of Sinai" (vs 37-38).

We could go through and show all of the different things that had in addition to it, beginning in Lev. 12, after the law of clean and unclean meats. Why is the law of clean and unclean meats not a *work of law* in the sense that the others were? That is a law and commandment we should keep, but why is not a *work of law*? Has to do with health. It does not have to do with a ritual cleansing of sin. It has to do with keeping you healthy, and what you should not eat.

Lev. 12—concerning the situation with birth and the cleansing of the body. Lev. 13—all the things concerning leprosy. This is combination of health laws and *works of law*, because when they were done, when they were cleansed that had to bathe themselves and offer an offering. All the way through in the book of Leviticus we have many, many *works of law!*

Let's see what the Apostle Paul wrote concerning *the works of law* back in the book of Hebrews, chapter nine. This is important for us to realize; important for us to understand. As we covered last time, 'All were shut up under sin' (Gal. 3:22). How could all be 'shut up under sin' if their sins were forgiven? This is the argument that Judaism makes, because they don't understand the forgiveness of sin to the temple is different than forgiveness of sin to God the Father in heaven above, through Jesus Christ—they're two different operations, completely.

Hebrews 9:8[transcriber's correction]: "While the first tabernacle is still standing; which *is* a symbol for the present time, in which both gifts and sacrifices are being offered *that* are not able to perfect the one performing the *service*, as pertaining to *the* conscience" (vs 8-9). ***God wants a change of heart,*** not just a ritual that is done without. He wants a change of heart—through the circumcision of the heart—because all the things that are done through Christ are because of

- *faith*
- *love*
- *believe*

—and because you do it from the heart! That's what's so important to realize and understand.

Verse 10: "*These services consist* only of meat and drink *offerings*, and various washings and physical ordinances, imposed until *the* time of the new *spiritual* order…. [That was the coming of Christ in the New Testament] …But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle… [referring the temple in Jerusalem] …not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*" (vs 10-12). Notice the contrast and the difference. The temple on the earth is only temporary. The rituals that went with that temporary temple cannot produce the spiritual justification needed to put you in right standing with God the Father in heaven above—only the sacrifice of Christ with His own blood!

Verse 13: "For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh." It did not purify the heart! Purify the flesh! They were in physical good standing with God; they were justified to the temple. That's all they needed because they were not being called unto salvation. That's why so very few were called before hand. But after Christ came, then there was the calling unto eternal life and unto eternal salvation.

Then he gives the comparison here, v 14: "To a far greater degree, the blood of Christ, Who through *the* eternal Spirit offered Himself without spot to God, shall purify your conscience from dead works… [which are the result of sin] …to serve *the* living God." Notice the complete difference here.

I again want to continue to show the difference between *works of law*—which had one operation to justify you to the temple in the flesh—*vs* the calling of God—the justification through faith in Christ, which God gives by His grace. Then we're also going to see something else as we go along, only those who have the Spirit of God are truly justified to God the Father in heaven above. That is also called *the gift of righteousness*, which we'll cover in Rom. 5 when we get there.

Hebrews 10:1: "For the law, having *only* a shadow of the good things that are coming…" All of these things look toward Christ. That's why Jukes, in his book *The Law of the Offerings* goes through and shows that the

- offerer represented Christ
- the priest represented Christ
- the animal represented Christ

—but when you have the real thing, then that which is in type is completely put away. That's what Paul is telling us here with this.

"…*and* not the image of those things, with the same sacrifices which they offer continually year-by-year, is **<u>never</u>** able to make perfect those who come *to worship*." That's why Paul is telling

the Galatians 'after having begot in the Spirit are you now being perfected by carnal means?' ***No physical, carnal means can do something spiritually.*** You can clean the flesh, but ***you can't clean the heart without repentance and the Spirit of God.*** What does he mean 'perfect'? *The only way you can have an perfection is through Christ!* Can you have any perfection through an animal sacrifice—which is really of a lower state of existence than you—correct? Nothing of a lower state of existence can exalt you to higher state in relationship to God. That's why Christ had to do what He did to come and do and be the sacrifice, and then be resurrected so the greater can sanctify the lesser, being us. You can never have something of a lesser value sanctify the greater. Never work!

These things God had to portray what—in a lower sense, because people who are carnal and do not have the Spirit of God—cannot be comprehended; the spiritual things of God. So, these were given, as Paul said, until the time of reformation or the time when Christ would come, when then these things would symbolize—the actual thing of Christ coming and having lived and died and being resurrected; then did the heart-cleansing, the conscience-cleansing, the perfecting through the Spirit of God—which could not be done with an animal. The Greater is doing the perfecting! As I said last time, if you understand these technical things that we are covering in Rom. 8, 9 & 10 and the one we did on Galatians, then you understand some of the most technical things in the Scriptures, which nearly all theologians do not comprehend in its fullest extent.

Verse 2: "Otherwise, would they not have ceased to be offered?…. [If you had something that made you perfect, you would have nothing else left to do—correct? That's why we're not going to be totally perfected until the resurrection. That is the ultimate goal!] …For once those who worship had been purified, *they would* no longer be conscious of sin. On the contrary, in *offering* these *sacrifices* year by year, *there is* a remembrance of sins, because *it is* impossible *for the* blood of bulls and goats to take away sins" (vs 2-4).

Is this a conflict with what we find back in Lev. concerning the forgiveness when they offered them. In offering the animal that would be in lieu of their life since the 'wages of sin is death.' I don't know how much they understood that that was actually so, but I think that they understood that they had to be made right at the temple. What this did, this justified them to the temple. It forgave them for their sins in the physical sense, but it didn't purge the conscience; it didn't change the heart. Was it more a justification of paying a fine than understanding the spiritual things? I would say that it would be more like a justification of paying a fine to the judge than it was to have repentance toward God and not have a sacrifice. That's why Psa. 51 is so very important with David's repentance. He didn't go offer a sacrifice! These could not take away sins. Christ can take away sins. That's what the whole thing is all about. I want us to understand and really have it clear in our minds that it's not possible "…for the blood of bulls and goats should take away sins" (v 4)

Verse 11: "Now every high priest stands ministering day by day, offering the same sacrifices repeatedly, which are never able to remove sins." That is completely remove it from you; cannot be! Only to the temple! So, the *works of law* as contained in the Old Testament only justified to the temple. They were to be done in specific ways, with specific animals, with specific qualifications of the animals—without blemish and so forth. This justified them to the temple that God would continue working with Israel through the temple and priesthood. That was it! They could worship God in the physical sense. They could pray to God and have their prayers answered, because of this. But they were not offered salvation, nor were they offered the Holy Spirit. So therefore, they had the physical things which they did. These are Scriptural *works of law*.

Now what happened when the temple was no longer in existence? Let's go to Matthew 16 and let's sort of pave the way. After the temple was destroyed, they no longer had any means of physical justification to the temple. You couldn't do it. There was no temple. There was no priesthood. There was no altar. There was nothing, it was gone! God had to get rid of it completely, because people always go back to try and do physical things rather than the spiritual things.

Matthew 16:6: "And Jesus said to them, 'Watch out, and be on guard against the leaven of the Pharisees and Sadducees.'" We're going to see why He said that in just a minute.

Verse 12: "Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees." Why would He say that? Their doctrine did not even follow the laws in the Old Testament. They were completely removed from it.

Matthew 23—here's where He excoriates the scribes and the Pharisees, called them 'hypocrites.' You can read the whole thing, but I want to cover, Matthew 23:14[transcriber's correction]: "Woe to you, scribes and Pharisees, hypocrites! For you shut up the Kingdom of Heaven before men… [That's what physical *works of law* do. They have you so busy doing physical things that you lose all

knowledge of the Kingdom of God.] …for neither do you yourselves enter, nor do you allow those who are entering to enter."

Verse 23: "Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—judgment, and mercy and faith. These *you* were obligated to do, and not to leave the others undone. Blind guides, who filter out a gnat, but swallow a camel!" (vs 23-24). What did He mean by that? I don't think very many people are familiar with the *Code of Jewish Law* translated by Ganzfried and Goldin; it has literally thousands and thousands of law in it, covering every situation of everything that you do in our entire life, everyday from the time you get up in the morning until the time that you go to bed. It covers everything concerning

- Sabbath laws
- Holy Day laws
- how you should sleep
- how you should dress
- what you should do in case of a fire on the Sabbath
- how you should run your family
- the sexual laws
- and so forth

Let's survey this book, *Code of Jewish Law*. If you have never heard of it before, you will have never understood what *works of law* really means from the Jewish point of view. Then when we are done with this we will do *works of law* from a Catholic point of view. We'll see that all religions have *works of law.*

If you were a good Pharisaic Jew, in order to have justification you would always have to do everything that was prescribed. The Jews believe it this day. I'll just have to state that I am not an anti-Semite—please understand that! Jews, and Judaism in particularly, are anti-Christ—you need to understand that! You also need to understand that Jews are not near Christians. They are far removed! They have been set aside and rejected by God because He has chosen the Church (Rom. 9, 10 & 11). And by saying that does not mean that the Jews are more evil than other people, but here's what they replaced. Remember, they rejected the commandments of God, they set aside the commandments of God, they made the commandments of God of none of effect because of their *traditions.*

> Volume 1; *Code of Jewish Law,* Chapter 1: <u>Rules of Conduct upon Rising in the Morning</u>:
> (1). [They take a verse from] Psa. 16:8: "I have set the Lord always before me."

Now then, let's see what they do with that Scripture to make a burden grievous to be born:

> The aforesaid is a cardinal principle in the Torah and a fundamental rule of life among the pious. For the attitude and conversation of a man when he is in the presence of a king are not the same as when he is in his own home among his family and his intimates. In the presence of royalty a man takes special care that his speech and demeanor be refined and correct. How much more should a man be careful of his deeds and words, realizing that the Great King, the Holy One, blessed be He, whose glory fills the whole universe, is always standing by him and observing all his doings, as it is said in the Scriptures: "Can a man hide himself in secret places that I cannot see him?" says the Lord. "Do I not fill heaven and earth?" (Jer. 23-24). Bearing this in mind, he will acquire a feeling of reverence and humility and he will be ashamed and afraid to do anything wrong.

Judaism and all the rules of law that they have are designed to make you feel guilty of your wrongdoing, which then is the opposite of what God wants. God wants you to love Him

- knowing that He will take care of you
- knowing that He will forgive your sins
- not going around with a complete guilty conscious all the time.

In order to keep up with all of this, they had laws into minutia. Let's see how they took this:

> (2). A man should be conscious of the presence of God even while still lying in bed; and as soon as he awakes he should acknowledge the loving-kindness of the Lord, blessed be He, inasmuch as the soul, which was committed to God faint and weary, was restored to him renewed and refreshed, thus enabling him to serve God devotedly all day. For this is the goal of every man; as it is said: "hey are now every morning; great is Thy faithfulness." (Lam. 3:23), which means , every morning man is like a newborn living being…

I don't feel that way every morning—do you?

> …and for this he must thank God with all his heart. While still in his bed he should say: "I thank Thee, O living and eternal King, Who has mercifully restored my soul within me; Thy faithfulness is great." (One may say this prayer although one's

> hands are yet unwashed, since the name of God is not mentioned in it). When saying this prayer, one must pause briefly between the words *behemiah* (graciously) and *rabbah* (great).

Now, let's see what the *hand washing* was. Here you get a whole blend of paganism.

> Chapter 2—Hand Washing in the Morning: (1). Since every man upon rising from his sleep in the morning is like a newborn creature, insofar as the worship of the Creator is concerned, he should prepare himself for worship by washing his hands out of a vessel, just as the priests used to wash their hands daily out of the wash-basin before performing their service in the Temple, (Zohar, quoted in Beth Joseph)….

Notice, they're misapplying a Scripture, which was for priests alone. This is how the minutia comes about.

> …This hand –washing is based on the biblical verse (Psa. 26:6-7): "I will wash my hands in innocency, and I will compass Thy altar, O Lord; that I may publish with a loud voice," etc. There is another reason given by the Kabbalists…

Please understand all Judaism is based upon the Kabbalah. And please understand that all Masonry is based upon the Kabbalah. What is the Kabbalah? *The Kabbalah are the pagan, satanic writings of the Jews for their secret Judaism mystic religion!*

> …for this morning hand-washing; when a man is asleep, the holy soul departs from his body, and an unclean spirit descends upon him….

How many saw *Fiddler on the Roof*? Remember the section when he was dreaming and saw all these ghosts and everything like this, that was portraying something like this—evil spirits.

> …When rising from sleep, the unclean spirit departs from his entire body, except from his fingers, and does not depart until one spills water upon them three times alternately. One is not allowed to walk four cubits (six feet(without having one's hands washed, except in cases of extreme necessity.

Concerning garments:

> (2). The first garment which a male must put on, is the *tallit katan* (the small four-fringed garment, commonly known as the *ara kanforth, four cornered*), for one is not allowed to walk even as much as four cubits without having a fringed garment on. But as his hands are still unwashed, he may not say the benediction on putting it on.

However, if his hands are washed he may say the benediction.

> (3). The ritual hand-washing in the morning is performed as follows….

Remember, if you don't do this, this is mortal sin! See why Paul is saying *works of law* 'can never justify you'? Can this replace the sacrifice of Christ? *NO!*

> …Take a cup of water with the right hand and put it in the left; pour some water upon the right hand. Take the cup back in the right hand and pour some water on the left. This performance is repeated three times. It is best to pour the water over the hands as far as the wrists, but in case of emergency it suffices if the water covers the hands up to the joints of the fingers….
>
> (5). Before the morning hand-washing, one should not touch either the mouth, the nose, the eyes, the ears, the lower orifice or any kind of food, or an open vein, because the evil spirit that rests upon the hands before washing them will cause injury to these things.

These are almost like voodoo superstitions—aren't they? Not much different! This, brethren, is total Satanism! This is not righteousness toward God at all, but it is a *work of law*—would you not agree?

> (6). It is best to perform the morning ablution with water poured form a vessel by human effort, just as it must be done when washing the hands before meals. (See chapter 40, below). But in case of emergency, and one wishes to pray, one may wash his hands in any manner, even when the water is not poured by human effort, and one may pronounce the benediction: *Al netilat yadayim* (concerning the washing of the hands). If there is a river or snow at hand, one should dip the hand in it three times. If, however, there is no water in any form available, one may wipe one's hands with some material, and say the benediction: "Blessed art…for *cleansing* (not *washing*) the hands." Afterwards, upon finding water and the required vessel, one must wash the hands properly without pronouncing any benediction.

Can you imagine trying to keep this in mind? You'd go crazy just waking up in the morning. Hold on, I haven't even started yet! This is men only. How can you keep track of it? That's why Christ said, 'You

reject, you set aside, you make void the commandments of God through your traditions.'

> (8). If a person rises from his sleep while it is still night, and washes his hands as is required, and then stays awake until dawn; or if he falls asleep again while it is yet night; or if he sleeps sixty breaths (about one-half hour)…

You're to count these!

> …in the daytime; or if he is awake the whole night—in all these cases it is doubtful whether or not hand-washing is necessary. He shall therefore, wash his hands alternately three times (as prescribed in paragraph 3), but without pronouncing the benediction.
>
> Chapter 4—Rules of Decency:

Oh, now we get into this, this is really something!

> (1). A person should accustom himself to respond to the call of nature once in the evening and once in the morning…

What if you have something in-between?

> …such a habit is conducive to alertness and cleanliness.

This is sometimes humorous! Hold on!

> If he is unable to ease himself, he should walk a distance of four cubits (six feet), repeating it several times if need be; or he should divert his attention from other matters….
>
> (go to the next track)
>
> He who defers easing himself, is guilty of violating a biblical command (Lev. 11:43): "Ye shall not make yourselves detestable;"…

Has nothing to do with that!

> …and he who defers urination, is also guilty of violating the Divine Promise (Deut. 7:14): "There shall not be male or female barren among you."

Now, how does that have to do with that? *Nothing!*

> (2). A man must exercise modestly when in the lavatory; he should not expose himself before he sits down…

They've got all kinds of things with that. Now, here's the one that gets you:

> (14). It is forbidden to speak or to think of any holy mater in the bathhouse. It is forbidden to utter any name by which the Holy One, blessed be He, is known, either in a bathhouse or in a filthy alley, even when it is uttered in a secular tongue, like *Gott* in German or *Boga* in Polish….

There are hundreds and hundreds of these. You can't sing hymns in the shower—shame! shame! But please realize that you have just started. You must have the morning benedictions. What may not be done from dawn until praying time.

> Chapter 8: (6). It is forbidden even to begin the study of the Torah after dawn. But if one is accustomed to attend regularly the synagogue service and there is no likelihood that he will overlook the time, one may begin studying after the rise of dawn. One may also study the Torah together with others before praying, if they will have no chance to study later, because the collective merit of a group is very great….

That's also in Catholicism.

> …They must take care, however, not to overlook the time set for praying.

Then you've got your fringes. You've got to have your fringe. Then you have phylacteries. Do you know what a phylactery is? You've seen the Jews have this little leather thing that they have on their right hand; it's tied with leather tongs up to their elbow, then they have this leather thing upon their forehead; it's a little round thing. What they do, they put Scripture and prayers in these. Those are their phylacteries. Then they have merit badges for their good works that they put on. No wonder Jewish kids run away from home! When you see the orthodox Jews—with their hats, curls, wearing all black—these are the ones that do these things.

> Chapter 10: (8). No conversation is permitted between the putting on of the *tefillah* [fringes] …of the hand and that of the head [phylacteries]. It is even forbidden to wink the eyes or motion with the hands….

Can't even do that. There are some others.

> Chapter 11—The Mezuzah
> (1). It is a Divine Command to affix a *mezuzah* to every door of the house….

What is that? *That is the little thing that has the Ten Commandments written on it!* Then it tells who should affix it; how it should be affixed; when should it be; when you should repair it; where it should be—above ground/below ground—and so forth.

> Chapter 12—Purity of Body, and Places for Holding Services
> Chapter 13—The Sanctity of the Synagogue and the House of Study:

> (4). It is forbidden to eat, drink, or sleep in places of worship, even if it is only a short nap….

Thou shalt not sleep in church!

> …But it is permissible to sleep there for the sake of a meritorious act [a work of law], when one, for instance, wishes to spend the night of *Yom Kippur* [Atonement] in the synagogue. But one must keep at a distance from the holy ark. It is likewise permissible to have in the synagogue a sacramental meal, provided there is no drunkenness and no frivolity connected with it. Those who study in the synagogue regularly are likewise allowed to eat and sleep there even regularly, in order that they may not lose time.

Isn't that a contradiction? *Yes! There is always an exception!* Mormons who have their 'holy garments' can never be without the garment touching them someplace. So when they take a shower they can hang it on their arm alternately or when they take a bath they can hang it on their arm or their foot alternately; but they are never, never to be without their 'holy underwear.'

> Chapter 16—<u>The Shema and its Benedictions</u>:

There's a whole chapter on laws regarding the reading of the Shema: The Shema is a chant. Of course, they don't do it, this whole thing denies it.

> (2). The *Shema* may be read either sitting or standing. [Thank you] If the worshiper happens to be seated, he is not permitted to rise; but it must not be read while lying [down]; and if he is already lying, he should recline to one side. If he is ill and it is difficult for him to lie on his side, then he should at least incline a little to one side.
>
> (10). If one has read the *Shema* privately and then entered the synagogue and found the congregation reading the *Shema*, he must read the entire *Shema* with them, so that he may not appear as if he does not wish to accept the yoke of the kingdom of heaven…

The yoke of bondage that they were talking about in Acts 15 and Paul was talking about in Gal. 5—this is the yoke! I'm reading it to you. If you be circumcised then you must keep all these laws, which are called 'the Law of Moses'—not the Law of Moses as we know in the first five books of the Bible.

> Chapter 18—<u>The Shemoneh Esreh (Silent Prayer)</u>

How many rules do you have to have for silent prayer?

> (11). It is necessary to bend the knees and bow four times while saying the *Shemoneh Esreh*, at the beginning and at the end of the first benediction, and at the beginning and the end of the benediction *Modim* (we give thanks). When we say *Baruh* (blessed art) we bend the knees, and then we say *attah* (Thou) we bow, so that the vertebrae of the spinal column protrude, and we also bow our heads. Before pronouncing the name (*Adonai*), we slowly raise ourselves to an erect position, for it is written (Psa. 146:8): "the Lord raises up them that are bowed down."….
>
> (17). If a worshiper feels that a bad odor is about to come out of him, and he cannot restrain himself, then if he prays privately at his own house, he should walk four cubits either backwards or to his side, let off wind, wait until the odor vanishes, and then return to his place and say: "Master of the Worlds! Thou hast created us full of orifices and vessels. Our shame and disgrace are revealed and known unto Thee. We are a shame and a disgrace while we are alive, and worms when we are dead." After that he may conclude his prayer. If a person lets off wind accidentally at the place where he prays, or when he prays with a congregation and he would be embarrassed to walk backward, hen he need not walk away from his place, nor need he say "Master," etc., but he should wait until the odor vanishes and conclude his prayer.

The truth is, if your prayer is from the heart, God could care less!

> Chapter 21—<u>The Making Up of Omitted Prayers</u> [that's like penance]
> Chapter 22—<u>The Tahanun (Petition for Grace)</u>
> Chapter 23—<u>The Reading of the Torah</u>
>
> (1). The person who takes the *sefer torah* out of the holy ark to carry it to the reading desk…

They lock the Bible up in their holy ark, then they take it out.

> …should walk with it northward, which is on his right side, and when he takes it back to the ark, he should walk with it southward. The *sefer torah*, however, should always be carried on the right arm. It is the duty of every person past whom the *sefer torah* is carried, to accompany it to the reading desk.

(2). He, who is called up to the reading of the Torah should wrap himself in a fringed *tallit*, and take the shortest way going up to the reading desk, and the longest way going down. If the two ways are of equal distance, he ascends at his right and descends at his left. It is customary for the person called up to the Torah, not to descend until after the one called up after him had said the last benediction.

My, you talk about confusion!

Chapter 24—Laws Concerning "Errors and Defects in a Sefer Torah

All about when a letter is there and so forth; many hundreds of laws.

Chapter 27—Study of the Torah

(1). Every man should set a certain time for the study of the Torah after praying, and he should not utilize it for any other purpose, even when he expects to make big profits by a transaction….

I don't think that's enforced!

…If he has very important business to transact, he should first study at least one verse of the Torah or one law, then attend to his affairs and thereafter, complete his regular assignment….

Did you know that the Orioles baseball team in Baltimore has a section for Kosher Jews where they can go down and they can do this very thing—that they can pray at the seventh inning stretch, they can have their Kosher food, they can say their prayers, then they go back up and enjoy the game—*on the Sabbath!* So they have their little Torah thing down there.

Chapter 28—The Scroll and Other Holy Books

Chapter 29—Moral Laws [hundreds of them!]

Chapter 30—Tale-bearing, Slander, Vengeance and Bearing a Grudge [all kinds of things concerning that]

Chapter 33—Things Forbidden Because They are Dangerous [pay special attention to this]

(1). It is forbidden to eat fish together with meat, even with poultry fat, because it is dangerous. One should not roast meat and bake fish at the same time in a small over, unless either one or the other is covered; but it may be done in our ovens which are large.

(2). If one eats fish immediately after eating meat, or vice versa, one should eat some bread or drink some beverage between them, which will serve to wash the food down and to rinse the mouth.

Oh my, you can't even swallow!

Chapter 34—Laws Concerning Charity

Who to give, when to give, how to give, what to give

Chapter 36—The Salting of Meat

Chapter 38—Laws Concerning Bread, Cooked food, and Milk of a Non-Jew

(1). The sages have forbidden us to eat the bread of a non-Jew. In some localities, they do buy bread of a non-Jewish baker, either when there is no Jewish baker in that locality, or when there is one, but his bread is inferior to that of the non-Jewish baker. However, they are more strict regarding the bread of a non-Jewish private person…

(2). if a Jew has thrown even one piece of wood into a non-Jewish oven at the time it was heated, the bread baked in that oven is no longer considered as the bread of a non-Jew.

Can you imagine that? Let me put a piece of wood on there. There are many other laws, that's just the bread.

Chapter 40—Washing of the Hands Before Meals [You've got to do it before meals, as well]

(1). Before eating bread over which the benediction *Hamotzi* (who bringeth forth) is said, one must wash his hands first. If the bread is no less than the size of an egg, he must say the benediction for washing hands; but if it is less than that, he need not say the benediction.

(2). The water used for washing the hands must be poured out of a vessel that is perfect, having neither a hole nor a crack. It must also be even at the top without any indents or projecting parts. When using a vessel having a spout, we must not let the water run through the spout, because that part is not the vessel…

You pour it to the side, etc. This is something! Now you know what it means to be an Orthodox Jew.

Chapter 43—Benedictions Over Special Courses, During Meals

You pray all the time: 'O Lord, thank You for this bite; thank You for this grape; thank You for this potato' in a special benediction.

Chapter 44—Laws Concerning the Washing of Hands and the Saying of Grace After Meals

So you've got your hands dirty during the meal.

> Chapter 45—Formal Grace (of Three or More)
> (21). When three persons eat together, each one having his own loaf, and one of them has bread baked by a non-Jew, whereas the other two avoid eating such bread, they may, nevertheless, unite in saying Grace, and the one who has eaten the non-Jewish bread should lead in saying Grace, because he could eat the bread of the other two, while the other two could not eat his….

Does that make any sense?

> Chapter 46—Forbidden Foods [All kinds of stupidity in there.]
> (35). Fruits that usually have worms when they are attached to the tree, may be eaten without examination, if twelve months have passed from the time they have been picked off the tree, as no boneless creature can exist longer than twelve months, and they have therefore, become as dust. However, as it is possible that the fruit has become wormy after being picked, it should be examined and cleansed from all worms and animalcula found upon the surface. Afterward they should be4 placed in cold water and thoroughly stirred. As the worms and worm-eaten particles will rise to the surface, they should be thrown away….

Did you know that? Do you have a pan of cold water next to you… Africans wouldn't do that, they love termites. Can you imagine converting an African to being an Orthodox Jew?

> Volume 2—Chapter 48—Benedictions Over Five Species of Grain

Benediction for each one and then over Matzo and over bread that is not Matzos.

> Chapter 49—Benedictions Over Wine and *Hatov Vehametiv*
> Chapter 50—Benediction Said Before Enjoying Food and Drink
>
> Chapter 51—The Concluding Benediction

You're praying all the time! That's why Jews run around mumbling under their breath. They're really praying.

> Chapter 53—Benediction Over Soup, Fruit, and Vegetable Extracts
> Chapter 55—Order of Precedence Relating to Benedictions
> Chapter 56—Benedictions Pronounced Erroneously

So, if you get the wrong one, you're in deep trouble!

> Chapter 59—Benedictions Over Joy and Grief
> Chapter 60—Benedicti9ons Over Sights in Nature
>
> (1). On seeing fruit trees in blossom…
> (2). On seeing shooting stars which dart across the sky…
> (3). So long as the clouds have not scattered…
> (4). On seeing the rainbow…
> (5). At the sight of seas, or mountains famous for their great height…
> (6). On seeing the sun at the end of its cycle…
>
> (9). On seeing a great Jewish scholar, distinguished for his knowledge of the Torah…
> (10). On seeing a king of any of the nations…
> (11). On seeing graves of Israelites…

Then they give all the benedictions to say.

> (13). On seeing an Ethiopian, or a red Indian, or an Albino, or a freak, or a giant, or a dwarf, or one who is wholly ulcerous, or one whose entire hair is matted, or an elephant, or an ape, we say: "Blessed art Thou, O Lord our God, King of the universe, who varies the forms of His creatures."….
>
> (14). On seeing for the first time a lame person, or one without hands or, feet, or a blind person, or one who is afflicted with leprosy, or with scurfs, if they have been thus afflicted from birth, we say the benediction…

Then they have a whole list of things concerning commerce and what you should do with that. The long and the short of it is, if you do it cleverly and according to the law you can cheat the Gentiles.

> Chapter 67—Vows and Oaths
> Chapter 71—The Order of the Night

Long rules! You have rules before going to bed.

> Chapter 72—The Holiness of the Sabbath

These are some of the lesser laws:

> (11). A Jew must read every week the entire weekly portion of the Torah…

They have set out: read this, read that, read the other.

> (12). On Friday, one must wash the face, hands and feet in warm water, and if possible, one should bathe the whole body in warm water and then immerse in a ritual pool.
>
> (14). On Friday one must wash his head, pare his nails, and cut his hair if too long. Finger and toe nails should not be cut on

> the same day. Nor should the nails and the hair be cut on *Rosh Hodesh* (New Moon)…
>
> (19). The law permitting us to place victuals in an oven on Friday, even when its door is not sealed with mortar, applies only to meat, or peas, or any kind of dough….then the door must be sealed with mortar…. If one puts a pot of coffee into a hole in the ground on Friday…

It's more work to dig a hole and put a pot of coffee in the ground and then cover it to keep it warm than to turn on an electric switch. All these had to do before electricity came along.

> Chapter 73—Work Done by a Non-Jew on the Sabbath [a non-Jew can do certain things and so forth]
> Chapter 74—Embarking on a Vessel on the Sabbath [to go on a ship]
>
> (1). We must not board a sea-going vessel the three days preceding the Sabbath, that is from Wednesday on. But if we are bound on a sacred mission, we may embark even on a Friday.
> (2). It is permissible to board a river boat, even on a Friday, even if the boat is pulled by animals.
>
> Chapter 75—The Sabbath Candles [you have to light the candles and it's more meritorious if you light more]
> Chapter 76—Prayers on Sabbath and Festivals
> Chapter 77—The Kiddush and the Sabbath Meal [prayers for Sabbath meals]
>
> (20). On the Sabbath, it is forbidden to abstain from food, even for a short time for the purpose of fasting. And it is forbidden to abstain from eating until noontime, even if it is not intended as a fast.
>
> (21). It is forbidden to grieve over any distress, God forbid, but one should pray for mercy to the Master of Mercy.
> (22). On the Sabbath one should partake generously of fruits and delicacies, and inhale sweet odors, in order to complete the total of one hundred benedictions….

Can you imagine that every Sabbath, a hundred benedictions.

> Chapter 80—Some Labors Forbidden on the Sabbath
>
> (1). It is forbidden to do work that requires concentration before a lamp. The Rabbis have forbidden this, lest one forgets and tilts the lamp in order to bring the oil closer to the wick, and then one will be guilty of "igniting." Two persons, however, may read one subject out of one book, because if one will attempt to tilt it, the other one will remind him. It is, however, the prevailing custom to permit studying before the light of our modern candles, in which the tallow or the wax firmly sticks to the wick. But one must make a certain mark, so as to remember not to snuff off the wick. According to the view of Maimonides, the last named act is a violation of a Mosaic Law….
> (2). It is forbidden to open a door or a window opposite a burning candle, lest the flame be extinguished; but one may close the window or the door. It is forbidden to open or to close the door of an oven in which a fire is burning, for by so doing, one either increases or decreases the fire.
> (3). Pouring boiling gravy on pieces of bread or matzah is forbidden. Once should first pour the gravy into a dish, let it cool off until it is fit to eat…
> (4). It is forbidden to place fruit or water upon a hot stove, because the water might boil and the fruit might bake….
> (5). On the Sabbath, it is forbidden to store away victuals in any wrapping, even if it would not increase its warmth….

You're going to love this one:

> (25). The law forbidding "construction" applies also to edibles, as for instance, making cheese, or arranging fruit in a certain orderly way. Therefore, when making a salad of sliced onions and eggs or the milt of herring, one must be careful not to arrange them symmetrically, but put them on the plate at random.

In other words, just slop your food out—that's all right on the Sabbath.

> (27). Whatever a Jew is forbidden to do on the Sabbath, is forbidden also to have it done through a non-Jew. Nevertheless, in the winter time, since it is permissible to make a fire in the stove through a non-Jew for the purpose of heating the house, the custom prevails that the non-Jew places the cold victuals on the stove before he makes the fire; since the intention in making the fire is not to warm the victuals but to heat the house….

Let's have a law around it!

> (29). It is forbidden to wipe anything with a sponge that has no handle.
> (30). It is forbidden to spit in a place where the wind will scatter the saliva.

These are all on the Sabbath!

> (31). A maiden is forbidden either to make braids or to take them apart on the Sabbath.
>
> (35). If one is caught in the rain and his clothes get wet, he may go home and remove the clothes, but he is not allowed to spread them out so that they may dry…
> (36). If one walks and reaches a brook, one may jump over it even if it is wide; jumping is better than the effort of walking round about it….

What if he's short and falls in the middle of it?

> (37). If one goes to perform a religious duty, such as a meeting his father, his teacher, or a person greater in wisdom than he is, he may cross the stream, providing he does it in an unusual manner, for instance, if he does not remove his hands from underneath the overcoat, so as to remember not to wring the clothes.
> (38). Wet mud on a garment may be scraped off with a fingernail or with a knife, but not when it is dray, for it is then equivalent to the act of "grinding."
>
> (42). On the Sabbath, it is forbidden to paint anything even with a dye that is not permanent. Therefore, a woman is not allowed to use rouge. When our hands are colored by fruit juice, we must not touch any garment, because we thus dye it. We are likewise forbidden to wipe a bleeding nose or wound with a cloth.
>
> (46). It is forbidden to untie any knot which may not be tied on the Sabbath….

I have solved that problem! I have elastic shoestrings and I tie them once a year.

> (52). It is forbidden to catch any living thing on the Sabbath, even a flea, but if an insect stings a person, it may be removed and thrown off, but one is not allowed to kill it, because it is forbidden to kill on the Sabbath, anything that possesses life. It is, however, permissible to kill lice, since they are created only by perspiration (nevertheless, those found on clothes may not be killed, but should be thrown off; only those found in the head may be killed).

There's a perfect example of the letter of the law conceived by the mind of man to have minutia to cover every detail. The whole purpose of all these Jewish laws is, that if you fence a person in and make them do all these things, then they cannot sin. When all Jews everywhere all keep the law, then the Messiah will return instantly! Then the *work of law* brings the Messiah! They believe it to this day. How can they think it pleases God? *It doesn't!*

From *My Catholic Faith*:

> Commandments of the Church [which then are *works of law!*] When does the Catholic Church have the right to make laws? The Catholic Church has the right to make laws from Jesus Christ...

Not so!

> Who said to His apostles, the first bishops of His church, "Whatsoever you bind on earth shall be bound in heaven."

Now, let's look at some of these:

> The first commandment of the Church is this: What sin does a Catholic commit, who through his own fault misses mass on a holy day or a Sunday, day of obligation? A Catholic, who through his own fault misses mass on a Sunday or a holy day of obligation commits mortal sin.

Then he must do penance. Then it gives all the other commandments: Liturgically worships the sacrifice of the mass. Here's the second commandment—fast days. Here are their laws:

> A fast day is a day in which only one full meal is allowed. But in the morning or evening some food may be taken—the quantity and the quality of which are determined by the approved local custom.
>
> Are we obligated to observe fast days in the church? Who are? All persons between the ages of 20-59 are obligated to observe the fast days of the church.

Then they have days of abstinence. Partial abstinence.

> When a great concourse of people or if the public health is concerned a bishop can grant a dispensation.
>
> Forty days fasting of Lent

Let's go to the third and fourth commandment of the church:

> What is meant by the commandment to confess our sins at least once a year?

That's a commandment of the church, *a work of law!*

> By the commandment to confess our sins a least once a year is meant we are strictly obligated to make a good confession within the year if we have a mortal sin to confess.

Then it gives all the things concerning the graces that go with it.

> Fifth commandment of the church: What is meant by the fifth commandment? It is to support the church. By the commandment to contribute to the support of the church is meant that each of us is obligated to bear his fair share of the financial burden of the holy see and the Diocese of the Parrish.

Let's go to the next one (pg 274): There are seven sacraments which the Catholics has, which are:

> Baptism
> Penance
> Conformation
> Holy Eucharist
> Anointing of the sick
> Holy orders
> Matrimonies

Then it talks about ceremonies and sponsors of baptism—who is to do it.

> Sacrament of Conformation

I want to read some of this because this is very interesting

> Conformation is a sacrament through which the Holy Spirit comes to us in a special way, and enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ. Before conformation a knowledge of the chief truths and duties of our religion is required. Conformation is a sacrament of the living, therefore, when one has reached the age of reason he is to be confirmed, he must first go to confession if burdened with mortal sin in order to be in a state of grace.

Here's what he must do:

> Upon approaching the bishop, the person to be confirmed must kneel. Children may stand. The sponsor stands behind with his right hand on the shoulder of the person to be confirmed. There is only one sponsor of the sect as to be confirmed.
>
> When giving confirmation, the bishop lays his hand on the head of the person he confirms. He anoints the forehead with the holy chrism. In the form of a cross, he says, "I sign you with the sign of the cross and confirm you with the holy chrism of salvation. In the name of the Father, and of the Son of the Holy Spirit." The holy chrism is a mixture of olive oil and balm blessed by the bishop on holy Thursday.
>
> By anointing the forehead with the chrism in the form of the cross is meant that the Catholic who is confirmed must always be ready to profess his faith openly and to practice it fearlessly. The cross marked upon our foreheads at confirmation reminds us never to be ashamed to profess ourselves as disciples of a crucified savior.

> Sacrament of the Holy Eucharist:

That is that they literally believe that the priest command Christ to be in the bread and the wine, which is called 'real presence.'

> At mass, at the words of consecration…

Which then is what? *A work of law!*

> …transubstantiation takes place—that is the entire substance of the bread and wine is changed into the Lord's body and blood.

Let me just summarize. It talks about other sacrifices they are to do. It talks about the mass in Calvary; the ends and fruits of the mass; the altar; it gives all of the garments; all of the idols and statue and things they are to do; manner of assisting at mass; holy sacrifice of mass; the confessionary and all of that.

> Our Lord has commanded us to receive holy communion. The church enforces this command by requiring us and under pain of grievous sin, to communicate at least at Easter time.

On and on this book has 400-plus pages of Catholic *works of law!* That's why it's so blasphemous! The Catholics are blasphemous!

Buddhism

A religion that has a few concepts of Christianity. They believe in re-incarnation, a concept that one must go through many cycles of birth, living and death. After many cycles if a person releases their attachment to desire and the self they can obtain nirvana.

Colossian 2:18—here is the warning concerning all these pagan religions which I'm going to read to you now. "Do not allow anyone to defraud you of the prize *by* doing *his* will in self-abasement and *the* worship of angels, intruding into things that he has not seen, vainly puffed up by his own carnal mind."

"Therefore, if you have died together *with Christ* from the elements of the world, why are you subjecting yourselves to *the* decrees *of men* as if you were living in *the* world? *They say,* 'You may not handle! You may not taste! You may not touch!'" (vs 20-21). We just read some of those—didn't we? Not only Jewish, but they're Catholic, Buddhist, Hindu and so forth.

"The use of all such things leads to corruption, according to the commandments and doctrines of men, which indeed have an outward

appearance of wisdom in voluntary worship *of angels,* and self-abasement… [they're worshipping their own will] …and unsparing treatment of *the* body, not in any respect to the satisfying *of the needs* of the flesh" (22-23). And that's what it is with Hinduism and Buddhism—they neglect the flesh; they actually run things through their ears, nose and mouths and hung with hook on their back, lay on spikes—those are all *works of law!*

Here are the four noble truths that Buddhism describes; to be fully understood:

1. the universality of suffering
2. to be abandoned—the desire to control things which causes suffer
3. to be made visible the final liberation of nirvana, which is achieved as the cause of suffering is eliminated.
4. the mind experience is complete and total liberation; to be brought into being

Truth of the Eight-fold Path:
1. right understanding
2. right thinking
3. right speech
4. right conduct
5. right livelihood
6. right effort
7. right mindfulness
8. right concentration

Works of law!

Confucianism:

Respect and religious ritual
Love within the family
Love of parents for their children and children for their parents
Reciprocity among friends
Honest in business transactions
Kindness and benevolence toward strangers
Loyalty to the state, coupled with elementary democracy within the village

Confucianism does not contain all of the elements of some other religions like Christianity and Islam. It is primarily an ethical system.

It gives some of the doctrines of Confucius and what he had to say. I won't get into that.

Hindu

God and gods of Hinduism: Devotion to God and the gods of Hinduism is known as 'bhakti.' Great indeed are the gods which has sprung out of Brahman

They say there are 339-million gods; that's why you see all of these things on their temples and pyramids, and so forth. It goes through all the things that they need to do. it talks about vegetarianism and what they must do with that. It gives a whole dissertation on that.

Re-incarnation [coming back in the flesh]
Karma [circumstances you go through]
Why do Hindus regard the cow as sacred? We cannot give anything away that it comes back to you. A few years ago in the Madris, an American devotee said to me, "Shall I give money to the beggar who is asking?" I said, "Give him ten rupees."

People who ask if cows are considered sacred should understand that Hindus regard all living creatures as sacred—mammals, fish, birds and more. The cow symbolically represents all living creatures to the Hindu. The cow represents the life and sustenance of life in the Hindu. It represents our soul, our intellect, our unruly emotions. The cow supercedes us because it is so giving, taking nothing but grass and grain.

A Hindu has to change his name.

Islam and the Muslims:

Five pillars of Islamism: Every action done with the awareness that it fulfills the will of God is considered to be an act of worship in Islam.

Declaration of Faith

Here are the five pillars:

Prayers are prescribed five times a day as duty toward God [a work of law!] Fasting during the month of Ramadan—this means abstention from food, beverages and sex from dawn until sunset

But woe! Look out for the night!

Zakat is a proportionally fixed contribution collected…

All of them have: you got to give—everyone of them.

Oneness of God
Concept of human right
Mohammad Islamic religion
Oneness of God
Oneness of mankind
Oneness of messengers and message

They're setup for the one-world government, too! It's all going to happen!

Other related aspects:
calendars

> celebrations
> diet
> place of worship
> holy days
>
> Contributions in North America:
> Muslims are not established in North America. The Sears Tower and the John Hancock Building were designed by a Muslim chief architect.

I did not know that! Probably was a Mason. Then it tells about Allah. Many, many works of law that they have. Someone brought me a Life Magazine today:

> The Mystery of Mary—2000 years after the Nativity, the mother of Jesus is more beloved, more powerful and controversial than ever before.

There's a great 'Mary movement' going on. This woman in Georgia has thousand of people come there and she gets messages from Mary. There are apparitions that happen to the sun. What she does, she gives them *works of law*: pray more; have more 'hail Marys' and 'our fathers'; pray with the rosary everyday. All of those things are *works of law!*

Romans 3:20: "Therefore, **by works of law <u>there shall not be any flesh justified before Him</u>**…" Now do you understand why? No works of any law puts you in right standing with God in heaven above. That can only be done with the sacrifice of Jesus Christ! No work of Jewish law! No work of even Biblical law can do that! Keeping the commandments is required, but that doesn't replace Christ. Christ, for example, is 'Lord of the Sabbath.' Sabbath-keeping does not replace the Lord. Do you understand that? *It cannot!*

Galatians 2:16: "Knowing that a man is not justified by works of law, but through *the* faith of Jesus Christ, even we have believed in Christ Jesus, in order that we might be justified by *the* faith of Christ, and not by works of law; because **by works of law shall no flesh be justified!**" Law was not made to justify you to God the Father in heaven above. Only Christ can do that!

"Now then, if we are seeking to be justified in Christ, *and* we ourselves are found to be sinners, *is* then Christ the minister of sin? MAY IT NEVER BE! For if I build again those things that I destroyed, I am making myself a transgressor" (vs 17-18).

Galatians 3:2: "This only I desire to learn from you: did you receive the Spirit of God by works of law, or by the hearing of faith?…. [—which led you to repentance and baptism?] …are you so foolish *that* after having begun in *the* Spirit, you are now being perfected in *the* flesh?" (vs 2-3).

Now maybe you will understand those Scriptures even more. Can you, after receiving the Spirit of Christ, follow any of these codes of Jewish law? Follow any of the code of Catholic law? or if we had a detailed thing concerning the code of Islamic law? or Buddha law? or Hindu law? Would that make you right before God? *No! It cannot!*

Only the greater can justify the lesser!
The lesser cannot justify himself to the greater!

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Leviticus 1:2-3
2) Leviticus 2:1
3) Leviticus 4:1-13, 15, 22-23, 27-29, 31-32, 35
4) Leviticus 7:1, 37-38
5) Hebrews 9:8-14
6) Hebrews 10:1-4, 11
7) Matthew 16:6, 12
8) Matthew 23:14, 23-24
9) Colossians 2:18, 20-23
10) Romans 3:20
11) Galatians 2:16-18
12) Galatians 3:2

Scriptures referenced, not quoted:

- Leviticus 2:2; 3; 5-6; 12-13
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My Catholic Faith by Louis La Ravoire
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FRC:bo
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Epistle of Romans XI
Chapter 4:1-8

Fred R. Coulter—February 1, 1997

Romans 3:31: "Are we, then, abolishing law through faith? MAY IT NEVER BE!…. [Don't even let this thought come into existence! The *King James* translates it 'God forbid' but that is completely incorrect.] …On the contrary, we are establishing law."

Then what he does in Rom. 4 is use Abraham as an example. It is also a very important thing for us to understand. In establishing law, what is that God is doing with the Holy Spirit? He is giving us *the heart, the desire* and *the ability* to keep the law the way He wants it kept. That's why you're establishing law.

We have here the beginning of the operation of grace. *Grace*, as we know, is one of the most misunderstood topics. Let's get a comparison. Rom. 4 is dealing with the individual. There are lessons for each one of us on an individual basis. That's why it begins with Abraham. You will find that Rom. 4-8 all deal with the individual. When you come to Rom. 9-11 you dealing with the other half of Abraham's promises—that he received from God—having to do with the nation Israel and the calling of Israel and what God did there. We're also going to cover quite a few things concerning Abraham—Old Testament and New Testament. I want to cover Rom. 4 as it pertains to the things that are there as it pertains to Abraham.

Here, Gen. 12, God is dealing with Abraham on an individual basis—one-to-one. That's why it's so very important that our relationship with God be that same way. That's we are to learn. We are accountable and responsible to God on a one-to-one basis.

Genesis 12:1: "And the LORD said to Abram, 'Get out of your country, and from your kindred, and from your father's house into a land that I will show you.'" When this statement was made, this was right after the great apostasy led by Nimrod and the Tower of Babel and the world going for all the pagan religion of the goddess-worship and everything that you would read of in *The Two Babylons* that overspread the whole earth. Right of the middle of this, God called Abraham. And he said:

Verse 2: "'And I will make *of* you a great nation…." This has tremendous significance *spiritually* and *physically*, because there were promises that were spiritual promises given to Abraham and there were physical promises for the nation of Israel that were given to Abraham—you have the two of them combined here in 'a great nation.' What will be the greatest nation on earth when Christ returns? *Spiritual Israel, the Church, the bride of Christ*—correct? *Yes!* So keep that in mind.

"…And I will bless you and make your name great…. [Everything that was done—from the Old Testament—from this time forward always relates back to the name of Abraham. When we come to the New Testament, that also relates back to Abraham. His name is great!] …And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed'" (vs 2-3). Now, you might put there:

- *spiritually* through Christ
- *physically* through Israel

all the nations will be blessed.

"Then Abram departed, even as the LORD had spoken to him…." (v 4). Which translated in another term means ***Abraham obeyed the voice of God***—correct? *Yes!* We've covered that, and we've keyed in on that several times, but I want to read it into the record here. We always begin with what we know; the simple and easy to understand and then we begin to build toward the more difficult—build 'precept upon precept, line upon line' and put the whole spiritual story together.

Genesis 26:4—God is talking to Isaac: "And I will multiply your seed as the stars of the heavens and will give to your seed all these lands…." ***Spiritually and physically!*** We are all as Isaac (Gal. 4). Is God going to give all these countries to Christ and the Church when Christ returns? *Yes!* We can also not only think of this as *spiritual* and *physical*, but we can also think of *past* and *future*—when Christ returns. Do they have to come through Israel for those blessings? *Yes!*

"…And in your seed shall all the nations of the earth be blessed… [that ties in *physically and spiritually*.] (Here is the reason, not because of what Isaac did—Isaac was the *seed of promise*): …**because <u>Abraham</u> obeyed My voice**… [(see sermon *Obey the Voice of God!*) That is the key, profound, important thing! When God deals with someone on a one-to-one basis, the most important thing is ***believing God*** and ***obeying His voice!***] …and **kept <u>My</u> charge**… [whatever God would say emphatically to do] …**<u>My</u> commandments, <u>My</u> statutes**, and **<u>My</u> laws**'" (vs 4-5).

Who's laws are they? *God's!* Since the covenant to Israel was based on the promise given to Abraham, and God gave laws to Israel, what did God say concerning His laws that He gave to Israel? Whose were they? *They were God's laws*—correct? Do you suppose that God gave one set of laws to Abraham and his household and a different set of laws to Israel? *Of course not! No!* Since everyone likes to think there was no law until it was given at Sinai, they're dealing with a period of 2,500 years. Do you suppose that God would allow the world to go without His laws and commandments for a little over half of the whole history of the world? *No!*

Let's go to Exodus and we will clear up another little problem. Let's see the first thing that God told Moses when He called him. This is the story of the 'burning bush.' Exodus 3:4: "And the LORD saw that he had turned aside to see. God called to him out of the midst of the bush, and said, 'Moses! Moses!' And he said, 'Here I *am*.' And He said, 'Do not come near here. Put off your sandals from your feet, for the place on which you stand *is* Holy ground.'…. [The ground was Holy because God's presence was there. Same way with us; we're a Holy people because we have the Spirit of God in us.] …And He said, 'I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'…. [Even in beginning to deal with Israel, it goes back to Abraham.] …And Moses hid his face, for he was afraid to look upon God" (vs 4-6).

Verse 13: "And Moses said to God, 'Behold, *when* I come to the children of Israel, and shall say to them, "The God of your fathers has sent me to you," and they shall say to me, "What *is* His name?" What shall I say to them?' And God said to Moses, 'I AM THAT I AM.'…. [That is very important, especially when you get into the Gospel of John and into the book of Revelation. (see sermon *I AM*). This literally means *I will be what I shall be.* In other words, whenever God begins dealing with someone, He has a name that goes with the covenant. We're going to see this in just a minute.] …And He said, 'Thus you shall say to the children of Israel, "I AM has sent me to you."' And God said to Moses again, 'You shall say this to the children of Israel, "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This *is* My name forever, and this *is* My title from generation to generation"'" (vs 13-15). However, when He was dealing with Abraham, Isaac and Jacob, you find something a little different.

Exodus 6:1 "And the LORD said to Moses, 'Now you shall see what I will do to Pharaoh; for with a strong hand he shall let them go, and with a strong hand he shall drive them out of his land.' And God spoke to Moses, and said to him, 'I am the LORD. And I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty [El Shaddai]. But I was not known to them *by* My name JEHOVAH [YHVH].'" (vs 1-2). That's important for us to understand. That also helps substantiate that not only did Moses bring together certain documents, to bring the book of Genesis together, but that he also wrote in there the YHVH because God was not known by that name until He began dealing with the children of Israel. At least to say, Abraham, Isaac and Jacob did not know Him by the name Jehovah, but El Shaddai or God Almighty. So that's another thing for 'sacred namers' to remember. If you want to get back really to the faith once delivered, why not just go to El Shaddai.

Again, God reiterates, after the children of Israel sinned (Ex. 32), and He told them He would eliminate all the children of Israel and He would do it through Moses. This is what He said to Moses when He said that He would fulfill His promise through him.

Exodus 33:1: "And the LORD said to Moses, 'Depart, go up from here, you and the people whom you have brought up out of the land of Egypt, to the land which I swore to Abraham, to Isaac, and to Jacob, saying, "To your seed I will give it."'" Moses intervened and God said, 'Okay'—He would do it. However, in Exo. 32, He said, before Moses intervened, 'Stand aside and I'll fulfill My promise through you.' Again, He reiterates Abraham, Isaac and Jacob.

Deuteronomy 1:8—just before they're ready to go into the *promised land*, He does exactly the same thing again. "Behold, I have set before you the land. Go in and possess the land which the LORD has sworn to your fathers, to Abraham, to Isaac, and to Jacob, to give to them and to their seed after them." Whenever God does anything major, it is 'Abraham, Isaac and Jacob'—always! Going back to the fathers. That would be an interesting study for you to do: look up all the places where it says *Abraham, Isaac and Jacob* in the Old Testament and the New Testament. I think you will be quite shocked at how many times it's mentioned.

Let's come to the New Testament now, the book of Luke, chapter one. I don't think that we have noticed this before quite in this way, in relationship to the prayer of Mary. Notice that Mary had to also have understanding of the Scriptures. She also had to have understanding of the prophecies. She also had to understand what God was doing.

Luke 1:46: "Then Mary said, 'My soul magnifies the Lord, and my spirit has exulted in God my Savior; for He has looked upon the humble estate of His handmaid; for behold, from this time forward all generations shall count me blessed, because the Mighty One has done great things to me,

and Holy *is* His name; and His mercy *is* toward those who fear Him, from generation to generation. He has worked strength with His arm; He has scattered *the* haughty in *the* imagination of their hearts. He has put down rulers from thrones, and has exalted *the* lowly. He has filled *the* hungry with good things, and *the* rich He has sent away empty. He has helped **His servant Israel**, in remembering *His* mercy, exactly as He spoke **to our fathers, to Abraham and to his seed** forever'" (vs 46-55). So, even Mary knew!

What I want to do with this is show that it began with Abraham; everything else continued with Abraham through Isaac, through Jacob, through Israel and they all refer back to Abraham and to 'Abraham, Isaac and Jacob.' May did exactly the same thing here. It's very important for us to understand this, when we realize how God deals with each of us on an individual basis. There's a reason for it.

Romans 4:1: "What then… [this then is answering the question concerning how you establish law.] …shall we say *that* **our father Abraham**… [Notice he didn't go to Jacob. He didn't go to Benjamin, because Benjamin was the tribe from which Paul was a descendant of. So even New Testament grace, all New Testament theology is based upon Abraham.] …has found according to the flesh? For if Abraham was justified by works… [we've covered in great detail *works of law.*] …he has a basis for boasting, but toward God. For what does the Scripture say? 'And Abraham believed God, and it was imputed to him for righteousness.' But for the one who is working, the reward is not reckoned as a gift; rather, *it is reckoned* as an obligation" (vs 1-4). That makes it much easier to understand.

If you agree to work for someone for 'thus and such' amount of money, and you have a contract which you signed, or you have a verbal agreement which you have agreed—are not those thing due you upon completion of work? Is it not then an obligation? ***You cannot obligate God*** *by what you do!* So this is not an employer/employee contractual labor contract agreement. This is beginning to bring us into the understanding of grace. So, "…for the one who is working, the reward is not reckoned as a gift; rather, *it is reckoned* as an obligation" (v 4).

Now we are talking about something entirely different. Now we are talking about how does God make an individual right? Put in right standing with Him, because God will only deal with those people that He puts in right standing with Himself *on an individual basis*—that's what we're talking about here.

Verse 5: "Now, to the one who is not working, but who is believing on Him… [Not only do you have to believe what God says, you have to believe on Him—the Father and Christ] …Who is justifying the ungodly, his faith… [because of believing] …is reckoned for righteousness." There's quite a bit in here. 'Righteousness' means *right standing with God the Father in heaven above* because of being justified. Let's cover 'Who is justifying the ungodly.' Does that mean that God—even looking at the wicked in the world—automatically justifies the ungodly? *NO!* Something has to be done. Is it a work? *It can't be a work, because you're not going to obligate God!* What is it that a sinner has to do? *Repent!* That is an action, but it is an action from what? *The heart! From within!* That cannot be purchased. That has to be something that you choose; something from you innermost being that you do.

Let's go to Matthew 21—here's a little lesson for us in this. It has to be something that you choose to do—*to do the will of the Father*. Here's a comparison. This is based upon *belief* and *action*: Christ was asking the Pharisees that were gathered around Him, Matthew 21:28: "But what do you think? A man had two sons, and he came to the first one and said, "Son, go work in my vineyard today." And he answered *and* said, "I will not"; but afterwards he repented *and* went. Then he came to the second *son and* said the same thing. And he answered *and* said, "Sir, I will *go*"; but he did not go. Which of the two did the will of the father?' They said to Him, 'The first *one*.' Jesus said to them, 'I tell you truly, the tax collectors and *the* harlots are going into the Kingdom of God **before you**…. [Because the tax collectors and harlots repented.] …For John came to you in *the* way of righteousness, and you did not believe him [Matt. 3]; but the tax collectors and *the* harlots believed him. Yet you, after seeing *this*, did not afterwards repent and believe him'" (vs 28-32). There is a clear example that God is not going to justify anyone unless there is repentance and action based upon that repentance, and ***it must be from the heart!***

It's very interesting, when you talk about the scribes and the Pharisees, not only were they unclean in what they did, but Jesus said they were 'unclean within'; like sepulchers. That's why the New Covenant has to do with *the heart*. God wants

- a change of heart
- a change of mind
- a belief in Christ

Here's how there is repentance. Let's go back to Psalm 51—here is David's repentance after the affair with Bathsheba. This is really a tremendous example of the right kind of repentance. Psalm 52:1: "Have mercy upon me, O God, according to Your

lovingkindness; according to the greatness of Your compassion, blot out my transgressions. Wash me thoroughly from my iniquity… [internally, mentally, spiritually] …and **cleanse me from my sin,** for I acknowledge my transgressions, and my sin is ever before me" (vs 1-3). When you sin like David did, that sin just kind of beats in the forefront of your mind constantly, especially when God leads you to repentance and you come to see how evil the evil really is. Then you realize that it's ever before you.

Verse 4: "Against You, You only, have I sinned…[Let's understand something here. You can sin against an individual, because you violate them one way or the other. But that sin is still against God. Did not David do that with Bathsheba and killing her husband, and causing Joab to put him in the forefront of the battle and the whole deceptive thing to try and cover it? *Yes!* You can even sin against your own body, as Paul says if you commit adultery, fornication (1-Cor. 6). And sinning against your own body means that you can reap all of those things which come from fornication, every bit of it: mental turmoil, possibility of disease, everything that goes along with it—you sin against your own body, but ALL *sin is against God.* Repentance has to begin by going to God and then you go to your brother.

"…and done evil in Your sight, that You might be justified when You speak and be in the right when You judge. Behold, I was brought forth in iniquity… [Talking about having the *law of sin and death* within him. His mother did not commit adultery and then conceive David, but this is just talking about the whole sinful nature of human nature.] …and in sin did my mother conceive me. Behold, You desire truth in the inward parts… [that's what God wants cleaned up] …and in the hidden part You shall make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (vs 4-7). You can tie this in with Isa. 1, when God calls upon Israel to repent.

Verse 8: "Make me to hear joy and gladness… [because after repentance, then it brings forth the joyful fruits of righteousness afterwards] …that the bones which You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me" (vs 8-10). That's the kind of repentance that God wants. When it talks about God justifying the ungodly, that's what it means. When the ungodly, as David was in his behavior with this and what he did, when he repented then God forgave him.

Romans 4:5: "…Who justifies the ungodly… [upon repentance] …his faith is reckoned for righteousness… [put in right standing with God. You believe in God the Father and Jesus Christ and accept that sacrifice and let God apply that to you. That is counted as *righteousness*. It doesn't mean that you do not keep the commandments of God, of course you do! But this *righteousness* is a great *right standing with God!*] …just as David also declares the blessedness of the man to whom God is imputing righteousness separate from works" (vs 5-6).

What is the difference between *repentance* and *a work*? *Repentance* comes from the heart and that's toward God on an individual one-to-one relationship. *A work* would be like for the Catholics, do so many 'hail Marys' and 'our fathers.' Or like the Jews, when one sins he should go out and do good works to compensate for it. That is the difference. You could do the work without repentance and then go to God and say, 'I have done this, therefore, You must accept me.' NO! God is saying, 'I want the inside clean, I want the heart clean, I want the repentance from the inside.' So, that's separate from works.

Verse 7: "'Blessed are *they* whose lawlessnesses [iniquities] are forgiven, and whose sins have been covered. Blessed *is the* man to whom *the* Lord will not in any way impute sin'" (vs 7-8).

Let's go back to the book of Psalms and see how this operates. Psa. 32 is where this quote is taken from—Psalm 32:1: "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity and in whose spirit there is no guile" (vs 1-2). You can see what this repentance does. 'where there is no guile' means *taken away all the inner hypocrisy!* There is no secret agenda. There is no saying one thing with your mouth and then denying it with your heart—that's guile!

Verse 3: "When I kept silent, my bones wore away through my groaning all the day long, for by day and by night Your hand was heavy upon me… [correction to lead him to repentance] …my strength was sapped as in the heat of summer. Selah" (vs 3-4)—think on this! So God's hand was heavy to bring him to repentance. It is God, as we saw (Rom 2:4) that it is 'graciousness of God which leads you to repentance'—true, deep heartfelt repentance, ***God leads you to.***

Verse 5: "I acknowledged my sin to You… [you're not to confess your sins to a priest; *to God!*] …and my iniquity I have not hidden. I said, "I will confess my transgression to the LORD," and You forgave the iniquity of my sin. Selah…. [Stop and think and meditate on this!] …For this *reason* let every godly one pray to You in a time when You may be found…" (vs 5-6). That says an awful lot, too—doesn't it? That there's a time to repent and

there's a time to change—when God may be found! There are going to be an awful lot of people, I'm afraid, that are going to find there's going to come a time when God will not hear, when He cannot be found. Just like He told Jeremiah, 'Don't pray for this people. Don't raise up a voice, I won't listen to you.'

"…surely in the floods of great waters they shall not come near him. You are my hiding place… [righteousness/right standing with God] …You shall preserve me from trouble; You shall encircle me with songs of deliverance. Selah. *You said,* 'I will instruct you… [this is coming from God—He's going to instruct us] …and teach you in the way which you should go; I will counsel you, My eye shall be upon you. Be not like the horse, or like the mule, which have no understanding—which must be harnessed with bit and bridle, else they will not come near you.'" (vs 6-9).

In other words, don't be like a horse or a mule. What's that old saying: How do you get a mule to understand? *You hit them right between the eyes with a two-by-four!* Unfortunately, there are a lot of people today that not even the two-by-four is doing any good. They say, 'You're speaking evil of me.' No! It's a call to repentance. The next thing to happen is that God will build a fire under them.

Notice what happens if you act like a horse or a mule, v 10: "The wicked has many sorrows… [because they don't repent and they refuse to heed.] …but His steadfast love surrounds him who trusts in the LORD…. [Think how many times has the mercy of God, through His angels, protected us and God just kept us from a lot of stupidity and evil and wretchedness; just taking us out of the way. We don't know! I think at the resurrection we'll find out many, many times!] …Be glad in the LORD and rejoice, you righteous; and shout for joy, all you upright **in heart**" (vs 10-11)—because you've had the heart-cleaning.

In this kind of repentance and the kind of justification that God wants to give, God wants you to repent when you know that you have sinned. If you wait until you're right—which is a contradictory statement. If you sin and then say 'I can't pray because I've sinned.' or 'I'll go to God when I make myself right.' We've all done that—haven't we? But it needs to dawn on us. How can we, as individuals, make ourselves right and then go to God and say, 'God, I've made myself right, now You forgive me for this sin.' What are you trying to do? *You're trying to earn forgiveness*—correct? That then is *a work*—is it not? *Yes!* That's why you have to repent.

As soon as you know you have sinned, repent in that instant! That's what you need to do. I'll tell you what, if you think you're going to wait until your right, I'll guarantee you one thing: You're going to be miserable. You are going to be depressed. You are going to feel cutoff because you are. You can't make yourself right. Can you, with what you do, do the work of the sacrifice of Christ? *No!* So therefore, you can't make yourself right, because the only thing that makes you right is repentance.

Psalm 86:1: "Bow down Your ear, O LORD, answer me, for I am poor and needy…. [That's all of us all the time] …Preserve my soul, for I am Holy… [that is chosen of God and have God's Spirit] …O You my God, save Your servant who trusts in You. Be merciful to me, O LORD, for I cry unto You all day long. Rejoice the soul of Your servant, for to You, O LORD, do I lift up my soul, for **You, LORD, are good** [gracious] **and ready to forgive**… [God has given a promise that if you repent He will forgive. (see booklet: *Grace of God*)] **and rich in mercy** to all those who call upon You. Give ear, O LORD, to my prayer, and attend to the voice of my supplications. In the day of my trouble I will call upon You, for You will answer me" (vs 1-7). Don't wait until the trouble overwhelms you.

(go to the next track)

Call on God first! Look to Him!

Psalm 85:1: "O LORD, You have shown favor to Your land; You have brought back Jacob from exile…. [This is also a prophecy of the bringing of Israel together again.] …You have forgiven the iniquity of Your people; **You have covered all their sins**. Selah…. [Only God can do that!] …You have taken away all Your wrath; You have turned from the fierceness of Your anger…. [Joel 2 & 3] …Restore us, O God of our salvation, and cause Your anger toward us to cease. Will You be angry with us forever? Will You draw out Your anger to all generations?…. [Sometimes if you neglect God you'll feel like that.] …Will You not give us life again, so that Your people may rejoice in You? Show us Your mercy, O LORD, and grant us Your salvation. I will hear what God the LORD will speak; for He will speak peace to His people, and to His saints, but let them not turn again to folly" (vs 1-8). And oh my, that's sure a good warning today. Don't let the people of God "return to folly."

"Surely His salvation is near to those who fear Him, so that glory may dwell in our land. Mercy and Truth have met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the LORD shall give that which is good, and our land shall yield its increase. Righteousness shall go before Him and shall set us in the way of His steps" (vs 9-13)—so that we follow and walk in His steps.

Let's go to 1-John, the first chapter, and let's show that in the New Testament. I think it's very important for us to realize that the New Testament consistently carries forward all of those things which we find in the Old Testament. Many of those things concerning repentance and salvation in the Old Testament are prophecies for what is happening today. This ties in with the kind of relationship—the one-to-one relationship—that God wants us to have is tied in with Abraham, and the lesson that we are going to learn in Rom. 4.

1-John 1:6 "If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth. However, if we walk in the light, as He is in the light, *then* we have fellowship with one another… [individual relationship, the fellowship with God the Father and Jesus Christ first and then one with another second] …and **the blood of Jesus Christ, His own Son, cleanses us from all sin**…. [and that means from *every* sin] …If we say that we do not have sin… [therefore, we don't need to repent] …we are deceiving ourselves, and the Truth is not in us" (vs 6-8). Tie that in with what we just covered in Psa. 51—He wants Truth in the inward parts; what we covered there in Psa. 85-86 about Truth inside.

Verse 9: "If we confess our own sins… [repentance to God through Christ] …He is faithful [unwavering] and [just] righteous, to forgive us our sins, and to **cleanse us from all unrighteousness**." That's what it means that God 'justifies the ungodly' upon repentance—that's what it's talking about. The Jews, for Judaism, mock this and say, 'Well, we don't read in the Old Testament that God justifies the ungodly.' They don't go through the whole operation of how it's done. You will see that Judaism says you have to be your own redeemer.

Verse 10: "If we say that we have not sinned, we make Him a liar… [You talk about the height of sin; making God a liar! People can make God a liar in many ways, by saying 'God didn't mean this when He said thus and such.' or 'God didn't mean that we were to keep the Sabbath.' or 'God didn't mean we were to keep the Holy Days.' What you're doing, you're saying God is a liar. And we're going to have to really get these things straight and lay it out for everyone to understand.] …and His Word is not in us."

How can you have the Word of God in you if you make God a liar? If God is true and Holy and righteous, and perfect, and you make Him a liar, is God going to stand still for that? Is any man going to continue in that without some kind of punishment and recompense upon them? *NO! Without a doubt it's going to come!* Hopefully, they will repent and understand their sins and recover themselves from that.

Let's show that this is something that we need to consider every single day and every single time that we pray. Has to do with our prayers, Matthew 6:9: "Therefore, you are to pray after this manner: 'Our Father Who *is* in heaven, hallowed be Your name; Your kingdom come; Your will be done on earth, as *it is* in heaven…'" (vs 9-10) When you were praying this, 'Your will be done on earth'—what does that mean? *Right here on the earth!* But when you are particularly praying that; that is that God's will be done in your life, that on an individual basis is what it means. God's will is going to be done on the earth, without a doubt! There's no way it's not going to be done, so that means *in your own life.*

"'Give us this day our daily bread; and forgive us our debts, as we also forgive our debtors… [we need forgiveness everyday—don't we? Why? *We still have the law of sin and death in us!* I doubt if there is one day we could ever say, 'I have lived a perfect day today.' I will not be raising my hand on that one!] …and lead us not into temptation, but rescue us from the evil one…. [Notice how that follows right on the heels of forgiving our debts and our sins.] …For Yours is the Kingdom and the power and the glory forever. Amen.'…. [Notice that it doesn't stop right there.] "For if you forgive men their trespasses, your heavenly Father will also forgive you" (vs 11-14).

Notice how much this forgiveness and repentance is to involve; not just for the self. It's one thing to say, 'Father, forgive me, but not him.' If God grants forgiveness to you, don't you want God to grant that to someone else? Should you not be willing to forgive someone else? *Yes!* It's also based upon our choices and our decision. This thing of justifying the ungodly has quite a bit more to do than just the flat statement of it. This has to do with your interaction of other people, more than just people in general. You don't have to ask God to forgive the grocer down the street that you just walk in and buy something from whenever you buy it, because he hasn't done anything to you. If he rips you off and overcharges you $20 and you go down and try and get that taken care of, and he does do it, then you forgive him and so forth.

Quite a discussion here on what it means to forgive men their trespasses and if you don't then God won't forgive you. Does that mean that you forgive someone as Bill Cosby already forgave the man who killed his son, though they don't know who it is. That's fine. I hope that he really has. That doesn't mean that the killer won't be brought to justice, nor will justice not be executed upon him.

Also, it has to do with Matt. 18—if your brother sins against you and repent then you will forgive him 'seven times seventy." There has to be repentance involved in it.

What if there is someone who does not repent and has done some terrible, evil, personal things to you—how do you handle that? You ask God to give you a forgiving heart so that *when* or *if* they repent, you will be able to forgive that individual. The reason is, ***God does not want you to go around carrying these burdens of unforgiveness in your heart, because that's where bitterness comes from.*** That's why all of these things are very important. That's why this thing of coming to God, where He justifies you, grants you His Spirit, leads you to repentance, all come together in this. It's not just that single statement—*all of it!* That's why you have to put together *all* of the Word of God so that you have a full understanding.

Classic example: Many people have never forgiven Herbert Armstrong for what he did. They have remained bitter, hostile, angry—you can put any name in there you want, but I use that one because many are familiar with it. I talked to one man on the phone and as soon as I mentioned his name, BAM! it was nothing but bitterness, hatred and a diatribe—I couldn't believe it! Did his lack of forgiveness to Herbert Armstrong cause him great problems with God and other people? *Yes!* Now then, the reason you are to forgive someone like that, or anybody, is because God may lead the individual to repentance. I'm sure that God led Herbert Armstrong to repentance. This is what set that man afire when I said it, because he couldn't conceive that God would lead him to repentance.

Just go back and read 1-Chron. 35 about Manasseh. God can lead anyone He desires to repentance, if they have a willing heart. I think that Herbert Armstrong did, and I think that he repented. Now what are all these bitter people—who are hostile and angry against him—going to do? That's why Paul has given this. Then on a personal, individual basis—problems with a marriage, with husband/wife, with divorce—that are lying deep in the bosom. then there has to be an attitude of forgiveness toward that individual so that if and when they repent then you can go ahead and say 'I forgive you, too.' If you don't forgive then it's going to cut you off from God and your Father is not going to forgive you your trespasses. God makes it very important for you. He gives you incentive—doesn't He?

What if you go to God and say, 'I know I have to forgive this individual' but I really don't want to. Then what do you do. That's a place to start. You need to do that; you need to get rid of that feeling because how then can you love and help that person at a later date? *You cannot do it!* Very profound! Very important! All of this comes to bear in Rom. 4 and having to do with Abraham, and having to do with the whole principle of how God deals with people. What have we been talking about? *The heart and the mind!* We've been talking about the inner work of ***belief and faith*** *vs* ***the outer work of works***; and the outer work of circumcision.

Let's come back to Romans 4:8: "Blessed *is the* man to whom *the* Lord will not in any way impute sin." Once they have been forgiven (Psa. 103). He forgives all of our sins and all of our iniquities and removes them from us as far as the east is from the west.' And when there is, there is no imputing of sin. How can there be if it's forgiven? If it's totally covered by Christ? That is the blessedness of *grace!*

Verse 9: "Now then, *does* this blessedness *come* upon the circumcision *only*… [the so-called 'chosen people'] …or also upon the uncircumcision? For we are saying *that* faith was imputed to Abraham for righteousness…. [That's what the Scripture says.] …Therefore, in what *condition* was it imputed?…. [Paul has a great big 'gotcha!' for all of the technicalities and all the legalists of the Jews, because now they can go back and read in Gen. 15 when this was given. Then they can go back and read when he was circumcised.] …While being in circumcision, or in uncircumcision? Not in circumcision, but rather in uncircumcision" (vs 9-10). Very important! Belief was from the heart!

And he received the sign of circumcision, *as* a seal of the righteousness of the faith that *he had while* in the *condition of* uncircumcision… [which is true, but we are going to see that there were two distinct covenants—actually three altogether: Gen. 15; 17, 22. All three of those were separate covenants with different circumstances.] …for the purpose of becoming *the* father of all those who are believing… [That goes right back to Gen. 12:1-2: 'I will make you a father of many nations'—for those who are believing.] …though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them" (v 11).

So, not only do we have the law, but we also have case history. What Paul is doing in a legal sense is what? *He's using a legal term which is called 'precedent.'* Precedent is the ground of law. Precedent is what God has done, which then took place *before* the circumcision occurred, so therefore, that was purposefully done by God so that He could call all of those who were not circumcised and bring them to the faith of Christ. That's what he's saying.

Verse 12: "And for him to become *the* father of circumcision, not just to those who are of *the*

circumcision only, but also to those who are walking in the footsteps of the faith of our father Abraham, *which he had* while in the *condition* of uncircumcision. For the promise to Abraham, or to his seed, that he should be heir of the world, *was* not through law; rather, *it was* through *the* righteousness of faith; because if those of law *be the* heirs, *then* faith is made void, and the promise has been made of no effect" (vs 12-14). That's why he started with the promise.

Genesis 15—we will look at the detail of when this occurred. Then we will compare that with James 2, because there is supposedly a conflict in the Bible—which there never is. And the conflict is supposedly that James says that Abraham was 'justified by works'; Paul says Abraham was 'justified by faith.' Let's look at the faith one first.

Genesis 15:4: "And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir…" That's a very interesting thing we need to understand.

- Was the proclivity there for Abraham to do some kind of *work*? *Yes!*
- Was the proclivity there—and it's with everyone of us—to do something for God?

'We'll tell God how to do this'—right? Or we will misapply a law that God already had to the wrong circumstances.

Verse 1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.' And Abram said, 'Lord GOD, what will You give me since I go childless, and the heir of my house *is* this Eliezer of Damascus?'…. [This was one of the laws: If you have no seed you can take your chief servant and you can appoint him as your heir.] …And Abram said, 'Behold, You have given no seed to me; and lo, one born in my house is my heir.'" (vs 1-3).

Now he didn't just exactly understand what was going to happen—right? He was called at age 75 and now we're probably dealing with about 85 at this particular place, and the promise was given, but never received. How is God going to make of him the 'father of many nations' and the whole 'world be blessed in him,' and his wife through all these years of marriage didn't have single child. Lo and behold many times they probably tried and tried and tried and after being about 85-years-old you get a little weary in trying—correct? You've pretty well concluded that nothing is going to happen—right? *Yes!*

Verse 4: "And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir; but he that shall come forth out of your own loins shall be your heir.'…. [What proof? God did not take him down to the local health food store and buy him potency pills. He did not give him a secret potion. What did He do? There was not works involved—right? *Right!*] …And He brought him outside and said, 'Look now toward the heavens… [Why is this so important? What did Jesus say? *Heaven and earth may pass away, but My Word shall not!*] (So if He takes him out and shows him the heavens at night and He says): …and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.'" (vs 4-5).

- What was the only thing that Abraham could do?
- Was there a work? *No!*
- Was there something that God said go do and it will happen? *No!*

But He showed him the heavens. If God is standing right next to you and showing you the heavens and showing you the stars that He has created and says, 'I'm going to give you seed from your own body and they're going to be just like all of these stars'—

- ***You believe!***
- ***You believe*** that God told you the truth!
- ***You believe*** that God was able to perform it!

That belief in the Word of God and the goodness of God—though yet unfulfilled—***was counted as righteousness!*** Verse 6: "And he believed in the LORD. And He accounted it to him for righteousness." So there was no work to do! No commandment to follow! Correct? *Yes!*

Let's go to the book of James and let's look at the other account, and we will see that lo and behold there is no contradiction at all. James 2:18: "But someone is going to say, ' You have faith, and I have works.' *My answer is:* You prove your faith to me through your works, and I will prove my faith to you through my works. Do you believe that God is one? You do well… [He's saying, 'That's no big deal, everybody ought to know that.'] …*to believe this*. Even the demons believe—and tremble *in fear*. But are you willing to understand, O foolish man, that faith without works is dead? Was not Abraham our father justified by works when he offered up Isaac, his own son, upon the altar?" (vs 18-21).

Are we talking about Gen. 15 or Gen. 22? We're talking about two different occurrences—correct? This one of offering up Isaac was in Gen. 22, different occurrence. Was there something he was to do? *Yes!* If he believed God, was he to do what God said? *Yes!*

Verse 22: "Do you not see that faith was

working together with his works, and by works *his* faith was perfected? And the Scripture was fulfilled which says, ' Now Abraham believed God, and it was reckoned to him for righteousness' ; and he was called a friend of God…. [He added a little bit to it—didn't he? *Yes, he did!* He added: *and he was a friend of God.*] …You see, then, that a man is justified by works, and not by faith only" (vs 22-24)—when *works* are required! You have to understand that.

What *work* could Abraham do after God said, 'Look into the heavens and I'm promising you that that's how your seed is going to be.' He'd already been doing the works and trying for how many years—correct? *Yes, indeed!* This occurrence was that there was something he had to do.

Verse 25: "Now, in the same manner also, was not Rahab the harlot justified by works when, after receiving the messengers, she sent *them* out a different way? For as the body without *the* spirit is dead, in the same way also, faith without works is dead" (vs 25-26).

Let's see that God commanded him to do something, and let's recall what we started out with in Genesis. 26:5: "Because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."

Genesis 22:1: "And it came to pass after these things that God tested Abraham, and said to him, 'Abraham!' And he said, 'Here I am.' And He said, 'Take now your son, your only *son* Isaac… [Ishmael was not counted as his son, though he was. Why? *Because Ishmael came from Hagar!*] …whom you love, and go into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell you.' And Abraham rose up early in the morning and saddled his donkey, and took two *of* his young men with him, and Isaac his son. And he split the wood for the burnt offering, and rose up and went to the place of which God had told him. Then on the third day Abraham lifted up his eyes and saw the place afar off" (vs 1-4). He was doing everything that God said. If you believe God are the works you are to do? *Yes!* If God says, 'Remember the seventh day, to keep it Holy'—the Sabbath Day—'and do no work in it'—what are you to do? *You're to observe the seventh day Sabbath as God said!*

Let's tie this all together; there are *works* we are to do! Let me call your attention to what Jesus said to all of the churches: ***'I know your works!'*** Did He have things to say about their works? *Yes!* Did He say He was going to judge them by their works? *Yes!* Some of their works were not the good works which God ordained for them to walk in.

Ephesians 2:8: "For by grace you have been saved through faith, and this *especially* is not of your own selves; *it is* the gift of God, not of works… [that you do of your own initiative] …so that no one may boast…. [One of the works of Abraham that he thought of was: 'Let it be Eleazar, my chief servant'—correct?] …For we are His workmanship, created in Christ Jesus unto *the* **good works**… [that's how faith is made perfect; by good works.] …that God ordained beforehand in order that we might walk in them" (vs 8-9). That's the way of the Lord; to walk in them! That's what Abraham did. Here is the work that Abraham had to do: In obeying the voice of God, does this conflict with what he did in Gen. 15? *No!*

- he believed
- counted to him for righteousness
- Isaac was born

However old he is at this particular case, it says 'lad.' I would have to say he would probably have to be just before 20-years-old, after thinking that through again—when this occurred. Otherwise you wouldn't call him a 'lad.' When he's 21, he's a man.

Genesis 22:5: "And Abraham said to his young men, 'You stay here with the donkey, and I and the boy will go yonder and worship, and come again to you.' And Abraham took the wood of the burnt offering and laid it upon Isaac his son…. [That was quite a task. Think about that! Of course, Isaac knew what was going to happen—carrying the wood for his own death.] …And he took the fire *pot* in his hand, and a knife. And they both went together. And Isaac spoke to Abraham his father and said, 'My father.' And he said, 'Here I *am*, my son.' And he said, 'Behold the fire and the wood. But where is the lamb for a burnt offering?'…. [He knew!] …And Abraham said, 'My son, God will provide Himself a lamb for a burnt offering.' So they both went on together" (vs 5-8).

That's faith, too—isn't it? That had to be imputed to him for righteousness—correct? Believing, even in spite of doing the things that had said to do. Yes, God will provide! Great lesson for us—right? Even at the last minute, God will provide—correct? And with every temptation He will provide a way of escape—won't He? *Yes!* There it is!

Verse 9: "And they came to the place of which God had told him. And Abraham built an altar there and laid the wood in order. And he bound his son Isaac and laid him on the wood, upon the altar. And Abraham stretched out his hand and took the knife to slay his son…. [Did everything that God said right down to the last detail!] …And the angel of the LORD called to him from the heavens and said, 'Abraham! Abraham!' And he said, 'Here I

am.' And He said, 'Do not lay your hand upon the lad, nor do anything to him, for **now I know that you fear God**…" (vs 12).

Look at all the trying and testing that he went through, and God finally said, ***'Now I know'!*** I think that's what God wants to know from us today. Does God now know that we love God and fear Him, and will do the things that He wants us to do? Are we going to have the same faith as Abraham? And that's the whole story, which Paul is writing about in Rom. 4, and that James is writing about if we have the faith that we say we have—are we going to do the things that God wants us to do?

"…**<u>now I know</u>**… [And I think that's what coming upon the Church today—God wants to know, and know without a doubt!] …seeing you have not withheld your son, your only son, from Me.'…. [I don't care what the Arabs say, this was NOT Ishmael! There's no way it can be.] …And Abraham lifted up his eyes and looked. And, behold, behind *him* a ram was entangled in a thicket by its horns…. [I believe God instantaneously created a perfect animal sacrifice as a substitute.] …And Abraham went and took the ram and offered it up for a burnt offering instead of his son. And Abraham called the name of that place The LORD Will Provide; so that it is said *until* this day, 'In the mount of the LORD it will be provided'" (vs 12-14).

Then we come to the final, concluding promise to Abraham. God swearing by Himself! This is why everything—Old Testament and New Testament—on into the Kingdom of God all hinges upon Abraham all of the way through. Verse 15: "And the angel of the LORD called to Abraham out of heaven the second time, and said, 'By Myself have I sworn,' says the LORD…" (vs 15-16). Everything that God does because of Abraham was because God has sworn by Himself. It doesn't depend on the goodness of the offspring—

- though He hopes they would be good
- though He hopes they would obey Him and be righteous
- though He hopes they would keep Him as their God

"…'because you have done this thing, and have not withheld your son, your only son; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens… [Started right out where we began in Gen. 15. What are the saved going to look like in their glory? *The stars of heaven!* This is referring to the spiritual seed.] …and as the sand which is upon the seashore…. [That is the physical seed, the physical children of Israel.] …And your seed shall possess the gate of his enemies. And in your seed shall all the nations of the earth be blessed, **<u>because you have obeyed My voice</u>**.'" (vs 16-18).

So we conclude where we began. Is that not important? ***That's why everything for the New Testament is based upon the faith and belief of Abraham on an individual, one-to-one relationship, so that you can be in right standing with God.***

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:
1) Romans 3:31
2) Genesis 12:1-4
3) Genesis 26:4-5
4) Exodus 3:4-6, 13-15
5) Exodus 6:1-2
6) Exodus 33:1
7) Deuteronomy 1:8
8) Luke 1:46-55
9) Romans 4:1-5
10) Matthew 21:28-32
11) Psalm 51:1-10
12) Romans 4:5-8
13) Psalm 32:1-11
14) Psalm 86:1-7
15) Psalm 85:1-13
16) 1 John 1:6-10
17) Matthew 6:9-14
18) Romans 4:8-14
19) Genesis 15:4, 1-6
20) James 2:18-26
21) Genesis 26:5
22) Genesis 22:1-4
23) Ephesians 2:8-9
24) Genesis 22:5-18

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- Galatians 4
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- Matthew 3
- 1 Corinthians 6
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- Romans 2:4
- Joel 2; 3
- Matthew 18
- 1 Chronicles 35
- Psalm 103
- Genesis 17

Also referenced:
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FRC:bo Transcribed: 12-17-10

Romans 14—A Bible Study

Fred R. Coulter—March 7, 2009

This is a special Bible study. I have accumulated some questions that have come in concerning various topics in the Bible, and so we will look at those and analyze those, and answer the questions concerning it.

Now first of all, let me give you just a little background in my thoughts and approach of first translating the New Testament, and then with the great help of Michael Hiest—who's in the back row there and he believes in what Jesus said. I told Mike that I could handle the English part of it if he would handle the Hebrew part of it—and he's done a wonderful job of going through and bringing up to clarity and everything up to what we need to have so it accurately reflects the Hebrew and gives us the sense of what it's really talking about.

Now the first question is--let's come to Amos 3:3. Now someone sent me a question on this because on a Church of God website, they put up there that Amos 3:3 means that to *walk together* means to *have an appointment*. Now it could mean that in the Hebrew, but they stretched it to mean that that applies to the appointed Feasts of God, which it doesn't. So let's read it here.

Amos 3:1 (pg 672): "Hear this word that the LORD has spoken against you, children of Israel, against the whole family which I brought up from the land of Egypt, saying, 'You only have I known of all the families of the earth; therefore I will punish you *for* all your iniquities'" (vs 1-2). Now that's what we're going through today, and I've got a letter coming out (a nine page letter) showing that it's not the physical problems or the economic problems that are our problems, it's the underlying spiritual problems behind that; that the nation needs to repent of. Because the economic problems, the political problems are only a reflection of the moral problems and the one who was elected president was elected by the majority of people who believe very similar to what he believes. So we are seeing some of the punishment here.

Verse 3: "Can two walk together unless they be agreed?" Now walking together means you walk with God in His way. Now you could stretch it to mean *an appointment*, but to stretch it further to mean *an appointment with Feast days*—though that may be generally a true premise—that is not what the verse means. It means just what it says. If you're going to be on God's side, you walk with Him. God is not going to compromise and come on your side, your way. You have to repent, and come to God on His side and walk in His way. Most of the Christian denominations of the world have it backwards. So that's the meaning here. ***Does not have anything to do with Holy Days.***

Now in that vein, what was my approach to translating the New Testament and the Old Testament? Well, first of all the Bible tells us, 'Your Word is truth.' The Bible says that

- Your commandments are true,
- Your laws are true, and
- Your Word is true from the beginning.

So what was given in the original books of Moses; the Prophets; the Writings; the Gospels; the General Epistles; the Epistles of Paul; the book of Revelation; the originals were inspired directly by God and Paul calls them *God breathed*. Now always remember this, because the excuse comes up, 'Well, men wrote it'—true, but remind them of Baalim. Because Baalim was a false prophet; Baalim wanted to do his own thing; Baalim wanted to have the money, and when he got up to curse, what happened? *God made him bless*. Right? Simple answer—if God can made Baalim speak the truth, who is an inveterate liar and greedy and covetous, can He make men dedicated to God write the truth and put it in the way that He wants it? *Of course.*

Now let's come to 2-Peter, the first chapter, and we'll see how Peter brings it out. So we approach all of God's Word as truth, which means that we need to get the best Hebrew text and the best Greek text to translate from. And that's why we have the commentary concerning which text, how do we know which one, and so forth. We have all of that covered there in the commentary. Now here's another reason that Jesus did what He did, because just like with us, I'm sure in our lives in coming to God, what did God do with us? Was there a signal point in your life that you can look back and remember and say, 'Yes, God started dealing with me here.' Everyone can raise a hand, right? *Yes, indeed*. The twelve apostles were with Jesus three and a half years and He took Peter, James, and John up to the Mount of Transfiguration. He didn't take all twelve, just those three; and was transfigured before their eyes and they saw Moses and Elijah talking, kind of like we would say today, in a vision would be like a television projection, only from God. And what was the message from God directly to those three apostles? *'This is My Son, My beloved Son, in whom I am delighted. Listen to Him.'* Now that burned in their minds.

Now let's take Peter one step further. Remember in the last chapter of the Gospel of John, when the disciples were out there fishing, and Jesus

came and fixed the fire alongside the shore. They hadn't caught anything so He said, 'Throw the net down on the other side,' and they brought in a fantastic haul of fish. And after they were done eating, Jesus said to Peter, 'Peter, do you love Me?' *He said, Yes, Lord, I love you.* He said, 'Feed My sheep.' Now I won't go into the particulars of the two different words of love there. That's for a more in-depth study.

So He asked him a second time, 'Peter, do you love Me?' *And he said, 'Yes, Lord, you know I love you.'* He said, 'Shepherd My sheep.' So He asked him the third time—now why did He ask him three times? That's the juxtaposition of denying Christ three times, right? He said, 'Peter, do you love Me?' *He said, Yes, Lord!* He was grieved. He said, '**Feed My lambs.**' We will see Peter learned that lesson. All the other apostles were standing there watching this take place. They learned that lesson as well. So here we have men, called of God, filled with God's Spirit, dedicated to the Truth, dedicated to going into all the world and preaching the Truth; and yes, that prophesy extends down to our day through their writings because we preach the Word. They wrote it and now we have it.

So let's read right here in 2-Peter 1:16 (pg 1,134): "For we did not followed cleverly concocted myths *as our authority*, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His magnificent glory…. [So here he is talking about he is going to die pretty soon—did he remember it? *Yes, indeed*. Motivated everything that Peter did except his mistakes.] …Because He received glory and honor from God *the* Father when *the* voice came to Him from the Majestic Glory, 'This is My Son, the Beloved, in Whom I am well pleased'" (vs 16-17). Now he is making a point here. He wants them to understand about the Word of God.

Verse 19: "We also possess the confirmed prophetic Word…" Now what does that mean? Not only the prophesies of the Old Testament concerning Christ being confirmed to them, having been with Christ and lived with Him for three and a half years and taught by Him for three and a half years, but it was confirmed by Christ Himself who was God manifested in the flesh. So even though we're small and we're a small little part of what God is doing, we need to do what we can do, and ask God to bless us and help us and inspire us in everything that we do. Just like it was impacted here upon Peter, "…the confirmed prophetic Word."

Now the other meaning of this is: *the confirmed, inspired Word of the New Testament*; so this contains the meaning of both. Just like Paul wrote to Timothy that 'you knew the Holy Writings from a child'; and that 'all Scripture—meaning Old and New Testament—is God breathed.' So what I am doing, I'm covering this to see the Bible approach on what we need to do, and the Bible approach on how I did the translating because when I read the question here, you'll understand. "…which you do well to pay attention… [Which he said he was going to write it so they would remember it] …as to a light shining in a dark place… [The Word of God is a light, in darkness; Christ is the Light of the world; the world is darkness, so this is for us who are living in a dark world; but we know how to live our lives because of the light of the Word of God.] …until the day dawns… [that means the return of Christ] …and *the* morning star rises in your hearts" (v 19). That's the resurrection, because those who are resurrected are going to what? *Shine as the stars of heaven*. Dan. 12 and Matt. 13:43, right? *Yes.*

Now, put all of that together with v 20: "Knowing this first, that no prophesy of Scripture… [now prophesy does not mean just the Old Testament prophesies, this means anything that God ***has inspired***] …originated as anyone's own *private* interpretation…. [Now the *King James* does not have that properly translated. This makes it clear and this is what I have done in translating the New Testament and Old Testament as well.] …Because prophesy was not brought at any time by human will, but the Holy men of God spoke as they were moved by *the* Holy Spirit" (vs 20-21). So that's how I approached it.

So the question is--Romans 14 (a letter was sent to me):

> In discussing Romans 14:5 you added the words, *for eating meat*.

So the question is why did I do that?

> The person with whom I was discussing it said, 'Fred is being presumptuous with the text as he attempts to clarify a common error regarding what day of the week is Holy.'

Wrong assumption. We'll get to that. '

> 'It was not, *what day do we eat meat?* Fred's translation puts a different slant as to the subject as if *when to eat meat* was the only thing people were judging their brothers about.'

Not quite, misunderstood. See, when you come to a Bible question you have to ask….that's why we have the *Fourteen Rules of Bible Study*.

By the way, in the homeschooling magazine *The Link* we put an advertisement for the Bible in there, and we'll do three issues. And also they started a religious section; so I asked if they would

like an essay. They said sure, send it. You know what the essay was about? *The Fourteen Rules of Bible Study.* And that's in the Bible and that's in the New Testament. There's a way to study the Bible. You do not come with preconceived notions.

Just like when first confronted with the problem concerning the 14/15 Passover, I had to ask the question, because you have to be honest. If you can't be honest with the Word of God, what can you ever be honest with in anything, right? And so, the word was coming down that the Passover really was on the fifteenth. We were keeping it on the fourteenth; and that *between the two evenings* meant *between noon and evening* on the fourteenth. And that's the typical Jewish interpretation; because in the Diaspora they cannot keep a fourteenth Passover because Num. 9 says they have to be in the land when they keep it. So the Jews who do not accept Jesus are right in what they are saying concerning the fifteenth Passover for the Jews in the Diaspora, but they are not correct because Jesus said, 'Go into all the world and teach them everything that I have taught you,' which included the fourteenth Passover.

So, I just finished with the first edition of the *Harmony of the Gospels* and in there I had written that if there were any changes or information concerning the Passover, I'd be sure and let everyone know and change what needed to be changed; because that's what has to be at every time. Because as human beings we can make errors, and we can do things that are not right; inadvertently, that can happen. So I said to myself, Okay, if we cannot find in the Bible where *ba erev* (sunset) is used and *ben ha arbayim* (between the two evenings) is used, to show exactly what God meant by those two Hebrew terms, if we can't find it in the Bible, then we have to go with what the Jews have given as the interpretation of it. And so that's what started out the study which became the Passover book, which is now over 500 pages, which if you don't have one, we'll send it to you.

Just to make a long story short to show you how if you search the Scriptures with an open mind, ***you will find the answer***; but you never go with a pre-conceived conclusion in your own mind first, except you want the Truth of God and rightly divided and rightly put it together.

So there's a distinct place in Exo. 16 that tells us ***exactly*** how God used *ba erev* (sunset) and *ben ha arbayim* (between the two evenings), and that was essential because if your knowledge of Hebrew only goes to *Strong's Concordance*, you will never find *ben ha arbayim* there, because it is under *erev*. You need to understand this, just like in English. The verb *to be* is used how many different ways? I am, he is, she is, they are, they were, they have been, I was, I have gone, all of those are of the verb *to be*. So if you go into a concordance and try and look up a derivation of the declension of that verb, you won't find it. Likewise, with *erev* and *between the two evenings*. You will never find it in *Strong's Concordance*, because he didn't break it down that fine. So there it was, He said, 'At sunset (ba erev) you'll see the glory of the LORD,' and at sunset… [which on the Sabbath day ends the Sabbath day, and it was the Sabbath day, He sent the quail] …He said, 'You will eat flesh between the two evenings'—between sunset and dark. Now you can't eat the quail before they come. And God was teaching them about the Sabbath, so do you think God would work on the Sabbath to give them an excuse to say, 'Well, God worked on the Sabbath; therefore, we can work on the Sabbath'? *No way.* So there it was, when I found that I bolted right out of bed because I was studying in bed about eleven o'clock at night trying to figure this out, and I was going through *McGill's Hebrew Interlinear* and I could see that the two words were different. There it is. So that's in the Bible. So it doesn't matter who says what; what is sunset; what is evening. That is God's definition of using it, quoting God Himself. No higher authority.

So I will show you why, in Romans 14, I have translated it the way that I have translated and there's a very good reason for it. Continuing now:

> 'Some chose to fast on some days.'

We will see not so, but that is in a commentary, so if you read the commentary and you don't know the Greek and you don't know how Greek is laid out, then you will assume that the commentary is correct, because you know less than the writer of the commentary, correct? *But don't assume that all commentaries are correct.* You must prove all things by the Word of God.

> 'Some ate meat on some days, some never ate meat at all, and they were disrupting and judging each other.'

That part is correct, over what days and what days to not eat meat on.

> 'If we are presumptuous with the text, someone who knows the text will use our words to discredit our teachings. Fred is not completely wrong, but his added words do not accurately reflect the complexity of what Paul was writing.'

And we will see that they do.

> 'I found this common to Fred's teachings.'

Whoever that man is, have him address them to me. That would be nice.

> 'He's presumptuous with too many things that hurt his credibility.'

So let's come to Romans 14:1 (pg 1,158). Now first of all I'm going to read it in the *King James*. If you have a *King James,* you can follow along; if you don't have a *King James,* you can see the difference in it. "Him that is weak in the faith receive you, *but* not to doubtful disputations. For one believes that he may eat all things…" (vs 1-2). Now people read that and say, 'Oh, you can eat unclean meats!' But here's another thing that's important to understand which is this: you have to put it together with all the rest of the Bible. We'll do that in just a minute.

You know in the Old Testament we are not to eat certain meats. If you watch the Travel Channel you can see these guys consume everything. I even saw them eat in a Vietnamese restaurant, came in and—you order a live snake and the waiter brings it right up to your table and he kills it right there in front of you and takes out the heart and you it eat while it's raw and still beating. So if want some stomach-turning events watch the Travel Channel, and watch those guys eat those things. I don't know how they could eat them. Anyway, in watching that, especially when he went through the Chinese markets, I could understand Acts 10 more with everything coming down from heaven, all kinds of animals, and so forth, because at any Chinese, how shall we say, fast-food bazaar you can get anything that you want. There was one thing that I remember that this big fat fellow really loved, he said, 'Oh, that donkey-hide was really delicious.' We'll see, ***no***, you can't eat all things. Try a little arsenic, that will help prove it to you. "…another who is weak, eats herbs. Let not him that eats despise him that eats not…" (v 3, *KJV*). What is it talking about? Eating food with meat and eating herbs with no meat. ***That*** is the subject. We'll see that a little later.

"…and let not him which eats not… [meat, not fasting. You can't interject fasting here in the middle of this, because it's completely out of context.] …the one which eats not, judge him that eats…" (v 3). We could have today. We have a lot of vegetarians today. I even have a cookbook, *A Hundred Percent Vegetarian Recipes.* I haven't read it yet, but at least I've got it. And there are many people today because of the diseases that we have today, they have to be vegetarians. They cannot eat meat, especially in the case of cancer; because the protein feeds the covering on the cancer tumor so it gathers in more of the dead cells to build the cancer tumor even bigger, because that's the body's reaction to try and get rid of the cancer if it can't get rid of it otherwise. Because we all have cancer cells in our system every day, which are the slough-off cells when they die. I remember a minister in the big church we used to go to, there were some brand new Seventh Day Adventist converts who did not eat meat and did not drink wine. So after they were in the Church for two weeks, brand new people, he invited them over for a barbeque and gave them, 'Here's a glass of wine, friend, and here's a big steak.' Welcome to the Church. That's not the way that you handle it.

Verse 4 (*KJV*): "Who are you that judges another man's servant? To his own master he stands or falls. Yea, he shall be holden up and God is able to make him stand. One man esteems one day above another; another esteems every day alike. Let every man be fully persuaded in his own mind" (vs 4-5). What does that mean? Can you choose which day to worship on? *That's what the Protestants believe*. Then why have the command for the Sabbath? Why did Jesus keep the Sabbath when He was here? Why did the apostles keep the Sabbath? Why did Paul in Acts 13 teach the Gentiles to keep the Sabbath and preach grace on the Sabbath? *Because you see, you need to realize Protestantism is filled with the spirit of anti-Christ,* which has so many counterfeit doctrines and teachings to lead people away that sound blessedly true. Well, they're not. So we won't get into that.

"He that regards the day, regards it unto the Lord… [for what? What are you regarding to God? What does that mean?] … and he that regards not the day to the Lord, he does not regard it. He that eats, is eating to the Lord, and he gives thanks; and he that eats not, to the Lord he eats not and gives thanks" (v 6). Now fasting is not just the abstinence of food, it is what? *Abstinence of food* ***and*** *drink.*

So let's see if we can unravel this. Let's come over here to another verse just across the way, v 14. You take verse one and verse fourteen and you tie those together and I just imagine, I don't know how many of you have been Protestants, but you'd be in a Protestant church and the minister would stand up and say, 'See, we can eat anything we want to.' And here's another mistranslation. Verse 14 (*KJV*): "I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself… [So, a hog is not unclean, but they still can't figure out the smell in Iowa and they need $140-million from the government to run a study on it. Now what does that mean? *Unclean.* And why did I translate it *common*?] …but to him that esteems anything to be unclean, to him *it is* unclean." Now, what is that? Is that a new doctrine? Can you declare beef unclean when God says it's clean? Well, if it's got a lot of hormones in it, been fed the way men feed it today, it's probably very unhealthy. But they didn't have that problem then.

Let's read on and we'll get the topic here. "But if your brother be grieved with *your* meat, now walk you not charitably. Destroy not him with your meat, for whom Christ died. Let not then your good be evil spoken of; for the Kingdom of God … [now

here is the subject] … **is not meat and drink**" (vs 15-17). He starts out with meat or vegetarianism and here v 17 he says it's *not meat and drink*. He doesn't say it's not Sabbath/Sunday. So one of the fourteen rules of Bible study is:

- who wrote it
- when did he write it
- to whom was he writing it
- what is the context of it
- what is the verse before
- what is the verse after
- what is the context of the chapter in the whole book, if you need that

and so forth. So we will apply that. "…but righteousness, and peace, and joy in the Holy Spirit" (v 17).

Hold your place here in Romans 14 because we'll come back. Let's answer the question number one, which is right here. Romans 14:2 (pg 1,158): "Now on the one hand, one believes he may eat all things *that are lawful*… [now I inserted the words in italics *that are lawful*. Why? *Because that's a Biblical interpretation of what this means*. Otherwise God would be a liar, wouldn't He? If He said things were unclean and you shouldn't eat them, and even today if you're not in the Church and go to the doctor and you have heart problems, he says, 'Stop that swine.' Right? Because they know it's not good for you. Why did I insert *that are lawful*? I'll answer that in just a minute.] …but on the other hand, another one, who is weak, eats only vegetables."

Now let's come to 1-Timothy 4 and we will answer the question. Here again I also did some insertion of words to make it clear, because they come to 1-Timothy 4:1 (pg 1,218) and read it and say that if you ask a blessing on it, you can eat it! Well, try that with arsenic. So what I did in translating here, I used the Greek, I followed the Greek, I was honest with the Greek, I prayed every day, 'God, help me so I am not presumptuous. I don't want to put in anything that should not be there. I don't want to add to it; I don't want to take from it.' But when you translate from one language to another, you sometimes need more words than you do in the original Greek. And in our modern day you sometimes need some clarifying words so it becomes understandable, and all of those I put in italics, so the reader would know.

1-Timothy 4:1: "Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines of demons; speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*, forbidding to marry… [wonder what church has that] …*and commanding* to abstain from meats… [So I have *and commanding*, because] … …forbidding to marry; *and commanding* to abstain from meats… [Now notice, ***here is the key understanding to lead you to the truth***. So when in doubt, read the verse] …**which God created to be received with thanksgiving** by the faithful, even *by* those who know the truth" (vs 1-3).

What is truth? '*Your Word is the truth*.' What is the truth concerning clean and unclean meats? *Lev. 11 and Deut.14*. "…and nothing to be refused, *if* it is received with thanksgiving, **Because**… [Now this tells us ***you are not to pray over unclean meats,*** when you understand it.] …Because it is sanctified by the Word of God and prayer" (vs 4-5). Sanctified means being set aside as Holy by the Word of God. First He tells you, you can eat these things, you can't eat these things, these are clean, and these are unclean. Isn't that what it tells us? *Yes!* And prayer—isn't that what Jesus did? *Yes, when He fed the 5,000, He fed the 4,000.* You notice He didn't take the 2,000 swine into which He cast the demons and bless the swine flesh. *No,* He sent them on into the swine and what did they do? *They drowned in the sea.* Good riddance to bad swine flesh. Those were being grown there for the Roman soldiers, you know that don't you, and for the non-believing Jews.

Being sanctified by the Word of God is the key. It could also be translated, *food*, but that also defines meat by the very nature of it. Let's read v 4 again and see how I translated it in the light of what we just read. "For every creature of God *designated for human consumption* is good… [Now why did I put *designated for human consumption*?] (Because v 5 says): …it's sanctified by the Word of God… [God designated it] …and prayer. [last part v 4]: …and nothing to be refused *if* it be received with thanksgiving."

So when we come back here to Romans 14, now let's go back there, this explains to you why I inserted the words *all things that are lawful*, because you are not going to eat things that are ***unlawful***, if you follow the Word of God—because there's unity of Scripture between the Old and New Testament. Romans 14:2: "…on the other hand, another one, who is weak, eats only vegetables." Why? Now they had a particular problem where they lived. The problem was this: they did not have supermarkets like we have today and you can go and get everything all cut up and taken care of. And if you didn't raise animals, because you didn't live in the country, but you lived in the city, where did you get your meat? *Well, you got your meat from the local temple*, because that's where they were sacrificed. And the local temple was pagan; that's addressed in 1-Cor. 8. We won't have time to go through that.

And Paul even allowed them to eat the cooked portion of the food at the restaurants which were right alongside the shanties, right alongside the temple, just like you see many of the markets in other countries where they have little shanties where they sell them. So he said, 'If it's sacrificed to an idol, an idol is nothing; and it doesn't change the composition of the meat, and it is not contaminated, because an idol, we know, is nothing.' Now other people said, 'The sacrifice to an idol—I'm not going to eat anything there.' And I can tell you this for sure, that if you have modern day Jews they go by kosher—correct? *Yes.* They wouldn't buy anything from an outfit like that, you can be guaranteed and they would tell you, 'I eat only vegetables, because I can't find any meat fit to eat.' Correct? *Yes, you would,* without a doubt. So this is what we are dealing with here. That's why there were vegetarians and that's why there were those who were meat eaters along with the rest of their food.

Verse 3: "The one who eats *meat* should not despise the one who does not eat *it.* And the one who does not eat *meat* should not condemn the one who eats *it,* for God has received him." So there is the subject (vs 2-3)—***to eat meat or not eat meat is the subject***. Now in Greek when you go down, you could almost divide this into *A/B.* The one who eats meat, the one who doesn't eat meat. *A/B.* And you go down and that's how the Greek handles it. Fasting is not even in the picture. Sunday keeping or choosing any day to worship on is not even in the picture; has nothing whatsoever to do with what Paul is writing about.

(go to track #2)

Let me just add here, in studying any Scripture, you cannot study a Scripture in isolation, unless it is absolutely clear in what it's saying, like some of the Proverbs. Scriptures that have to do with doctrine, you must study, putting the rest of the Bible together: a little here, a little there; precept here, precept there; line here, line there; and you must put the Word of God together and remember this: *Never take one part of the Bible to fight against or nullify another part of the Bible.* That is the theory of subtraction. The way you understand the Scripture is to put it together, which is addition. You always add it.

Now let's continue on and we will again see this *A/B* pattern. This is where the Protestants say that you can choose any day you want to worship on, this is where the Jehovah Witness' say, 'Well, every day is holy.' My answer for the JW's is this: if every day is holy, when do you work?

Romans 14:5: "…someone may prefer one day above another day… [for what? You know it can't be Sabbath *vs* Sunday. Did God ever give man the prerogative to choose which day that man wants to make holy when God made the Sabbath Holy? *Of course not!* So what is it referring to? The subject is what? *To eat food with meat or to not eat food with meat.* Correct? So that's why I added in here *for eating meat.* Because even today… well, I think the Catholics have done away with eating fish on Friday, but that would be an example of it.] …but on the other hand, another may hold every day *to be alike*…." (v 5). For what*? For eating meat or for eating vegetables, no meat.* It could apply to both.

"…and the one who does not regard the day is not regarding *it* to *the* Lord… [So you see that flies in the face of anything having to do with selecting Sunday *vs* Sabbath.] …The one who eats *meat* is eating to *the* Lord because he gives thanks to God; and the one who does not eat *meat* is abstaining to *the* Lord, and is giving thanks to God" (v 6). Does he still ask the blessing on his vegetables? *Yes.* So this has nothing to do with fasting, because Paul would be completely incongruous in writing this if the whole topic of the whole chapter is *to eat meat or not eat meat* and then all of a sudden have one verse just inserted there where it says, *eat not*, in the *King James*, that's fasting. That's not fasting! 'Well, it's in a commentary.' That doesn't mean the commentary is right.

"For no one among us lives to himself, and no one dies to himself…. [Now then he gives an overall principle here. Now when you take it with eating or not eating meat, then you understand it has nothing to do with Sabbath or Sunday. It has nothing to do with choosing which day you think is Holy, but here is the sum of the whole matter] …For if we live, we should live unto the Lord; and if we die, we should die unto the Lord. So then, whether we live or whether we die, we are the Lord's" (vs 7-8). And that's the whole key for our lives. Don't get all messed up with eating meat or not eating meat or vegetables or whatever it may be. They're received of God; they're accepted of God; and that's what Paul is saying here. Because they were fighting back and forth, because there were Jews in with the Gentiles and the Jews were saying, 'Oh, no, don't eat any of this meat sacrificed down here at the temple of Zeus or Jupiter.'

Verse 9: "*It is* for this very purpose *that* Christ both died and rose and is living again, so that He might be Lord over both *the* dead and *the* living. Now then, **why do you judge your brother?**... [so that's the topic, because when you choose a day to worship on from your own prerogative and your own choice, who are you judging? Another person or God? *You are judging God.* What did James say? '*If you judge the law, you're not a doer of the law*.' You end up like Job where God said to Job, 'Job, why do you annul My judgments that you may be righteous?' You can read about the book of Job.

"Now then, why do you judge your brother? Or why do you despise you brother? For we all stand before the judgment seat of Christ. Because it is written: 'For *as* I live,' says *the* Lord, 'every knee shall bow to Me, and every tongue shall confess to God'…. [That's going to happen; the day is coming.] …So then, each one of us shall give account of himself to God" (vs 10-12).

Now here is a great truth contained in this. If you cannot stand for the Truth when you are by yourself, or whether you're in groups of people, then you have no conviction. Here's another great truth with that. ***You are really who you are when you are by yourself and no one else there and it's just between you and God.*** So whether you love God and keep His commandments or not and are faithful to God, it has to be at all times, whether you're with people or whether you're alone. Because if you can't stand for the Truth alone, standing in a group or congregation is not going to make you stand for the Truth either as we have seen—correct? And that's why *we are all going to give account to God,* because He is going to judge us individually according to our relationship with Him and according to the degree of our love and obedience to Him.

Now here's another great truth that you need to understand. This has caused so many problems with people in many churches, not only Churches of God, but Protestant churches and so forth, which is this, and every Catholic needs to listen up. ***Never give your total love and devotion, which belongs to God alone, to a man, a pope, a leader, a priest, an evangelist, a minister or teacher***. Because if those who are teaching do not teach the Word of God and they are selective in it and twist and distort the Scriptures, then they are serving themselves and have not been sent from God. Or you can have someone who you ***thought*** was honest and true and right; and later on they begin changing because something happens when they look and see their paycheck is going to disappear. That happens in all churches. Look what happened two weeks ago down at the Crystal Cathedral—split between father and son. Yes, and the father said, 'All you loyal, big givers, send us money. We need money.' Sound familiar? *Yes indeed.*

Those are great truths you need to understand. That's why you are not to look upon a minister or a priest or an elder overly much, but that he should teach the Word of God. He is not in place of God and never give your love and devotion that goes to God to a man, because I'll tell you what happens. When that man sins, because all men and women sin—correct? And when they sin greatly, then because you have not given that loyalty and love to God, what's going to happen? *You're going to become disillusioned* and you're going to be mad and you're going to be angry and you're going to be hateful and bitter, because you looked to a man rather than to God. Now all people in those categories, regardless of where you are, regardless of whether you're Catholic or Protestant or you've been in the Church of God, you need to do as the Bible shows us. Learn the lesson, but don't relive it in your mind and your emotions, because you are polluting your mind and emotions with things from the past and you need to grow in grace and knowledge and develop the character and mind of Christ. So ask yourself a question, if it's a dead horse, leave it alone. Just remember, you tripped over it; don't do it again.

Now v 13. This is the sum of the subject: "Therefore, we should no longer judge one another… [In what? *In the things that he has covered here*—right? *Yes.*] …but judge this instead: Do not put an occasion of stumbling or cause of offense before your brother." Now let's ask a question here that's important. If this were a controversy between Sabbath and Sunday, don't you think that that controversy would present a great stumbling block? *By the very nature of it.* So you can't read into this that it's about any day you want to make holy. You can't read into it a day that you are fasting. The whole topic is *to eat meat or not eat meat.* Then what meat do we eat? Those that are lawful. So that's why I inserted those things.

Verse 14 is another very problematic verse. "I understand and am persuaded *by* the Lord Jesus that nothing *is*…" *King James* says *unclean* by itself. That's not the word for *unclean.* The Greek word for *unclean* is 'akathartos' and the word for *common* is 'koinos.' Now what is the difference? So I translated it *common* because it is 'koinos'—which means *common*. Where are these two words used together in the New Testament so we can have another understanding of the difference between *common* and *unclean*?

Let's come to Acts, the tenth chapter, and then we'll have a little explanation as to what is *unclean* and what is *common.* Now here again the Protestants go there and say, 'Look, all these animals came down in sheets to Peter, and so forth, and that means we can eat unclean animals.' All right, we'll serve them up some lizard tail and see how they like that! Or how about snakes' tongues. What did Peter say when he was commanded to rise and eat? What did Peter say? *He says, 'I've never eaten anything!'* Acts 10:28 (pg 1,094)—after he came into Cornelius' house. "And he said to them… [now this is a key thing to understand] …'You know that it is unlawful for a man who is a Jew to associate with or come near to anyone of another race… [Question. Where do you find that in the Old Testament? *You don't!* Where do you find that law? *In the code of*

Jewish law by the traditions of the Jews.] …But God has shown me *that* no man should be called common or unclean." There you have the two words—common (*koinos*) and unclean (*akathartos*).

What is *common* in the Jewish point-of-view of mind concerning men? *Common* was a proselyte Jew who was circumcised and allowed entrance into the God-fearing section of the synagogue. They were *common*. They were allowed in, but since they were of Gentile origin, in the Jew's mind, they would always remain common. The Jews considered themselves *clean*, because of circumcision and race.

Unclean. Why would he call a man *unclean*? *That would be an uncircumcised Gentile*. Now that's why we send out the *Code of Jewish Law* to any who want it. Unless you have the *Code of Jewish Law* you cannot understand what Paul is writing about. And that's where the Protestants all come completely wrong. So the next time you're confronted with a Protestant, you need to ask him, 'What do you know about Judaism? Have you ever read *The Code of Jewish Law*?' *What's that?* So we are not dealing with a law of God; we are not dealing with a categorization of *common* or *unclean* according to God's way of doing things, but according to Jewish tradition. That's where everybody gets off the beaten path. That's why when you read Acts 11; those in Jerusalem were in an uproar when they heard that Peter had done this! Because even the Church at that time, the Jews thought, 'The Messiah is only for us.' So Peter had to say, 'Hey! Wait a minute! No, it's not.'

Paul is talking about there that nothing is common of itself. Now what about food? How could you have *common* food or *unclean* food, which has nothing to do with meats? This way; tradition of the Jews was this: if a Gentile made or kneaded bread, and there was not a Jew around to supervise it, it was *unclean*. Now bread of itself is not *unclean* regardless who baked it or kneaded it. Doesn't contaminate it. Now if it was done under the supervision of a Jew, like a Gentile working in a Jewish household, and made the bread, it would be *common*. But that didn't make it *common* anymore than if it was in a Gentile bakery, but the bread is *unclean*. So this what Paul is talking about here. 'Nothing of itself is *common*.' And the word there is *common*, it is not *unclean*.

Let's come back to Romans 14 again. So if you don't have the *Code of Jewish Law*, I have two hundred copies and I don't know if I can get any more after that, so if you don't have one, you get it and you will find how the Orthodox Jews, the successors of the Pharisees, got way off track and are completely wrapped up in their own traditions, wrapped around the Word of God. And that has become a stumbling stone to themselves and a lot of people.

Now back to Romans 14:14: "I understand and am persuaded by *the* Lord Jesus that nothing *is* common of itself, except to the one who regards anything to be common—to that one *it is* common…. [So here in order to assuage the problem, he said you can have personal conviction of this yourself, but do not force it upon anyone else. And I am sure that was for the Jewish converts who were together with the Gentiles that he allowed that.] …But if, because of meat, your brother is offended, you are no longer walking according to love. With your meat, do not destroy the one for whom Christ died" (vs 14-15). That's the whole subject here, not which day to worship on, not fasting, but the way that you eat.

Now we could do the same thing today in a little different way. What if your health is such that you just cannot eat anything with refined sugar in it? And then you see someone come along with a huge dessert, a giant banana split with four big scoops of ice cream and you have all kinds of syrup just oozing and goozing down and you used to eat those things and think it was good. And it was topped with whipping cream and it looked so good and you say to yourself, 'Oh, boy, they're certainly bad people for eating that.' What it is, is this: one day they will have to pay the penalty for it, but in the meantime if they can still handle it, that's their choice. But if they come to you and say, 'Why don't you eat this?' You can say, 'I used to eat that, but my body can no longer handle it and maybe you need to consider that the day may come when you can't handle it either.' *Well, what should I do?* Today we can answer it very easily. Go on line; go to the web site: white sugar is sin. But don't run up to them and say, 'Look what you got! Don't you know what that's going to do to you?' *Hey, man, this is great stuff. Get away from me!* That's how it would be. So this is what he is saying here: don't destroy people for how they eat. By the time they come in a congregation, they know about the Sabbath, they know about the Holy Days, they know about clean and unclean foods, so those are not the questions involved here.

Verse 16: "Therefore, do not let your good be evil spoken of. For the kingdom of God is not a *matter of* eating and drinking; rather, *it is* righteousness and peace and joy in *the* Holy Spirit" (vs 16-17). Now notice what Paul does—he takes you from a mundane issue of eating meats or not eating meats, then the spiritual principle behind judging and not judging, and then he brings you back to what? *Looking to Christ*. Paul really had a purpose in this and you have to go through the whole chapter to get the flow of it. So he's saying now get your bearings to understand what is the principle thing first. ***The Kingdom of God.***

Verse 18: "Because the one who serves Christ in these things *is* well pleasing to God and acceptable among men. So then, we should pursue the things of peace and the things that edify one another. Do not destroy the work of God for the sake of meat" (vs 18-20). Now this is another Scripture that has been twisted and turned around—right? Because everyone thought the work of God was the work being done at headquarters somewhere. That's the work of God! Oral Roberts said it was over at his place and he built his big tower and said, 'If you don't send the money to build this big tower, God is going to let me die.' Here comes in all kinds of money. Well, he didn't die and he built the tower, and one of these days there may be an earthquake in Oklahoma City and it's gone.

What is the greatest work of God? *Conversion.* Which is what? *The work of God in you;* the inner working of the Holy Spirit; the changing and converting of your mind and your heart, and dedication to God. That's the work of God that he is talking about here. The work of God is not publishing or books or magazines; that assists people to help let them yield to God so God can work with them, but that is not the work of God. Because you can take a Bible, you can have a Bible, and if you put it on your shelf even though it may be considered a work of God, it is doing absolutely no work on the shelf—right? *You've got to read it.* So don't destroy them for that.

"…All things *that are lawful are* indeed pure" (v 20). Now why did I put *all things that are lawful*? Is adultery pure? Fornication pure? Lying, cheating, stealing pure? *No. No.* So it has to be all *lawful* things, so where you have the phrase *all things*, it does not include anything that is unlawful; otherwise that would be contrary to the Word of God.

"…but *it is* an evil thing for someone to cause an occasion of stumbling through his eating. *It is* better not to eat meat, or drink wine, or *anything else* by which your brother stumbles, or is offended, or is made weak" (v 20-21). That is the sum of the whole chapter, right there. Having nothing to do with Sabbath keeping, having nothing to do with which day you will choose to worship on and you could apply regarding *the day* the way the Protestants look at as the holidays that they keep.

"But the one who doubts is condemned if he eats, because *his eating is* not of faith; for everything that *is* not of faith is sin" (v 23). So there you get into your right conscience or wrong conscience or whatever. So there's the meaning of chapter 14.

Now, the other questions I'll have to save for when I get back to Hollister and to Fairfield, because I don't have time to go into those. So we'll go ahead and end it here, but I hope that this helps you understand Romans 14 more, and I hope it helps you to understand why it was translated the way that it was. And I didn't do anything arbitrary in it. I didn't do anything presumptuous in it, though some people may think that it was presumptuous. But all of the italicized words were added to clarify the flow of the meaning as it comes down through the Greek, so that we can understand it. And that way then we're able to read it and understand it realizing there's no conflict between what is called the Old Testament and the New Testament. There's no conflict between any of the other things that we know we need to do and keep.

Scriptural References:

1) Amos 3:1-3
2) 2-Peter 1:16-17, 19-21
3) Romans 14: 1-6, 14-17
4) Romans 14:2
5) 1-Timothy 4: 1-5
6) Romans 14:2-9, 13-14
7) Acts 10:28
8) Romans 14:14-21, 23

Scriptures referenced, not quoted:

- Daniel 12
- Matthew 13:43
- Numbers 9
- Exodus 16
- Acts 10, 11, 13
- Leviticus 11
- Deuteronomy 14
- 1-Corinthians 8

Also referenced:

Books:

- *Fourteen Rules of Bible Study* by Fred Coulter
- *The Link*, (home-schooling magazine)
- *Harmony of the Gospels* by Fred Coulter
- *The Christian Passover* by Fred Coulter
- *McGill's Hebrew Interlinear*
- *Strong's Concordance*
- *Code of Jewish Law* by Solomon Ganzfried & Hyman E. Goldin

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Epistle of Romans XII
Chapter 4:8-25

Fred R. Coulter—February 22, 1997

This is all part of trying to get through the whole Bible verse-by-verse with a study translation, so we can really understand the Scriptures. That's what it's all about, otherwise, you just end up 'playing religion' or you have study projects. I think it's important that while we're going through that we look at the Greek, look at the Hebrew, taking it in-depth so we can put the whole Bible together and we can understand the Truth of God as best we can.

Romans 4:8: "'Blessed *is the* man to whom *the* Lord will not impute *any* sin.'…. [that came because of repentance and turning to God and accepting the sacrifice of Jesus Christ. Now we start a whole new section here, which has to do with Abraham and his faithfulness. In the imputing of faith to Abraham there were two different events under which this occurred.

1. Gen. 15—when the only thing he could do is believe God, when God said, 'Your seed shall be as the stars of heaven.'
2. Gen. 22—where he took his son out, as he was asked by God, to take him to one of the mountains of Moriah and there offer him for a burnt offering.

Rather than have a dispute with Paul and James over *works* and *no works* the incidents that Paul gives was the one where there were *no works*. In the incidents given by James in James 2, it was required that he do something. It was a matter of different requirements, so rather than have a great theological battle like so many religionists do today: Paul was against works, and James was for works! In order to complete the second one there had to be works.

"Now then, *does* this blessedness *come* upon the circumcision *only*…" (v 9)—'this blessedness' means two things:

1. You have imputed righteousness to you because you believe!
2. You do not have sin imputed to you because you repent!

This is the 'blessedness'—that is being in *standing before God* in this position, which is called 'blessedness.'

"…or also upon the uncircumcision? For we are saying *that* **faith was imputed to Abraham for righteousness**" (v 9). This means that because he believed, it was counted to him for righteousness, which put him in ***right standing with God as righteous!*** That is the standing: *righteousness!* The operation to get you to that standing of righteousness is *justification!* So ***when justification happens, righteousness is imputed to you, then you are in that blessed standing before God,*** as Paul was bringing out.

Then the question becomes: Is it only for those who are circumcised? "…or also upon the uncircumcision?…."

Verse 10: "Therefore, in what *condition* was it imputed?…. [to Abraham] …While being in circumcision, or in uncircumcision? Not in circumcision, but rather in uncircumcision."

We will see that there was quite a differential of time when this occurred. Here is the promise that was made, Genesis 15:5: "And He [God] brought him [Abraham] outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 5-6). However, this was not while he was in a condition of being circumcised, rather uncircumcised—great, very important thing! Abraham was 85-years-old.

Genesis 17—now Abraham is 99-years-old. So that makes it 25 years from his calling! For 25 years Abraham

- *walked* with God
- *talked* with God
- *obeyed* God
- *believed* God

So now then comes the circumcision. We will see that the first covenant was for the *spiritual* sons; the second covenant (Gen. 15) was for the *physical* sons. So therefore, the token of this covenant was circumcision.

Genesis 17:1: "And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I *am* the Almighty God! Walk before Me and be perfect…. [As we go through here, I want you to see how many of these things are very similar to the wording of the New Testament. (Matt. 5:28: we are to 'become perfect as the Father in heaven is perfect.' We have the same requirement here.)] …And I will make My covenant between Me and you, and will multiply you exceedingly.' And Abram fell on his face. And God talked with him, saying, 'As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram,

but your name shall be Abraham; for I have made you a father of many nations'" (vs 1-5).

- What's important about the Word of God? *It's true!*
- What does that mean? *Never fails!*

In other words, if God says He's going to do something, it is as good done! It's going to happen! That's very important for us to understand as we go along with this. God said, "'…I have made you a father of many nations'" but Abraham hadn't even had his son yet! That's not counting Ishmael, because Ishmael—as far as the children of promise are concerned—does not count!

Verse 6: "'And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come from you. And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant…'" (vs 6-7). So this is separate from the covenant in Gen. 15. All the covenants with Abraham come from Gen. 15. So Gen. 17 is another covenant. Gen. 22 is a third covenant.

Why does God have to make different covenants? Separate covenants? *Covenant law requires that once you make the covenant, you cannot add to or take away from!* However, you can make another covenant side-by-side. This is why we have another covenant agreement. This is important!

"'And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be God to you and to your seed after you. And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God.' And God said to Abraham, 'And you shall keep My covenant, you and your seed after you in their generations'" (vs 7-9). Read and study Gen. 15, 17 & 22 and make the comparisons between these three covenants. I think you'll find it very interesting.

Verse 10: "'This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a sign of the covenant **between Me and you**'" (vs 10-11). This established the *physical* covenant between God and Abraham's descendents of Israel. You've heard many times that the covenant with Israel was a physical covenant—correct? Physical requirements, letter of the law keeping, physical blessings, physical cursings—correct? *Yes!* No promise of eternal life! The promise of eternal life came in Gen. 15 & 22! This is for the establishment of the physical nation of Israel and the covenant that would follow.

Verse 12: "'And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any foreigner who *is* not of your seed. He that is born in your house, and he that is bought with your silver, must be circumcised. And **My covenant shall be in your <u>flesh</u>**… [It's different from the covenant which is to be in your heart—completely different!] …for an everlasting covenant. And the uncircumcised male child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people—*for* he has broken My covenant'" (vs 12-14). Then He gave the blessing to Sarah.

Verse 23: "And Abraham took his son Ishmael, and all that were born in his house, and all that were bought with his silver—every male among the men of Abraham's house—and circumcised the flesh of their foreskins in the same day, even as God said to him. And Abraham *was* ninety-nine years old…" (vs 23-24). Inclusive counting—25 years from when he was called; that he

- *loved* God
- *served* God
- *obeyed* God
- *believed* God

—and all of that was imputed as righteousness to him, for the very purpose that when we come to the New Testament covenant, that it can be imputed to those who are commonly called Gentiles and were never circumcised in the flesh, that they could have the same standing before God the Father and Jesus Christ without the requirement of physical circumcision. That's why what we covered in Rom. 2 is so very, very important.

This was the whole point that Paul was making, Romans 4:11: "And he received the sign of circumcision, *as* a seal of the righteousness of the faith that *he had* ***while*** **in the** ***condition of*** **uncircumcision**… [Whatever God commanded him to do, or asked him to do, he did! And that's part of the righteousness.] …for the purpose of becoming *the* father of all those who are believing, though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them."

One very, very important thing to understand: When it came time to open the way for calling to eternal salvation, God opened it to all nations with the beginning of the New Testament Church. That's why a very few years after the Church started—which we know started the Day of Pentecost (Acts 2)—by time we get to Acts 10 Cornelius is brought on the scene; a Gentile. Then it goes from there to all the other nations. So in effect,

God was showing—as was revealed to Peter—that He was no respecter of persons. When it came time to offer eternal salvation through Jesus Christ, He offered it to all people at the same time! That's why the covenant with Israel was a physical covenant. No promise of eternal life; that was separate. This is what Paul is bringing out here.

Throughout the Israelite nation there is still the practice of circumcision, although it's becoming less and less of a majority thing now. Was it required for them to receive the blessings? What we are receiving now is the result of the promises given the Abraham, Isaac and Jacob, more than what we would be receiving under what the Old Covenant would produce for those people who would be in a condition of circumcision. However, a lot of those who, in studying the Scriptures, saw that circumcision God honored went ahead and had circumcision for all the male children. But it doesn't put a person in better standing with God because they are. That's the whole lesson. Was Abraham in better standing with God after he was circumcised? Before he was circumcised? *or* Was it the same standing whether he was or not? So, Gen. 17 is a separate covenant for the physical nation of Israel.

For, v 11: "…all those who are believing, though they have not been circumcised, in order that the righteousness *of faith* might also be imputed to them… [to believe God is greater than circumcision; to believe God causes you to do what God wants you to do without having to say, 'this is the law unto death if you don't do it.' You establish law with desire in the heart; that's the righteousness of faith.] …and for him to become *the* father of circumcision. not just to those of *the* circumcision only, but also to those who are walking in the footsteps of the faith of our father Abraham…" (vs 11-12). Gen. 26:5—showing the obedience. If you're going to walk the way that Abraham did, you're going to obey. He 'obeyed My voice. kept My charge, My commandments, My statutes and My laws'

"…*which he had* in the *condition* of uncircumcision. For the promise to Abraham, or to his seed, that he should be heir of the world, *was* not through law… [*covenant and promise* equate; a covenant is always based upon a promise. So, the promise to Abraham or to his seed, that he should become heir of the world. It expands from the land of Canaan to the north, to the south and to the east and west, but now it's understood to be the *whole world*. That's how it expands!] …not through law… [In other words, there was not a law which was ever made which was told to Abraham, 'Abraham, keep this law and you will be heir of the whole world.' NO! He had to believe God, because believing God is greater than law-keeping—and there was no law made that it could be done.] …rather, *it was* through *the* righteousness of faith; because if those of law be *the* heirs, *then* faith has been made void…" (vs 12-14).

Very important to understand: *You cannot accomplish and receive eternal life through works of law!* ***Only in belief in Christ and faith in the sacrifice of Christ, and belief in God!*** Are there people who keep the Sabbath, but don't believe in Christ? *Yes!* The whole history of the Jews, from the time of the beginning of the New Testament Church until now, is a testimony that eternal life cannot come through law! That does not mean that we are not required to keep the commandments of God.

If it were, "…*then* faith has been make void, and the promise has been made of no effect" (v 14). Can you take the promise of God and make the promise of God of no effect? *No way!* So, what he was doing was, he was saying to the Jews, 'Look, I want you to understand something concerning law':

- Law cannot accomplish the giving of eternal life.
- Law cannot accomplish what belief will accomplish.

Verse 15: "For the law works out wrath… [Why? Because it defines the penalty for breaking the law, which is sin! That is wrath! That is punishment!] …because where not *any* law is, *neither is there* any transgression."

They're just stating a simple fact. That's why there are always laws. That's why there needs to be repentance, because sin is the 'transgression of the law.' It defines it. No law can give eternal life! *No law!* What if there was a law which read: 'If you keep the Sabbath perfect for one thousand Sabbaths in a row'—that would be basically a little over 20 years—you could receive eternal life.' What if a person kept 999 Sabbaths perfectly and died and come up to receive eternal life, and it was said, 'No, you missed one, sorry about that; you did not fulfill the law—no eternal life!' ***Law just tells us what sin is!***

Verse 16: "For this reason… [this right standing with God] ..*it is* of faith, in order that *it might be* by grace…" Now we're beginning to be introduced to *grace*. ***Grace covers your whole standing before God!*** Does any human being deserve to be held blameless? *No!* Does any human being deserve to be in right standing, himself? *No!*

- God does it by calling!
- God does it by choice!
- God does it by grace!

We're beginning to be introduced to grace. "…that *it might be* by grace; to the end *that* the promise *might* be certain to all the seed: not to the one who is of the

law only, but also to the one who is of *the* faith of Abraham, who is *the* father of us all" (v 16). Now Paul introduces something very profound that we're going to understand in Gal. 3. Abraham is the father of us all. What does this tell us? *Christianity began with Abraham!* Abraham is the forefather for what would follow with Christ. In-between Abraham and Christ we had the covenant with Israel—correct?—which would come up to the time of Christ. Why was that necessary? *To fulfill the promises in the flesh, and to have it enacted at the set time of God's plan!* So, he becomes the father of us all.

Verse 17: "(Exactly as it is written: 'I have made you a father of many nations.') before God in Whom he believed, Who gives life to the dead, and calls the things *which* are not as though they are; who against hope believed in hope…" (vs 17-18). Sometimes we get down to the nitty-gritty of things and everything is so bleak that there's nothing you can hope in, *except hope!* Do you understand what that means? If you have no job and you have no food and you have no clothes and you have no home (I'm using extreme measures here) and you're standing up before the firing squad—what is your only hope? *Hope in God!*

The Apostle John had something very similar to that. He was arrested, carted off to the Isle of Patmos, convicted, sentenced to death, to be boiled in oil. They got him all ready, dropped him in the boiling oil and the tradition is that God just expelled him right out of the boiling oil—just like Shadrach, Meshach and Abednego. I imagine the Apostle John said the same thing that Shadrach, Meshach and Abednego said: 'Doesn't matter if you want to throw me into the boiling oil, throw me in, but God is able to protect me if it's His will.' That's what Shadrach, Meshach and Abednego told Nebuchadnezzar. They said, 'We're not going to bow down to your idol.' *I'm going to throw you into the fiery furnace.* 'If God wants to, He can save us; if not we'll die.' That's hoping in hope!

What about Abraham? Here he was 99-years-old and his wife being ten years younger—Isaac was not a child of pre-menopause. There is no way except it be promise! But because he believed God, God did it! That's hoping in hope!

"…in order that he might become a father of many nations, according to that which was spoken, 'So shall your seed be.' And he, not being weak in the faith… [He had some doubts and hesitations and Sarah had her little 'laugh' session. Abraham also snickered a little bit, and God just told them 'nope, it's going to be.'] …considered not his own body *as* already having become dead, being about one hundred years old, nor yet *did he consider* the deadness of Sarah's womb; but because of the promise of God, he did not doubt through unbelief; but after giving glory to God, he was strengthened in the faith; and he was fully persuaded that what He has promised, **He is also able to do**" (vs 18-21). You can also translate that just little bit differently. You can translate it ***'had the power to perform.'*** So, whatever God says, because if God is God—which He is; and God is true—which He is; whatever God says will happen! He was able to do!

"As a result, it was also imputed to him for righteousness…. [So, he had righteousness imputed to him on many occasions—didn't he? *Yes, he did!*] …But it was not written for his sake alone, that it was imputed to him; rather, *it was* also *written* for our sakes, to whom it shall be imputed; to those who are believing in Him Who raised up Jesus our Lord from the dead; Who was delivered for our offenses and was raised for our justification" (vs 22-25).

Let's go back and do a word analysis here; let's go back to the first part of Rom. 4. and look at the verse where *believed* or *believing* is used. Romans 4:

- v 3—"… 'Now Abraham **believed** God…'"
- v 5—"Now to the one is not working, but who is **believing** on Him…"
- v 11—"…for the purpose of becoming *the* father of all those who **are believing**…"

—that is the literal, precise translation—it's active, ongoing! In other words, when do you believe God? Only when you're in trouble, that He will rescue? or Do you believe Him ***all the time*** in all circumstances? You are believing in an active, present tense, ongoing way.

- v 17—"…Whom he **believed**…"
- v 18—"Who against hope **believe** in hope…"

—I think that is one of the strongest, most encouraging thing that you can have—*believe in hope!* It's kind of like we've said before: ***when all else fails, remember God loves you!*** The world may hate you; everyone around may hate you. When it's all over and done, God loves you! That's why He's called you! That's believing! "…hope **believe** in hope…"

- v 24—"to those who **are believing** on Him Who raised up Jesus our Lord from the dead."

So, we've got six times *belief* is mentioned. That comes right along with *faith.* Believing is the verb form of faith. In the Hebrews *believe* means *to faithize.* Faith is the noun.

- v 5—"…his **faith** is reckoned for righteousness."
- v 9—"…For we are saying *that* **faith** was imputed to Abraham for righteousness."

That's interesting—isn't it? If you *believe God*, God adds to you *faith*—doesn't He?

- v 11—"…as the seal of the righteousness **of the faith** which *he had while* in the *condition of* uncircumcision…"
- v 12—"…those who are walking in the footsteps **of the faith** of our father Abraham…"

You could almost give a whole sermon on *what does it mean to walk in the footsteps of our father Abraham?*

- v 13—"…rather, *it was* through *the* righteousness **of faith**"
- v 14—"Because if those of the law be *the* heirs, *then* **faith** has been made void…"
- v 16—"For this reason *it is* **of faith**… bu5t also to the one who is **of *the* faith** of Abraham…"
- v 19—"And he, not being weak in **the faith**…"
- v 20—"…he was strengthened in the **faith**"

You put those all together, that actually gives you a formula of how to grow in faith and be strengthened in faith by believing in God. *Faith* ten times; six times *believe/believing*. Then we have *imputed* (you can do that yourself). Imputed means *it's given to you;* you have not earned it. It is given to you as a gift, because God wants you to have it. That's what's so important concerning your standing with God. It's not what you can do to make yourself right to God, because there's nothing you can do to make yourself right. But if you *believe* that God will forgive your sins, God *imputes* righteousness to you. ***By grace then you have that standing before God!***

The distinction between circumcision and uncircumcision is profound, because it's showing this: True spirituality is not based upon any physical characteristics, but based upon ***your belief!*** That involves your whole being. Whatever you believe as a person, that's what you're going to act upon. This ***belief comes from the heart***. Not only when Christ comes, but what does Christ do in our lifetime for us? What is He more concerned about than anything else? *Your heart!* That's what He's more concerned about.

Let's go to Revelation 2:23—here He's talking about the false doctrines, because of Jezebel, the false prophetess: "And I will kill her children with death; and **all the churches shall know that I am He Who searches *the* reins and hearts**… [That's what God is interested in. As you believe in your heart that's how you act, that's how you function.] …and I will give to each of you according to your works." It's very interesting—isn't it?—when you put it all together. In other words, from your heart—which you are motivated to do—that's what God is going to judge you on. What your motive was, not what your action was. Why? *Because people can do apparently good things on the outside,* but what is their heart and their motive? "…He 'searches the reins…" How does God test the heart? It's almost like there's a spiritual connection—isn't there? That's called 'the reins.' That's how He looks upon us. That's why it's so very important.

I know in the difficulties that people have been going through, they have missed the whole thing concerning the love of God. If you do that, then you've missed the whole thing, regardless of what you're focusing on. If you're going to love God—and that's choice from your heart—everything that you do is based upon that. That's what God desires more than anything else. He wants you to keep the Sabbath. He wants you keep the Holy Days. He wants you do those things, but ***He wants you to do if from the heart! He wants your converted heart!*** That's what is being explained here in Rom. 4.

Let's look at a couple of other things that are very important for us to realize. Let's look at *believing* with some other Scriptures and see how this applies. Come to Hebrews 11:6; here is a basic, fundamental thing. Has God ever revealed Himself to an atheist? I'm sure that in an extreme case, like Saul who became the Apostle Paul, God can reach down and call anyone. However, I'm talking in general here. If a person doesn't believe in God, is God going to reveal Himself to them? *No!* It's a fundamental thing.

Hebrews 11:6: "Now **without faith**… [the absence of faith] …***it is* impossible to please *God***. For it is **mandatory**… [It's a requirement] …*for* the one who comes to God… [notice who's doing the coming; you're coming to God] …**to believe that He exists**… [that He ***is***] …and *that* He is a rewarder of those who diligently seek Him." What are we to seek? *God!* Many people have a 'religion' to seek 'a benefit.' Do you understand the difference?

(go to the next track)

If you're seeking a benefit, you're coming to God for what? *For yourself!* That's right, selfishness resents. God, I want. In other words, you're coming to God with a condition—correct? *Yes, you are!* Just like when Christ was on the cross, they said, 'If You come down off the cross we'll believe that you're the Son of God.' Coming to God with a condition! But you have to come to God and believe that He is, and you have to diligently seek Him. Why is that more important? Because if you seek Him diligently and seek Him with a the whole heart, you'll find

Him! God wants you to understand Him!

What good would it do to receive all kinds of blessings and not know God? Would you be a better person? *No!* Chances are you'd be worse—right? It's the same way in prayer. You go in prayer and you have a long list. Prayer is to seek God; to love God! The list becomes secondary. Or you could put it another way, you can't go to God with a position or a condition. You go to God with a position—'Okay, God, I will believe You if *thus and such.*' You're taking a position. That's why when repentance comes it is unconditional. That's why when God grants repentance, it is from the heart, not just repenting of an action that you have done. You must seek Him! ***Seek with Him with all your heart, all your soul and all your being!*** That is the fundamental thing concerning belief and faith.

Let's come to the Gospel of John and do just a little bit of survey. Here's a classical example of seeking something, having a position, to come to God as a condition. John 6:11—this is the feeding of the 5,000; this is quite a thing: "And Jesus took the loaves; and when He had given thanks, He distributed *them* to the disciples, and the disciples to those who were sitting; and in like manner the small fish, as much as they desired. And when they were filled, He said to His disciples, 'Gather together the fragments that are left over, so that nothing may be lost.' Then they gathered *them* together, filling twelve baskets with fragments from the five barley loaves, which were left over by those who had eaten. Now when the men saw the miracle that Jesus had done, they said, 'Of a truth, this is the Prophet Who was to come into the world.'" (vs 11-14). They were looking for the Messiah at that time. When they say this, they said, 'Man, He's it!'

"Because Jesus perceived that they were about to come and seize Him, so that they might make Him king… [They had a political position now; they had a Champion Who would feed them. That's what they were after.] …He withdrew again to a mountain by Himself alone" (v 15). They couldn't find Him; later they found Him. He had gone up on the mountain and went down across the sea.

Verse 25: "And after finding Him *on* the other side of the sea, they said to Him, 'Rabbi, when did You come here?' Jesus answered them and said, 'Truly, truly I say to you, **you do not seek Me because you saw *the* miracles**… [that is to believe that He was the Son of God] …but because you ate the bread and were satisfied…. [They had a condition: food.] (Then Jesus gives them the lesson): Do not labor *for* the food that perishes, but *for* the food that endures unto eternal life, which the Son of man shall give to you; for Him has God the Father sealed.' Therefore, they said to Him, 'What shall we do, in order that we ourselves may do the works of God?'" (vs 25-28). They wanted a pronouncement—correct? What would that be? *Like a law!* If you give a pronouncement, it's like a law—isn't it? *Do this! Do that! Do the other thing!* People want to do good things to receive good things. But that has nothing to do with conversion. That has nothing to do with loving God. That has nothing to do with worshipping God.

Verse 29: "Jesus answered and said to them, 'This is the work of God: that you believe in Him Whom He has sent.'" In other words, believe on Christ. That is a greater requirement than a physical thing. This ties right in, this is absolutely no different, with Abraham. God took him abroad and said, 'Look at all the stars, if you're able to number them so shall your seed be.' And Abraham *believed* God! This is what Jesus is saying!

"Therefore, they said to Him, 'What sign will You perform, that we may see *it* and believe You? What work will You do?…. [Now they came on and said, 'Gotcha!'] …Our fathers ate manna in the wilderness, as it is written… [quoted Scripture] …"He gave them bread to eat *that came down* from heaven."' Then Jesus said to them, 'Truly, truly I say to you, Moses did not give you the bread from heaven; but My Father gives you the true bread from heaven…. [He completely shifts away from the physical thing to the spiritual thing immediately. They couldn't understand that.] …For the bread of God is He Who comes down from heaven and gives life to the world.' Therefore, they said to Him, 'Lord, give this bread to us always.' Jesus said to them…" (vs 35).

Now He really confounded them—didn't He? The reason is, is to make it spiritually discernable for those who seek a position, those who have a condition, they will never understand it. Those who are seeking God and believing God, they will understand it; that's why He gave it this way.

"Jesus said to them, 'I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time. But *as* I said to you, you also have seen Me, **yet you do not believe**'" (vs 35-36). So, when you have a petitioner seek a position, you're not seeking God; you're not believing God! There it is right there form what Jesus said.

John 7:37—something else that happens with belief that cannot come by law, which is the receiving of the Holy Spirit. "Now in the last day, the great *day* of the Feast, Jesus stood and called out, saying, 'If anyone thirsts, let him come to Me and drink. The one who believes in Me, **as the Scripture has said**… [the benefit and blessing of belief] …out

of his belly shall flow rivers of living water.' But this He spoke concerning the Spirit, which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified" (vs 37-39). There comes the blessing and the benefit.

Which is greater, the Holy Spirit, which leads to eternal life, that you receive because you believe; or to have physical food given to you even for the rest of your life until you die, but you never receive eternal life? There's no comparison. That's why ***no law*** can give eternal life. It has to be based on *faith and belief!* That alone comes from God! We can't go to God and demand it. God won't give it that way.

Sidebar: I got a call from a man who read John 10:22: "Now it was winter, and the Feast of Dedication was taking place at Jerusalem" and everyone looks at that and thinks that was the dedication of the temple after it was dedicated from the 'abomination made desolate' by Antiochus Epiphanies during the days of the Maccabees, from which the Jews have the practice of Hanukkah or Festival of Lights. He asked me this question: Could this not also be the dedication which came from the time of Ezra when the second temple was really dedicated.? Which as also in winter in the month of Adar? I said I never thought of that until he brought it up. So, I looked it up and thought it's very possible. But a lot of people turn here and say that Jesus kept Hanukkah, so therefore we should keep Hanukkah. Well, what if it's the other dedication? We don't know, it doesn't tell us.

Let's continue right along with it, v 23: "And Jesus was walking in the temple in Solomon's porch. Then the Jews encircled Him and said to Him, 'How long are You going to hold us in suspense? If You are the Christ, tell us plainly.' Jesus answered them, 'I have told you, but **you do not believe**. The works that I am doing in My Father's name, these bear witness of Me. But **you do not believe** because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; and no one shall take them out of My hand'" (vs 23-28). If you get down and discouraged and think all is lost and there's no hope and you can't even hope in hope, turn right here and claim this promise. No one, not even you—you could if you rejected God—can take yourself away from Christ if you love Him, if you believe Him—*never happen!*

Verse 29: "'My Father, Who has given *them* to Me, is greater than all; and no one has the power to seize *them* from My Father's hand. I and the Father are one.' Then the Jews again picked up stones so that they might stone Him. Jesus answered them, 'Many good works I have showed you from My Father. For which of them are you about to stone Me?' The Jews answered Him, saying, 'We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God'" (vs 29-33). That's the whole thing today of Judaism against Christianity!

Verse 34: "Jesus answered them, 'Is it not written in your law, "I said, 'You are **gods'**"?…. [They go back and change that to 'judges.' It doesn't mean *judges.* It means *gods*—Elohim!] …If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken)… [That's a profound verse—isn't it? *The Scripture cannot be broken!* That's something to always understand. You may transgress a law, but you can't break the Scriptures.] …*why* do you say *of Him* Whom the Father has sanctified and sent into the world, "You are blaspheming," because I said, "I am *the* Son of God"?…. [He made it clear!] …If I do not do the works of My Father, do not believe Me. But if I do, even if you do not believe Me, **believe the works**; so that you may perceive and may believe that the Father *is* in Me, and I in Him.' Then they again sought to take Him…" (vs 34-39).

Those are pretty strong words. When you compare the lack of believe and so forth. He even says, "…**believe the works**; so that you may perceive and may believe that the Father" and that's the first step that 'you may believe Me.' That's what people need to do in their lives, too.

Let's go to Ephesians, the first chapter. Here's part of the spiritual blessing that come from belief, from faith—Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give you *the* spirit of wisdom and revelation in *the* knowledge of Him…. [Brethren, we need that more than ever before, especially now in the times we're living in and all the things we have to fight against; with all the false doctrines and so forth.] …*And* may the eyes of your mind be enlightened… [by the Spirit of God] …in order that you may comprehend what is the hope of His calling… [There we go beyond just hoping in hope. Now that we ***know*** what the hope of His calling is] …and what *is* the riches of the glory of His inheritance in the saints" (vs 17-18). It's going to be something!

I'm viewing these doctrinal wars and spiritual battles a little differently now. Sometimes you can get exhausted by them. I know I do! So many false doctrines, so many false ideas coming along. It just sort of wears you to a nub—doesn't it? You need to look at it this way. Look at the other side of the coin. Since there are so many forces against true Christianity and what we are learning and doing and practicing and believing, it's got to be

worth an awful lot—right? I mean, if eternal life didn't amount to very much, do you think Satan would be that active trying deceive, trying to take away, through every kind of thing at you? *No!* Look at it the other way around, it's got to be important! It's got to be so that we understand the Truth and believe the Truth and live by the Truth. There's one thing about Truth, Truth is re-provable and *re-provable* and ***re-provable***, because there is no lie of the Truth. That is what is so great, brethren! So, the inheritance is going to be something!

Verse 19: "And what is the exceeding greatness of His power toward us **who believe**… [there again, that is present tense: who are believing!] …according to the inner working of His mighty power"—which then is the Holy Spirit of God within us!

Now, let's go look at another aspect of this, the spiritual and physical applications of Romans 4:17: "(Exactly as it is written: 'I have made you a father of many nations.')…." What does the fullness of that sentence mean? When do you suppose that this would reach its fullest point? *After the Millennium! After the 100-year White Throne Judgment period, and the bringing of New Jerusalem to the earth and there are the nations that are saved!* That's going to be something! That is going to be phenomenal!

Let's look at two different sections of this; let's go to Exodus 19—the physical nation of Israel, who was to help bring the Word of God to the world. That was one of their profound missions. Exodus 19:4: "You have seen what I did to the Egyptians… [That was pretty awesome! You go back and read everything that was done.] … and *how* I bore you on eagles' wings and brought you unto Myself. Now therefore, if you will obey My voice indeed, and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a Holy nation. These *are* the words which you shall speak to the children of Israel" (vs 4-6). In that then is the preliminary overview of the whole covenant that God established with Israel. They were to be a kingdom of priests and a Holy nation. If they did that, just think how much better off the world would have been. They didn't do that.

Let's come down to the time of Christ, Matthew 21; let's see what Jesus said. This was the beginning of the ending of that covenant with Israel. Let's see what He warned the successors of that kingdom: the scribes, Pharisees and Sadducees.

Matthew 21:42: "Jesus said to them, 'Have you never read in the Scriptures… [Isn't that interesting? I would have to say that most theologians never read the Scriptures. The Jews here, as theologians, they never read the Scriptures. They claimed authority over them, but they never read them.] …"*The* Stone that the builders rejected, this has become *the* head of *the* corner. This was from *the* Lord, and it is wonderful in our eyes"? Because of this, I say to you… [the Scribes, Pharisees and chief priests] …the Kingdom of God shall be taken from you… [that's what was proposed in Exo. 19; they did not do it] …and it shall be given to a nation *that* produces the fruits of it…. [Who was that nation? *That is the Church of God!* We will be a might nation of kings and priests—won't we? (Rev. 20)—to serve with Christ as kings and priests? *Yes!*] …And the one who falls on this Stone shall be broken; but on whomever it shall fall, it will grind him to powder.'" (vs 42-44).

I want you to think of the Scripture which says, 'the Scripture can't be broken.' Heaven and earth shall pass, but 'My words shall not pass.'

Verse 45: "Now after hearing His parables, the chief priests and the Pharisees knew that He was speaking about them…. [Now they had a political consequence to watch out for.] …And they sought to arrest Him, but they were afraid of the multitudes, because they held Him as a prophet" (vs 45-46).

1-Peter 2; let's see how that shifted from Israel to the Church and now the application to what will then be the Church resurrected, or the true spiritual nation of Israel when Christ returns. Notice the parallel of what I just read in Matt. 21. 1-Peter 2:6: "For this reason it says in the Scripture, 'Behold, I place in Zion *the* Cornerstone, chosen *and* precious; and the one who believes in Him shall never be put to shame.' The preciousness *is* to you, therefore, who believe; but to those who disobey, *the* Stone that the builders rejected has become *the* Head of *the* corner, and a Stone of stumbling and a Rock of offense; *especially* to those who stumble at the Word, being disobedient, unto which *unbelief* they also were appointed. But you *are* a chosen stock, a royal priesthood, a Holy nation, a people for a possession *of God*, that you might proclaim His *excellent* virtues, Who called you out of darkness into His marvelous light; who once *were* not a people, but now *are the* people of God; who had not received mercy, but now have received mercy" (vs 6-10).

That's something—isn't it? There is the complete shifting of it, from the nation of Israel. Now you understand why Paul said, 'circumcision avails nothing.' We're going to learn even more why it avails nothing.

Galatians (study translation), start out in Galatians 3:1. When we read through this it will make it so much more understandable for you. With the things we've covered up to this point. "O foolish

Galatians, who has bewitched you *into* not obeying the Truth, before whose eyes Jesus Christ, crucified, was set forth in a written public proclamation [for all to read]? This only I desire to learn from you: did you receive the Spirit of God by works of law, or by *the* hearing of faith?' (vs 1-2)—*by the calling; by repenting!* How did we receive the Spirit of God? *That's how we received it!*

"Are you so foolish *that* after having begun in *the* Spirit, are you now being perfected in *the* flesh?…. [That is the whole problem with all of these heresies and things that are coming along today. 'We're now going to have something new. We're now going to have something different.' Physical means; carnal means!] …Have you suffered so many things in vain, if indeed it h*as been* in vain?" (vs 3-4). If you are relying on *works of law*, then it was indeed in vain!

"Therefore, *consider this*: He Who is supplying the Spirit to you, and *Who* is working deeds of power among you, *is He doing it* by works of law or by *the* hearing of faith?…. [because you believe God; you hear His Word; you believe His Word] …*It is* exactly as *it is written*: 'Abraham believed God, and it was reckoned to him for righteousness.'…. [There is the crossover from Romans to Galatians—right there! Belief! *Not a work.*] …Because of this, *you should* understand that they who *are* of faith, these are the *true* sons of Abraham" (vs 5-7). Now we are into that spiritual nation of Abraham.

"Now the Scriptures seeing in advance that God would justify the Gentiles by faith, *and God* preached the Gospel beforehand to Abraham, *saying*, 'In you shall all the nations be blessed.'" (v 8). True New Testament Christianity goes back to Abraham! Once you understand that, you will understand the great problems of trying to mix in Judaism or Catholicism or Protestantism in with it—or Muslimism or Hinduism, whatever you want to try and mix in with it. It goes back to Abraham.

Verse 9: "*It is* for this reason that those who are of faith are being blessed with the believing Abraham…. [That's quite interesting the way that he put it. Abraham was already dead, but he had this in the present tense form showing that all during Abraham's life—after he was called—he was believing! This is an example for us to be believing.] …For as many as are *relying* on works of law are under a curse, because it is written, 'Cursed *is* everyone who does not continue in all things that have been written in the book of the law to do them.'" (vs 9-10).

Now then, let's answer that question: What does it mean? Protestants say that we are delivered from the law. What does Paul write? Are you delivered from the requirement to keep law? or Are you delivered from the curse? The curse is *transgression!* Now then, the New Covenant does not have the same requirements of the Old Covenant—does it? *No! There's no temple!* If you want to go back and do the things of the Old Covenant, you must have a temple. Can you have a temple? *No! There's not one!* So you're cursed if you try to do the things that are under that, because you can't do that.

Same way with all of the washings, all of the oblations, all of the works of law. That's why the New Covenant is based upon belief. Now it is spiritually applied. Another thing that's important: according to the Old Covenant you could not keep the Passover out of the land of Israel, so therefore, if you took the Passover outside the land of Israel you would be cursed! But the Old Covenant Passover has one meaning; the New Covenant Passover has another meaning. This is why he's saying it.

What else would bring a curse? *If you didn't do all the traditions, and all the added things!* In other words, if you are going to follow Judaism—which is what he's saying here as we found in Gal. 2—you must do every single law that the Jews have—period! You can't do that. And if you break one—which you're going to—you're going to be under a curse so therefore, if you're under a curse how are you going to get out from underneath it? *Only through Christ!* He's delivered us from the curse of the law!

Verse 11: "Therefore, it *is* clearly evident that no one is being justified before *God* by *means of* law; because *it is written*, **'The just shall live by faith.'**"

- believe God
- believe Christ
- keep His laws and commandments from the heart
- believe that the sacrifice of Christ covers all your sins
- believe that you stand before God blameless—which you do

When you get to feeling really low, understand God has you before Him as blameless! Not without sin, but blameless!

Verse 12: "Now then, the law is not based on faith… [No it isn't! In order to define everything, there must be a law for everything, and this is the whole curse of all law! Be it Judaism! Be it American law! Look at how many laws have been added from the Constitution. I mean, you've got laws, statutes, ordinances, regulation—book after book after book. This is what it's talking about here. Then you have those judges who get it all mixed up

even more. Then you don't know.] …law is not based on faith; but, 'The man who practices these things shall live in them.'" There's nothing wrong with that if you're living within them. However, it doesn't keep you from sinning. If you keep the Sabbath wonderfully this week, but you 'blow it' next week…. It's not based on faith.

Verse 13: "Christ has redeemed us from the curse of the law, having become a curse for us…" Think about that; let this sink deep into your heart and your mind as you come to the Passover time. The Creator Who was perfect and Holy and righteous altogether became a human being, never sinned, became a curse. He said, 'Ok, the way that I'm going to redeem mankind is I redeem them from the curse that I put upon them because of sin, and I take it myself.'

- Is that not just? *Yes, it is!*
- Is that not righteous! *Yes, it is!*
- Does God understand? *Yes, He does!*

"…(for it has been written, 'Cursed is everyone who hangs on a tree,')… [that's why He was crucified] …In order that the blessing of Abraham might come to the Gentiles by Christ Jesus, and that we might receive the promise of the Sprit through faith…. [and based on that we have to remain in the faith. This is all what he's leading up to.] (Very important thing for us to understand): …Brethren, (I am speaking from a human perspective,) even when a man's covenant has been ratified, no one nullifies *it,* or adds a codicil to it" (vs 14-15). What is a 'codicil'? *A legal attachment!* That's what it means in the Greek. We'll understand the difference between a testament and a will; a covenant and a testamental will:

- **Covenant**—once it's made no one can add to or take from. It's enforced immediately, based upon your promise to perform.
- **Will**—being a testamental will—is not in effect until the person dies and can be changed at any time up to that person's death; or the person can nullify it himself. Not so, a covenant.

A covenant you make, it stands, you cannot change it, you cannot alter it, you cannot add to it—especially the covenant with God. This is what we're dealing with here. We're going to compare that between the promise given to Abraham and the law given to Israel later. This is the whole heart and core and dispute of Protestantism. No man is going to do that; no one can! Not even the Maker! Not even he maker of a covenant can himself change it. He can make another agreement alongside it, but it doesn't change what was given originally.

Verse 16: "Now to Abraham and to his Seed were the promises spoken. He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ…. [We will see the parallel with Isaac when we get to that.] …Now this I say, *that the* covenant… [with Abraham] …ratified beforehand by God to Christ—… [There was a covenant made by God to Christ. Most people don't realize that.] …the law, which was *given* four hundred and thirty years later, cannot annul, so as to make the promise of no effect" (vs 16-17).

The law given at Sinai cannot change the promise given to Abraham, because the promise given to Abraham is prima-facie—that means it's the primary source of the covenant down to Christ and with us. Nothing can change that! The law was given, but that didn't change the promise. The promise here in this case is the covenant.

"Now this I say, *that the* covenant ratified beforehand by God to Christ—the law, which was *given* four hundred and thirty years later, cannot annul, so as to make the promise of no effect…. [What was the promise? *That your seed shall be as the stars of heaven!* What are the stars of heaven? What do they symbolize? *They symbolized glorified spirit beings resurrected from the dead*—correct? *The righteous shall shine as the stars of heaven*—that was the promise!] …For if the inheritance *is* by law… [which was 430 years later—now you've changed the conditions. You cannot change the conditions of a covenant.] …*it is* no longer by promise. But God granted *it* to Abraham by promise" (vs 17-18).

If you understand this part of Galatians, you understand the most complicated theological questions which have divided Protestantism for 400 years. It is complicated, I know that, but if you can understand it—which I'll try and make it as understandable as I can—then you understand more than the Protestants.

Verse 19: "Why then the Law?…. [the giving of the Law to Israel] …It was placed alongside *the promises*… [It didn't change the promise, but 'was placed alongside' it] …for the purpose of *defining* transgressions, until the Seed should come to whom the promise was made… [it was only going to come down to Christ] …having been ordained through angels in the hand of a mediator."

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 4:8-10
2) Genesis 15:5-6
3) Genesis 17:1-14, 23-24
4) Romans 4:11-25
5) Revelation 2:23
6) Hebrews 11:6
7) John 6:11-15, 25-36
8) John 7:37-39
9) John 10:22-39
10) Ephesians 1:17-19
11) Romans 4:17
12) Exodus 19:4-6
13) Matthew 21:42-46
14) 1 Peter 2:6-10
15) Galatians 3:1-19

Scriptures referenced, not quoted:

- Genesis 22
- Matthew 5:28
- Romans 2
- Acts 2, 10
- Genesis 26:5
- Revelation 20
- Galatians 2

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Transcribed: 12-17-10

Epistle of Romans XIII
Galatians 3

Fred R. Coulter—March 1, 1997

We are in the book of Galatians, the study translation. I want to show you how that Abraham, and the promises given to Abraham, all tie in with everything that God has done from Abraham down to now. That which is related to Abraham, Isaac, Jacob, to the nation of Israel and then down to the Church and down to us and down to the Gentiles. All is related to Abraham.

As we've seen in Rom. 4, how everything ties back to Abraham, also in Gal. 3 everything ties back to Abraham. This is the whole point that Paul is making. There is nothing that is not related to Abraham in everything in the Bible, from the time of the calling of Abraham down to the fulfillment of the book of Revelation—everything ties back to Abraham.

Galatians 3:11: "Therefore, it *is clearly* evident that no one is being justified before God by *means of* law…" Why? How is a person justified before God? And 'before God' means *in the presence.*

- *Repentance!*
- *Grace!*
- *Forgiveness!*
- *Sacrifice of Christ!*

All applied to the individual. Is that a defined law? *No!* What is the purpose of law? *To point out what sin is!*

"…because *it is written*, 'The just shall live by faith.'…. [What does that mean? Remember, that ties right back to Rom. 1:17—*the just shall live by faith!* What does that mean? *You live by believing God!* That's what it means. That's how you *live by faith*. Whatever you do then is based upon ***believing*** what God has said.] …Now then, the law is not based on faith… [It's not, it just defines. To believe comes from the *inside*. To have a law out here—on the outside—is not faith.] (here's the comparison—see sermons on *the Two Righteousnesses*—this series): …but, **'The man who practices these things shall live in them'**" (vs 11-12). That's what God commanded them to do.

- Has anyone ever lived within the law, except Christ?
- Has anyone ever perfectly kept the law, except Christ? *No!*
- What happens when you break the law? *Sin!*

'Sin is the transgression of the law' (1-John 3:4)

- What happens when you have sinned?
- Now what state are you in? *You're a sinner!*
  - ✓ Which means you are cutoff from God!
  - ✓ Which means that you are subject to the death penalty!
  - ✓ Which means that you are under a curse!

Verse 13: "Christ has redeemed us from the **curse of the law**… [Notice that you cannot make that read that 'Christ has redeemed us from the law'—but] …the curse of the law…. [We need the law to tell us what sin is, but when you sin it is ***the curse!***] …having become a curse for us…" (v 13).

Here is how Jesus became a curse for us. In other words, taking upon Himself the penalty for our sins, upon our repentance, but also the sins of the whole world in the overall scheme of God's plan. 2-Corinthians 5:19: "Which *is*, that God was in Christ… [That's something to think about—isn't it? God the Father—through the power of the Holy Spirit and Jesus Christ—also experienced human living through Christ. Not directly as Christ did, but God was in Christ] …reconciling *the* world to Himself, not imputing their trespasses to them…"

Here again we have the word *imputing*, which we also saw that when we repent and accept the sacrifice of Jesus Christ and are put in right standing with God the Father—God does what? *He **imputes** righteousness to us!* So here it says He's not imputing their trespasses to them: "…and He has entrusted to us *this* message of reconciliation. Therefore, we are ambassadors for Christ; *and* God, as it were, is exhorting *you* through us. We beseech *you* on behalf of Christ, 'Be reconciled to God.' For He [God the Father] made Him [Jesus Christ] Who knew no sin ***to be*** **sin for us**… [He took the curse!] …so that we might become *the* righteousness of God in Him" (vs 19-21). So you see how all that ties in with what we covered concerning the righteousness of God. that God gives you. That is something—isn't it?

We look at ourselves and we know our own human nature, and we know all the difficulties that we have within us. We know the carnalities which are still there—don't we? We can fool other people but we can't fool God. We can fool ourselves if we have self-deception, but on the other hand, God is willing to overlook that; God is willing to inspire us to want to do His way and serve Him by saying, 'If

you accept My Son Jesus Christ as your personal savior, and take that payment for your sins, then I will count you righteous. Before Me you are righteous.' That's something! The Protestants say, because that's so, 'it doesn't matter what we do.' That's not correct! Because that is so, we are to be inspired to want to love God, to want to change and overcome and serve Him. That's what it's all about when it's talking about 'He redeemed us from the curse.'

Galatians 3:13: "…Christ has redeemed us from the curse of the law, having become a curse for us, (for it has been written, 'Cursed is everyone who hangs on a tree'), in order that the blessing of Abraham might come to the Gentiles by Christ Jesus, *and* that we might receive the promise of the Spirit through faith" (vs 13-14). That's the whole bottom line, right there.

Let's understand something concerning that we can't keep all of the law. He's comparing here the law of Israel with the covenant of Abraham. Based upon that, what are the laws that we cannot keep, which were required under the laws given to Israel? There are some laws we cannot keep.

- We cannot keep any of the tabernacle or temple laws—it doesn't exist!
- We cannot keep any of the priesthood laws—the Levitical priesthood does not exist any longer!
- We cannot enforce the death penalty—can we? *No!*
- We cannot enforce the civil penalties!

The way it was under the Old Covenant with Israel, if you didn't do these things you were under a curse. Now then comes along the fulfillment of the covenant with Abraham and we have a whole different standard. The standard is this:

1. Christ is the High Priest—so we still have a High Priest!
2. The temple is the temple in heaven above, not on earth—so we still have temple!
3. The sacrifice is the sacrifice of Jesus Christ—so we still have a sacrifice, but it's a greater sacrifice!

Is not the death of the Creator of mankind a greater sacrifice than that of any animal? *Yes!* Greater than the sum total of all animals and all human beings combined together, because He's the Creator! We have laws and commandments to keep—don't we?

4. Those laws and commandments to keep are those which can be written in our hearts and in our minds!

That includes the Ten Commandments; that includes any of the commandments which we can do personally.

Let's understand something very clearly, so we will understand why we are to keep the Holy Days. One of the requirements that was under the Old Covenant was that when you would keep the three Holy Days—where would you come? *You would come to the place* ***where God chose*** *to place His name,* which was at the tabernacle, wherever it was when there was the tabernacle; the temple in Jerusalem when it was built. Now then, those people who later were in exile could not fulfill those commands—could they? And they weren't in covenant with God because they were exiled.

Jesus came and was preparing the time when the whole type of worship was going to change. We find in John 4:19, the account with the *woman at the well*: "The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, but you say that the place where it is **obligatory** to worship is in Jerusalem.' Jesus said to her, 'Woman, believe Me, the hour is coming when you shall neither in this mountain nor in Jerusalem worship the Father. You do not know what you worship…. [That's where Simon Magus was; that's where the Samaritan Jews were; and so forth.] …We know what we worship, for salvation is of the Jews. But the hour is coming, and now is… [He preparing the way] …when the **true** worshipers shall worship the Father **in spirit and in truth**… [Now then 'in spirit' means *written in your heart and mind*; 'in truth' means *according to the Word of God.*] …for the Father is indeed seeking those who worship Him in this manner'" (vs 19-23). The place is no longer a requirement. The condition of *heart* is now the requirement. That is the requirement: *in spirit and in truth!*

Verse 24: "'God *is* Spirit, and those who worship Him must [duty-bound] worship **in spirit and in truth**.'" When Jesus came He said, 'I am the Way, and the Truth, and the Life.' He brought the Truth of God. He brought the Truth of how we are to worship Him and so forth. All of this ties in with what we are talking about here in Gal. 3.

Now we have all of those laws and commandments which we are to keep, that amount to:

- the Ten Commandments
- the Holy Days
- how to conduct our lives

Go through the book of Proverbs and see the daily admonitions for the things day-by-day that we are to do: the wicked/the righteous; the diligent/the slothful and all of that sort of thing. That's all part of it. We must do that. However, because the Church now is no longer a physical nation like Israel, since God

gave sovereignty to all of the nations, God gave to all of the nations the *administration of death*—correct? Whether they followed God's law or not He gave it to them.

When you have that, you cannot have another sovereign organization come within a sovereign nation and exercise the death penalty. You cannot do that. God would not have that conflict. How long do you think the Church would last if, in whatever nation it were, when their was a transgressor—for example: within a congregation there was adultery, we had a trial, we gave the death penalty—we took them out and stoned them? We would be going against the sovereignty that God gave to the civil governments to do that. In the New Covenant—with the covenant that comes from Abraham down to us through Jesus Christ—we do not have the *administration of death*. That's very important for us to realize.

Here's a good example: When Christ was brought before Pilate, what did the Jews say? They said, 'We have a law that He's worthy of death because He's made Himself the Son of God.' But they couldn't put Him to death—could they? They wanted to, so what they did, they manipulated and used the civil authorities to do it. That sounds like something you could even watch in the news today—correct? Why was that done? Some people like to say the Jews killed Christ. *No,* they had a part in it. The Jews like to say the Roman soldiers killed Christ. *No,* they had a part in it. Who killed Christ? *Every sinner that's ever lived!* That's why God had the Jews, on the one hand, for condemnation; Gentiles, on the other hand, to execute the death; but they were all involved, so that sin comes upon all people—Jews and Gentiles. All have to come to Christ, to that same sacrifice, for the forgiveness of sin.

Galatians 3:15: "Brethren (I am speaking from a human perspective), even when a man's covenant has been ratified [confirmed]…"—and I explain the difference between covenant and testament:

- **A covenant** is and irrevocable promise, which must be fulfilled or you die. With covenantal law you can't add to it, you cannot change it. Once the agreement is made, you must stand by it.
- **Testamental law**, for writing a will, says what's going to happen after you die. Testamental law, with a will, you can change as long as you're living.

I bequeath to my son, my daughter, and so and so. Then you find out that they are completely unworthy of it. What do you do? You make what is called a codicil. You put an attachment to that will or write a new one. You can do it because the will is not in force until you die. In your second will you say, 'So and so have turned out to be dirty rats. So therefore, I disinherit them. I will give them $1 and they can have nothing of my estate.' Covenantal law is different. The promises given to Abraham could not be broken! Nor could they be changed! That's what he's explaining here.

"Brethren (I am speaking from a human perspective), even when a man's covenant has been ratified, no one nullifies *it,* or adds a codicil to it…. [That's what the Greek literally means.] …Now to Abraham and to his Seed were the promises spoken…. [He's going from Abraham to Christ] …He does not say, 'and to *your* seeds,' as of many; but as of one, 'and to your Seed,' which is Christ. Now this I say, *that the* covenant—ratified… [a confirmed covenant is standing; it must be executed from the time it's confirmed] …beforehand by God to Christ—**the law**… [which was given to Israel—correct?—law covenant to Israel] …which was *given* four hundred and thirty years later, so as to make the promise of no effect" (vs 15-17). That is exactly what Judaism tries to do! To say that the covenant given to Israel—hence to Judah—is the greatest, most important thing. Therefore, everyone must keep the laws or the Noahide Laws, if you're a Gentile.

Paul is saying it cannot annul, "…so as to make the promise of no effect." What was promised? *The Seed!* What was promised? *The covenant, the same kind of covenant that Abraham had!* That is not the covenant that the children of Israel had. They did not have the same covenant. They had a separate covenant. Once we understand these and clarify this step-by-step, it will become very, very clear.

Verse 18: "For if the inheritance *is* by law…"—through law. Let's look at it this way: We can look at covenantal law and we can look at testamental law. What if you made out a will—testamental law—and you had ten children. You said, 'I'm going to give ten percent of everything I have to each one of my children.' What if there was a law of the land which said that the state must first take fifty percent of that? That law will make your will of no effect. At a minimum, it will cut it in half. That's what we're talking about here.

"For if the inheritance *is* by law, *it is* no longer by promise…. [God promised eternal life. It starts out with the promise of eternal life to begin with (Gen. 15). So that's primary to everything else coming down.] …But God graciously granted *it* by promise…. [Since God did this, what's the next question?] (If God did this): …Why then the law? It

was placed alongside *the promises*… [the promises given to Abraham—you can't add to; you can't take away, but you can place it alongside.] …for the purpose of *defining* transgressions, until the Seed would come to Whom the promise was made… [the promise was made to Christ] …have been… [the law] …ordained through angels in the hand of a mediator" (vs 18-19).

Who was the mediator of the covenant given to Israel? Who was the first mediator? *Moses!* Then you have *Joshua.* Later then it split down into two parties to do it. It was the *elders and the high priest*. Then it became the *high priest and the king*. They mediated.

Verse 20: "Now then, a mediator does not *act on behalf* of one…" A mediator negotiates terms between two parties. Did not Moses do that? When did Moses do this particularly? *When the children of Israel rebelled while he was receiving the Ten Commandments.* God said, 'Look, let Me aside, I'll destroy all of them and I'll replace My promise to Abraham, Isaac and Jacob through you.' What did Moses do? *He said, 'Oh, God, no! Blot my name out of the book of Life,* but don't destroy all the children of Israel, lest the Gentiles say that You brought them out here in the wilderness to kill them.' This is very important for us to understand!

"…but… [in respect to the promise of grace] …God is one" (v 20). God acted unilaterally. There was no mediating between. God decided He was going to do this Himself.

Let's understand something that the only Mediator that we have today is Christ Who is God. What does this also tell us? Here's a very important principle—I realize this is technical and somewhat complicated, but let's see if we can make it easy: When you pray, is there a Mediator that you go to? *No!* You get right on your knees and you say, 'Our Father in heaven…' Christ is the Mediator at the right hand of God Who is also God. There's no human mediator between you and God—correct? What does this do for a Catholic priesthood? Think on that! *Makes it null and void! Non-Scriptural!* Think of what that does when you create a structure which imposes itself—which it can't do! The truth is, ***no man can come between you and God!*** They can claim that, and if you submit to that, then you're limiting your access to God, because of lack of faith.

- a Catholic priest cannot do it
- a Buddha priest cannot do it
- a minister cannot do it
- a headquarters cannot do it

You have direct access to God! That's exactly what we're talking about here in the overall principle.

Verse 21: "*Is* the law then contrary to the promises of God? MAY IT NEVER BE!…. [Most emphatically—'me ginoito'! Why? Because the laws came from the mind of God. They're not contrary to the promises. But they cannot replace the promises. That's what we're talking about.] …For if a law had been given that had the power to give life, *then* truly righteousness would have been by law." What if there was a law which said if you kept the Sabbath perfectly for a thousand times you would make it into the Kingdom of God and be granted eternal life, and you did 999 and you died? God says, 'Nope, you didn't do it.' What if you had a long life and you did your thousand Sabbaths early—right around 20-years of Sabbath-keeping—now you are qualified, you are guaranteed to get in. God must give it to you. Therefore, by law, you can do anything you want to now and go sin, and God must take you in because you have fulfilled the law of the 1,000 Sabbaths and you kept them perfectly.

Now, do you understand why it cannot be *by law*? It has to be by promise and continuous faith and belief in God. "…For if a law had been given that had the power to give life, *then* truly righteousness would have been by law." What does the law have power to do? *To bring death! Not life!*

Verse 22: "But the Scriptures have shut up all things under sin…" That is a great and profound verse! That ties in with Rom. 3: 'All have sinned and come short of the glory of God!' All are shut up under sin! That means that God has said that everyone that 'I do not personally deal with, I will let them remain in a condition of sin. They can do good or evil, but unless I call them they are going to have to wait'—as we know for the second resurrection. But He 'shut them all up under sin.' When you watch the news and you see all this sin going on, don't say, 'How can that be? Isn't that terrible?' NO! God has just closed them off to sin. They can't understand! Shut them up!

There's going to be a great lesson learned in the long run, but the reason is this: "…so that by *the* faith of Jesus Christ… [Christ's own faith] …the promise might be given to those who believe" (v 22). This belief then is based on loving God *with all your heart, all your mind, all your soul and all your being!*

- When you have that kind of belief and faith, do you want to sin? *No!*
- When you understand the laws of God as they apply to us today, are you not going to regulate your life with God's Spirit so that you're going to keep those laws? *Yes!*

That's the whole operation by faith and belief as we covered last time, by those who believe!

Verse 23: "Now before faith came, we were guarded under law… [He shut up everything unto sin, but then with the covenant to Israel that was a better state of being. That guarded you!] …having been shut up unto the faith that was destined to be revealed. In this way, the law was our tutor *to lead us* to Christ…" (vs 23-24). The *King James* says 'schoolmaster' and that sounds kind of harsh, but the Greek really means 'tutor'—*to teach.*

Have you ever had a tutor? I had to have two tutors. When I started college, after being in the service and worked in a restaurant for a couple of years, my English was so bad, I sort of snuck into the 'bone-head' English class, without taking a test. Six weeks down into it, the head of the department came in and asked, 'How did you get in this class?' I was getting a courtesy D-minus. It was bad! 'You've got to take a test.' That was Dr. Sharp who was also head of the German department. He had these blazing, steely eyes! So I took the test and it came back that I qualified for the bottom 25% of the class for English for the foreign born. That's right! I was stuck with a problem! I had to pass 'bone-head' English or I could not continue at the college. I could not go back and take it the second time.

I asked if I could stay in the class if I get someone to help me. So, I got this private school Dr. Moore and she said come on over and they got a teacher. They had a private school which was in three homes, and it was only three block from my apartment. This teacher said, 'Let's see where you are, go to the blackboard.' It brought back all those miserable days in English. She took out the seventh grade workbook and said, 'Write out this sentence and diagram it.' The thing I hated—I hated diagramming—came upon me! She said, 'Okay, let's try the sixth grade book. Fred, here's the subject and here's the verb—you got that?' Finally, the third grade book—this is literally true!—third grade book! That's where I started. I went three days a week and she had me stand there everyday, diagramming!

To make along story short, I brought my English up. Incentive to learn, incentive is a good thing and I had it. I learned it. I brought my grade on it, and I got a A-minus for the last six weeks and an A-minus on the final test, so I passed that course with a B-minus and went on to English 101. My other tutor was a German tutor. But I have to tell you, I learned more about English taking German than I did studying English. That's what a tutor will do for you.

"…*to lead us* to Christ…" (v 24) That's what it's to do. To show us, to lead us to the point that we understand that we're helpless;

- we need God's way
- we can't keep the law without God's Spirit
- we need God's forgiveness
- we don't to die
- we do want eternal life

—and that comes *by promise!* That has to come from within your being because of what you believe.

Verse 25—this is the one where the Protestants tear everything apart: "But since faith has come, we are no longer under a tutor…" 'Hooray! We don't have to keep any law! No law!' *Not so!*

Let's go to Hebrews 10:12—I don't know how they explain this: "But He [Christ], after offering one sacrifice… [of Himself] …for sins forever… [It is profound that it is one sacrifice for all sins forever, so therefore, it had to be the Creator Who took that upon Himself. Only the Creator can make right what went wrong with what He created. That's how He makes it right!] …sat down at *the* right hand of God. Since that time, He is waiting until His enemies are placed *as* a footstool for His feet. For by one offering He has obtained eternal perfection *for* those who are sanctified…. [That is those who are called and receive the Holy Spirit.] …And the Holy Spirit also bears witness to us; for after He had previously said, '"This *is* the covenant that I will establish with them after those days," says *the* Lord…'" (vs 12-16). That is after the days that the covenant with Israel would cease. Technically, when did the covenant with Israel cease? *When Christ died!* Technically, that's when it ceased! There was the overlap of 40 years until the transition from the temple service over to the New Testament Church.

But He's saying right here, v 16: "'"This *is* the covenant that I will establish with them after those days," says *the* Lord, "I will give My laws into their hearts, and I will inscribe them in their minds."'" To actually etch them, and we know now, scientifically, that's how we learn. Our brains are actually programmed by electronic chemical etchings in the brain. That's where He wants the laws. Not on a tablet of stone that we can look at and say 'that's a nice memorial, look at that, that's good.' ***God wants it in your heart and your mind!*** That is the covenant that we are talking about here.

Galatians 3:25: "But since faith has come, we are no longer under a tutor… [We are directly under what? *God! Christ!* That's what's important!] …because **you are all sons of God through faith in Christ Jesus**…. [That's what we all need to understand! We're all sons of God! There aren't any greater or lesser. Christ is the greater and all the rest of us are the lesser—if you want to put it that way.]

…For as many *of you* as were baptized into Christ did clothe yourselves in Christ" (vs 25-27). That's an interesting expression—isn't it? Referring to the garments of righteousness.

(go to the next track)

What is this telling us? Everything that we do is centered around Christ! You have "…clothed yourselves in Christ." Let's ask some simple questions:

- Did Christ ever sin? *No!*
- Are you to sin? *No!*
- If you are clothed with Christ, how does God look at you? *As if you are Christ!*

Isn't that an amazing thing? You stop and think about that! ***God the Father views you exactly as He views Jesus Christ!*** This is to encourage us. In the long haul, if you don't understand that, and how God has brought you into this relationship with Him, and you try and do things on your own, sooner or later what's going to happen? *You're going to get overwhelmed because* ***you of yourself cannot stop sinning!*** How infrequently you sin, you have a sinful nature, and you can't stop sinning. That leads you to despair! God says, 'Look, let's reverse this whole thing!'

- you *believe* in Jesus Christ
- you *believe* in Me
- you *believe* in His sacrifice
- you *believe* that your sins are forgiven

Come to God in repentance and 'I will count you as righteous as Christ.' You're going to have to do something. You're going to have to be baptized into Christ.

Romans 5:20: "Moreover, *the* law entered, so that the transgression might abound; but where sin abounded, the grace did super-abound; so that even as the sin… [when you have a sinful nature, that's what it's called: *the sin!*] …reigned unto death, in exactly the same way also, the grace… [which comes from Christ] …might reign through righteousness unto life eternal through Jesus Christ our Lord" (vs 20-21).

Romans 6:1: "What then shall we say? Shall we continue in sin so that grace may abound?…. [NO! NO! God does this magnificent, wonderful thing that, through grace, He deals with you] …MAY IT NEVER BE!…. ['me ginoito'] …We who died to sin… [we're going to see how we died to sin] …how shall we live any longer therein?" (vs 1-2). What happens when you find yourself sinning, and you don't repent? *You get miserable*—right? Why do you get miserable? *Because God's Spirit is leading you to repentance!* That's what it's doing! "…how shall we live any longer therein?"

"Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?…. [That's the whole purpose and meaning of baptism.] …Therefore, we were co-buried… [that's what the Greek means] …with Him through the baptism into the death… [His death] …so that, just as Christ was raised from the dead by the glory of the Father, in exactly the same way also, we should walk in newness of life. For if we become conjoined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection" (vs 3-5). That is a marvelous thing, brethren! Tremendous thing to understand that!

"Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed… [*co-crucified!* Remember what Jesus said, 'If any man follow Me, let him take up his cross and come after Me.' So, not only did all humanity crucify Christ because of their sins, all humanity *will be* crucified through Christ, through the forgiveness of their sins—hand-in-hand] …that our old man was co-crucified with *Him* in order that the body of sin might be destroyed… [progressive thing: growing, changing, overcoming] …that we should no longer be **enslaved** to sin. Because the one who has died to sin has been justified from sin…. [that is through the operation of baptism] …Now if we died together with Christ, we believe that we shall also live with Him" (vs 6-8).

You see then how Romans helps clarify Galatians. I think one of the biggest mistakes that too many people do is that they immediately run to Galatians, start drawing all kinds of conclusions when they don't understand Romans and they don't understand Hebrews. That's why going through the book of Romans, now when we come to the book of Galatians it's easier to understand.

Galatians 3:27: "For as many *of you* as were baptized into Christ did clothe yourselves in Christ…. [That doesn't tell us the whole operation that we read in Rom. 6 about being co-crucified with Him.] (this is spiritually speaking, not physically. Spiritually speaking in your standing before God): …There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for **<u>you are all one in Christ Jesus</u>**" (vs 27-28).

That does not change our physical being. That is our *spiritual standing!* All men are still men—hopefully! All women are still women—hopefully! That does not change, but our *standing before God changes!* Why is that important? *Under the covenant with Israel, you had this:* You had the Israelites, then you had the Israelite men, then the women; they always had to deal through their husbands. But, not with Christ! We all deal direct

with God the Father—men and women! Free and bond! Tall or short! Skinny or fat! Young or old! We can add all of that too it—*you're all one in Christ!*

Notice where this ends up, v 29: "Now then, if you are Christ's, then you are Abraham's seed, and heirs according to *the* promise"—*to receive eternal life!* That's given by promise.

Let's go back and look at the things concerning Abraham. Genesis 12:1: "And the LORD said to Abram… [Abraham got his new name before the resurrection—didn't he? We didn't! God changed it from Abram to Abraham.] …'Get out of your country, and from your kindred, and from your father's house into a land that I will show you."

I want you to notice the same requirements here. I want you to compare what Jesus said and what He required of Abraham. Luke 14:25: "And great multitudes were going with Him; and He turned *and* said to them, 'If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers and sisters, and, in addition, his own life also, he cannot be My disciple…. [Almost identical! He said, 'Get out of your country, and from your kindred' and you go!] …And whoever does not carry his cross and come after Me cannot be My disciple'" (vs 25-27).

What if Abraham said, 'Lord, that's requiring too much.' That would have been it—right? God would have chosen somebody else—correct? *Yes!* Same thing. With Abraham we're dealing with the beginning, so God says:

Genesis 12:2: "'And I will make *of* you a great nation…. [We're going to see that great nation was not Israel. That great nation is the firstborn at the resurrection, the Church. Is that not greater than any nation on earth? *Yes!*] …And I will bless you and make your name great…. [Why? *Because everything that God does from this time on comes under the covenants that He made with Abraham!* ***Everything!***] …And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed.'" (vs 2-3). Notice, that is including all humankind. That's why when we get back into Galatians it says, 'There's neither male nor female, Scythian or bond, and so forth—all mankind.

When God opened eternal salvation to mankind, He opened it to all nations within that timeframe of the apostles. Israel did not have eternal salvation ever offered to them. Otherwise, eternal life would come by law. But eternal life does not come by law. It comes by promise! Here's the promise: "…all families of the earth be blessed." You can take this one verse and tie in with that the 144,000 of Rev. 7; the great innumerable multitude of all kindreds and nations; you can tie in with that toward our day and on back toward Christ; all those that God has ever called of every family, of every nation, of every race.

A very simple account, v 4: "Then Abram departed, even as the LORD had spoken to him…. [He did what God wanted. He believed God.] …And Lot went with him. And Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the people that they had gained in Haran…." (vs 4-5). This was a huge caravan, brethren! This is like we would think of after watching some of the movies, a rich Middle Eastern sheik—who had money, wealth, everything! Now he was asked to leave the land. Why is that important? Left his family, left his land. Why is that important? *If you give up land, you virtually give up your status of being anything in that world!* So he had a lot required of him.

Genesis 15—this must have been when Abraham was about 84-years-old—somewhere around there. All the rest of the covenants of God come from chapters 15, 17 and 22, but chapter 15 is the primary. Genesis 15:1: "After these things the Word of the LORD came to Abram in a vision, saying, 'Fear not, Abram, I *am* your shield and your exceedingly great reward.'" You might go through some of the Psalms and look up 'shield' and 'great reward' and see how God still does that for His people today. You can put in there Eph. 6: We're to have the 'shield of faith' and all of this. That's all part of it!

"And Abram said, 'Lord GOD… [He'd been wandering around for about nine years, close to ten years, and he says—notice he talked with God. That's the kind of relationship that God wants us to have with Him, that we can go to Him and talk to Him]: …what will You give me since I go childless…'" (vs 1-2). If you're 84 and you have no children and God keeps telling you that 'in you shall all the earth be blessed.' How's that going to be? This is another lesson. Abraham proposed a way that he could work it out legally.

Here's what he proposed: "'…and the heir of my house *is* this Eliezer of Damascus?'…. [It was legal that if you had no children, you could take the leading servant in your house and make him your legal son and be heir to everything that you had. Here he was trying to propose a way, by law.] …And Abram said, 'Behold, You have given no seed to me; and lo, one born in my house is my heir.' And behold, the Word of the LORD *came* to him saying, 'This man shall not be your heir… [it's not going to be by law, but by promise] …but he that shall come forth out of your own loins shall be your heir.'" (vs 2-4). (sermons: *The Impossible Work of God I & II).* Whatever God does He does from an

impossible point of view as humans look at it.

If you put it today and you put it into today's world, and you said, 'Okay, let's take bets on this. What's your bet that at 100-years-old he's going to have a kid?' I don't know what the odds would be.

"And He [God] brought him outside and said, 'Look now toward the heavens… [So we know this has to be at night.] …and number the stars—if you are able to count them.'…. [I think the *Schocken Translation* says, 'Now count the stars, count them if you're able to number them'—with that double emphasis.] …And He said to him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 5-6).

Let's go to the book of Daniel 12. If the seed are going to be as the stars of heaven,' what is He promising first, before Israel? Daniel 12:1: "And at that time Michael shall stand up, the great prince who stands for the children of your people. And there shall be a time of trouble, such as never was since there was a nation even until that time. And at that time your people **shall be delivered**—every one who shall be found written in the book…. ['delivered' means *raised*, because your name is in the book of Life.] …And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they who are wise shall shine as the brightness of the firmament…" (vs 1-3) That's how you're going to be in glorified form.

So, what God was telling Abraham right at first was, He was giving him His promise of 'a great nation, of spirit beings who will shine like the stars.' That's why He didn't take him out onto the desert. There's a lot of desert in the Middle East and it would be very easy to do so—right? And say, 'Abraham, look at all this sand, so shall your see be.' He took him out and showed him the stars, because it is a promise of eternal life; everything hinges on that.

I think that it's amazing that when you begin to understand how much Abraham is involved in the plan of salvation, beginning from Gen. 15, it helps clear up so many different things. We're going t see all the way through the New Testament that Abraham is mentioned.

Matthew 13:43, talking about the time of the resurrection: "Then shall the righteous shine forth as the sun in the kingdom of their Father… [eternal life; eternal glory—that ties right back in with Gen. 15] …The one who has ears to hear, let him hear."

I want you to understand the consistency of God's promise given to Abraham flowing through the whole of the Bible. All of these verses we have covered before, but never have we put them together in this sequence. The reason that I'm putting them together in this sequence is very important. The Bible tells us that we learn 'precept upon precept; here a little, there a little' and when you go back over these things you build. God gives the understanding: building and building and building and putting it together—very important.

1-John 3:1: "Behold! What *glorious* love… [there again, we have it based on love—don't we? God loved us first!] …the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved, **now** we are the children ['teknon'] of God… [Why does he say 'now' though we're not? *When God says something, it's going to happen*—correct? *Yes!* God has the power to make it happen.] …and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is." (vs 1-2). We'll be like Him!

Revelation 1:13: "And in *the* midst of the seven lampstands *one* like *the* Son of man, clothed in *a garment* reaching to the feet…" Didn't we read where we 'clothed ourselves with Christ'? That means

- with His attitude
- with His love
- with His obedience

—and those translate into the righteousness of the saints are the fine linen—correct? This is marvelous, brethren, how this ties in from Gen. to Rev.

"…and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire; and His feet *were* like fine brass, as if *they* glowed in a furnace; and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword went out of His mouth, and His countenance *was* as the sun shining in its *full* power" (vs 13-16). Jesus said that the 'righteous shall shine as the stars of heaven.' Now we are the sons of God. All of this goes clear back to Gen. 15.

That's why when He solidified the promise to Abraham, he started with eternal life, *for a purpose*, and did it when Abraham was in circumcision, *for a purpose*. So that he would know that it would go to all people. Can you imagine the legal precedent that people would stand by if He did it *after* he was circumcised? If you think they had a feud about circumcision in the New Testament Church at the beginning of it, think of what would have happened if Abraham would have been

circumcised first, before this promise! All of these things are profound, fundamental building blocks.

Genesis 15:5: "And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.' And **he believed** in the LORD…. [Believing God is the most important thing! Then you will act upon that belief! Whatever you believe you act upon.] …And He accounted it to him for righteousness" (vs 5-6).

Read John 14, 15, 16, & 17—that is what Jesus instructed the disciples, and it is a detailed explanation on the Passover night of eternal life. That was the same night that He took Abraham out and said, 'Look!'

Verse 18: "In the same day the LORD made a covenant with Abram, saying, 'I have given this land to your seed, from the river of Egypt to the great river, the river Euphrates"—and so forth. There was the covenant. It began with eternal life, came down to the children of Israel, the land and so forth.

Genesis 17—another 15 years later, still waiting, 99-years-old; God wanted it not to be just difficult, He wanted it to be absolutely impossible! Nothing's impossible for the Lord. Genesis 17:1: "And when Abram was ninety-nine years old, the LORD appeared to Abram and said to him, 'I *am* the Almighty God! Walk before Me and be perfect." Same requirement we have for the New Testament—right? *Yes!*

"And I will make My covenant… [Why does He have to make another covenant? Did we just not read that the Lord made a covenant with Abraham (Gen. 15:18)? *Yes!*] (Why does He come and say): …I will make My covenant between Me and you, and will multiply you exceedingly'" (v 2). Why is there another covenant? We have one covenant, this is number two covenant—why? *You cannot add to (Galatians)!* But you can make another covenant—correct? *Yes!* That's why! Here's another aspect to fulfill the covenant to the physical nation of Israel.

Verse 3: "And Abram fell on his face. And God talked with him, saying, 'As for Me, behold, My covenant is with you, and you shall be a father of many nations…. [then He begins defining it a little more] …Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a father of many nations. And I will make you exceedingly fruitful… [no child yet!] …and I will make nations of you, and kings shall come from you…. [now we're talking about nations on the earth and kings on the earth] …And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting [age-lasting] covenant, to be God to you and to your seed after you. And I will give the land to you in which you are a sojourner, and to your seed after you, all the land of Canaan, for an everlasting possession. And I will be their God.' And God said to Abraham, 'And you shall keep My covenant, you and your seed after you in their generations. This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised" (vs 3-10).

Now we're down to the physical nation, so we have a physical token. Before it was eternal life and then got down to the physical nation, but it was basically eternal life. Therefore, it was belief with no circumcision. Now then, here is a physical covenant being established:

"…Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a sign of the covenant **between Me and you**…. [this is an entirely different situation than the first one. Gen. 15 has nothing to say about circumcision.] …And a son of eight days shall be circumcised among you, every male child in your generations; he that is born in the house, or bought with silver of any foreigner who *is* not of your seed. He that is born in your house, and he that is bought with your silver, must be circumcised. And My covenant shall be in your flesh for an everlasting [age-lasting] covenant" (vs 10-13). Then He gives the blessing to Sarah and so forth.

Verse 15: "And God said to Abraham, 'As for Sarai your wife, you shall not call her name Sarai, but her name *shall be* Sarah. And I will bless her, and give you a son also of her. Yes, I will bless her, and she shall be *a mother* of nations—kings of people shall be from her.' And Abraham fell upon his face and laughed, and said in his heart, 'Shall *a child* be born to him that is a hundred years old? And shall Sarah, who is ninety years old, bear?' And Abraham said to God… [Let's be practical about this!] …'Oh, that Ishmael might live before You!'…. [After all, Sari even encouraged that, Lord.] …And God said, 'Sarah your wife shall bear you a son indeed. And you shall call his name Isaac. And I will establish My covenant with him for an everlasting covenant, and with his seed after him'" (vs 15-19). Then we'll see in Gal. 4 that has to do with the Church. This also is a type of Christ.

Verse 20: "'And as for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He shall beget twelve princes, and I will make him a great nation. But I will establish My covenant with Isaac, whom Sarah shall bear to you **at this set time** in the next year.' And He left off talking with him, and God went up from Abraham" (vs 20-22). And

Abraham sharpened up his knives and they had a circumcision party.

I'm summarizing in modern language. What was the relationship that the servants had? They shared in the blessing, physically, that God gave Abraham. This is not an eternal life blessing here. This is physical blessing; this is raising up the nation of Israel through Isaac. They're being circumcised because they are the servants of Abraham and in the case of Ishmael because he was the son of Abraham, but Ishmael is not counted toward the promise; he's just one of the sons of Abraham. That's what happened here.

Verse 25: "And his son Ishmael *was* thirteen years old, *when* he was circumcised in the flesh of his foreskin. In the same day Abraham and his son Ishmael were circumcised" (vs 25-26).

Genesis 22 actually relates to the sacrifice of Christ; there are quite a few parallels.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Galatians 3:11-13
2) 2 Corinthians 5:19-21
3) Galatians 3:13-14
4) John 4:19-24
5) Galatians 3:15-25
6) Hebrews 10:12-16
7) Galatians 2:25-27
8) Romans 5:20-21
9) Romans 6:1-8
10) Galatians 3:27-29
11) Genesis 12:1
12) Luke 14:25-27
13) Genesis 12:2-5
14) Genesis 15:1-6
15) Daniel 12:1-3
16) Matthew 13:43
17) 1 John 3:1-2
18) Revelation 1:13-16
19) Genesis 15:5-6,18
20) Genesis 17:1-13, 15-22, 25-26

Scriptures referenced, not quoted:

- Romans 1:17
- 1 John 3:4
- Romans 3
- Revelation 7
- Ephesians 6
- John 14-17
- Genesis 22

Also referenced: Sermons:

- *The Two Righteousnesses I & II*
- *The Impossible Work of God I & II*

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Transcribed: 12-17-10

Epistle of Romans XIV
Abraham and the Covenants of God

Fred R. Coulter—March 15, 1997

We're not going to cover anything in the book of Romans this time, but what is related to Abraham and salvation or Abraham and the covenants of God. Everything that God has done from the time of Abraham to now, comes from Abraham and is mentioned all the way through.

The first covenant was given in Gen. 15, where God said, 'Look at the stars of heaven and if you can number them so shall your seed be.' Which then was the promise of the spiritual, glorified sons of God.

When we come to Genesis 17 we find something that was a little different. Now it was going to nations and kings (v 6), the father of many nations (v 5), then we come over and the same blessing is given to Sarah: 'You'll be the mother of nations, kings of people shall come from you' and so forth (v 16). This is the *physical* covenant for *physical* Israel. This is another covenant.

The thing we need to understand about a covenant is this: Once a covenant is made, no one changes it; not even the covenant maker. In order to have something different, you have to make a new covenant. This is the second covenant given to Abraham, which then is going to guarantee the physical nation of Israel. In this one, as compared to the one in Gen. 15, there was not a sacrifice that was given with the animals, but the sacrifice was the circumcision. There was the covenant cut—notice what it is:

Genesis 17:4: "As for Me, behold, **My covenant is with you**, and you shall be a **father of many nations**. Neither shall your name any more be called Abram, but your name shall be Abraham; for I have made you a **father of many nations**. And I will make you exceedingly fruitful, and **I will make nations of you, and kings shall come from you**. And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be God to you and to your seed after you" (vs 4-7). So they agreed to it.

After the covenant was made then was the circumcision, v 10: "This is My covenant, which you shall keep, between Me and you and your seed after you. Every male child among you shall be circumcised. And you shall circumcise the flesh of your foreskin. And it shall be a sign of the covenant between Me and you" (vs 10-11). There was no animal sacrifice given here, yet, there was the shedding of blood to guarantee the covenant. That's why it was circumcision for the *physical* seed, *physical* people, for a **physical** covenant for the children of Israel as they would be through Isaac. Though Isaac comes both the children of Israel, the *physical seed*; through Isaac also comes the *spiritual children*. This is an aspect of it here.

Then the promise was given that Isaac would be born, v 21: "But I will establish **My covenant with Isaac**… [So God already told Abraham what the name of the child would be before it was born; before it was even conceived.] …whom Sarah shall bear to you at this set time in the next year." We don't have an exact date for that, and it's very hard to speculate when it was, so we won't do that. But it was at the *set time* that God had determined.

Then they had the circumcision that day and that confirmed the covenant. Notice with this one, God did not do anything in the way of confirming this covenant with a sacrifice that God passed through, as we found in Gen. 15. This one, the *physical* people did the *physical* circumcising and that was the token of the covenant.

Now when we come to Gen. 22, we have something which guarantees both of them. I'm not going to get into the chronology of this; I will expand upon this later, but let's look at it and go through it and then we're going to see something quite important.

Genesis 22:1: "And it came to pass after these things that God **tested** Abraham, and said to him, 'Abraham!' And he said, 'Here I am.'"

Let's understand, let's come over here to Genesis 23 and get some sort off perspective of his age at this particular time. Right after this Sarah died. Genesis 23:1: "And Sarah was a hundred twenty-seven years old, *these were* the years of the life of Sarah." Abraham was ten years older so that meant that he was 137-years-old. This means that at the time, the oldest—and we've speculated on the age of Isaac, but we didn't tie it into the age of his mother. She was 90-years-old when Isaac was born. Abraham was 100. So this means that he could be a maximum of 37-years-old and for us to say 30-years-old would not be out of sight. There's one little difficulty we have, he is called 'the lad.' So we don't know what the exact age is. I would assume that he would be around 20 where he could be mature enough, but still be called 'a lad.'

We're going to see several parallels between what God the Father did and what Jesus Christ did in

relationship to Isaac. Genesis 22:2: "And He said, 'Take now your son, your only *son* Isaac… [Was Isaac his only son? *No!* Ishmael was his son through Hagar. But this is his only son by the miraculous birth, through Sarah, and the one to whom the promises would go.] (So therefore, he is reckoned as): …you only *son* Isaac, whom you love… [and you could put a lot of different Scriptures there, that 'the Father loves Me and I love the Father,' Jesus said, and so forth.] …and go into the land of Moriah, and offer him there for a burnt offering upon **one of the mountains** which I will tell you.'"

People seem to think that Mt. Moriah was the place where the temple was later built. But this is 'one' of the mountains of Moriah. So you could actually have a situation this way: It's pretty clear that Jesus was crucified on the Mt. of Olives, which would be one of the mountains of Moriah, because that was just across the Kidron Valley where the temple was. That's very possible that this is where this even took place. It's not like the Islamic religion has: They said that God told Abraham to take Ishmael and to offer him. But Isaac was the one, not Ishmael. Ishmael is not counted in the promises. God did not forget him, but he is not in the promises given to Abraham.

Verse 3: "And Abraham rose up early in the morning and saddled his donkey, and took two *of* his young men with him, and Isaac his son. And he split the wood for the burnt offering, and rose up and went to the place of which God had told him. Then on the third day Abraham lifted up his eyes and saw the place afar off…. [This is really quite a test for him. But it is a very example of God the Father and Jesus Christ.] …And Abraham said to his young men, 'You stay here with the donkey, and I and the boy will go yonder and worship, and come again to you'" (vs 3-5). He had faith right there. He was believing (Heb. 11) that regardless of what happened, God would be able to raise Isaac from the dead because he conceived him from the dead through a figure in a dead body—Abraham's body and Sarah's body..

Verse 6: "And Abraham took the wood of the burnt offering and laid it upon Isaac his son…. [What is the parallel with Christ here? *Christ bore His own cross*—didn't He? At least part of the way.] …And he took the fire *pot* in his hand, and a knife. And they both went together." This was between just the father and the son. Just exactly like the sacrifice of Jesus Christ. It was for the world, but it was an agreement between the One of Elohim Who became the Father and the One of Elohim Who became the Son.

"And Isaac spoke to Abraham his father and said, 'My father.' And he said, 'Here I *am*, my son.' And he said, 'Behold the fire and the wood. But where is the lamb for a burnt offering?'…. [there was the missing ingredient] …And Abraham said, 'My son, God will provide Himself a lamb for a burnt offering.'…." (vs 7-8). Isaac also had to believe this—correct? You don't find him rebelling; you find him just questioning. Much like Christ when He prayed that last prayer: 'Not My will be done, but Your will be done.'

"…So they both went on together. And they came to the place of which God had told him. And Abraham built an altar… [I don't imagine he was doing this too swiftly. To build an altar you take huge round stones. An altar that was to be built had to be built of whole stones; no tools put on it. And it had to be big enough to lay Isaac out on; so it was quite a job in building the altar.] …there and laid the wood in order. And he bound his son Isaac and laid him on the wood, upon the altar." (vs 8-9). I wonder what was on Isaac's mind when this was happening; when Abraham said 'God will provide a lamb, a sacrifice.' Yet, it hadn't been provided. There it was all ready.

So he put him on the wood, v 10: "And Abraham stretched out his hand… [We can learn a lesson here, a very deep and profound lesson. Sometimes God does not rescue us until the very last second. Why? *To test our heart, our mind and our attitude to see what we're going to do!* That's what happened here.] …and took the knife to slay his son." I don't know if he had it raised up in the air. I don't know exactly what it was. But generally with a sacrifice they would slit the throat of the lamb, which was not a raising of the knife, it was just taking the knife and slitting the throat.

Verse 11: "And the angel of the LORD called to him from the heavens and said, 'Abraham! Abraham!' And he said, 'Here I *am*.' And He said, 'Do not lay your hand upon the lad… [He hadn't come to that point, yet.] …nor do anything to him, **for now I know that you fear God**… [when we look back at all of the years, Abraham here was probably 130-plus years old. We figured he was 137 in Gen. 23:1, so he must have been close to that. He was called at age 75. So, if he was a 135-years-old then we have a total of 60 years that he was tested; 60 years to know, *to know* that you know. That's what God was saying here: 'Now I know that I *know!'*] …seeing you have not withheld your son, your only son, from Me.'" (vs 11-12).

Let's go to one of the very basic Scriptures in the New Testament, Luke 14. We're to do the same thing. In a sense this was Abraham 'counting the cost'—was it not? *Yes!* This is something that we have to know and live all of our lives so that God will know.

Luke 14:26: "If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers and sisters… [that means *to love God more!* Did Abraham love God more than he loved Isaac, though Isaac was his only son whom he loved? *Yes, he did!* And more than his wife? *Yes!* And his other children? *Yes!* And his brethren and sisters? *Yes!*] …and, in addition, his own life also… [That's the same requirement—isn't it?] …he cannot be My disciple." This means the impossibility of being a disciple of Christ.

Verse 27: "And whoever does not carry his cross and come after Me cannot be My disciple." So it's the same thing. Bearing your cross is whatever trouble or difficulty that comes upon you in following God, regardless of where He takes you or leads you or the circumstances. So likewise, it's the same thing here with Abraham. He was fulfilling that term of the New Covenant: ***to love God more than anything else!*** That there would be nothing at all between him and God. That is difficult for human beings to do, because we love our own; we like to ask God to help us in everything, but when it comes to really just laying our lives out like that—and bearing the cross, as Christ said—that is a difficult situation. So Abraham did that; also Isaac had to do that—correct? He was willing to die! He was willing to bear the wood on which he would be burned—a type of the cross.

Genesis 22:12: "'…for **now I know** that you fear God, seeing you have not withheld your son, your only son, from Me.' And Abraham lifted up his eyes and looked…. [I'm sure that he was looking all the time before that, too.] …And, behold, behind *him* a ram was entangled in a thicket by its horns…." (vs 12-13).

Let's look at this just a little bit. As I've said before—and I'm more convinced of it now, not that I'm trying to convince myself of something that is not Scriptural—this ram, notice it was not a lamb, full, mature. This ram, I believe, was supernaturally created for this event. Just like Isaac was supernaturally created to carry on the seed of Abraham. Also, we have that it is a substitute sacrifice in place of Isaac.

"And Abraham went and took the ram and offered it up for a burnt offering instead of his son" (v 13). We have the same substitute type of offering that Christ gave to us, that instead of us dying for our sins, He died for our sins; He was made sin and we were made righteousness. Quite a profound lesson! This is all contained here.

Verse 14: "And Abraham called the name of that place The LORD Will Provide; so that it is said *until* this day, 'In the mount of the LORD it will be provided.' And the angel of the LORD called to Abraham out of heaven the second time, and said, '**By Myself have I sworn**,' says the LORD…" (vs 14-16). God was inspired by what Abraham did. God doesn't need to swear. Men swear so that they will have conscience against lying. You promise to 'swear to tell the truth, the whole truth and nothing but the truth.' Whatever God says is truth, so He doesn't need to swear. This makes a double guarantee from this time forward everything that God promised Abraham *was going to happen*, and it did not depend on the righteousness of the descendants, but on the promises of God. That's something we need to understand!

"…'**By Myself have I sworn**,' says the LORD, 'because you have done this thing, and have not withheld your son, your only son; that **in blessing I will bless you, and in multiplying I will multiply your seed**… [Notice the two-fold aspect of the rest of this verse; we have two descriptions describing what God was going to do: (#1) ***the spiritual creation of the spiritual nation***, which is]: …like the stars of the heavens… [that is the spiritual creation] …(#2) and as the sand which is upon the seashore…. [that is physical Israel] …And your seed shall possess the gate of his enemies. And in **your seed**… [this then is referring to Christ—singular!] …shall all the nations of the earth be blessed, **because you have <u>obeyed My voice'</u>**" (vs 16-18). There it is again!

Everything from the Bible now—the rest of the Bible—flows from Abraham! All of the rest of the plan of God is contained in those three covenants of Gen. 15, 17 & 22. All of it now is guaranteed! God swore by Himself and He cannot go back on His word. It is going to happen! Let's see how this is referred to time and time again. We're going to take a survey showing that everything else in the rest of the Bible is keyed upon these three covenants.

This was the encounter with Esau when Jacob was fearing for his life, Genesis 32:9: "And Jacob said, 'Oh God of my father Abraham, and God of my father Isaac… [He referring back to those promises; reminding God was what He had promised.] …the LORD, Who said to me, "Return to your country and to your kindred, and I will deal well with you." I am not worthy of the least of all the mercies and of all the truth… [When you think you're on the brink of death, notice what it does to your attitude. He was very tender before God.] …which You have done to Your servant…'" (vs 9-10).

He's looking at it now from God's perspective. When he was with Laban, he was looking at it from his own perspective. He said, 'Look, I've been here for seven years and then you made me work 14 more years for my two wives.

Now I'm going to go. I need to get out from under your hand.' Now he's looking at it as a tender mercy because God kept him alive and blessed him, etc.

"'…for with my staff I passed over this Jordan, and now I have become two bands. Deliver me, I pray You, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and strike me, *and* the mother with the children. And You said, **"I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for multitude."**'" (vs 10-12). He was looking to the physical nation as the sand of the sea. Then all the rest is the story about how God gave him favor in the sight of Esau and so forth.

This is the account of Isaac. Genesis 26:24: "And the LORD appeared to him [Isaac] the same night, and said, 'I *am* the God of Abraham your father. Do not fear, for I *am* with you, and will bless you and multiply your seed for My servant Abraham's sake.'" Then he built the altar. So there we have God again referring to Isaac and it was for the sake of Abraham.

Gen. 28:3: "And may God Almighty bless you and make you fruitful, and multiply you, so that you may be a multitude of people. And may He give you the blessing of Abraham to you and to your seed with you, so that you may inherit the land in which you are a stranger, which God gave to Abraham.'…. [this is the blessing of Isaac to Jacob] … So Isaac sent Jacob away…." (vs 3-5).

This is where Jacob complained to Laban, Genesis 31:41: "And I have been twenty years in your house. I served you fourteen years for your two daughters, and six for your flocks. And you have changed my wages ten times. Unless **the God of my fathers, the God of Abraham**, and the fear of Isaac had been with me, surely now you would have sent me away empty…." (vs 41-42).

Let's see what God says to Moses when He begins dealing with Moses and the children of Israel. This is when he had the first encounter with the 'burning bush.' Moses came up to see it. Exodus 3:4: "And the LORD saw that he had turned aside to see. God called to him out of the midst of the bush, and said, 'Moses! Moses!' And he said, 'Here I *am*.' And He said, 'Do not come near here. Put off your sandals from your feet, for the place on which you stand *is* Holy ground.' And He said, **'I *am* the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'**…." (vs 4-6). Again, before He starts anything to do with Israel, it comes back to Abraham, Isaac and Jacob.

Verse 13: "And Moses said to God, 'Behold, *when* I come to the children of Israel, and shall say to them, "The God of your fathers has sent me to you," and they shall say to me, "What *is* His name?" What shall I say to them?' And God said to Moses, 'I AM THAT I AM.'…. [We're going to see that that's important in the New Testament in relationship to the seed of Abraham.] …And He said, 'Thus you shall say to the children of Israel, "I AM has sent me to you."' And God said to Moses again, 'You shall say this to the children of Israel, **"The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.** This *is* My name forever, and this *is* My title from generation to generation."'" (vs 13-15).

This is something that we need to go through and show, just for the sake of repetition, how this follows through everything. If you look at modern Protestantism, they use Abraham, Isaac and Jacob, but say there were no laws connected with it, so therefore, we are free to not have to keep any of the commandments of God except those that we deem that are good enough in our sight. That's the complete opposite.

Exodus 6:1: "And the LORD said to Moses, 'Now you shall see what I will do to Pharaoh… [I don't think he had a clue what was going to happen.] …for with a strong hand he shall let them go, and with a strong hand he shall drive them out of his land.' And God spoke to Moses, and said to him, 'I am the LORD. And **I appeared to Abraham, to Isaac, and to Jacob *as* God Almighty** [El Shaddai]. But I was not known to them *by* My name JEHOVAH'" (vs 1-3). This tells us with each covenant God has *covenant names* to go with the covenant. He was El Shaddai with Abraham, Isaac and Jacob. Here He is now Jehovah the Lord unto the children of Israel.

"'And I have also established My covenant with them… [It was already done; He promised it.] …to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And I have also heard the groaning of the children of Israel, those whom the Egyptians are keeping in bondage. And **I have remembered My covenant**. Therefore, say to the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rescue you out of their bondage. And I will redeem you with an outstretched arm, and with great judgments. And I will take you to Me for a people, and I will be to you a God. And you shall know that I *am* the LORD your God, Who brings you out from under the burdens of the Egyptians. And I will bring you into the land concerning which I did swear to give to Abraham, to Isaac and to Jacob. And I will give it to you for a heritage. I *am* the LORD!'" (vs 4-8).

Notice, right in the beginning, in dealing

with the children of Israel, He starts out with *Abraham Isaac and Jacob.* Now let's see how this carries through.

This is Moses talking with God. Moses takes the words of God and holds them up to God to make sure that God will be true to His word, Exodus 32:7: "And the LORD said to Moses, 'Go! Get you down, for your people, whom you brought out of the land of Egypt, have corrupted *themselves*.'" Isn't that always one of the traits of the children of Israel—not only the physical children of Israel, but look how quickly the Church. Who would believe that they would have Easter sunrise services in Big Sandy, and in the Auditorium, dedicated to God, paid for by God's tithes and so forth?

Verse 8: "'They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it, and have sacrificed to it, and said, "These *are* your gods, O Israel, who have brought you up out of the land of Egypt."'…. [Which was not so!] …And the LORD said to Moses, 'I have seen this people, and behold, it *is* a stiff-necked people. And now leave Me alone, so that My wrath may burn hot against them and that I may consume them. And I will make of you a great nation.'…. [He said, 'If they sin I'll just go ahead and work it through you. It'll take a little longer, but I'll do it.'] …And Moses prayed to the LORD his God, and said, 'LORD, why does Your wrath burn hot against Your people… [God says, 'your people' (v 7); down here Moses says back to God, 'Your people.'] …whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, "He brought them out with an evil intent, to kill them in the mountains and to consume them from the face of the earth"? Turn from Your fierce wrath, and repent of this evil against Your people'" (vs 8-12). That's a prayer we ought to pray for the Church today—right? That God may redeem some that are headed for judgment!

Notice what he appeals to; he didn't say, 'Yeah, God, I'm the one, You called me.' "'**Remember Abraham, Isaac, and Israel, Your servants,** to whom You swore by Your own self, **and said to them**, **<u>"I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit *it* forever."'</u>** And the LORD repented of the evil which He spoke of doing to His people" (vs 13-14). So that's pretty powerful when you go back and claim the promise given to Abraham, Isaac and Jacob.

Now, let's come to the book of Deuteronomy, the end of the 40 years of wandering and all the trouble, death and destruction. You would think that after 40 years of manna they would have learned which day was the Sabbath. You would think they would have learned who God was.

Moses is telling the people what God has said, Deuteronomy 1:8: "Behold, I have set before you the land. Go in and possess the land which the LORD has sworn to your fathers, **to Abraham, to Isaac, and to Jacob**, to give to them and to their seed after them."

Deuteronomy 9:26—he reiterating the prayer in Exo. 32: "I prayed therefore to the LORD and said, 'O, Lord GOD, do not destroy Your people and Your inheritance which You have redeemed through Your greatness, which You have brought forth out of Egypt with a mighty hand. **Remember Your servants, Abraham, Isaac and Jacob.** Do not look to the stubbornness of this people, nor to their wickedness, nor to their sin'" (vs 26-27). So, he was reiterating: you're here because I intervened with God and God saved you.

Three is the number of finality or completeness, so we have Abraham, Isaac and Jacob. But the thing that I want us to have impressed upon our minds is that everything from Abraham, Isaac and Jacob is depended upon what they did. That comes down to Christ.

- we saw at the beginning of Deuteronomy
- we saw it at the beginning before the exodus began
- we saw it when Moses appealed to God not to vent His wrath

Here God is showing the same thing. When He finishes the covenant, He finishes it where He began—with Abraham, Isaac and Jacob. Deuteronomy 30:19: "I call heaven and earth to record this day against you *that* I have set before you life and death, blessing and cursing. Therefore, choose life, so that both you and your seed may live… [everything we do is a choice] …that you may love the LORD your God, *and* may obey His voice, and may cleave to Him; for He is your life and the length of your days, so that you may dwell in the land which the LORD swore to your fathers—to Abraham, to Isaac, and to Jacob—to give it to them" (vs 19-20). That was finishing the covenant; going into the land.

Joshua 24:1—after they divided the land; Joshua is giving his farewell sermon before he died: "And Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, and for their heads, and for their judges, and for their officers. And they presented themselves before God…. [that was right at the tabernacle of the congregation] …And Joshua said to all the people, 'Thus says the LORD God of Israel, "Your fathers

dwelt on the other side of the River in old times [after the Flood], Terah the father of Abraham, and the father of Nahor, and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed and gave him Isaac. And I gave to Isaac Jacob and Esau. And I gave Esau Mount Seir for his own, but Jacob and his sons went down to Egypt. I sent Moses also, and Aaron, and I plagued Egypt, according to that which I did among them. And afterward I brought you out. And I brought your fathers out of Egypt. And you came to the sea, and the Egyptians followed after your fathers with chariots and horsemen to the Red Sea"'" (vs 1-6). Now you are here because of Abraham, Isaac and Jacob. We'll just summarize the rest of it. He gave the rest of the warning and so forth. Again we see that it is appealed to Abraham, Isaac and Jacob all the way through.

Psalm 105:5: "Remember His marvelous works which He has done, His wonders, and the judgments of His mouth, O you seed of Abraham His servant, you children of Jacob His chosen. He is the LORD our God; His judgments are in all the earth. He has remembered His covenant forever, the word which He commanded to a thousand generations; the covenant which He made with Abraham, and His oath to Isaac; and He confirmed it to Jacob for a statute, and to Israel for an everlasting covenant" (vs 5-10). Notice the progression of this again: Abraham, Isaac and Jacob and then the confirmation of it with the giving of the law.

(go to the next track)

Everything is threaded through the promises, or coming from the promises given to Abraham, Isaac and Jacob; everything that God did from that time on. Comment on 'a thousand generations'—if you figured a generation was 20 years, that would be 20,000 years. God is literally saying that He's not going to run out of time to complete His plan. If you figured each generation was 35 years, then He had 35,000 years. In calculating the generation in Matt. 1, I found one set to be 42 years—so that would be 42,000 years. This is an expression of determined exaggeration—not to exaggerate the numbers—to show that it's going to be *forever*. You can't number a thousand generations. This means the expanse of time out into eternity.

Isaiah 29: 22: "Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob, 'Jacob shall not now be ashamed, nor shall his face now become pale. But when he sees his children, the work of My hands, in his midst, they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. Those who erred in spirit shall come to understanding, and those who murmured shall learn instruction'" (vs 22-24). That's a whole converted process—may that happen in the Church of God!

We also find something very interesting here in Isa. 51: not only do we have the mention of Abraham, but we have also the mention of Sarah. Isaiah 51:1: "Hearken to Me, you who follow after righteousness… [Let's tie this in with the book of Romans and what we've study on the *righteousness of God';* the imputed righteousness which is given, that God gives to you.] …you who seek the LORD… [that's a prophecy of us] …Look to the Rock *from which* you were cut… [that Rock is Christ] …and to the hole of the pit *from which* you were dug…. [Look to your meager beginnings] …Look to Abraham your father, and to Sarah *who* bore you… [Sarah is likened unto the Church] …for I called him alone, and blessed him, and made him many" (vs 1-2). This goes right back this time straight to Abraham.

Micah 7:18: "Who *is* a God like You, Who pardons iniquity and passes over the transgression of the remnant of His heritage?…. [That's talking about spiritually, the Church.] …He does not keep His anger forever because He delights *in* mercy. He will turn again; He will have compassion upon us. He will subdue our iniquities. Yea, You will cast all their sins into the depths of the sea" (vs 18-19). That's a guarantee of the removal of sin. What does it say of our sins in Psa. 103? 'He pardons all of our iniquities and forgives all of our trespasses and removes them from us as far as the east is from the west.' Now we have it 'cast into the depths of the sea.' When you repent and you go to God and you ask God to have mercy on you and forgive you, it's like going out here to the deepest part of the Pacific Ocean and dropping a huge rock down into the ocean and it's gone forever! Think of that!

Verse 20: "You will perform the Truth to Jacob, and mercy to Abraham, which You have sworn to our fathers from the days of old." There we have it again.

Let's understand something about Matthew; he was:

- a Levite
- a tax collector
- kept records
- knew Greek (the book of Matthew was written in Greek)

They began writing the New Testament immediately. Why? Because the New Testament—the same as the Old Testament was written for the Old Covenant—was written because it was the New Covenant, and all of the things here have to do with the New Covenant going out from here. Notice how

Matthew starts this; no doubt, right at the beginning:

Matthew 1:1: "*The* book of *the* genealogy of Jesus Christ, *the* son of David… [the promise was given to David] …*the* son of Abraham." Notice where he starts]: …Abraham begat Isaac; and Isaac begat Jacob" (vs 1-2) and so forth. Everything here is keyed back to Abraham, Isaac and Jacob.

How did they get all of these things? Let's just think about the account of Mary and Elizabeth. What was it Elizabeth said? Were there a crowd of reporters there writing down what she said? *No!* She probably wrote it down afterwards, or someone came to her and said, 'What did you say?' *Here's what I said.* Same thing with Mary. This was just between her and Elizabeth. It wasn't a public thing. So that had to be written down.

The father of John the Baptist understood what was going on, here's what he said. Luke 1:67: "And Zacharias his father was filled with *the* Holy Spirit, and prophesied, saying, 'Blessed be *the* Lord, the God of Israel, because He has visited and has worked redemption for His people, and has raised up a horn of salvation for us in the house of His servant David; exactly as He spoke by *the* mouth of His Holy prophets since the world began; salvation from our enemies and from *the* hand of all those who hate us; **to fulfill *the promise of* mercy *made* to our fathers, and to remember His Holy covenant, *the* oath that He swore to Abraham our father;** to grant us *that,* being saved from *the* hand of our enemies, we might serve Him without fear, *walking* in holiness and righteousness before Him all the days of our lives. And you, little child, shall be called *the* prophet of *the* Highest; for you shall go before *the* face of *the* Lord, to prepare His ways… [Did they know what was happening? *Yes!* Did they understand the mission of John the Baptist? *Yes!*] …to give *the* knowledge of salvation to His people by *the* remission of their sins, through *the* deep inner compassions of our God; in which *the* dayspring from on high has visited us, to shine upon those who are sitting in darkness and in *the* shadow of death, to direct our feet into *the* way of peace.' And the little child grew and was strengthened in spirit; and he was in the wilderness until *the* day of his appearing to Israel" (vs 67-80).

God literally separated John the Baptist so he wouldn't be all involved with all the Judaism and all of the politics and their school. He was probably taught directly by the Spirit of God, by his father out in the wilderness. His father surely knew what was going to happen, otherwise he couldn't have prophesied this—could he?

Then he appeared—BAM! All of sudden there was John the Baptist, had a Nazarite Vow, long hair, clothed in camel's hair and had a leather girdle around him and he ate locust. I think that was actually eating real locust and honey—high in protein. I've never had locust. I don't necessarily want to try one.

Luke 13:24: "Strive with *your* whole being to enter in through the narrow gate… [the difficult gate; true Christianity is difficult] …for many, I say to you, will seek to enter in, but shall not be able…. [That's also a very interesting statement—isn't it? Unless God opens the door, you're not going to go there—doesn't matter what you do!] …Once the Master of the house has risen up and has shut the door, and you begin to stand outside the door and knock, saying, 'Lord, Lord, open to us'; then shall He answer *and* say to you, 'I do not know you *or* where you are from.' And you shall begin to say, 'We ate and drank in Your presence, and You have taught in our streets.' And He shall say, 'I tell you, I do not know you *or* where you are from. Depart from Me, all *you* workers of unrighteousness.' There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, but you yourselves are cast out" (vs 24-28).

So this may be a warning for all of those who are inclined to go to Judaism. He's talking to those who practice Judaism. If you want Judaism, maybe the door is going to be shut to you. You need to think before you start running off after some of these false doctrines and all of the little clever-sounding things that people do. I got word back that some people have followed Darrell Condor in spite of everything. And that there are some people who now say—and they are practicing it—that you have to have a prayer shawl to pray. And the prayer shawl has to have the fringe on it. All of that is practicing Judaism. ***You cannot perfect spiritual things with physical means!***

This has to do with the firstfruits and it also has to do with *firstfruit pretenders*. The firstfruits that are willing to listen we can admonish and they will change. Those who need a little stronger, we can get stronger with them. Those who are downright stubborn we have to reveal to them what God is going to do in judgment in hopes that they would have the fear of God. One thing about all of these doctrines that are going around, I wrote in December that this year we're going to be SLAMMED with all these false doctrines, and they are coming harder and faster and heavier than I ever figured. If you are not loving God and keeping His commandments, you're going to join the group of the 'workers of iniquity,' because iniquity is transgression and lawlessness.

"There shall be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob

and all the prophets in the Kingdom of God, but you yourselves are cast out" (v 28). Again, the spiritual Kingdom of God is appealed to when? *Abraham, Isaac and Jacob!* This verifies everything that I have been covering here that everything in the Bible from Abraham, keys from Abraham on down to the fulfillment of the plan of God.

Verse 29: "Then they shall come from *the* east and *the* west, and from *the* north and *the* south, and shall sit down in the Kingdom of God…. [the resurrection] …And behold, there are *the* last who shall be first, and *the* first who shall be last." So again, Abraham, Isaac and Jacob!

Notice how this ties in with 'your seed shall be as the stars of heaven'—the glorified sons of God. Luke 20:34: "And Jesus answered *and* said to them, 'The children of this age marry and are given in marriage; but those who are accounted worthy to obtain that age… [the age to come, the Kingdom of God] …and the resurrection from *the* dead, neither marry nor are given in marriage; and neither can they die any more, for they are equal… [in existence] …to *the* angels, and are *the* children of God, being children of the resurrection. But that the dead are raised, even Moses showed *by his words* at the *burning* bush, when he called *the* Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not *the* God of *the* dead, but of *the* living; for all live unto Him" (vs 34-38). There again, Kingdom of God goes back to Abraham, Isaac and Jacob.

We're going to just take a look at how the whole covenant with Christ, and with us, keys back to Abraham; and Paul knew that. Galatians 3:6: "*It is* exactly as *it is* written: 'Abraham believed God, and it was reckoned to him for righteousness.' Because of this, *you should* understand that they who *are* of faith, these are the *true sons* of Abraham" (vs 6-7). We're going to look at some false 'sons of Abraham.'

Verse 8: "Now the Scriptures seeing in advance that God would justify the Gentiles by faith, *and God* preached the Gospel beforehand to Abraham, *saying,* 'In you shall all the nations be blessed.' *It is* for this reason that those who are of faith are being blessed with the believing Abraham" (vs 8-9).

- Verse 14: "In order that the blessing of Abraham might come to the Gentiles by Christ Jesus…"
- Verse 16: "Now to Abraham and to his Seed were the promises spoken…." That refers to Christ.
- Verse 29: "Now then, if you are Christ's, then you are Abraham's seed, and heirs according to *the* promise."

There we have it, all the way through. You can tie and go back to Rom. 4, all the places: Abraham all the way through.

Now, let's go to the book of Hebrews, chapter two, and let's see how it is further defined in relationship to Abraham. This is very interesting and also very profound, because the book of Hebrews was written to the Jews who were still there in Jerusalem, and were thinking that if they would all just get together and they would all offer the animal sacrifices. That's what happened in $66_{A.D.}$ They had 3-million Jews there to keep the Passover. They thought they would force God to keep from destroying the temple, because it was well known that it was going to be destroyed. God had warned them. They didn't hear. They said, 'We're going to force God. We'll all come together and if we all show our righteousness, God is going to have to forestall His hand.'

God is interested in repentance—not works! So they were all killed. Read in *Josephus*, the slaughter of Jerusalem—both accounts of the fall. It was something! I mean, it got down to cannibalism and zealots running back and forth, killing, looting, taking—it was unreal! That's why Paul goes through showing that it has to be the sacrifice of Christ, not the animal sacrifices. He showed here that the One of Elohim Who became Christ didn't take upon Him the nature of angels.

Hebrews 2:14: "Therefore, since the children are partakers of flesh and blood, in like manner He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil; and *that* He might deliver those who were subject to bondage all through their lives by *their* fear of death. For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham" (vs 14-16). And that's right exactly where we started in Matt. 1—right? *Yes!*

Hebrews 6:9—reiterates the promises: "But, although we speak these things, beloved, we are persuaded *of* better things concerning you… [that is rather being a castoff] …even *the fruits* that accompany salvation. For God *is* not unrighteous to forget your work, and the labor of love *by* which you have showed *honor* to His name, *in that* you have served the saints and are *continuing* to serve *them*…. [God isn't going to forget that] …But we earnestly desire that every one of you be demonstrating the same diligence, unto the full assurance of the hope until *the* end… [you have to have the faith unto the end; the hope unto the end] …so that you do not become lazy, but *that you be* imitators of those who through faith and steadfast endurance inherit the

promises. For God, **after promising Abraham**… [again keying the whole thing of eternal life on Abraham] …**swore by Himself**… [Gen. 22] …since He could swear by none greater, saying, 'Surely in blessing I will bless you, and in multiplying I will multiply you.' Now after he had patiently endured, he obtained the promise. For indeed, men swear by the greater, and confirmation by an oath *puts* an end to all disputes between them. In this *way* God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath; so that by two immutable things, in which ***it was* impossible *for* God to lie**…" (vs 9-18).

That's believing God; that's part of faith. When we don't believe what God says, we are making God a liar. That's what people don't understand. You may not be fully convinced, but at least believe it and hold that belief until you are fully convinced. Don't make God a liar!

"…we who have fled for refuge might have strong encouragement to lay hold on the hope *that has been* set before *us*; which *hope* we have as an anchor of the soul, both secure and steadfast, and which enters into the *sanctuary* within the veil" (vs 18-19). In other words, He's saying 'coming right into the presence of God!' That's something! God cannot lie! All the promises are based upon that which was given to Abraham.

Let's come back and look at some of the false claims that people hold onto. There are those who claim to be Abraham's seed but are not. They don't do the works of Abraham. This is when John the Baptist began preaching. He said:

Matthew 3:2: "…'Repent, for the Kingdom of Heaven is at hand.'…. [v 7]: "But after seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, '*You* brood of vipers… [these were the political ministers of his day] …who has forewarned you to flee from the coming wrath? Therefore, produce fruits worthy of repentance… [evidence of change] …and do not think to say within yourselves, "We have Abraham *for our* father"… [It's not dependent on the physical things of Abraham. You have to follow the spiritual example of Abraham in order to say that he is your father.] …for I tell you that God is able from these stones to raise up children to Abraham'" (vs 7-9). Then he warns them that they're going into the Lake of Fire unless they change.

John 8:28—there's quite an encounter here; quite an exchange: "Then Jesus said to them, 'When you have lifted up the Son of man, then you yourselves shall know that I AM…'" Here is a special expression in the Greek. It is a double 'I AM'; you have two ways of saying 'I AM' in the Greek: 'ego' or 'emi.' Most of the time they are used separately, but when it is used emphatically, it really is saying: I AM I AM. And that ties back to Exo. 3: 'who shall I say to the children of Israel has sent me?' Say to them 'I AM that I AM has sent you.' What Jesus is saying is that He is the One Who spoke to Moses. Now we will see that He is also the One Who says that He was the One Who spoke to Abraham.

"'…and *that* I do nothing of Myself. But as the Father taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him.'…. [That's what we need to have in our lives, strive for that.] …As He spoke these things, many believed in Him. Therefore, Jesus said to the Jews who had believed in Him, 'If you continue in My word… [conditional] …you are truly My disciples. And you shall know the Truth, and the Truth shall set you free'" (vs 28-32).

Notice what they said here, v 33: "They answered Him, 'We are Abraham's seed… [this is important to understand, because He makes a difference in this section here concerning the 'seed of Abraham' and the 'children of Abraham.' Who were some of the seed of Abraham who were not counted as the children of Abraham? *Ishmael, Esau, Edom, all the sons through Keturah, all the sons of Ishmael, all of the sons of Esau!* So, rather than saying *yes, we need the Truth, that will make us free*] (they said): …**We are Abraham's seed and have never been in bondage to anyone**. What do You mean by saying, "You shall become free"?'" Let's understand that at the time they were saying this, they were in servitude to the Roman Empire.

"Jesus answered them, 'Truly, truly I say to you, everyone who practices sin is a servant of sin. And the servant does not live in the house forever; *but* the Son lives forever. Therefore, if the Son shall set you free, you shall truly be free. I know that you are Abraham's seed; but you are seeking to kill Me, because My words do not enter into your *minds*. I speak the things that I have seen from My Father, and you do the things that you have seen from your father.' They answered and said to Him, 'Our father is Abraham.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham'" (vs 34-39).

Notice that He changed it from 'seed'—which He said they were—to 'children.' Could this be that there were a lot of these Jews who were there believing superficially on Him, that these were some of the Esauites who embraced Judaism? He said 'if you were the children of Abraham'—so there's a difference. This was a superficial belief. He was telling them, ***if you believe you have to obey My***

words and believe the Truth!

They were believing, like basking in the light or the shadow of someone who's important. Not believing unto salvation—believing and seeing Him.

"…Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham.' [Quite a difference! We're talking about the ones who were the spiritual sons of Abraham *vs* the physical seed which may not necessarily be of Israel or of Judah.] …But now you seek to kill Me, a man who has spoken the Truth to you, which I have heard from God… [In other words, 'I heard what I'm saying from God the Father.'] …**Abraham did not do this**…. **[Abraham believed!** What He's doing is showing the difference in their belief. They didn't believe! They wanted salvation, but they wanted it on their terms. They wanted it their way, not God's way.] …You are doing the works of your father.' Then they said to Him, 'We have not been born of fornication. We have one Father, *and that is* God.' Therefore, Jesus said to them, 'If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don't you understand My speech? Because you cannot *bear* to hear My words'" (vs 39-43). In other words they cannot understand His message!

"'You are of *your* father the devil, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it. And because I speak the Truth, you do not believe Me. Which *one* of you can convict Me of sin? But if I speak *the* Truth, why don't you believe Me? The one who is of God **hears the words of God**'" (vs 44-47).

Here you have a double action taking place. He that is of God, hears the words of God. God also has to separate out of all those people amongst the people of God who do not hear the words of God; they want to have their Xmas, their Easter and whatever they want to do.

This tie right in with it, because it's a two-fold thing, John 3:33: "The one who has received His testimony has set his seal that God is true; for He Whom God has sent speaks the words of God; and God gives not the Spirit by measure *unto Him*'" (vs 33-34). In other words he's talking of the Son. But also it is true that whomever God sends as teacher or minister, coming in the name of God, the way that you know that he's from God is whether he speaks the words of God or not. That is the test. Now then, when someone is speaking like Christ is, then the test is: **Do they hear** the words of God? So you have the one whom God has sent and the one whom God is calling. The one whom God has sent ***speaks*** the words of God. The ones whom God is calling ***hears*** the Word of God.

John 8:47: "'…For this reason you do not hear, because you are not of God.'…. [But they were standing there professing they believed in Him. So a separation that has to take place and that's what God is doing.] …Then the Jews answered and said to Him, 'Are we not right in saying that You are a Samaritan and have a demon?'…. [That shows the depth of their belief. They didn't believe in Him at all. They were only there cleaving in flatteries.] …Jesus answered, 'I do not have a demon. But I honor My Father, and you dishonor Me. Yet I do not seek My own glory; there is one Who seeks and judges. Truly, truly I say to you, if anyone keeps My words, he shall not see death forever'" (vs 47-51). Quite a different expression.

Verse 52: "Then the Jews said to Him, 'Now we know that You have a demon. Abraham and the prophets died; yet You say, "If anyone keeps My words, he shall not taste of death forever." Are You greater than our father Abraham who died? And the prophets, *who* died? Whom do You make Yourself *to be*?' Jesus answered, 'If I glorify Myself, My glory is nothing. It is My Father Who glorifies Me, *of* Whom you say that He is your God. Yet you have not known Him; but I know Him. And if I say that I do not know Him, I shall be a liar, like you. But I know Him, and I keep His Word…. [This was quite a heated debate going on back and forth. I imagine that those Pharisees were out there just getting angrier and angrier and tighter and pinched-faced more by the minute.] …Abraham your father was overjoyed to see My day; and he saw *it*, and rejoiced.' Then the Jews said to Him, 'You are not even fifty years *old*, and You have seen Abraham?' Jesus said to them, 'Truly, truly I say to you, before Abraham was born, I AM'" (vs 52-58). He was telling them He was God!

Then they all ran to Him and embraced Him and kissed Him and were sorry for what they did. NO! "Then they picked up stones to throw at Him. But Jesus concealed Himself and went out of the temple, passing through the midst of them, and in this manner departed" (v 59). Quite a story! That's a powerful lesson for us!

That shows us that everything that we have concerning what God is doing comes from the time of Abraham, and everything refers back to Abraham, Isaac and Jacob and all is keyed on the promises given to Abraham—Old Testament and New Testament.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Genesis 17:4-7, 10-11, 21
2) Genesis 22:1
3) Genesis 23:1
4) Genesis 22:2-12
5) Luke 14:26-27
6) Genesis 22:12-18
7) Genesis 32:9-12
8) Genesis 26:24
9) Genesis 28:3-5
10) Genesis 31:41-42
11) Exodus 3:4-6, 13-15
12) Exodus 6:1-8
13) Exodus 32:7-14
14) Deuteronomy 1:8
15) Deuteronomy 9:26-27
16) Deuteronomy 30:19-20
17) Joshua 24:1-6
18) Psalm 105:5-10
19) Isaiah 29:22-24
20) Isaiah 51:1-2
21) Micah 7:18-20
22) Matthew 1:1-2
23) Luke 1:67-80
24) Luke 13:24-29
25) Luke 20:34-38
26) Galatians 3:6-9, 14, 16, 29
27) Hebrews 2:14-16
28) Hebrews 6:9-19
29) Matthew 3:2, 7-9
30) John 8:28-47
31) John 3:33-34
32) John 8:47-59

Scriptures referenced, not quoted:

- Genesis 15; 17:16
- Hebrews 6:11
- Psalm 103
- Romans 4

Also referenced: Book: *Josephus*

FRC:bo
Transcribed: 12-21-10

Epistle of Romans XV
Chapters 4:16-25 & 5:1-14

Fred R. Coulter—May 10, 1997

Let's briefly review concerning Abraham. Romans 4:16: "For this reason *it is* of faith, in order that *it might be* by grace… [We're going to talk about grace today, but I'm not going to do an in-depth series on grace going through Romans (see sermon series on Grace)] …to the end *that* the promise *might* be certain to **all the seed**…"—the physical seed as well as the spiritual seed. Those who have been begotten by God the Father, because remember, in Gen. 15:4-5 we have the two promises:

1. The promise of the *physical seed* which then would come through Isaac to Israel
2. The promise of the *spiritual seed* who will be as stars of heaven.

"…not to the one who is of the law only… [that's the thing that the Jews are hung up on to this day. They feel that no one has a right but them. But Paul is saying NO!] …but also to the one who *is* of *the* faith of Abraham… [That's why it talks about his faith being while he was in a condition of uncircumcision.] …who is *the* father of us all, (exactly as it has been written: 'I have made you a father of many nations.')… [notice God said 'I have made you'—why? Because God talks about those things that are not as though they are.] …before God in Whom he believed, Who gives life to the dead, and **calls the things *which* are not as though they are**; who against hope believed in hope…" (vs 16-18).

We're all going to come to a time in our lives when things will get so down and so hard and so depressing and almost nowhere to go. You're in this box canyon and can't get out and the only thing you can do is look to God and *hope in hope* and trust in God's Word, because God is true and cannot lie.

"…in order that he might become a father of many nations, according to that which was spoken, 'So shall your seed be.' And he, not being weak in the faith, considered not his own body, *as* already having become dead, being about one hundred years old, nor yet *did he consider* the deadness of Sarah's womb; But because of the promise of God, he did not doubt through unbelief…" (vs 18-20).

Let's understand something concerning the 'promise of God.' Why is it important to believe God? ***Because God cannot lie!*** That's why it's important. Now God was willing more abundantly to show the surety of His promise. This I will cover a little bit, Gen. 22 where the promise was given. This is something we need to understand, brethren: If God says something, ***it is!*** Do you understand that? That's why He says, 'I have made you a father of many nations. Do you believe that, Abraham?' And he still had quite a few years to go before Isaac was born. Why? ***Because God cannot lie!*** That's why!

Hebrews 6:13: "For God, after promising Abraham, swore by Himself… [This is an added surety that God gave.] …since He could swear by none greater, saying, 'Surely in blessing I will bless you, and in multiplying I will multiply you.' Now **after he had patiently endured**, he obtained the promise" (vs 13-15). Imagine how happy he was when Isaac was born! Now he didn't have to hope for Isaac, because Isaac was there. If you have what you're hoping for, then you don't hope for it, because you already have it. He obtained the promise—Isaac. But there are many other promises yet to be fulfilled in the realm of the promises given to Abraham.

"For indeed, men swear by the greater… [they come in and put their hand on the Bible] …and confirmation by an oath *puts* an end to all disputes between them. In this *way* God, desiring more abundantly to show the heirs of the promise the unchangeable nature of His own purpose, confirmed *it* by an oath… [In other words, if God says something that is it! That is true!] …so that by two immutable things…" (vs 16-18):

1. the existence of God—He's eternal
2. that He swore by Himself

"…in which *it was* impossible *for* God to lie…" (v 18).

What happens with most theologians today? *They say God lied!* 'Christ didn't mean this; God did mean that.' Isn't that what they say? *Yes, they do!* How do they say it? *They say the principle of the Sabbath is one day in seven. Since it's more convenient for us to meet on Sunday than on Saturday, that's why we go to church on Sunday.* They have just made God a liar! Same thing concerning any doctrine you want to take: clean and unclean meats, Holy Days, Passover—anything! The Word of God has been tried and purified seven times—hasn't it? *Yes!* ***It's impossible for God to lie!***

Notice what this is to do for us: "…we who have fled for refuge… [when your in a time of trouble and difficulty; you can always know that God is there] …might have strong encouragement to lay hold on the hope *that has been* set before *us*; which *hope* we have as an anchor of the soul, both secure and steadfast… [How sure and steadfast?]

…and which enters into the *sanctuary* within the veil" (vs 16-19). That's saying, brethren, we have direct access to God the Father in heaven above right into the Holy of Holies. And He has promised that *He will hear*. That is a magnificent thing to understand. That's why then your prayers will become far more effective when you pray with that understanding, and when you know that you get on your knees and you say, 'Our Father' you are heard right in the throne room of God in the Holy of Holies in heaven above.

I want you to think on that. And I want you understand that. Because the times that we are headed for are going to be so absolutely up-heaving and 'every which way but loose'—that's what's going to happen to this society. We've seen it already as a precursor happen within the Church—correct? *Yes!* If you don't have this strong consolation to know that you have direct access to God the Father, with Jesus Christ at the right hand as our High Priest, then discouragement can get you down. You don't need to let it get you down.

Verse 20: "Where Jesus has entered for us *as* a forerunner, having become a High Priest forever according to the order of Melchisedec." That's what this whole book of Hebrews is about. It is a profound book. What it does, it shows that everything as a Christian bypasses and completely renders null and void all of the physical temple things and rituals that was done at the temple in Jerusalem. This is important for us to understand, because when they build the temple again in Jerusalem, believe me there is going to be a push for all Christians to join in on the sacrifices; and a push for all of them to join in on the 15th Sadar Passover. This is why God has given us time to really get our noses in the Bible, that we can

- know the Word of God
- believe the Word of God
- hope in the Word of God
- understand the things that are going to happen and the times in which we are living

Romans 4:20: "But because of the promise of God, he did not doubt through unbelief; but after giving glory to God… [Remember: ***You have nothing you didn't receive!*** Give glory to God for everything!] …he was strengthened in the faith." Notice what this does. When you understand that everything that you have has come from God, every fiber of your being, the knowledge of God, the calling from God, the Word of God, and you give glory to God for it—what happens? *Strengthens your faith!*

- You have greater faith
- You have greater belief
- You have greater conviction

Verse 21: "And he was fully persuaded… [What happened in the days of Elijah? That's what it's like in the Church today. 'How long halt you between two opinions? If the Lord be God, follow Him. If Baal be God, follow him.' Then Elijah proved that it was the LORD Who was God.] …fully persuaded… [That's where we need to be.] …that what He had promised… [Not only the promises to Abraham, but also, brethren, we have the promise of eternal life. And ***we need to be fully persuaded that God will keep His promise***—correct? *Yes! He will!*] …He is also able to do." Which means that God has the power to perform it.

When you're fully persuaded, let's see what kind of attitude we need to have when we are fully persuaded. I'll tell you something else that happens, too, brethren. When you are fully persuaded, God begins to grant you greater faith and greater understanding. You grow in it! It's not something that God just pours into your head. You grow in it!

Here's the attitude that we need to come to, to be fully persuaded. Here is the most fully persuaded attitude of all, Psa, 119. These two verses you will hear me go to quite often because they're very profound. These are fundamental in the foundation of our belief and faith. If you have belief and faith, then you can have hope, because you understand that what God said is true.

Psalm 119:127: "Therefore, I love Your commandments… [If you love God you will love the Truth, and if you love the Truth you will love His commandments, you will love the Word of God and all of that together.] …above gold—… [the greatest physical possession you can have] …yea, above fine gold …. [purified many times over] (and you come to this point): …Therefore, I esteem all Your precepts concerning all things to be right… [Not just what you agree with. The only agreement is that you agree with God.] …and I hate every false way" (vs 127-128).

Romans 4:21: "And he was fully persuaded… [That's how we have to be concerning everything, brethren—fully persuaded!] …that what He had promised, He is also able to do. As a result, it was also imputed to him for righteousness…. [granted righteousness; given. To believe God and to believe His Word is greater than a work of law. And you are imputed righteousness from God because that is the greatest thing that you can do—believe God.] …But it was not written for his sake alone, that it was imputed to him; rather, *it was* also *written* for our sake, to whom it shall be imputed; to those who are believing on Him Who raised Jesus from the dead; Who was delivered for our offenses and was raised for our justification" (vs 21-25).

You might go back and review in the Special Word Study *justification.* Justification means *to be put in right standing with God the Father in heaven above, through the forgiveness of your sins*—you are justified! We have two things here:

1. *delivered* for our offenses
2. *raised* for our justification

He had to be *raised* in order to be accepted as the sacrifice for all the sins of mankind.

1-Corinthians 15:12: "But if Christ is being preached that He rose from *the* dead… [Let's understand that this is probably less than 30 years after the resurrection of Jesus Christ. Remember, at the beginning he says that Christ 'rose according to the Scriptures'; was seen of the 12 and then 500 of the brethren all at once. Then Paul saw Him last of all.] (Yet, here in the Church they are saying): …how *is it that* some among you are saying that there is no resurrection of *the* dead?" So, if you think people left the faith quickly in the recent present time, they were doing it then with the apostles right with them. That's amazing!

Verse 13: "For **if** there is no resurrection from *the* dead, neither has Christ been raised…. [This is going to give you a good sequence of how to logically build your case with proper deductive reasoning.] …And **if** Christ has not been raised, then our preaching *is* in vain, and your faith *is* also in vain. And we are also found *to be* false witnesses of God… [You're lying for God!] …because we have testified of God that He raised Christ, Whom He did not raise, if indeed *the* dead are not raised. For if *the* dead are not raised, neither has Christ been raised. But if Christ has not been raised, your faith *is* vain; you are still in your sins" (vs 13-17). You have not been justified. That's why he says in Rom. 4:25 that 'He was raised for our justification.'

Verse 18: "And those who have fallen asleep in Christ have then perished. If in this life only we have hope in Christ, we are of all people most miserable. But… [after all the IFs] …now Christ has been raised from *the* dead; He has become the first-fruit of those who have fallen asleep" (vs 18-20). That's very powerful, brethren.

I'll tell you another thing, too, ***your faith in the Word of God is the evidence of the resurrection of Jesus Christ.*** Did you know that? They virtually have succeeded in removing all historical evidence of Christ and the Church. That's why *belief in the Word of God* becomes very important. (See sermon series on *Justification*. As we go through the Epistle of Romans I'm going to refer to sermon series so we won't have to take the time to go through them now. Those are still valid.)

Romans 5:1: "Therefore, after having been justified by faith, we have peace with God through our Lord Jesus Christ; by Whom we also we now have the access by faith… [very important to understand it is *the* access; there is only one way] …into this grace in which we now stand, and we ourselves are boasting in *the* hope of the glory of God. And not only *this*, but we also boast in tribulations, *all the while* we are realizing that tribulation brings forth endurance, and the endurance *brings forth* character, and the character *brings forth* hope…. [You will notice that I repeated 'brings forth' in v 4 in italics. The way that the Greek is constructed, it is referring back to where it is 'brings forth endurance' (v 3).] …Now the hope *of God* never makes *us* ashamed because the love of God has been poured out into our hearts through the Holy Spirit, which has been given to us" (vs 1-5).

Let's go back and look at some very key, important things:

- v 1—faith
- v 2—faith, hope
- v 4—hope
- v 5—love

We have *faith, hope and love*—correct? That's the same thing we find in 1-Cor. 13:13—when everything else fails, these three remain and live: *faith, hope and love*—and the greatest of these is *love!* You see how that Paul, in writing, incorporates the same thing here, almost the same kind of structure of it.

- we are justified by faith
- we have peace with God

Why is it important that we have *peace with God*? Why does he say that we have *peace with God*? We were the enemies of God. We're not longer the enemies, nor are we at war with God. We have *peace with God!* Christ is called 'the Prince of Peace' (Isa. 9:6).

Let's see what Jesus said; let's see what kind of peace we have. This is the kind of peace that we need along with faith and hope and love to really help us and inspire us and guide us. These are the things then that will cast out fear—'perfect love casts out fear.'

On the Passover night, as part of the Passover instructions, Jesus said, John 14:27: "Peace I leave with you; **My peace I give to you**; not as the world gives do I give *it* to you…. [We're going to see how the world gives peace in just a bit.] …Let not your heart be troubled, nor let it fear." He gives us that peace! That's tremendous!

Let's see how the world gives peace. We're going to see how it is in the world. I want you to think about the Middle East peace process. Is there peace? *No!* Are they trying to build peace? *Yes!* Will it work? *No!*

Ezekiel 13:10: "Because, even because they have seduced My people, saying, 'Peace'; and *there was* no peace—…" I want you to look at the peace efforts around the world. Remember WWI, the war to end all wars? Didn't do it, did it? Remember WWII, to make the world safe for democracy? Didn't do it! Didn't stop wars! We've had nearly a hundred wars since then. Every time 'peace, peace.' Soon as a peace agreement is signed they look for a way around it—don't they? That is the peace of the world. It's going to happen in the end-time, there's going to be 'peace, peace.' When they shall say 'peace and safety' then what 'sudden destruction will come upon them.' Here's how they do it:

"…and when anyone builds a weak wall they cover it with whitewash [untempered mortar]" (v 10). What is 'untempered mortar'? That's mud! It's not concrete, because if you have concrete in the sand, it will temper and get hard. Mud works just fine as long as the weather is hot and it is dry.

I remember seeing a documentary of one of the cities in the Saudi Arabian desert. They built their building out of adobe mud. They didn't bake them or anything, they just built them. Of course, it doesn't rain in the desert, except once in a great while. Then they had a great rainstorm and guess what? The city walls just melted down and the house and the buildings were collapsing. That's what's going to happen with this peace. We have one-world government, one-world religion, they're going to bring 'peace' to the earth. Look what's going to happen:

Verse 11: " Say to those who cover it with whitewash… [all the peace agreements; all the ecumenical movements] …that it shall fall; *there* will be a flooding rain; and you, O great hailstones, shall fall, and a stormy wind will break forth. And, behold, when the wall has fallen, shall it not be said to you, 'Where *is* the whitewash with which you have covered it?' Therefore thus says the Lord GOD, 'I will cause a stormy wind to break forth in My fury. And there shall be a flooding rain in My anger, and hailstones in fury to destroy it. And I will break down the wall that you have covered with whitewash, and bring it down to the ground; yea, I will expose its foundation…. [you can tie that in with Rev. 16 & 18] …And it shall fall, and you shall be destroyed in her midst; and you shall know that I *am* the LORD." (vs 11-14).

Let's see how they're going to do this; let's see what happens. Same way in our lives, we can have a spiritual life that is constructed out of untempered mortar rather than through the blood of Christ and the Holy Spirit.

Isaiah 59:1: "Behold, the LORD'S hand is not shortened that it cannot save, nor is His ear heavy that it cannot hear. But your iniquities have come between you and your God, and your sins have hid *His* face from you, that He will not hear" (vs 1-2).

- We are to be the opposite with peace with God.
- We are to have direct access to God.
- We have our sins forgiven.
- We have the grace of God to cover us in which we are living in.

So therefore, God hears us.

"For your hands are defiled with blood… [you can think of this in the government; you can think of this in churches; wherever it applies, it is true.] …and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness. None calls for justice…" (vs 3-4). Oh, they do, but *in their own way!* Rather than God's justice they want *their* justice. That's what's happening over there in the former Yugoslavia—Croatia, Serbia, Herzegovina, and Bosnia. Now it's happening again in Albania. It's happening in the Sudan. It happened between the Indians and Pakistanis. Everyone wants peace on *their* terms. Happening with the Jews and the Arabs. They found an Arab man killed who had been selling property to the Jews. How can you ever get peace?

"…nor does anyone plead for truth; they trust in vanity and speak lies…. [sounds like a presidential campaign—doesn't it?] …They conceive mischief and bring forth iniquity. They hatch adders' eggs and weave the spider's web… [Oh, they have their plan and their design.] …he who eats their eggs dies, and that which is crushed breaks out into a viper…. [So, it becomes worse!] …Their webs shall not become clothing, nor shall they cover themselves with their works; their works *are* works of iniquity, and the acts of violence *are* in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths" (vs 5-7). I just read to you the nightly news and the prime time programs that follow—isn't it? *Yes!*

"They have not known the way of peace… [Why? *Because the way of peace is through Christ!*] …and *there is* no justice in their ways. They have made crooked paths for themselves; whoever goes therein shall not know peace" (v 8).

Let's look at how we begin to restore peace in an individual particular way. Let's go to Psalm 119:165. Here is the beginning of peace: when you quit making war with God. "Great peace have those

who love Your law, and there is no stumbling block for them." Why? Because

- you have hope in God
- you know what is right
- you keep His commandments because you love Him

all of that is all the peace of God.

Let's see how that is to work in our lives. Let's come to Colossians, the third chapter. It is to have a moving and profound impact in our lives. With this peace there are things that we need to do. Colossians 3:12: "Put on then, as *the* elect of God… [that means personally, hand-chosen by God.] …Holy and beloved, deep inner affections, kindness, humility…"

And since we have nothing we didn't receive, what are we to brag about of anything that we have? The more that we understand that—the more that we praise God for it; the more that we love God because of it—then God is going to give us greater understanding, give us greater love and all of those things will come, brethren.

"…meekness *and* long-suffering; forbearing one another, and forgiving one another… [this is the whole story of the unleavened bread] …if anyone has a complaint against another… [being not at peace with him] …even as Christ forgave you, so also you *should forgive*. And above all these things *put on* love… [That's the whole goal, brethren! Ask God to help you understand His love, study His love (see sermon series on Love) it will make a profound change in your life. When we were going through that series, as we study this, it made profound changes in our lives. I'm glad that we have it so that now the brethren coming along we can say, 'Here's the whole package.'] …which is *the* bond of perfection" (vs 12-14). That's how you become perfect.

"And **let the peace of God <u>rule</u> in your hearts**… [This really is the greatest mental health program in the world, right there.] …to which you were called into one body, and be thankful…. [How do you let it rule in your heart?]: …**Let the Word of Christ dwell in you richly**…" (vs 15-16)—fully, profoundly. That's why

- we need to ***know*** the Word of God
- we need to ***live by*** the Word of God
- we need to ***think*** by the Word of God

—that's dwelling in us richly! "…in all wisdom…" (v 16). And it will help you overcome your stupidity. I still ask God: Help me to think, I don't know how to think as I ought to.

Do you ever make so many mistakes and blunders, and all at once it hits you? You realize the great stupidity that you have been exercising. I remember driving down the road one day—praying while I'm driving—and 'Oh, God, teach me how to think! I don't know how to think! I've made so many mistakes, I don't which way to come and go.' I hope I'm learning that and I know God is teaching me and helping me; it's something that we need to have. It comes only from the Word of God! That's how we make peace with God and let it rule in our hearts.

Romans 5:2: "By Whom… [through Whom; through Jesus Christ] …also we now have **the access**… [What is that access? We saw part of it. *Entrance into the Holy of Holies in heaven above*]: …by faith… [***the*** access, not ***an*** access; that's why I left the definite article there, it is in the Greek] …into this grace in which we now stand…"

You are standing in the grace of God. In other words, the grace of God is covering you like an umbrella relationship from God and you are standing in that grace. Every aspect of your relationship with God is based upon that grace. That's why no hierarchical church can truly preach the grace of God because they dispense it with their rules the way that they want it—just like the Catholic Church. They have works of grace, which are the seven things of the sacraments of the Catholic Church.

Let's see what ***true grace*** is all about. Let's go to the Special Word Study (pg 8)—<u>The Grace of God.</u> (see sermon series on Grace.)

Grace as defined in the New Testament…

There is a grace of the Old Testament, but it is not as profound as the New.

> …comes from the Greek word 'charis,' which means favor, grace, gracious help or care…

Remember, you're standing in this. as I'm reading these words, I want you to think that you are standing in this grace before god and that all of these things apply to you, and all of these things are given to inspire you to love God even more; to inspire you to want to keep the commandments of God even more. That's why Paul said, 'What, shall we sin that grace may abound, God forbid!' Just think: You're standing before God in this.

> …goodwill, the gracious intention of God or gift; the practical application of goodwill, a favor, gracious deed or benefaction, a store of grace…

What do I mean *store of* grace? What does that have to do? Christ is called the propitiation, continual mercy seat for our sins. But Grace goes beyond that.

You are in a 'store of grace.'

John 1:14: "And the Word… [the One Who became Christ] …became flesh and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), **full of grace and truth"**

- Is God eternal? *Yes!*
- Is His love eternal? *Yes!*
- Is His grace eternal? *Yes!*

That 'store of grace' for us is never ending. Do you understand that? It's never ending. Our relationship with grace through grace with God is one that is never ending.

"John testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because He was before me."'…. [that means *existed before me*] …And of His **fullness**…" (vs 15-16). The Greek is 'pleroma.'

- Does God ever run dry? *No!*
- Does God ever run out? *No!*
- Is God always full? *Yes!*

"And of His fullness we have all received, and grace upon grace…. [A store of grace; grace upon grace.] …For the law was given through Moses… [Up to that time the greatest authority they had was the Law of Moses.] …*but* the grace and the Truth… [true access to God the Father in heaven above; the grace in which you are in the right standing with God the Father and Jesus Christ constantly.] …came through Jesus Christ" (vs 15-17). It comes no other way. That's what we mean 'a store of grace.'

Think of that, brethren. I want you to understand that. When you start comparing your human nature and your weakness and your calling of God, you'll look at that and maybe become discouraged. But remember, there is grace, which is greater than you. There is God Who is greater than you. That's why He's given grace.

(go to the next track)

This has to do with eternal life, and that's the greatest grace of all—isn't it? This grace should happen now; this is applied to us now. The greatest grace is eternal life, that is true, but this is happening now. We are in that relationship of grace with God the Father and Jesus Christ *now!* 'By grace are you saved and that not of yourself.' That saved means *have been saved* from Satan and the world.

How do you understand that other than intellectually? You must understand it spiritually and you must really ask God to help you understand this grace by understanding what He has done to put you in this state and this condition and it will become a very profound spiritual experience for you, and it will happen. It did with us when we were gong through and understanding about grace. There will come a time, as you begin to understand this and grow close to God in the love of God, that there will be a definite spiritual experience that you will go through—while you are praying, while you are studying, while you are going through a trial and difficulty—that will be a profound landmark in your spiritual life, that you will know that it has something that has occurred that didn't occur before and in this life.

> …a store of grace, a state of grace, a deed of grace and a work of grace…

What is a work of grace?

- Forgiveness of sin!
- Granting you the Holy Spirit!
- Giving you understanding of the Word of God!
- Being able to teach the Word of God is a gift of God that God gives

> …to be grateful, gratitude or thanks. Grace denote **the state of relationship between God and the believer through Jesus Christ**.

Defines the relationship. We are standing in that grace.

> When grace is used as part of an opening greeting or closing salutation, it is used to confer Divine grace to the one who is reading the epistle.

Ephesians 1:1 "Paul, an apostle of Jesus Christ by *the* will of God, to the saints who are in Ephesus and to *the* faithful in Christ Jesus: Grace and peace *be* to you… [which is God's favor and blessing and goodness and kindness] …from God… [now, currently] …our Father and *the* Lord Jesus Christ" (vs 1-2). That's why he opens all the epistles that way. That's why it's there, for us to read.

> Grace is the free and undeserved gift of God the Father through Jesus Christ. The grace of God is the greatest expression of God the Father's love and all-encompassing mercy. Grace is more than the forgiveness of sins. To be under grace means to continually be receiving…

Here's what it means to *stand in this grace*:

> …God's Divine love, favor, blessing, gracious care, help, goodwill, benefits, gifts and goodness.…

Part of those blessing are the blessing of trials.

> …God the Father **is the Source** from

which grace is granted to the believer….

That's what we just read: 'Grace be to you and peace from God the Father and our Lord Jesus Christ.'

> …The ONLY MEANS by which grace is granted to the believer is through the birth, life, crucifixion, death and resurrection of Jesus Christ as the perfect sacrifice of God the Father.

This becomes a very profound and all encompassing thing.

> The believer enters the grace of God through faith in the sacrifice of Jesus Christ for the forgiveness of his or her sins. God the Father grants his grace to each believer upon repentance of sins and baptism by immersion, which is the outward manifestation of repentance. Through grace, the believer's sins are forgiven and the righteousness of Jesus Christ is imputed to him or her.

Not only are the sins forgiven, but the gift of grace/the gift of righteousness is given to you. That is wonderful! Brethren, I don't think we really fully comprehend the greatness of the work of God to bring us to Him in this condition, that He would view us the same way He does Jesus Christ. That is something!

> Grace establishes a new spiritual relationship between the believer and God the Father and Jesus Christ.

That's why we stand in the grace.

> Through the unearned and unmerited gift of grace, the believer is not only chosen, called, forgiven and accepted by God the Father through his Beloved, but is also begotten with the Holy Spirit, making him or her a children of God and an heir of eternal life. From this point, the spiritually begotten believer begins a new life under grace. As the Scriptures reveal, living under grace requires the believer to live by every Word of God with complete love and devotion to God the Father and Jesus Christ. Grace does not grant one license to practice sin by ignoring or rejecting the commandments of God.

What we are talking about here, brethren, is this: I talked to man the other day and he said, ***'We need to discern the difference between someone who is religious and someone who is converted.'*** That was profound, deep insight on his part. What has been the problem with churches and religions? ***They're religious, they are not converted!*** They don't have the grace of God.

> Only those who keep His commandments can abide in His love and remain under His grace. Every believer who receives the grace of God has a personal obligation to God the Father and Jesus Christ to forsake his or her old sinful thoughts and practices and to live a new life, daily growing in the grace and knowledge of Jesus Christ. For every believer who lives under grace, Jesus Christ acts as Redeemer, High Priest and Advocate. If the believer commits a sin, He intercedes to propitiate the Father and to obtain His mercy and grace. The grace of God, which comes through Jesus Christ, keeps the repentant believer in a continual state of blamelessness and sinlessness.

Do you understand that? I hope you do! See sermons: *The Righteousness of the Law* and *The Righteousness of Faith.* Those both fit in here very profoundly into what we're talking about. That we've just covered here concerning grace is a very detailed and compact description of grace. This is based upon all of the 150-plus Scriptures which bear upon grace and the meaning of it in our lives. That's why it's important to go through the whole series, because we go through every Scripture in the Old and New Testaments where it talks about the grace of God.

Romans 5:2: "By Whom also we now have the access by faith into this grace in which we now stand, and we ourselves are boasting in *the* hope of the glory of God. And not only *this,* but now we also boast in tribulations… [mostly after the fact, when we have learned the lesson] …*all the while* we are realizing that tribulation brings forth endurance" (vs 2-3). That's the whole purpose of these trials! And there will come a time in your life that God is working with you and perfecting you and you are going through nothing but a series of trial after trial after trial, and it seems like to be in unremitting end. You're anything but joyful! I know what I'm saying, brethren, because I have been there.

Have you ever seen this beachside torture, where they dig a vertical hole in the sand and they put you in up to your neck at low tide and then the tide starts coming in and the waves start coming in. There you are you can't move. Many times we get to the trials that we feel just like that. The waves are overwhelming! At that point I don't think anyone rejoices in a trial. Here's what we have to understand concerning these trials:

Let's go to Hebrews 12:6: "For whom *the* Lord loves He chastens, and He severely disciplines every son whom He receives.'…. [these are the trials we go through] …If you endure chastening, God is dealing with you as *a Father* with *His* sons. For who

is the son whom *the* Father does not chasten?…. [That means God the Father. He chastens everyone of us.] …But if you are without chastisement, of which all are partakers, then you are bastards and not sons. Furthermore, we have had our fleshly fathers who chastened *us*, and we respected *them*; should we not all the more *willingly* be subject to the Father of spirits, and live *forever*? For in the first case, they chastened *us* for a few days in whatever way seemed good to them; but in the second case, He *chastens us* for *our own* benefit that we may be partakers of His Holiness" (vs 6-10). That's why Paul said he rejoiced in tribulation. He saw the other end of the tunnel.

"Now truly, no chastisement for the present seems to be joyous, but grievous… [it does; painful, miserable, upset at night, can't sleep, worrying, stewing, fretting] …nevertheless, **afterwards**…" (v 11). When it's all over and done. I'll have to say that some of the trials I've gone through, I really didn't learn or understand what they really meant until years later. Then all of a sudden BING! I understood! So, if you're going through trials and tribulations and difficulties now, ask God for understanding. Ask for His grace to go through it. Ask for His grace and wisdom to understand it. "…afterwards it yields *the* peaceable fruits of righteousness to those who have been **exercised** by it" (v 11).

Let's go to 1-Peter, the fifth chapter, and let's see that there is hope. They don't continue forever. Notice how this ties in with grace, 1-Peter 5:10: "Now may the God of all grace, Who has called us unto His eternal glory in Christ Jesus, after *you* have suffered a little while, Himself perfect you, establish, strengthen, *and* settle *you*." That's why we 'boast in tribulation.'

Romans 5:3: "…*all the while* we are realizing that tribulation brings forth endurance… [Let's see how that endurance will come along] …and the endurance *brings forth* character…" (vs 3-4). Because you learn and you understand and you realize; now you understand

- WHY you have to do this
- WHY you must obey God
- WHY you must love God

That is the character that comes with trials. You learn that all your anger and all your frustration and all your depression didn't save you out of it—didn't it? *No!* God had to rescue you—didn't He? *Yes, He did!* Then you have the character that comes from God because you realize that He can do it.

Let's go to James, the first chapter, and let's see why we are to count all of these trials a joy. James 1:1: "James, a servant of God and of *the* Lord Jesus Christ, to the twelve tribes, which *are* in the dispersion: Greetings! Consider *it* all joy, my brethren, when you are beset by various trials, knowing that the testing of your faith produces endurance" (vs 1-3). Patient endurance; that's what we are experiencing right now, we are at the endurance kind of stage so then God is going to help us graduate beyond that for other things that He wants us to learn and grow into: *the very character of God!*

"But let endurance have *its* perfect work, so that you may be perfect and complete, not lacking in anything. However, if anyone lacks wisdom… [that's why you have the trials. You ask God for wisdom] …let him ask of God, Who gives to everyone freely and does not reproach *the one who asks*; and it shall be given to him. But let him ask in faith… [because you believe God. That's why it starts out with faith, and then hope, and then love; and all of this is because of grace.] …not doubting at all because the one who doubts is like a wave of *the* sea that is driven by the wind and tossed *to and fro*" (vs 4-6).

Water must have support. Water of itself has no form and the wind can blow it. Now, that's kind of like what has happened in the Church—right? You can keep the Sabbath if you want to, but if you don't want to you don't' have to. You can eat unleavened bread during the Days of Unleavened Bread if you want to, but you can eat leavened bread if you would rather. You can go to church on Sunday if the Sabbath is not good enough for you, and you can keep Christmas or not keep Christmas. You can keep the Feast of Tabernacles or not keep the Feast of Tabernacles. And by the way, when do you think it would be most convenient for you to keep the Feast of Tabernacles.

All of those are the wind. What are we subject to today? *Every wind of doctrine!* And if you have no faith and the wind of doctrine comes in, you're just like a wave. 'Well, that sounds interesting!' Someone was telling me that he was talking to a minister about the $14^{th}/15^{th}$ Passover thing. After he got done explaining it, the minister said, 'I knew that once'—which was a profound statement! It had been blown away! What happens then?

Verse 7: "Do not let that man expect that he will receive anything from the Lord. *He is* a double-minded man, unstable in all his ways" (vs 7-8). That's what Satan wants to get people into, this double-mindedness! That's why the trials must be used to develop character. What that does, that brings you understanding, and understanding then brings you hope, because endurance brings forth hope.

Romans 5:5: "Now the hope *of God* never makes *us* ashamed…" Never, brethren! You should never be ashamed of the hope of God, the hope of the resurrection, the fact that you're a Christian, that you believe in Jesus Christ, that you keep the commandments of God and the Sabbath and the Holy Days, and the whole package! You have nothing to be ashamed about! The world ought to be ashamed of the way that they are living!

"…because the love of God has been poured out **into our own heart**… [That's quite an expression—isn't it? That's what you need. You need the love of God]: …poured out **into our own heart** through the Holy Spirit which was given to us."

Again, I recommend the Love series and in that I did the one sermon: *The Love of God and Your Second Calling.* That one is very important for you to understand. You will experience what we did with that, also.

John 15:7—we're just going to summarize a little bit concerning the love of God: "If you dwell in Me, and **My words dwell in** you… [Do you understand why that's important? *Yes, very important!*] …you shall ask whatever you desire, and it shall come to pass for you. In this is My Father glorified, that you bear much fruit; so shall you be My disciples. As the Father has loved Me, I also have loved you; **live in My love**" (vs 7-9). Let the love of God be poured out! ***Poured out into your heart!*** That means you have to open your mind and heart to receive it. Unfortunately, too many people who have practiced religion rather than the love of God, have a little teeny hole into their minds, of which hardly the love of God even has a chance of penetrating the hole so it can be poured in there. It doesn't have it.

Continue or "…live in My love. If you keep My commandments, you shall live in My love; just as I have kept My Father's commandments and live in His love" (vs 9-10). That's how the love of God is going to be poured out into our hearts, through the Holy Spirit which God has given us. That is also a grace of God, because it's a gift of God. Concerning faith, hope and love:

- We are to ***walk by faith!***
- We are to ***live by hope!***
- We are to ***dwell in love!***

Very simple, but very profound! The greatest of these is love. Here's the great thing about it, brethren:

Romans 5:6: "Therefore, when we were without strength, at *the* appointed time… [at the very set time that God had predetermined] …Christ died for the ungodly. For rarely will anyone die for a righteous man, and *yet* perhaps someone might even have the courage to die for a good man. But God is demonstrating **His very own love** to us, because that while we were still sinners, Christ died for us" (vs 6-8).

That's what it means, John 3:16: "For God so loved the world… [all His enemies, right?] …that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." That's why we are told to love our enemies, because Christ did.

Romans 5:9: "Therefore, much more, having been justified now by His own blood… [that was taken into the Holy of Holies] …we shall be saved from wrath through Him. For if, while we were still enemies, we were reconciled to God through the death of His own Son, still greater yet, after being reconciled, we shall be saved by His life…. [Because He lives, we will live. The greatest grace of all, eternal life.] …Now not only this, but we are also boasting in God through our Lord Jesus Christ, by Whom we have now received the reconciliation" (vs 9-11).

Then we come to a very important section of Scripture, where he begins to explain how the world got this way. Everything from Rom. 1:1 down to Rom 5:11 is building up to this one place. Now then, he's going to give us understanding as to how the world got into its sinful condition. Verse 12: "Wherefore, even as by one man sin entered into the world, and death by sin; as a result, death passed into… [became a part of] …all mankind; *and* it is for this reason that all have sinned."

When God created Adam and Eve, He created them with a neutral mind. They weren't hostile to God when He created them. But He also, just like He does today, set choices before them. In reference: Deut. 30:15-20, where He says, 'Behold this day I set before you life and good, and death and evil—choose life.' He essentially did the same thing here. All of humanity from Adam hinged upon what Adam did. Notice what He says in instructing. Remember, the Word of God is true; it is living. Anything God says in the way of a command, if you break it you have sinned—correct? *Yes!*

Genesis 2:16: "And the LORD God commanded the man, saying, 'You may freely eat of every tree in the garden, but you shall not eat of the tree of *the* knowledge of good and evil, for **in the day** that you eat of it in dying you shall surely die'" (vs 16-17). So the day before he ate of it he was not subject to death. But, he did not have eternal life either. Adam and Eve were created neutral. They could choose God's way, as pictured by the tree of life and go that way—and the world would have

been different. Or, they could have eaten of the tree of the knowledge of good and evil—which they did—and now God's plan would go in that direction. But notice what happens. Satan always comes along and he twists and turns things—doesn't he?

Yes, the Hebrew means 'in dying you shall die'—the process of death shall start. They lived to be 900-years-old, and I've often wondered: What did they think at year 500? 'We're still here, look at all this time.' Year 600! How about year 800? 'I guess we're not going to die.' But if a day be a thousand years, he died in that day—did he not? From that day on, if you have the possibility of dying, you are dead, as far as God is concerned. It's only a matter of time—is it not? *Yes!* So, let's read what Satan did here. He came along and the first thing he does is challenge. The best way to get someone involved, to begin leading them astray is to let them correct a misstatement that you give. Here's what he said:

Genesis 3:1: "Now the serpent was more cunning than any creature of the field which the LORD God had made. And he said to the woman, '*Is it* true that God has said, "You shall not eat of any tree of the garden?"' And the woman said to the serpent, 'We may freely eat the fruit of the trees of the garden, But of the fruit of the tree which *is* in the middle of the garden, God has *indeed* said, "You shall not eat of it, neither shall you touch it, lest you die."' And the serpent said to the woman, 'In dying, you shall not surely die!" (vs 1-4). He accuses God of lying. And you know the rest of the story.

What happened? When they got caught, v 11: "And He [God] said, 'Who told you that you *were* naked? Have you eaten of the tree which I commanded you that you should not eat?' And the man said, 'The woman… [Always got to blame somebody else—isn't that true? *Yes!* Who was he really blaming, the woman or God? He was blaming God!] (He said): …The woman **whom You gave *to be* with me**… [In other words, if you hadn't given me this woman, Lord, I wouldn't have eaten of it.] …she gave me of the tree, and I ate.' And the LORD God said to the woman, 'What *is* this you have done?' And the woman said, '**The serpent deceived me**… [someone else made me do it] …and I ate'" (vs 11-13). And God said, 'I understand your intentions were well.' NO!

"And the LORD God said to the serpent, 'Because you have done this you *are* cursed above all livestock, and above every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel'" (vs 14-15). Right then with the first sin was the prophecy that there had to be the atoning sacrifice of Jesus Christ to take care of sin.

Now then, something happened to them. Let's see, v 16: "To the woman He said, 'I will greatly increase your sorrow and your conception—in sorrow shall you bring forth children…. [that doesn't mean just in childbearing; that means that your children growing up and all the trials and difficulties that they go through and all the horrendous worrying and stewing that you do as mothers and grandmothers—correct? *Yes! That's what it means!*] …Your desire shall be toward your husband, and he shall rule over you.'…. [I don't care what women think, that hasn't changed!] …And to Adam He said, 'Because you have hearkened to the voice of your wife and have eaten of the tree—of which I commanded you, saying, "You shall not eat *of* it!"—the ground *is* cursed for your sake. In sorrow shall you eat of it all the days of your life. It shall also bring forth thorns and thistles to you, and *thus* you shall eat the herbs of the field; in the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; for dust you *are*, and to dust you shall return'" (vs 16-19).

Let's go back to Romans 5:12: "Wherefore, even as by one man sin entered into the world, and death by sin; as a result, death passed into **all mankind**… [He's telling you how we have the human nature that we do, and we are all subject to death from the instant of conception until whatever time we die. Is that not true? *Yes!*] …*and* it is for this reason that all have sinned"

Not only was death passed into human beings, and that is something that we inherit genetically. They can't figure it out, but all cells in the human body have a point of aging and then final termination. Also, along with that is the proclivity to sin. Came right along in the same package. That's why Paul says:

Romans 8:2: "Because the law of the Spirit of life in Christ Jesus has delivered me from the **law of sin <u>and</u> death**." So not only it was it the law of sin, but the ***law of death passed into all human beings***.

Romans 5:12: "…as a result, death passed into **all mankind** *and* it is for this reason that… [we have a nature of death] …all have sinned… [We're going to understand that a little bit more and he clarifies it] …because before *the* law… [that is given to Israel] …sin was in the world. Now then, **sin is not charged when law does not exist**" (vs 12-13). So what is he saying? *There was law before the law to Israel!* Otherwise sin cannot be charged! Sin is what? *The transgression of the law!*

Let's see sin way before—which then is the

culmination of the world which ended in the Flood—of the giving of the law to Israel, which was some 3,000 years into the history of mankind. Do you think God would go 3,000 years without having laws. He's the Lawgiver! He's the Creator! It's absurd! But some people believe it, which is lie.

Not only is sin not charged where there is no law, but look at how the world was, Genesis 6:5: "And the LORD saw that the wickedness… [There couldn't be wickedness if there wasn't law—correct? You can go back to the account with Cain and Abel. God told Cain 'sin lies at the door.' There was law!] …of man *was* great on the earth, and every imagination of the thoughts of his heart *was* only evil continually…. [So bad that] …And the LORD repented that He had made man on the earth, and He *was* grieved in His heart. And the LORD said, 'I will destroy man whom I have created from the face of the earth… [You talk about being discouraged! Even God was discouraged here!] …both man and beast, and the crawling thing, and the fowl of the air; for I repent that I have made them.' But Noah found grace in the eyes of the LORD" (vs 5-8).

That's why grace is so profound, brethren. Did not grace save all of physical mankind? *Yes! Through Noah and his family!* Verse 9: "These *are* the generations of Noah. Noah was a righteous man and perfect in his generations, for Noah walked with God." Walking with God is saying

- he obeyed Him
- he kept His commandments
- he did that which was right in the sight of the Lord

Verse 11: "Now the earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt—for all flesh had corrupted its way upon the earth. And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence through them. And, behold, I will destroy them *with* the earth'" (vs 11-13).

So people who read Romans 5:13, do not have clue as to what they are talking about—that's why Paul wrote it, "Because before *the* law, sin was in the world. Now then, sin is not charged when law does not exist. nevertheless, death… [the wages of sin is death] …reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who is a type of the One Who was coming" (vs 13-14). There you have it! There was sin! The *law of sin and death* was given to Adam and Eve, passed on to all the progeny of mankind from that time on down to now and we all inherit the *law of sin and death* and that's why we have the nature that we have. God has done it to mankind, so who has to solve the problem? *God does!* And that's the rest of the story of the book of Romans.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:
1) Romans 4:16-20
2) Hebrews 6:13-20
3) Romans 4:20-21
4) Psalm 119:127-128
5) Romans 4:21-25
6) 1 Corinthians 15:12-20
7) Romans 5:1-5
8) John 14:27
9) Ezekiel 13:10-14
10) Isaiah 59:1-8
11) Psalm 119:165
12) Colossians 3:12-16
13) Romans 5:2
14) John 1:14-16
15) Ephesians 1:1-2
16) Romans 5:2-3
17) Hebrews 12:6-11
18) 1 Peter 5:10-11
19) Romans 5:3-4
20) James 1:1-7
21) Romans 5:5
22) John 15:7-10
23) Romans 5:6-8
24) John 3:16
25) Romans 5:9-12
26) Genesis 2:16-17
27) Genesis 3:1-4, 11-19
28) Romans 5:12
29) Romans 8:2
30) Romans 5:12
31) Genesis 5:5-9, 11-13
32) Romans 5:13-14

Scriptures referenced, not quoted:
- Genesis 15:4-5; 22
- Romans 13:13
- Isaiah 9:6
- Revelation 16, 18
- Deuteronomy 30:15-20

Also referenced: Sermons and Sermon Series:
- *Grace*
- *Justification*
- *Love*
- *Righteousness of the Law*
- Righteousness of Faith
- *The Love of God & Your Second Calling* (part of the Love series)

FRC:bo Transcribed: 12-21-10

Epistle of Romans XVI
Chapter 5:13-21; 6:1-13

Fred R. Coulter—May 17, 1997

I want to read something that I think is quite important for us to realize what is happening and the kind of reasonings that people use to get around the laws and commandments of God. When we understand about grace, we must realize we cannot have grace unless there is law. *You must **law** and you must have **grace**.*

In a study correspondence course recently published by the Worldwide Church of God, we now have a standard Protestant explanation for Rom. 5, which we have just been studying.

> Question: Did sin exist before the law was given through Moses? (in ref. to Rom. 5:13)….

Let's read that: Romans 5:13: "Because before *the* law, sin was in the world. Now then, sin is not charged when law does not exist."

> …Since sin implies the existence of a law…

Sin does not imply the existence of a law; sin says definitely that there is a law. Otherwise, as it says here, *there is no sin!*

Romans 4:15: "For the law is working out wrath; because where there is not *any* law, neither is *there* any transgression." You tie that in with Rom. 5:13. There can be no question that there was law!

> Since sin implies the existence of a law, does the existence of sin before Moses imply that there was a law before Moses?
>
> Comment: Paul is discussing the time period between Adam and Moses. Sin entered the world through one man Adam.

And where there is no law there is no sin, so then there had to be laws in order for Adam to have sinned.

> The penalty for sin is death. Paul tells us that death entered humanity through Adam. All humans except Jesus Christ have sinned, and death therefore, has power over everyone. Paul uses the word 'law' in two different senses: One law was given through Moses, but before that particular law was given, a more fundamental law existed.

There's no such thing as 'more fundamental law' than the Ten Commandments. There can be no more fundamental law! Notice how they are slipping into an explanation.

> Between the time of Adam and Moses everyone sinned. They were doing things God did not want them to do. God's law existed even though it had not yet been written down, and everyone was transgressing that unwritten law.

Well, if you don't have it written down, you don't have a law. We're talking about a time period of approximately 3,000 years. Do you think that those people could not write during the 3,000 years and have things written down? Let's look in the book of Genesis and see where there had to be a law written down. It's the same way today. Can you be arrested for not stopping at a stop sign where no stop sign exists? Even if someone gave you a ticket for not stopping at a stop sign where no stop sign existed, you would go to court and you could show the judge that there was no stop sign there and it would be thrown out—correct?

We already covered Gen. 3 where they had sinned, and 'sin is the transgression of the law.' Also, we're going to see that with every covenant relationship there are laws. Genesis 4:3: "It came to pass that Cain brought to the LORD an offering of the fruit of the ground…. [Why bring of the 'fruit of the ground'? Are there laws concerning things relating to the fruit of the ground? *Yes!* The tithe of what you produce. The firstfruits of your trees.] …And Abel also brought of the firstlings of his flock *and* of the fat of it…. ['firstlings' means that God had to define that the firstborn was His, just like He did later on.] …And the LORD had regard unto Abel and his offering, but He did not have regard unto Cain and his offering. And Cain was extremely angry and his countenance fell. And the LORD said to Cain, 'Why are you so angry? And why has your countenance fallen? If you do well [correctly]… [correctly shows that there had to be something to define right and wrong, and that Cain had to have known it.] …shall you not be accepted? But if you do not do well, sin… [which is the *transgression of the law*] …lies at the door…." (vs 3-7). So, we have sin there.

Genesis 6:11 "Now the earth also was corrupt before God… [You can't have any definition of corruption unless you have a definition of what is good and right and true and Holy.] …and the earth was filled with violence…. [sounds much like today] … And God looked upon the earth, and behold, it was corrupt—

for all flesh had corrupted its way upon the earth" (vs 11-12). Whenever God has His way it's written down, had to have been written down. So, God judged the world because of sin.

If you want an interesting study, go back and study all the Ten Commandments before Moses. They are all there. Let's finish this one section here with Abraham, because everything comes back to Abraham. This is one that we will cross paths considerably.

The reason that the blessing were coming (stated in v 4), Genesis 26:5: "Because Abraham obeyed My voice… [That is the first commandment—isn't it? If you want a fundamental commandment that's before all, that is it: the voice of God; obey the voice of God! That's what Adam and Eve did not do. That's what the others did not do. And then when God gives something, then it's written down.] …and kept My charge, My commandments, My statutes, and My laws.'

- Whose commandments were they?
- Whose laws were they?
- Whose charges were they?
- ***God's!***

Does God ever change? *No! Jesus Christ the same yesterday, today and forever!* Therefore, 'My commandments, My statutes, My laws, obey My voice' to Abraham is exactly the same thing we have here:

Deuteronomy 6:1: "Now these *are* the commandments, the statutes, and the judgments which the LORD our God commanded to teach you so that you might do *them* in the land where you go to possess it, that you might fear the LORD your God, to keep all His statutes and His commandments which I command you, you, and your son, and your son's son, all the days of your life, and so that your days may be prolonged" (vs 1-2). Then he [Moses] shows that this is all based upon love.

Verse 3: "Hear therefore, O Israel, and be diligent to *observe* it, so that it may be well with you… [to do it means *to observe to do everything that God has said!* That's a blanket statement.] …and that you may greatly multiply, as the LORD God of our fathers… [Why go back to the fathers—Abraham, Isaac and Jacob—because that's where it started.] …has promised you, in the land that flows with milk and honey. Hear, O Israel. Our one God is *the* LORD, *the* LORD. And you shall love the LORD your God with all your heart and with all your soul and with all your might. And these words which I command you this day shall be in your heart" (vs 3-6). Then it says 'you shall teach them'; you shall write them, you shall bind them upon your hand and bind them upon your forehead (vs 7-8 paraphrased). In the New Testament we're to have them written upon the tablets of our heart.

Let's put all of this together to show that everything that God does is based upon His love. His law is based upon His love. Matthew 22:37: "And Jesus said to him, 'You shall love *the* Lord your God with all your heart, and with all your soul, and with all your mind. This is *the* first and greatest commandment; and *the* second *one is* like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets" (vs 37-40). Everything that God does is based upon the love of God—our love to God, God's love to us. Therefore, it must be defined. And in order for God to hold them accountable for sin before what is called 'the giving of the law to Israel' there had to be law, and it had to be defined, and it had to be written down, otherwise there would not be a law.

I'll just mention here that when you go through and you analyze—and different ones have done this—the Ten Commandments and all the rest of the statutes and judgments are also based on ten—five and five. Five for slaves—five for male, five for female. Then you have five for taking life—murder and accidental. Then you have bodily injury; five for stealing; and so forth. It breaks it all down in what is called ' pentad'—five.

Why then did God define it so clearly for Israel? *The way that God designed the Bible was so it would not be totally full of repetition.* One set of His laws would be perfectly fine, and especially defined to Israel because Israel's job then was to take it to the whole world. In Egypt they lost the Sabbath, but God still held them to it—didn't He? Exo. 16—when they came out, He said, 'How long refuse you to keep My Sabbath and My commandments?' Here, before the Sabbath commandment was given, and remember what the Sabbath commandment says. It starts out, the first word, 'Remember the Sabbath Day, to keep it Holy.' So therefore, how can you remember it if it hasn't been defined and if it hasn't been written down.

After He gave them the manna and the quail and everything, Exodus 16:25: "And Moses said, 'Eat it today, for today *is* a Sabbath to the LORD. Today you shall not find it in the field. Six days you shall gather it, but on the seventh day, the Sabbath, in it there shall be none.' And it came to pass *that some* of the people went out on the seventh day in order to gather, but they did not find *any*. And the LORD said to Moses, 'How long do you refuse to keep My commandments and My laws?…. [Of course, all of that is based upon the voice of God—isn't it? *Yes, it is!* So here He is holding them to it!] …See, because the LORD has given you the Sabbath, therefore He gives you the bread of two

days on the sixth day. Let each one stay in his place. Do not let any one go out of his place on the seventh day'" (vs 25-29). That's why when we come to the Ten Commandments, He says, 'Remember the Sabbath…'

Moses' father-in-law saw Moses out there sitting from sunup to sundown. Moses explains to his father-in-law that when the people come, Exodus 18:16: "When they have a matter, they come to me. And I judge between one and another, and I make known the statutes of God and His laws.'" How is he going to make them know the statutes and the laws if they weren't given for a considerable time later in Exo. 20? How would Moses know them if he didn't have some of it written down someplace? How could he know? Did he just have it all in his head? Is that what it was? *No! It had to be written down someplace!*

We see that there had to be a written law. God made us as intelligent beings: to write, to read, to study, to speak. So therefore, there can be no doubt that He had it written down. Let's just review a few things here. We are to:

- ***walk by faith***
- ***live by hope***
- ***dwell in love***

Now let's come back to Romans 5:12: "Wherefore, as by one man… [We're going to see the comparison between the one man Adam and Christ.] …sin entered into the world, and death by sin; as a result, death passed into all mankind; *and* it is for this reason that all have sinned." He's going to begin making the comparison here.

Verse 13: "(Because before *the* law, sin was in the world. Now then, sin is not charged when law does not exist; nevertheless, death reigned from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam, who was a type of the One Who was coming. But *shall* as the offense *was,* even so shall the free gift be? Because if by the transgression of the one *man* many died, how much more profoundly did the grace of God, and the gift of grace, which *is* by the one man Jesus Christ abound unto many? And the free gift *is* not like that which came by *the* one who had sinned: because on the one hand, judgment *was* by one unto condemnation… [that is to all people] …but on the other hand, the free gift *is* to *the* justification of many offenses. For if by the offense of the one *man* death reigned by the one, how much more profoundly *shall it be to* those who are receiving the abundance of grace and the gift of righteousness, *that* they shall reign in life by the One Jesus Christ.)" (vs 13-17).

Notice the comparison between death and life. That's what he's showing here.

Verse 18. So then, just as by *the* one transgression there resulted *judgment* unto condemnation to all men, exactly in the same way also, by the one act of righteousness *shall* result in justification unto life toward all men; because even as by the disobedience of the one man, many were made sinners, in exactly the same way also, by the obedience of the One, many shall be made righteous. Moreover, *the* law entered, so that transgression might abound; but where sin abounded, the grace did super-abound; so that even as sin has reigned unto death, in exactly the same way also, the grace might reign through righteousness unto life eternal through Jesus Christ our Lord" (vs 18-21).

What we have here, brethren, this section of Scripture is some of the most profound and deep knowledge we can have of what God is doing. So, if you understand this you are going to understand a very profound thing that even theologians miss the mark! That's something that I want to impress upon you. It will be a little difficult, but if we can get through this I think it will really help you in your relationship with God.

What he's doing in Rom. 5:12 is showing the effect on all mankind. Adam's actions, through transgressions, determined the character of this present age. We have Adam on the one hand, on the other hand we have Christ. So, we're comparing Adam and Christ—one man and one man.

Christ's actions, or righteousness, determines the character of the Church and the coming age.

Adam—*death*: Adam and his way equals death. 'As in Adam we all die.'
Christ's death: *Life*

We're comparing death with life. Let's look at the difference between the first Adam and the second Adam. There are several occasions where Paul uses the difference between Adam and Christ. 1-Corinthians is called 'the resurrection chapter.'

1-Corinthians 15:45: "Accordingly, it is written, 'The first man, Adam, became a living soul; the last Adam… [referring to Christ] …*became* an ever-living Spirit.'…. [How? *By the resurrection from the dead!* But also because He [Christ] never sinned! We're talking about sinfulness *vs* sinlessness.] …However, the spiritual *was* not first, but the natural [physical]—then the spiritual" (vs 45-46). Remember, there's always a profound parallel in the Bible. You have the physical, then you have the spiritual. You have the natural, then you have the supernatural, being Christ. The physical is always first.

"The first man *is* of the earth—made of dust.

The second man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *one*" (vs 47-49). Then he finishes off there with the resurrection.

First Adam:

1. he disobeyed and displeased God
2. he sinned
3. he disbelieved God and believed his wife and Satan

Second Adam—Christ:

1. He obeyed and pleased God—'I always do those things which please My Father.'
2. He was sinless—without sin
3. He believed
4. He loved God—and humankind and His creation because He died for them
5. He gave His life

—the first Adam was not willing to do any of those things. As we go through here, we're going to see this comparison between Christ and Adam.

From Romans 5:13 through v 17 is a parenthetical statement, all one thought. In translating this, it became very evident to me that when Paul was getting this in the finalized form, that vs 13-17 was an explanation that he added at a later time to clarify the problem. Let's take the last sentence in v 12 and then read the first sentence in v 18 and see how those connect. Then you can see how the parenthetical statement is there to fit in.

Verse 12: "…*and* it is for this reason that all have sinned…. [v 18]: …So then, just as by *the* one transgression there resulted *judgment* unto condemnation to all men…" You can see how those two statements connect directly. But then what he did, he put in the basis of the comparison between Christ and Adam in a more defined way

Verse 13: "(Because before *the* law, sin was in the world. Now then, sin is not charged when law does not exist; nevertheless, **death** reigned… [the 'wages of sin is death' (Rom. 6:23)] …from Adam until Moses, even upon those who had not sinned in the likeness of the transgression of Adam…" (vs 13-14). Why was Adam's sin so particularly egregious or difficult? *Because:*

1. he was created by God directly
2. he had direct access to God all the time
3. he was living right there where God was living in the Garden of Eden
4. he believed Satan instead of God

and he had every opportunity to believe God. His sin resulted in death being passed unto all human beings. No human has ever sinned in that same similitude. All of the rest of us are at a lower level with it.

Verse 14: "…[Adam] who was a type of the One Who was coming…. [the second Adam, Christ] (Then he begins to define it a little bit more): …But *shall* not as the offense *was*… [since it came by one] …even so shall the **free gift** be? Because if by the transgression of the one *man* many died, how much more profoundly did the **grace of God**, and the **gift of grace**… [Why do we have 'gift of God' and 'gift of grace'? What is the difference?] …which *is* by the one man Jesus Christ abound unto many?" (vs 14-15). Which then he's leading up to eternal life—death *vs* life! sin *vs* righteousness!

"And the free gift *is* not like that which came by *the* one who had sinned… [In other words, the *free gift* is not by inheritance—it is *a gift!*] …because on the one hand, judgment *was* by one unto condemnation… [that is to all people] …but on the other hand, the free gift *is* to *the* justification of many offenses" (v 16).

What is the 'free gift'? That has got to be different from the *gift of grace*. What is the 'free gift'? *Christ and His sacrifice!* That is the *free gift* that you cannot earn! As we go through this, always remember, ***nothing can substitute for the life and death and resurrection of Christ!*** That's a very profound thing we must understand. That's why law-keeping cannot forgive sin—was never designed to. Law-keeping is to keep you from sinning, not to forgive sin. All of your law-keeping after sin cannot forgive the sin that was sinned. Just like if you break the Sabbath today, can all your law-keeping and keeping the Sabbath perfectly from then on cover for the breaking of the Sabbath today? *No!* So it a 'free gift.' It's very close to the 'gift of grace.'

1 John 4:9—I believe this defines the *free gift* and part o f the *gift of grace*. "In this *way* the love of God was manifested toward us: that **God sent**… [***Gave!*** 'For God so loved the world that **He gave**…' **(**John 3:16)—that is the free gift.] …His only begotten Son into the world, so that we might live through Him…. [Notice the contrast between death and life.] …In this *act* is the love—not that we loved God; rather, that He loved us and sent His Son *to be the* propitiation for our sins?…. [Not only did He send His Son as the 'free gift' but the 'gift of grace' is the ongoing propitiation.] …Beloved, if God so loved us, we also are duty-bound to love one another" (vs 9-11).

- The 'free gift' is Christ.
- The 'gift of grace' goes beyond just the forgiveness of sins. Christ as the propitiation is the start of it.

1. forgiveness of sins
2. imputing of righteousness—because you believe by faith
3. eternal life
4. receiving the Holy Spirit
5. direct access to God

That's the gift of grace. It is more than just one thing. It is a bundle of things together. That's something that the whole book of Hebrews really emphasizes. That what we have, brethren, is a superior relationship to God than any other people through all history, because we have direct access to God the Father. That is all part of the *gift of grace*.

Romans 5:15: "But *shall* not as the offense *was,* even so shall the **free gift** be? Because if by the transgression of the one *man* many died, how much more profoundly did the **grace of God**…" The grace of God is what we stand in; that is our whole relationship with God. Everything that we have from God comes from His love through His grace—everything!

Verse 1: "Therefore, after having been justified by faith, we have peace with God through our lord Jesus Christ; by Whom also we now have **the access**… [directly to God the Father; that's why it is *the* access. It is not just *an* access, but *the* access.] …by faith into this grace in which we now stand…" (vs 1-2). It's your whole standing; your whole relationship before God.

The reason that I'm emphasizing this is because when we come to the first part of Rom. 6, it is going to present us with a question that most just seem to totally miss.

Verse 15: "…did the grace of God, and the gift of grace, which is by the one man Jesus Christ abound unto many. And the free gift *is* not like that which came by *the* one who had sinned…" (vs 15-16). It's not imparted now by inheritance. The *law of sin and death* we all have is given by inheritance. We inherit human nature, but you do not inherit the nature of God. That must be given as a gift. And only then at the resurrection will it be fulfilled.

"…because on the one hand, judgment *was* by one unto condemnation… [all have sinned and come short of the glory of God] …but on the other hand, the free gift *is* to *the* justification of many offenses: (v 16). In other words, since Christ died and rose from the dead for justification, what sins cannot be covered by His sacrifice? *Only the sins which are not repented of!*

I've said before and I'll say again: If God can forgive King Manasseh for his sins—and I don't know of any of us that I have ever met in the Church who have sinned like King Manasseh. Let's look at that. Let's see what he did, and he did this for 55 years. He started out young—didn't he? *Yes, he did!*

2-Chronicles 33:1: "Manasseh *was* twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. But he did *that which was* evil in the sight of the LORD… [gave himself over to it] …like the abominations of the heathen whom the LORD had cast out before the children of Israel, for he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshiped all the host of heaven, and served them. And he built altars in the house of the LORD… [extra altars for those gods] …of which the LORD had said, 'In Jerusalem shall My name be forever.'" (vs 1-4). In other words, right where God put His name, he went in and raised up these idols.]

"And he built altars for all the host of heaven in the two courts of the house of the LORD. And he caused his sons to pass through the fire in the valley of the son of Hinnom. He also observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards. He did much evil in the sight of the LORD to provoke Him to anger. And he set a carved image, the idol which he had made… [he went into the idol business himself and made it himself] …in the house of God, of which God had said to David and to Solomon his son, 'In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, I will put My name forever. Nor will I any more remove the foot of Israel from out of the land which I have set apart for your fathers—if only they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.' But Manasseh led astray Judah and the people of Jerusalem, *and caused them* to do worse than the nations whom the LORD had destroyed before the children of Israel" (vs 5-9).

Now you see why Paul is emphasizing where by the sin of one man many were made sinners and condemned unto death. Now with Christ, even this kind of behavior, ***upon repentance,*** can be forgiven.

Verse 10: "And the LORD spoke to Manasseh and to His people, but they would not listen. Wherefore the LORD brought upon them the commanders of the army of the king of Assyria, who took Manasseh with hooks and bound him with chains and carried him to Babylon. And when he was in affliction, he sought the LORD his God and humbled himself greatly before the God of his fathers" (vs 10-12).

When is it that person is going to make the choice to repent? Look, he had 55 years of abominable, just detestable behavior, and causing

other people to sin. So now the circumstances changed and this is where choice becomes so important in our lives. He chose to repent!

"…humbled himself greatly before the God of his fathers. And he prayed to Him, and He was entreated of him and heard his prayer, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD *is* God" (vs 12-13). That is a miracle!

(go to the next track)

That's like being brought into a dungeon, never to be brought out again, but coming back from that. Sometimes it takes those circumstances for you to repent. That's why God wants us to be tenderhearted so that we don't have to be crushed with correction to repent. That's what's so important!

Romans 5:16: "…to *the* justification of many offenses…. [look how much God forgave Manasseh.] …For if by the offense of the one *man* death reigned by the one, how much more profoundly *shall it be to* those **who are receiving** the abundance of grace and the **gift of righteousness**, *that* they **shall reign in life** by the One Jesus Christ.)" (vs 16-17).

I want you to look at 'who are receiving'; that in the Greek is a present tense participle, meaning that you are continuously receiving, not that it's just given once and that's it. It must continuously be received.

"…**who are receiving the abundance of grace**…" That's why it says we stand in grace; by grace are you saved. Everything you do is by grace.

"…**and the gift of righteousness**…" (see sermons: *The Two Righteousnesses I & II*, this series). What God does it this. When you have this attitude of repentance, coming to God, He gives to you the ***gift of righteousness,*** which is: I count you and all those that He calls with the same righteousness that Christ had.

Here is where the Protestants go off the track: They say since you have this 'gift of righteousness' then there's nothing more that you need to do—which is not correct! But that's how God views you. When you get down and discouraged, you go to God in prayer and you claim this promise of the *gift of righteousness*—***believing***—and it will be imputed to you the same righteousness of Christ. Can you earn it? *No!* That's why it's a gift. Notice the gift:

- the free gift
- the gift of grace
- the gift of righteousness

Three gifts!

"…*that* they **shall reign in life** by the One Jesus Christ" So this is a complete reversal of the whole human behavior.

Verse 18: "So then, just as by *the* one transgression there resulted *judgment* unto condemnation to all men, exactly in the same way also, by the **one act of righteousness**… [included the whole process of Christ's coming, being born, living a perfect life, being crucified, dying, being resurrected.] …*shall* result in justification unto life… [eternal life] …toward all men." So what we're looking at is

- a comparison between *condemnation and forgiveness*
- a comparison between *death and life*
- a comparison between *judgment and grace*
- a comparison between the *wages of sin*—which you earn and *the gift*—which is given to you

Verse 19: "Because even as by the disobedience of the one man, many were made sinners, in exactly the same way also, by the obedience of the One, many **shall be made righteous**." Notice what this is doing. Notice the total change and condition.

Romans 3:10: "Exactly as it has been written, 'Because there is not a righteous one—not even one!" So coming from being unrighteous to being "…shall be made righteous." So there's a complete changing that takes place here. That is an explanation of the whole process of conversion.

God wants to inspire you to want to do good. God wants to inspire you to keep His commandments and His laws, by saying that—through Christ—'I impute My righteousness to you.' Which does not mean that now we go out and sin! Now we have this we can do anything we want to. NO! NO!

Romans 5:20: "Moreover, *the* law entered, so that transgression might abound… [to be clearly defined. Every time you make a law you create a transgression when someone breaks it—right? *Yes!*] …but where sin abounded, the grace did super-abound… [in other words, ***the effect of grace has got to be greater than the effect of sin***] …so that even as sin has reigned unto death…" (vs 20-21).

Just look at all human society. I've got a book that is called *The Encyclopedia of World History* by Langer, and all it is it just lists every year, taking the Chinese Empire, the Japanese Empire, the Indian Empire, the Russians, Israel, Jews, Babylonian and Egyptian, Roman, Greek Empires—all the countries

of the world. All it is, is one chronicle of murder, intrigue, invasion, war, slavery, capitulation, revolt—just like we're having right now in Zaire; the troops are moving in to take over the capital of Kinshasa; same thing!

Verse 21: "…sin has reigned unto death… [from Adam unto the end of this present age] …in exactly the same way also**, the grace**… [the whole operation of God] …might reign through righteousness unto life eternal through Jesus Christ our Lord."

The comparison is this: Death from Adam to the end of this age; eternal life and righteousness beginning with Jesus Christ and the Church down through eternity. There is the comparison.

Romans 6 is really very important. What this is, it gives us the definition of the individual application of this grace to each person, in the covenant relationship with God. We have to be in a covenant relationship with God. Just a little overview before we get into it. Romans 6-8—Paul mentions/writes about

- sin—36 times
- death—15 times
- law—30 times
- flesh—15 times
- body—8 times

What we are going to see is how then God applies what we just covered in Rom. 5. How does He apply it to you, to me and to all of those that He calls? How then we move from this life of sin and flesh into a life, which then will result in righteousness and eternal life. What we're really doing in this, this is defining how we move ***from self***—all the sin and all that stands for—***into Christ,*** and all of what that means.

Here is the problem and the solution:

- problem: ***sin*** solution: ***grace***
- problem: ***death*** solution: ***life***
- problem: ***flesh*** solution: ***spirit***

Romans 6:1: "What then shall we say?…. [In the light of everything we've read down through Rom. 5] …Shall we continue in sin so that grace may abound?…. [Because he said, 'where sin abounded grace did super-abound'] …MAY IT NEVER BE!…." (vs 1-2). In any relationship with God, you cannot live in sin! Because we have sinful nature, He's provided a way out of it, but we can't live in it. There's an extreme difference.

Manasseh was living in sin. His only way out was repentance, and God accepted that. Once forgiven, once having been brought under the grace of God, and you stand in that grace—do we have license to sin? *NO!* Let's define it a little bit further. Do we have license to do away with the laws of God by saying 'God didn't mean this; God didn't mean that. God didn't mean for you to keep the Sabbath and one day in seven is good enough. God didn't mean that this image—that you created—is an idol, you just use for a reminder.' All the way down through all the commandments of God and the whole relationship that God wants us to have.

"MAY IT NEVER BE!…. [The King James says 'God forbid!' but this means]: …MAY IT NEVER BE!…. [in the most emphatic form] …We who died to sin… [we're going to see how we died to sin] …how shall we live any longer therein?" (v 2). We're going to see there's a difference between *living in* sin and *living a righteous life* though you sin and repent. A vast difference! When you're living in sin, you have no consciousness of sin, you just on your way. You may feel bad when you do something bad, but that's only because of your own personal feelings. You have no repentance toward God in that.

"We who did to sin, how shall we live any longer therein? Or are you ignorant that we, as many as were baptized **into** Christ Jesus, were baptized **into** His death? Therefore, we were **co-buried**… [I'm going to do a special word study in the Greek on these words that Paul used, because there are many things that we are 'co-joined' with.] …with Him by the baptism into **the death**… [What was *the* death? *The death of Christ!*] …so that, just as Christ was raised up from the dead by the glory of the Father, in exactly the same way also, we also should walk in newness of life. For if we have been **co-joined** together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man was **co-crucified**… [Now that is quite a term—isn't it?] …with *Him* in order that the body of sin might be destroyed, so that we should no longer be enslaved to sin" (vs 2-6).

Now he's beginning to answer the individual sin problem. Now that we have grace we are not to live in sin. Let's come up to v 3: "Or are you ignorant that we, as many as were baptized **into** Christ Jesus, were baptized **into**… [Baptism is complete immersion. You're baptized]: …**into** Christ Jesus… [and]: …were baptized **into** His death?"

Think of everything that the death of Christ signifies:

- His beating
- His crucifixion
- His death on the cross
- His burial

You are now *joined* to that! You are made a part of

that, because if Christ died for you, you then die for Christ. So you're joined together!

Verse 4: "Therefore, we were **co-buried**… [buried with Him, just like He was in that grave three days and three nights, so you in the watery grave were co-joined in that burial. You are burying the old, sinful self.] …with Him by **the baptism** into **the death**…" That's the whole meaning of baptism. That's why baptism must be by immersion. It cannot be by sprinkling. And this is where the Protestants go so far off base. They say that once we have the grace of God we don't even need to be baptized. If you are not baptized and the old self buried, you are not buried and co-joined in the death of Christ. Therefore, you cannot walk in newness of life.

For example: If you fell in deep sleep and never died, you get up and walk, it's still the same old life—isn't it? But if you really fell asleep and you died and then you were resurrected out of that death—are you not walking anew? *Yes, you would be!* It's the same way with baptism. That's why it is "…co-buried with Him by the baptism into the death…" (v 4).

The comparison continues; notice how that Paul, all the way through, showing one then the other. He's showing sin and then righteousness; death and then life. He's showing how we die. "…so that, just as Christ was raised up from the dead by the glory of the Father, in exactly the same way also, we also should walk in newness of life" (v 4). How should we walk? *In exactly the same way! Exactly!*

Did Christ sin? *No!* If we are to walk in exactly the same way, should we walk in sin? *No!* 1-Peter 2:19: "Because this *is* acceptable: if, for *the* sake of conscience toward God, anyone endures sorrows [grief]… [If you're going to 'walk in newness of life' in this wicked world, you're going to endure grief! You're going to have tribulation! The world is living in sin and you're not.] … suffering unjustly. For what commendation *is there* if, disobeying and being beaten, you endure it? But if *while* doing good you endure suffering, this *is* acceptable with God… [Because Christ did the same thing!] …for to this you were called… [This is what you were called to] …because Christ also suffered for us, leaving us an example, that you should follow in His footsteps" (vs 19-21). Walking right in the steps of Christ; walking in newness of life.

"Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously; Who Himself bore our sins within His own body on the tree, so that we, being dead to sins… [the same terminology as Paul; we are dead to sin] …may live unto righteousness; by Whose stripes you were healed… [that's for physical healing.] …For you were as sheep going astray, but you have now returned to the Shepherd and Guardian of your souls" (vs 22-25).

Walk in newness of life. God wants you to be inspired, brethren. God wants you to be uplifted. You go along and maybe you have sour, rotten day. What do you do? *You live in misery that day*—don't you? It's miserable and you don't want to pray, you don't want to study and you do want to go to God, and you get more miserable and more guilty. God wants to inspire you with this kind of operation for you to know that you can come to Him anytime instantly. He doesn't want you to continue in your misery, which results in death. *Walk in newness of life!* Be inspired for the great things that God has done for you, and done for you personally, because you're co-buried with Him.

Romans 6:5: "For if we have been **co-joined** together in the likeness of His death…" That's what you've done with the old self through baptism. The Greek there means *knitted*. When you knit, it's all together; you can't separate one from the other—can you? *No!* Or if you weave, you have the same thing. Weaving is just another form of knitting. "…have been **co-joined** together in the likeness of His death…" That's how to consider the old self, buried in that watery grave of baptism.

"…so also… [a guarantee] …shall we be *in the likeness* of *His* resurrection…. [We just read that (1-Cor. 15; that if we have born the image of the earthy, we shall bear the image of the heavenly. The actual Greek there is *if we have born the image made of dust* so shall we bear the image of the heavenly.] …Knowing this… [this is something we have to constantly, on-goingly know] …that our old man was **co-crucified**…" (vs 5-6). [The same as Christ being crucified on the cross. Since He represented all mankind, you were there with Him by the operation of baptism.

This is why these statements are made, and Jesus made these ahead of time. When we have peace with God, sometimes this puts us in hostility even with our family. Let's go to Matthew 10:34: "Do not think that I have come to bring peace on the earth… [that is as the world thinks of peace, of people getting along with people. No, it's not the time yet.] …I did not come to bring peace, but a sword." This is a spiritual sword (Heb. 4:12—the Word of God is living and power and sharper than any two-edged sword. That's the sword He brought, because He carried no physical sword.

"For I have come to set a man at variance against his father, and a daughter against her mother,

and a daughter-in-law against her mother-in-law. And a man's enemies *shall be those of* his own household. The one who loves father or mother more than Me is not worthy of Me… [to be co-joined into His death; to be co-crucified with Him] …and the one who loves son or daughter more than Me is not worthy of Me…. [Here's where the co-crucified comes in]: …And the one who does not take up his cross and follow Me… [we are to walk in the footsteps of Christ; in newness of life] …**is not worthy of Me**" (vs 35-38).

In other words, how are you ever going to be worthy of Christ if you're never baptized? If you never bury the old self? If you never crucify the old self? Notice what we have to do in this world:

Verse 39: "The one who has found his life shall lose it; and the one who has lost his life for My sake shall find it." Just the opposite of self. ***Get self out and Christ in!*** This is the opposite of self. There's a parallel in Luke 14:26—about picking up your cross and following after Him. Another place says that you 'take up your cross daily' which then implies concerning the suffering that we would go through.

Romans 6:5: "For if we have become co-joined [knit] together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection." What does that tell us? We're also going to be knit together—aren't we?—raised together "…*in the likeness* of *His* resurrection." There are many Scriptures which bring that out. Most notably:

1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called the children of God! For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because **we shall see Him exactly as He is**" (vs 1-2). There it is, in the likeness of His resurrection.

Notice the progress here, Romans 6:6: "Knowing this, that our old man was… [past tense, at baptism] …co-crucified with *Him* in order… [present tense] …that the body of sin might be destroyed… [from present to future tense] …that we should no longer be enslaved to sin." In other words, sin and the lust of the flesh is not going to enslave us. It will be there. There will be the pulls of the flesh! There will be the pulls of sin! But it's not going to *enslave* us, that you become a bond-slave to sin.

Verse 7: "Because the one who has died to sin… [How do you die to sin? *Through baptism!* And *through the renewing of the covenant with Passover*—every year.] …has been justified from sin…. [Meaning those sins have been removed. You are acquitted!] …Now if we died together with Christ… [that means jointly died with Christ] …we believe that we shall also live with Him, **knowing** that Christ… [we're to know; be convinced of this; understand it as a fact] …after having been raised from the dead, dies no more; death no longer has any dominion over Him. Because when He died to sin… [not His own, but of His creation] …He died **once for <u>all</u>**… [death/life; sin/grace] …but in that He lives, He lives unto God…. [which tells us what we should be doing; living to God] …In exactly the same way also… [see the comparison. He gives us the thing very concrete to look to.] …In exactly the same way also you reckon [calculate] yourselves to be dead to sin, indeed… [You've died through baptism; you have died by being co-crucified with Christ] …but alive to God through Christ Jesus our Lord" (vs 7-11). That's the very reason we live, right there!

Notice what this does, v 12: "Therefore, do not **let sin rule** in your mortal body by submissively obeying it in the lusts thereof." Tie this in with v 6: "…that we should no longer be enslaved to sin"; v 12: … do not **let sin rule** in your mortal body by submissively obeying it in the lusts thereof."

How are we going to recognize this? There is a process to sin, and there is a process with the thoughts and the choices as it comes along. Before you were baptized, you just went along with the whole regime of sin, regardless of what it was—even the sin which seemed like good things to do. Like Christmas: If you listed all the lies that Christmas stands for. It's just astounding! Yet, people think it's a wonderful thing. We're going to see there is a process. What we need to learn to do, brethren, is by exercising the Spirit of God and by choice. You exercise the Spirit of God by choice. The Spirit of God will lead you, but you must use it. You must choose. Let's see how this process works:

James 1:12: "Blessed *is the* man who endures trials… [this can mean any affliction] …because, after he has been proved, he shall receive a crown of life, which the Lord has promised to those who love Him." Again, we're coming back to the love of God. Verse 12 is the kind of trial which is building character.

Here's the other kind of trial, v 13: "Do not let anyone who is tempted say, 'I am being tempted by God' because God is not tempted by evil, and He Himself tempts no one *with evil*." What does God do? *he sets before you choices!* He doesn't come along with something evil. He sets before you choices. Who's the one that comes along with something evil? *Satan does!* ***Not God!*** God gives you choices. He says, 'Behold, I set before you life

and blessing/evil and death, therefore, choose life.' But, He doesn't tempt you with evil.

Here's the process, v 14: "But each one is tempted when he is drawn away and is enticed by his own lust." So human lust gets involved. 'Well, now that's a pretty good idea.' "…and is enticed…"—which means he mulls it over. He thinks about it. Then he decides 'this is good' or good for him. He wants to do it.

The next step, v 15: "And after lust has conceived… [meaning it's locked in together; the evil and the lust are joined in conception] …it gives birth to sin; and sin, when it is completely finished, brings forth death." At any point along here you can make the choice to stop and you can go to God for forgiveness and ask Him to help you with His grace to lift you out of it.

Romans 6:12—this is how: "Therefore, **do not let sin rule** in your mortal body by submissively obeying it in the lusts thereof…. [put away the lust] …*Likewise,* do not be yielding… [present tense] …your members as instruments of unrighteousness to sin; rather, be yielding yourself to God, as those who are alive from the dead, and your members as instruments of righteousness to God. For sin **shall not rule** over you, because you are not under law, but under grace" (vs 12-13).

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 5:13
2) Romans 4:15
3) Genesis 4:3-7
4) Genesis 6:11-12
5) Genesis 26:5
6) Deuteronomy 6:1-6
7) Matthew 22:37
8) Exodus 16:25-29
9) Exodus 18:16
10) Romans 5:12-21
11) 1 Corinthians 15:45-49
12) Romans 5:12, 18, 13-16
13) 1 John 4:9-11
14) Romans 5:15, 1-2, 15-16
15) 2 Chronicles 33:1-13
16) Romans 5:16-19
17) Romans 3:10
18) Romans 5:20-21
19) Romans 6:1-6, 3-4
20) 1 Peter 2:19-25
21) Romans 6:5-6
22) Matthew 10:34-39
23) Romans 6:5
24) 1 John 3:1-2
25) Romans 6:6-12, 6, 12
26) James 1:12-15
27) Romans 6:12-13

Scriptures referenced, not quoted:

- Genesis 3
- Deuteronomy 6:7-8
- Exodus 20
- Romans 6:23
- John 3:16
- Hebrews 4:12
- Luke 14:26

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Book *Encyclopedia of World History* by William L. Langer
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FRC:bo
Transcribed: 12-21-10

Epistle of Romans XVII
Chapters 6-8:4

Fred R. Coulter—May 24, 1997

Let's review just a little bit. Let's go back and follow the progression of things so we can understand where we are in Rom. 6 right now. We're going to see the comparison all the way through of what Paul is doing here to show the solution to the sin problem.

Romans 1:17: "For therein… [in the Gospel] …*the* righteousness of God is being revealed… [a continuous present tense] …from faith into faith… [from God's faith to us, our faith back to God, and back into us and back to God] …according as it has been written: 'The just shall live by faith.'"

Then he shows the opposite, v 18: "Indeed, the wrath of God is being revealed… [on a continuous basis] …from heaven upon all ungodliness and unrighteousness of men, who are suppressing the Truth in unrighteousness."

Then he goes on showing that—and I think it's very profound that we realize something very important—physical status, being a Jew or an Israelite, has no standing spiritually with God. Why? *All must repent! All must be baptized!* That's what's important. What Paul is showing here, as we saw in Rom. 2, is that he was really telling the Jews that unless they believe in Christ, and unless they keep the commandments of God, their circumcision is made uncircumcision and furthermore, *the uncircumcision will judge them!* Those are tremendous, fighting words.

Romans 3—talks about what God is doing to justify. We need to review that again concerning *justification.* Romans 3:20: "Therefore, by works of law… [We're going to see why in a more profound way today. When I first read this I just couldn't grasp it. Here we were keeping the commandments of God and so forth—right? But I misunderstood the application of it.] …therefore, by works of law there shall not be any flesh justified before Him…" Why? *Because law was not designed to justify you before God the Father in heaven above!* The sacrifice and resurrection of Christ was. We will see one of the reasons that this is, is because of the very nature of human beings. Human beings cannot keep the law perfectly. Only Christ did!

Then he begins to give the solution in v 21: "But now *at this time, quite* separate from law, *the* righteousness of God has been revealed, being witnessed by the law and the prophets; even *the* righteousness of God *which* is through faith of Christ, toward all and upon all those who are believing, for there is no difference, because all have sinned, and they are falling short of the glory of God" (vs 21-23). So this justification by belief then is given freely.

Romans 4 talks about Abraham and what he did, and how he was justified by belief. Here's how we are to live our lives by faith. We are to

- *walk* by faith
- *live* by hope
- *dwell* in love

That's how we are to do it. He begins to address the problem of how sin did enter into the world, and it came through Adam. Because of that, we all—by inheritance—inherit human nature. Human nature he begins to define step-by-step and the solution for it.

Here is the conclusion of everything from Rom. 5:12 to 8:14—here's the conclusion of it, Romans 8:1: "Consequently now, *there is* not any condemnation to those who are in Christ Jesus, who are not walking according to the flesh, but according to *the* Spirit. Because the law of the Spirit of life in Christ Jesus… [the power of grace] …has delivered me from the law of sin and death" (vs 1-2). The *law of sin and death* is what all of us have inside of us. That's why it's completely precluded that anyone could be perfect in the flesh, or that anyone—except Christ—could keep the commandments of God perfectly. You can be in the *letter of the law*, perfect in some things, as Job was. How was his heart? *Needing a vast overhaul!* That's the whole point.

Let's look at some things concerning the first Adam and the second Adam and just briefly review. Romans 5:12: "Wherefore, even as by one man [Adam] sin entered into the world, and death by sin; as a result, death passed into all mankind, *and* it is for this reason that all have sinned."

We used to believe that babies are born neutral and perfect. Nonsense! They have human nature and by the time they are six months old they're already expressing their human nature. They already are! That's compared with the second Adam, Who was Christ.

What did the **first Adam** do?

1. He disobeyed God and was displeasing to Him!
2. he sinned!
3. he disbelieved God and believed his wife and Satan

The **second Adam, Christ**:

1. He obeyed God, always doing the things that pleased Him!
2. He was sinless—without sin!
3. He believed God!
4. He loved God!
5. He gave His life!

I want you to look at something which is very important for us to understand, v 15: "But *shall* not as the offense *was*, even so shall the **free gift** *be*?…. [What is the 'free gift'? *Jesus Christ!* 'God so loved the world ***He gave*** His only begotten Son.' That means the free gift of everything that Jesus stands for.] …Because if by the transgression of the one *man* many died, much more profoundly did the **grace of God**, and the **gift of grace**, which *is* by the one man Jesus Christ abound unto many."

So, you have:

- free gift
- grace of God
- gift of grace

"…which *is* by the one man Jesus Christ abound unto many. And the **free gift** *is* not like that which came through *the* one who had sinned, because on one hand, judgment *was* by one unto condemnation; but on the other hand, the **free gift** *is* to *the* justification of many offenses" (vs 15-16). That is Christ giving of Christ:

- His life
- His death
- His crucifixion
- His resurrection

That is the free gift!

Now then, other things come from that, v 17: "For if by the offense of one *man* death reigned by the one, how much more profoundly *shall it be to* those who are receiving eh abundance of grace and the **gift of righteousness**, *that* they shall reign in life by the One Jesus Christ." So, right here we have three gifts defined or listed:

- the free gift
- gift of grace
- gift of righteousness

All necessary for salvation! The free gift of Christ with His life, death and resurrection comes first. Then you have the *gift of grace*, which then begins the operation of grace. Then you have the *gift of righteousness*, which is the imputing of the righteousness of Christ to everyone He calls.

I know we're getting into very detailed theology today. We are going to understand what theologians do not understand. If you can understand this, then you are understanding some of the most deep and profound things that God can teach us; but absolutely necessary for us to grow in grace and knowledge and overcome and realize our standing before God.

"So then, just as by *the* one transgression there resulted *judgment* unto condemnation to all men, exactly in the same way also, by the one act of righteousness *shall* result in justification unto life toward all men; because even as by the disobedience of the one man, many were made sinners, in exactly the same way also, by the obedience of the One, many shall be made righteous. Moreover, *the* law entered, so that the transgression might abound… [we come to a higher level of the understanding of the law, which then makes sin exceedingly sinful] …but where sin abounded, the grace did super-abound… [God is able to cover all of those transgressions] …so that even as the sin reigned unto death, in exactly the same way also, the grace might reign through righteousness unto life eternal through Jesus Christ our Lord" (vs 18-21).

This is very profound, Romans 6:1: "What then shall we say? Shall we continue in sin so that grace may abound? MAY IT NEVER BE!…." (vs 1-2). Let's just survey a little bit.

Verse 15: "What then? Shall we sin, because we are not under law, but under grace? MAY IT NEVER BE!"

Romans 7:7: "What then shall we say? Is the law sin? MAY IT NEVER BE!…."

Verse 13: "Now then, that which *is* good, has *it* become death to me? MAY IT NEVER BE!…."

These are all the mistakes that all the theologians make constantly! Yet, Paul said, "MAY IT NEVER BE!"

Romans 6:2: "MAY IT NEVER BE! We who died to sin… [How did you die to sin? *Through baptism!*] …how shall we live any longer therein?"

Rom. 6 begins the application of the covenant of God. Recall to remembrance what I gave concerning the covenant sacrifice of Gen. 15, as it relates to the death of Christ. The death of Christ becomes a very profound, pivotal point in history. Yes, in all eternity! His death then is something that we participate in.

Verse 3: "Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death?" Now we're going to start solving the problem.

- the problem is sin—the solution is grace
- the problem is death—the solution is life
- the problem is flesh—the solution is spirit

Here's how it's accomplished, v 4: "Therefore, we were co-buried… [just as Christ was in the tomb; just as Christ died] …with Him by the baptism into **the death**… [that's what it is in the Greek, into that very same death as Jesus Christ] …so that, just as Christ was raised up from the dead by the glory of the Father, in exactly the same way also, we should walk in newness of life…. [complete newness of life] …For if we have become co-joined… [knit or fused] …together in the likeness of His death…" (vs 4-5).

What are we also saying with this? We're to going to see that we are also saying that *as Christ died, we also enter into the covenant relationship with Him, with the same death, through baptism.* We died to sin! Just as the death of Christ and the whole purpose of God was irrevocable and He was resurrected from the dead, so likewise our decision with baptism is irrevocable and the resurrection cures the problem.

"…co-joined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection" (v 5). As Jesus said, 'He who follows after Me must hate his father and mother, brother and sister, children, lands and life, yea, his own life also. And whosever does not pick up his cross and come after Me cannot be My disciple.' So we are crucified with Him!

"…so a so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man was co-crucified with *Him* in order that the body of sin might be destroyed… [a progressive thing that is worked at through the Spirit of God to destroy the body of sin] …that we should no longer be enslaved to sin' because the one who has died to sin has been justified from sin" (vs 5-6). Freely! It is a gift of righteousness! ***Freely!***

"Now, if we died together with Christ, we believe that we shall also live with Him, knowing that… [This is what we have to understand and realize] …Christ, after having been raised from the dead, dies no more; death no longer has any dominion over Him, because when He died to sin, **He died once for all**… [God is going to apply that to all human beings in His plan. That's something we need to understand.] …but in that He lives, He lives to God. In exactly the same way also, you reckon yourselves to be dead to sin, indeed, but alive to God through Christ Jesus our Lord" (vs 8-11).

Now we are going to see a comparison going through here. We are to be alive to God, but dead to sin—that we should not serve sin any longer. Let's see how that is done. He's talking about exactly the same thing here:

Galatians 2:20: "I have been jointly crucified with Christ… [co-crucified] …yet I live…. [Here we are the same thing—right? We are living!] …*However,* it is no longer I… [This is the point we all need to come to.] …but Christ lives in me! For *the life* that I am now living in the flesh, I live by faith—that *very faith* of the Son of God, who loved me and gave Himself up for me." That's what Christ did! Also, part of the things that we are promised are part of the sufferings that Christ went through.

We are dead to sin, but alive to God! What I want you do is look at these things on a 'A/B'—we're going to see 'A/B' all the way through. 'A'—dead to sin; 'B'—alive to God through Christ. Because of this, here's what we need to do:

Romans 6:12: "Therefore, do not let sin rule in your mortal body… [Notice, it doesn't say you have no proclivity to sin at all; ***don't let it rule!*** That's why we went through James 1, how sin comes about—step-by-step.] (Don't let it rule): …by submissively obeying it in the lusts thereof." We are to put sin to death through the power of the Holy Spirit. We're going to see there's this constant struggle going on; constant choices laid before us. People in the world don't go through this. They have no consciousness of it. But we who have the Holy Spirit go through this. We have this fight! this battle! this war!

Verse 13: "*Likewise,* do not be yielding your members as **[A]** instruments of unrighteousness to sin; rather, be yielding yourselves to God, as those who are alive from the dead, and your members as **[B]** instruments of righteousness to God. For sin shall not rule over you, because you are not under law, but under grace" (vs 13-14). This is a very profound verse right here. It is misunderstood by the Protestants who say that 'if you're under grace you don't have to do anything'; misunderstood by those who are under law by misinterpreting grace. Here's one way that it was interpreted before; they would read it: 'Sin shall not rule over you because you are not under the penalty of the law'—which is not a true statement.

- Was ancient Israel under the penalty of law? *Yes!*
- Did sin rule over them? *Yes!*

"…but under grace…." If you insert the word *penalty* between 'under' and 'law,' then you must also insert *penalty* between 'under' and 'grace': 'you are not under *the penalty* of law, but under *the penalty* of grace'—which is ludicrous, there's no such thing as *the penalty of grace.* It is the opposite. So, what does this mean? Let's look at it *under law.* Under law means

- you're living in the flesh

- you have works of law
- you have a physical temple
- You have justification to the temple

Did any of those things ever change the heart? Let's go to Heb. 9, and then we will look at what happened to the one who even built the temple.

Hebrews 9:11: "But Christ Himself has become High Priest of the coming good things, through the greater and more perfect tabernacle, not made by *human* hands (that is, not of this *present physical* creation). Not by *the* blood of goats and calves, but by the means of His own blood, He entered once for all into the Holiest, having *by* Himself secured everlasting redemption *for us*…. [Again, we are getting the comparison between the spiritual and the physical.] …For if the blood of goats and bulls, and *the* ashes of a heifer sprinkled *on* those who are defiled, sanctifies to the purifying of the flesh" (vs 11-13).

What does this mean? What were they purified to? *They were purified to the temple! They were sanctified to the temple!* That was it. They were not justified to God the Father in heaven above because that requires something greater. Even though they would do these works of law, what was still a problem? There was a vast problem we will see. Let's see what the problem was.

Galatians 3:22—this is talking about the time up to Christ: "But the Scriptures have shut up all things under sin… [Who shut them up under sin? *God did!* Why? *Because of the sin of Adam!* That's why!] …so that by *the* faith of Jesus Christ the promise might be given to those who believe. Now, before faith came we were guarded under law, having been shut up unto the faith that was destined to be revealed" (vs 22-23).

Let's see what the predicament was and then we will see how that actually worked out. They are 'shut up unto faith.' They are 'shut up unto sin.' Romans 11:32: "For God has given them all over to unbelief, in order that He might show mercy to all."

What happens when you're under law and you do the things according to law—what happens? *Law does not change the heart, because law cannot impart the Spirit of God!* Law can modify your behavior for a time. Let's look at the example of Solomon who built the temple. God gave David the plans for everything to build the temple. David set back the iron, the brass, the gold, the silver—set that all in store—commanded that Solomon build it according to the plans that he gave. Look what happened. God also appeared to him twice—didn't He? Solomon gave a tremendous dedicatory prayer when the temple was dedicated. Notice what happened to Solomon.

1-Kings 11:1: "And King Solomon loved many foreign women, even the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, Hittites; of the nations which the LORD had said to the children of Israel, 'You shall not go in to them, and they shall not go in to you; surely they will turn away your heart after their gods.' *But* Solomon clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines…. [A thousand women!] …And **his wives turned away his heart**, for it came to pass when Solomon was old, his wives turned away his heart after other gods. And his heart was not perfect with the LORD his God as *was* the heart of David his father" (vs 1-4). Here he had all of it right there. Did being *under law* solve the problem of human nature? *NO!*

Verse 5: "For Solomon went after Ashtoreth, the goddess of the Sidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of the LORD and did not *go* fully after the LORD like his father David. Then Solomon built a high place for Chemosh, the abomination of Moab... [He went into the pagan temple-building business!] …in the hill which *is* before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise he did for all his foreign wives, and burned incense and sacrificed to their gods" (vs 5-8).

You talk about being 'hen-pecked'! You talk about giving into your wives! I mean, Adam was bad, it was difficult, but Solomon was impossible! He was so harried by his wives. 'Build me this! You built it for that one there, you build one for me. I want one for my god, she has one for her god. Do you love me? If you loved me you'd build one for me!' So, he was the most 'hen-pecked' rundown man toward the end of his life, it was unreal! All of this didn't change his heart and then you read the book of Ecclesiastes and you find out how cynical that he really was in his view of life, though being true what he wrote.

What was the law concerning wives. I think we're see a good example of the breaking of law, right here. This is not defining anything that is good. This is defining something which is inherently multiplying over evil.

"And the LORD *was* angry with Solomon because his heart was turned from the LORD God of Israel…" (v 9). Remember when the Ten Commandments were given? What did God say? Deut 5: 'Oh that there would be such a heart in them that they would keep My commandments always' They were shut up unto sin'; they were 'shut up from the faith'; they were all concluded in unbelief—the whole world!

Now let's see what happened to Israel. After

all of that:

- Did punishment change them?
- Did correction change them?

You can apply this to the world today.

- Do all the laws that are created make righteousness?
- Does it change the heart? *NO!*

As a matter of fact, even those who enforce the law become the oppressors using law—don't they?

- Would you not say this nation is under the system of judges and law? *Yes!*
- Has it cured any sin? *No!*
- Is every new law enacted something which then makes righteousness in the hearts of people? *No!*
- What happened when they reduce the speed limit to 55? *We all went over it*—right? *Yes!*

We were all used to going 75 mph and that was the law at one time. They reduced it to 55, now they have it back up to 65. Let's see what the children of Israel did. After hundreds of years of being under law,

- Did it solve the sin problem? *No!*
- Did it change the heart? *No!*

Let's see what happened, 2-Kings 17:9: "Now the children of Israel secretly did things that *were* not right against the LORD their God. And they built high places in all their cities for themselves from the Watch Tower to the fortified city. And they set up images and groves for themselves in every high hill, and under every green tree. And they burned incense in all the high places, like the nations whom the LORD had removed from before them, and they practiced evil things to provoke the LORD to anger, for they served the idols of which the LORD had said to them, 'You shall not do this thing.' And the LORD testified against Israel and against Judah, by all the prophets, *by* all the seers, saying, 'Turn from your evil ways and keep My commandments *and* My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets'" (vs 9-13). Never penetrated!

"Nevertheless, they would not hear, but hardened their necks, like the neck of their fathers who did not believe in the LORD their God. And *they* rejected His statutes and His covenant which He made with their fathers, and His warnings that He testified against them. And they went after vanity, and became vain… [And that, brethren, is exactly where this society is today. You can see the reflected in the television. It is vain! It is stupid!] …and went after the nations around them, concerning whom the LORD had charged them not to do like them" (vs 14-15).

- Has this not also happened in the Church?
- Have they left God and become vain?
- *Yes!*

I submit to you that being now in endorsed by the International Four-Square Gospel Pentecostal Church that you are bonafied fake Christians is an abomination to God! It is foolishness and vanity. That's what all 'tongues-speaking' is.

What happened? Verse 16: "And they left all the commandments of the LORD their God and made molten images, two calves for themselves. And they made a grove, and worshiped all the host of heaven… [What is my horoscope today?] …and served Baal. And they caused their sons and their daughters to pass through the fire…. [Today it's modern rock music, the school system and the witchcraft that goes on, actively taught.] …And they used divination and sorceries, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger. So the LORD was very angry with Israel and removed them out of His sight; not one was left, only the tribe of Judah by itself" (vs 16-18)—and Judah heard, feared and repented. *NO!*

"Also Judah did not keep the commandments of the LORD their God, but walked in the statutes which Israel made. And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers until He had cast them out of His sight" (vs 19-20). What do you think God is going to do to those people who reject the New Covenant, today?

It didn't solve it. Being under law does not get rid of sin. That's why sin ruled over Solomon, sin ruled over the children of Israel and Judah. Sin rules over everyone because they are *under law*. Now then, being under law without the temple, you can't even be justified to a temple. Under law there is no justification to God, because there is grace.

Now let's look at what it means to be *under grace*. We will call this *the power of grace, the work of grace.* Let's see what it is, how it works. Grace is the entire action of God toward you. It is the grace ***of*** God, coming ***from*** God to each of us:

1. **God calls you**—that's the first operation of grace; God does it!
2. **God leads you to repentance**—that is the grace of God! You become conscience of sin!
3. **you are baptized with Christ**—after repentance. Repent and be baptized.

That is an operation of God whereby you're co-

buried, co-crucified with Him—knit together with Him in the likeness of His death.

4. **you are justified to God** in heaven above and have entrance into the Holiest.

Think of that, brethren, entrance into the Holiest in heaven above. That is awesome! I tell you, the next time you get on your knees and pray, ask God to help you understand that. Ask God to help you realize that you have the great and awesome blessing and privilege, through Christ, to come into His very presence with your prayers.

5. **you receive the Holy Spirit**—the begettal of the Holy Spirit in you, to lead you.

That is the beginning of the process of conversion. Conversion is a process, which is very difficult.

6. **you receive the gift of righteousness**

You need it in order to be allowed to come into the very presence of God in heaven above, you need to have that grace so He accepts you as He did Christ. Let that inspire you, brethren.

7. **we walk in newness of life**
8. **we have the fruits of the Holy Spirit**
9. **Christ in you**—Christ is being formed in you
10. **eternal life**

That is the power and operation of grace.

Now you understand why it says that 'in this grace wherein we are standing.' We are under that grace, under all of this together. That's the whole amount of it put together, brethren.

Let's see how there is a tension. This is the battle and this is the confrontation. And add to that there is also Satan and the world out there putting extra pressure upon people and it will vary from time-to-time.

Let's go to Revelation 2 for just a minute. Here is a perfect example that you don't look to the outward circumstances of what is happening in a Christian's life.

(go to the next track)

To the Church of Smyrna, Revelation 2:8: "And to the angel of the church of *the* Smyrneans write: These things says the First and the Last, Who was dead but is alive. I know your works and tribulation and poverty… [Looking at it from the outside, you would say, 'Whew! Doesn't pay to be a Christian.' God is not for me.] …(but you are rich), and the blasphemy of those who declare themselves to be Jews and are not, but *are* a synagogue of Satan. Do not fear any of the things that you are about to suffer…. [There are times when we suffer. I have suffered. Everyone of us have suffered. Some are still suffering some of the things. In the future there will also be suffering.] …Behold, the devil is about to cast *some* of you into prison, that you may be tried; and you shall have tribulation ten days. Be faithful unto death, and I will give you a crown of life" (vs 8-10). Looking at it on the outside, it didn't look very profitable—did it? *No!* But inside there was something else that was happening with these people.

Galatians 5:16: "But this I am saying, walk by the Spirit… [be led by the Spirit of God] …and you will not fulfill the lust of the flesh." Now we're going to see that there is a tension between the Spirit of God—which is in you, and the pull of the law of sin and death—which is in you. That's why the first resurrection is a better resurrection, because of what we go through. And we are suffering with Christ.

Verse 17: "For the flesh lusts against the Spirit, and the Spirit against the flesh, and these things are opposed to each other, so that you cannot do those things you wish to do. But if you are led by the Spirit, you are not under law" (vs 17-18). No, you are not under the condemnation of law.

Now then he gives the work of the flesh—we just read it back with Solomon, v 19: "Now the works of the flesh are manifest, which are *these*: adultery, fornication, uncleanness, licentiousness, idolatry, witchcraft…" (vs 19-20)—of which he did all of it—didn't he? *Yes, he did!*

Verse 22: "But the fruit of the Spirit is love… [That's why it's a very important thing, one of the very important things we can learn in the trials we are going through is this: 'God, help me to understand Your love. Help me in these situations that are impossible, to express the love of God to other people.' And it's difficult, brethren. I know, I've been there!] …joy peace, long-suffering, kindness, goodness, faith, meekness, self-control; against such things there is no law" (vs 22-23).

But, here's what we do, v 24: "But those who *are* Christ's have crucified the flesh together with the passions and lusts. If we are living by the Spirit, we should also be walking by the Spirit. We should not become vainglorious, provoking one another *and* envying one another" (vs 24-26).

We will see the same thing all the rest of the way through; Romans 6:15: "What then? Shall we sin, because we are not **[A]** <u>under law</u>, but **[B]** <u>under grace</u>? MAY IT NEVER BE! Don't you understand that, to whatever you are yielding yourselves *as* servants for obedience… [whatever person, whatever thing, whatever it is] …you are servants to whatever you are obeying, whether it is **[A]** <u>of sin unto death</u>, or it is **[B]** <u>*of* obedience unto</u>

righteousness?" (vs 15-16). Notice *obedience unto righteousness*—that perfect righteousness which comes from Christ, through His Holy Spirit.

Verse 17: "But thanks be to God, that you **[A]** were servants of sin, but now you **[B]** have obeyed from *the* heart… [that's what God wants, conversion of the heart—obedience and willingness from the heart] …that form of doctrine which was delivered to you… [which is the whole Gospel, everything that Christ taught] …and after having been set free **[A]** from sin, you became the **[B]** servants of righteousness" (vs 17-18).

Now, let's understand something here important: set free is to be set free as a slave; to be a servant is to be, the Greek: 'doulos' which means *you are now a slave of righteousness unto God!* But you do it by choice. In the Roman Empire there were those who freely chose to become slaves, because of whatever circumstances. He's using that analogy. We are to be 'slaves of righteousness.'

Verse 19: "I am speaking from a human point of view because of the weakness of your flesh; because just as **[A]** you had yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now in exactly the same way, **[B]** be yielding your members in bondage to righteousness unto sanctification." Isn't that something? If you are yielding yourselves as members in bondage to righteousness—guess what—you have no sin! God imputes the righteousness to you in a greater way. And another thing will happen, brethren, God's Spirit will help convict you of sin even quicker, so that you can repent.

Verse 20: Because when you were **[A]** the slaves of sin, you were **[B]** free from righteousness. Therefore, what was the fruit *that* you had then, in the things of which you are now ashamed? For **[A]** the end *result* of those things is death. But now, after having been freed from sin, and after having become servants to God, you have your fruit unto sanctification, and **[B]** the end *thereof* is eternal life" (vs 20-22).

What would you give for eternal life? That's what he's really saying here. Can you imagine what kind of thing you could sell if you had the formula to perpetuate life even in the flesh for another 100 years? Do you realize how much money you could make? How much people would pay? But is a hundred years eternal life? *NO!* What would people give to receive eternal life? What does God require you to give for eternal life? *Your life!* Just like Christ gave His life!

Verse 22: "But now, after having been **[A]** freed from sin, and after having become **[B]** servants to God, you have your fruit unto sanctification, and the end *thereof* is eternal life. For the **[A]** wages of sin is death, but the **[B]** free gift of God *is* eternal life through Christ Jesus our Lord" (vs 22-23). The free gift is eternal life, but ***the*** *free gift* is the giving of Christ, and the *free gift of God* is eternal life—which we have here. Now we see the requirements of what we are to do. This is a very detailed way of saying *forsake the flesh and walk in righteousness in the Spirit.*

We're confronted with a legal problem, which Paul begins to solve in Romans 7. I'm not going to go into great detail here on this, but just sufficient enough to let you know that the covenant with Israel was a marriage covenant and that had to be solved.

Romans 7:1: "Are you ignorant, brethren, because I am speaking to those who know law, that the law rules over a man for as long a time as he may live?" All law rules over you—doesn't it?

- Does the law of gravity rule over you so long a time as you live? *Yes!*
- Do not the laws in your body rule your body as long as you live? *Yes!*
- Are you not under law in the world? *Yes!*
- Are not God's laws ruling over you as long as you live?
- Who gave the Ten Commandments? *God did!*
- Who gave all the other laws? *God did!*
- Who amplified them in Matt. 5-7? *Jesus Christ did!*

Now then, we come to a specific law, v 2: "For the woman who is married is bound **by law** to the husband as long as he is living; but if the husband should die, she is discharged from the law of the husband. So then, if she be married to another man, as long as the husband is *still* living, she shall be called an adulteress; but if the husband should die, she is free from the law *which bound her to the husband*… [That's what we are talking about. We are not talking about a theological argument that you are now free from any requirements of the laws of God—that is a ludicrous conclusion to draw from this.] …so now she shall no longer be called an adulteress, even though she has become *married* to another man" (vs 2-3).

Verse 4: "In exactly the same way, my brethren, you were also made dead to the *marriage* law *of the Old Covenant* by the body of Christ…" Let's think this through for just a minute. Marriage is binding until the death of one of the individuals—correct? *Yes!* Does God live by His own laws? *He would have to because He's Lawgiver,* and the Lawgiver cannot be a lawbreaker. Who is the lawbreaker? *Satan the devil!* In making this marriage

covenant with Israel—though He had to put her away in divorce—did He marry another nation? *No!* He kept part of it—Judah—and kept the covenant with her until Christ. In order to terminate that covenant—since covenants cannot be terminated by fiat; covenants must be terminated by death—one of two things had to happen:

1. all Israel had to die—God would have to kill all of them

or

2. God had to die

That's why Christ came and died—one of the main reasons—to end that covenant because He could not even be engaged, betrothed, to the Church unless He first died. That's why Christ died. To release old Israel from the covenant, by the body of Christ, "…in order for you to be *married* to another, Who was raised from the dead, that we should bring forth fruit to God" (v 4). Then he starts the deep, internal tug of war. Even though we have the Spirit of God in us, we still have human nature—the law of sin and death—in us. He wants to bring out some very important points here.

Verse 5: "For as long as we were in the flesh, the passions of sins, which were through the law, did produce within our own beings *that* which resulted in the bringing forth of fruit unto death. But now at this time, we have been discharged from the law… [of the marriage covenant] …*because* we have died… [Didn't we die in the operation of baptism after He died? *Yes!* So, our covenant vow with Christ is also unto death—is it not? *Yes! His death!*] …*to that* in which we were held; therefore, the result *is that* we are to serve in **newness of *the* spirit**… [that's how we are to serve] …and not in *the* oldness of *the* letter" (vs 5-6).

I could not help but think of that poor Baptist minister standing up there in front of this whole room full of Jews trying to explain to them why he thought that the Baptist should evangelize the Jews. That poor man didn't have a clue! I've thought about that if I were ever put in that position, what would I say? I thought that I would start this way: All of you in this room are circumcised and that is the token of the covenant that God gave to Abraham, but there is something else that God said that He desired from you, which you need to do, and that is 'circumcise the foreskin of your heart.' You know and all of your rabbis know that you have created traditions and laws that have built a great shield about you and, in fact, have built an iron room between you and God. Now God is calling upon you to let Him circumcise your heart.

That's as far as I've gotten on it. I would use all Old Testament Scriptures. That's what God is doing here. "…newness of *the* spirit and not *the* oldness of *the* letter…" (v 6), because the 'oldness of the letter' just builds a mound of things against God and created death, hatred, bitterness, wrath and anger—didn't it? *Yes!* Back to the Jews: Did all of your anger over the Holocaust change your heart? Did it change the hearts of other people? Have all of your bitterness and anguish against God, in producing so many atheists—has that solved the problem of sin? That's what Paul is saying right here—has it? *No!*

"What then shall we say? Is the law sin? MAY IT NEVER BE!…. [Of course, the law can never be sin! NO!] …But I had not known sin, except through *the* law. Furthermore, I would not have been conscious of lust, except the law *had* said, 'You shall not covet'" (v 7). Why? *Because the desires of the flesh and the desires of the mind are just natural and good to the carnal mind!*

Ephesians 2:2 shows the naturalness of sin and lust. You can't know what it is unless God defined it for you. "In which you walked in times past according to the course of this world, according to the prince of the power of the air, the spirit that is now working within the children of disobedience… [and they think it's good and marvelous and wonderful and fine, because they've been 'shut up under sin'; they've been 'shut up from the faith'; they've been 'shut up unto unbelief.' Then God intervenes to call.] …among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind… [all great, wonderful human things] …and were by nature *the* children of wrath, even as the rest *of the world*. But God, Who is rich in mercy, because of His great love with which He loved us" (vs 2-4)—reached down with His grace—'by grace you have been saved through faith.

When we were in the flesh, like Paul said, Romans 7:7: "…I wouldn't have been conscious of lust except the law *had* said, 'You shall not covet.' But sin, having grasped an opportunity by the commandment… [figuratively speaking] …worked out within me every kind of lust… [Not only did he begin to see lust, but then there was *every kind* of lust.] …because apart from law, sin *was* dead…. [But the law was there and sin was alive!] …For once I was alive without law; but after the commandment came, sin became alive, and I died" (vs 7-9). How did he die? *By baptism!* 'I am crucified with Christ, nevertheless, I live, and the life I live in the flesh I live by the faith of the Son of God' That is His very own faith.

"And the commandment, which *was meant* to result in life… [Didn't God say if you keep the commandments, you'll prolong your days? You'll be happy? It will be well with you? But it didn't solve

the inherent sin problem.] (So I): …was found to be unto death for me; because sin, having taken opportunity by the commandment, deceived me, and by it killed *me*" (vs 10-11). Sin is deceitful! What can happen with the deceitfulness of sin?

Hebrews 3—let's see the warning that was given. Sin can be very deceitful. Why? *Because sin can be very pleasurable for a short season!* Sin can be exciting, *for a short time!* If you don't believe that try driving 120 mph one time. I remember when I got my 1956 Ford V8—I was 21-22—and I got one that was brand new and I only paid $3600 for it. It was a two-door hardtop, first time they came out with the hardtop. The top was black and the top part of the car was white and then it had this Nike-like chrome coming down the side and the bottom of it was black. It had dual exhaust. It had a automatic transmission, and at that time, Richfield put out Richfield boron gasoline, the greatest thing to ever hit the market.

I was taking a trip down to California and I put in his Richfield boron, and I was cruising down the freeway, the first freeway in Oregon. I thought, I wonder how fast this will go. I kicked it up to 80, 85, 90, 95, 100, I got up to 105 and Whooooo!. My heart was just pounding and I thought, Man! What if I get a flat tire? I immediately took it down from there and never went 105 mph again. Although, my wife occasionally thinks I do. There was that excitement for a while and no highway patrol—God was merciful to me! What I'm trying to point out here is the deceitfulness of human thinking, which can lead you into greater and greater sin!

Hebrews 3:7: "For this reason, even as the Holy Spirit says, 'Today, if you will hear His voice… [That's what God wants all the way through.] …harden not your hearts, as in the rebellion, in the day of temptation in the wilderness, where your fathers tempted Me *and* tried Me, and saw My works forty years. Because of this, I was indignant with that generation, and said, "They are always going astray in their hearts, and they have not known My ways." So I swore in My wrath, "If they shall enter into My rest—"' Beware, brethren, lest perhaps there be in any of you an evil heart of unbelief, in apostatizing from *the* living God. Rather, be encouraging one another each day, while it is called 'today,' so that none of you become hardened by ***the* deceitfulness of sin**" (vs 7-13). So, it is the sin that is deceitful thing. When Paul recognized that deceitfulness, he was as good as dead!

Romans 7:11 "…sin deceived me, and by it killed *me*. Therefore, the law *is* indeed Holy… [The law is good.] …and the commandment Holy and righteous and good. Now then, that which *is* good, has *it* become death to me? MAY IT NEVER BE! But sin, in order that it might *truly* be exposed *as* sin by that which *is* good to me, was *actually* working out death; in order that, by the means of the commandment, sin might accordingly become exceedingly sinful" (vs 11-13).

Have you ever been going down the road one day, thinking about things and maybe thinking about God and so forth. All of sudden it comes in your mind that you really understand how sinful that thing you did back when really was. And then you have an instant repentance right there and say, 'Oh, God, I never knew how bad that was.' I don't know about you, but I've experienced that, more than once. You then see the 'exceeding sinfulness' of it.

Verse 14: "For we understand that the law is spiritual; but I am carnal, having been sold *as a slave* under sin… [That's the problem with being under law. The law is spiritual, but the people were carnal.] …because what I am working out *by* myself, I do not know… [Have you ever done things where you say, 'Why did I do that?' I don't know why I did that! I do that all the time. I did that just last week. Very bad!] …For what I do not desire to do, this I am doing… [Ever find yourself doing something you don't want to do, and you really hate what you're doing, but you're doing it, and it's stupid! That's what he's talking about here.] …moreover, what I am hating, this I am practicing" (vs 14-15). This is the struggle that goes on spiritually! If God would condemn us every time this happened we wouldn't exist! That's why there's grace!

"But if I am practicing what I desire not to do, I agree with the law that *it is* good. Now then, I am no longer working it out by my *own* self; rather, *it is* the sin which is dwelling within me" (vs 16-17). All of us have that *law of sin and death*. That's why I started out in Rom. 8, so we could understand what he's doing. First of all, he showed the commitment through baptism there in Rom. 6. Then he shows what we are to do: forsake sin and follow righteousness. Then in Rom. 7, he says, 'When you are doing this, there's going to be this inner struggle.

Verse 18: "Because I *fully* understand that there is not dwelling within me—that is, within my fleshly being—any good *thing!*…. [this is what Job did not understand] …For the desire… [and we all desire] …*to do good* is present within me… [Even when people commit murder, they are desiring to do good with this murder. When they steal, they're desiring to do good with this stealing. After all there is a benefit, so they think. But the 'wages of sin is death.'] …but how to work out that which is good, I do not find. For the good that I desire to do, I am not practicing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, *it*

is no longer I, working it out by myself, but the sin *which* is dwelling within me" (vs 18-20). That's why there can be no good thing in the flesh.

"Consequently, I find **the** law, *that when* I desire to practice the good, the evil is present with me" (v 21). Have you ever done something really uplifting and you feel very inspired in it, and you know that God was with you in it. Then two or three days later, what happens? BAM! you do something carnal and nasty! Did you intend to do it? *No!* Did you do it? *Yes!* Why did you do it? *Because of sin dwelling in you!* And as long as you are in the flesh you have sin dwelling in you. That's why you must overcome daily. That's why you go through these trials. That's why you have this inner battle going on; so that you will really love God and love the good, and serve Him with all your heart. When you do that you are under His grace and God does not condemn you.

Let's see the solution that Paul brings out, v 22: "Because I delight in the law of God according to the inward man; but I find another law within my very own being… [it's part of him] …that is warring… [that's the war, brethren, that's the fight] …against the law of my mind, and that is making me a prisoner to the law of sin which is within my very own being. O what a wretched man I am! Who shall deliver me from the body of this death? I am thinking God through our Lord Jesus Christ *for this salvation!* On the one hand, as a result *of this inner war*, I myself serve *the* law of God with *my* mind; on the other hand, with the flesh, *the* law of sin" (vs 22-25).

- So that you progressively overcome!
- So that the body of sin might be destroyed!

That is the battle! One thing that is very, very true: People who do not have the Holy Spirit do not have this battle! So, if you have this battle, what is this? This is proof you have the Spirit of God and that God is dealing with you! That's something, brethren! Now you see why you can't overcome human nature with human nature? It's just like saying, take this oil that's been spilled on the floor and clean up this oil which is on the floor. It is an incongruous statement.

- Can you overcome the *law of sin and death* with the *law of sin and death*? *No!*

That's an incongruous statement.

- Can you help yourself in a carnal way?
- Become more successful?
- Follow the laws of success?
- Develop a business?
- Develop speaking ability?
- Develop vocabulary?
- Develop customers, clients, technical knowledge—whatever it may be?
- Educate yourself to be the finest thing you can be in this world?

But are you converted? *NO! Unless you have the Spirit of God!* You can pull yourself up by the bootstraps. I remember 12-15 years ago, Zig Ziegler came into town and my son David wanted to go see Zig Ziegler. I took him and Jonathan to see Zig Ziegler. Zig Ziegler is one of the greatest promoters of building the self; that you can become what you want to be by thinking and doing. He even brings in some of the commandments of God, and he even brings in love—doesn't he? But he doesn't know the love of God! He is building on that 'eros phileo' love which is carnal, self-centered love. Be better! Earn more! Be younger! Be stronger! Be more beautiful! Be richer! Have more possessions! And by the way, 'pay my fee and buy my tapes and buy my books so I can be more wealthy and greater and stronger and more perfect.'

Does that change the heart? You can accomplish certain things with that, but is that conversion? *NO!* Does it change the heart? *NO!* It may re-direct the carnal heart in other carnal pursuits, but the *law of sin and death* and the carnal heart remain the same and remain *under law!* That's what Christ meant: 'He who seeks to save his life shall lose it'; because a change of one carnal position to another carnal position—though in the mind's eye of the person doing it—doesn't convert the heart. 'But he who loses his life for My sake,' Christ said, 'shall find it.' And that's what Paul is defining here.

Now, because God put in you the *law of sin and death*, because you are struggling against sin, because you have the Holy Spirit of God residing in you at the same time that this is going on, through the grace of God you are not under condemnation. Now do you understand why he says, 'What? Shall we sin that grace may abound.' No, no, no! This is so that you will be inspired to want to come closer to God.

That's why he says, Romans 8:1: "Consequently now, *there is* **not any**… [NOT ONE, even though you may feel guilty in heart and need to repent, you go repent.] …**condemnation** to those who are in Christ Jesus, who are not walking according to the flesh, but according to *the* Spirit." And the very fact that you have this struggle; and the very fact that you are wanting to go God's way; and the very fact that you are striving to go God's way shows that you are "…walking according to *the* Spirit."

What I mean by this struggle and having the Holy Spirit, you are not just doing things where you might, like someone in the world, have a guilty conscience because they know some things are right and wrong. Right or wrong does not mean that they're converted. That just means they have a certain understanding of things that are right and wrong. We're talking about here the whole process of overcoming and conversion with God's Spirit. In that 'there is no condemnation.'

Verse 2: "Because the law of the Spirit of life in Christ Jesus… [that is those ten things that I call *the power of grace*; that's what it is] …has delivered me from the law of sin and death." There will come a time, brethren, with the increase of God's Spirit and the growing in grace and knowledge and understanding, that you will know that God has delivered you from the *law of sin and death!* And the more that you love God, the more that you're going to understand that. The two go hand-in-hand.

Verse 3: "For what was impossible for the law to do…"

- could not change the heart
- could not bring eternal life
- could not bring true righteousness
- could not bring justification to God in heaven above
- could not stop sinning

—even though it knew better! "…in that it was weak through the flesh, God having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. In order that the righteousness of the law should be fulfilled in us… [Now, that's a profound statement—isn't it?] …who are not walking according to the flesh, but according to the Spirit" (vs 3-4).

That's the whole operation of growing and overcoming and the whole operation of grace. That's why, when you have a trial and difficulty, God will see you through it. It may be very difficult. You may have your back against the wall. There have been times when I have had my back against the wall and through it, but God still delivered me. And I'm thankful for that, and I hope that that encourages other people who are going through trials themselves.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 1:17-18
2) Romans 3:20-23
3) Romans 8:1-2
4) Romans 5:12, 15-21
5) Romans 6:1-2, 15
6) Romans 7:7, 13
7) Romans 6:2-11
8) Galatians 2:20
9) Romans 6:12-14
10) Hebrews 9:11-13
11) Galatians 3:22-23
12) Romans 11:32
13) 1 Kings 11:1-9
14) 2 Kings 17:9-20
15) Revelation 2:8-10
16) Galatians 5:16-26
17) Romans 6:15-23
18) Romans 7:1-7
19) Ephesians 2:2-4
20) Romans 7:7-11
21) Hebrews 3:7-13
22) Romans 7:11-25
23) Romans 8:1-4

Scriptures referenced, not quoted:

- Romans 4
- Genesis 15
- James 1
- Matthew 5-7

FRC:bo
Transcribed: 12-31-10

Epistle of Romans XVIII
Chapters 7:12-8:17

Fred R. Coulter—June 7, 1997

We're now in Romans 7, and I want to review just a little bit and then what I want to do is finish Rom. 8. and then the rest of Romans begins to fit into the Feast days—it's a whole different application of things. Now, let's come here to Romans 7:12: "Therefore, the law *is* indeed Holy, and the commandment Holy and righteous and good. Now then, did that which *is* good *has it* become death to me?…. [How is something that is Holy and righteous and good produce death?] (v 14): …For we understand that the law is spiritual; but I am carnal, having been sold *as a slave* under sin" (vs 12-14).

Why is that something so good points out death? That was a problem. The reason is that the law shows what sin is, and *the transgression of the law is sin, and the wages of sin is death.* Is not God's judgment Holy, righteous, true, good? *Yes!* Is that not also true of judging sinners? *Yes!*

God's judgment—even the seven last plagues—because He's executing His judgment against gross sin and rebellion, Revelation 16:2: "And the first *angel* went and poured out his vial onto the earth; and an evil and grievous sore fell upon the men who had the mark of the beast, and upon those who were worshiping his image. And the second angel *went and* poured out his vial into the sea; and it became blood, like *that* of a dead *man*; and every living soul in the sea died. And the third angel poured out his vial upon the rivers, and into the fountains of waters; and they became blood. Then I heard the angel of the waters say, 'You are righteous, O Lord, Who are, and Who was, even the Holy One, in that You have executed this judgment. For they have poured out *the* blood of saints and of prophets, and You have given them blood to drink; for they are worthy.' And I heard another *voice* from the altar say, 'Yes, Lord God Almighty, true and righteous *are* Your judgments.'" (vs 2-7).

He was judging them because of their gross sins. It talks about Babylon whose sins have 'reached up into heaven.' So you have that the commandments are Holy, right and good and they judge right from wrong. If you're on the sinning side of the ledger it is unto death. If you're on the righteous side of the ledger it is life. Since you have in your member the *law of sin and death* it ends up being sin for you once the consciousness—that God brings out to you concerning sin—really comes to your understanding.

Romans 7:13: "Now then, did that which *is* good *has it* become death to me? MAY IT NEVER BE!…. [Here is the reason: It is to point out the *need for grace!* That's why it's Holy righteous, just and good.] …But sin, in order that it might *truly* be exposed *as* sin in me by that which *is* good to me, was *actually* working out death; in order that, by the means of the commandment, sin might accordingly become exceedingly sinful." In other words, you *know* what sin really is. It gets back to the whole thing concerning the Feast of Unleavened Bread—a little leaven leavens the whole lump. When you begin to find out how exceedingly sinful sin is, you begin to understand even the thoughts in your mind, and that's where sin originates—correct? *In your mind!* If you didn't have a mind you wouldn't sin. You could just be a robot; anybody want to be a robot? 'How exceedingly sinful sin is'—that's the whole purpose of it.

"For we understand that the law is spiritual… [which means *it's always operating because it is spiritual.* It does not matter—God is no respecter of persons. What did he talk about (Rom. 2) in the application of blessings or in the application of punishment? It's spiritual! It's living!] …but I am carnal, having been sold *as a slave* under sin" (v 14). So, what God's wants done with this—which did not happen until the coming of the Holy Spirit; until God was revealing this to the apostles, especially to the Apostle Paul—is the way you overcome sin is to understand it when it begins in the mind. That's what this is leading to:

- to a conviction of how wrong sin is
- to a conviction that you have been sold unto sin
- to a conviction that you need the righteousness of God

and you cannot produce it yourself, but *it must be imputed to you.* That's why!

Here's what else happens here, v 15: "Because what I am working out *by* myself, I do not know…. [Have you ever done things and then after it's all done you ask yourself: Why did I do that? And you can't give an answer, because it was of and by yourself, from within.] …For what I do not desire to do, this I am doing… [People don't want to sin. Some people do; they end up being the incorrigible, unless they repent.] (So here is this paradox): …moreover, what I am hating, this I am practicing." What is one of the things that you begin to see? One of the worst sins that happens is this: You begin to judge other people's minds and hearts! You can see

by the fruits that there is evil there. That's what happens. *God wants you to judge yourself! God want you to see what you are doing!*

Verse 16: "…I agree with the law that *it is* good…. [absolutely good and righteous and Holy] …Now then, I am no longer working it out by my *own* self; rather, *it is* **the** sin which is dwelling within me" (vs 16-17). What he's building up to is the definition of the *law of sin and death* so we can understand that.

What are the fruits of sin? We also need to understand this: Sin always affected other people. Let's think of some cases:

- How about Adam? *Affected the whole human race*—right? *Yes!*
- How about Cain? *Murdered his brother!*
- How about the Tower of Babel?
- How about Sodom and Gomorrah?
- How about David?

Now David was a man after God's own heart, but

- Did his sins affect people? *Yes!* Look what happened with Bathsheba!
- Did it affect his whole family from then on? *Yes!*

Part of the penalty that God gave upon David was, 'because you have done this your family is going to be turned upside down from this day forward.' Was it? *Yes!* (Comment concerning the second commandment: 'unto the third and fourth generation.)

- How about when David numbered Israel? *70,000 died!*
- How about when Solomon did what he did? *God took away the ten tribes!*

And we could go right on down the line, many others:

How about good affecting others. *Yes!* God also says, 'Unto a thousand generations I will bless those who keep My commandments'—correct? So what do we have:

- Noah—Did his righteousness affect everybody? *Yes! We're here!*
- Abraham—by believing God and having God's righteousness imputed to him, it has affected eternity forever! I never thought of that until just now!
- How about what Christ did?
- How about what Moses did?

So you have those two things, very important for us to understand. And what has been the world because of sin? *Misery, wretchedness, crime, murder, adultery, fornication, fraud*—Gal. 5, the works of the flesh—*idolatry, witchcraft, variance, strife, emulation*—sounds like some churches we know of.

God wants a personal conviction, by you—with His Spirit—against sin! Let's notice what happens when that is not done, Heb. 3. There are things in the Greek which are not brought out in the *King James* or other translations. I want you to see the progression here:

Hebrews 2:1 "For this reason, it is imperative that we give much greater attention to the things *which* we have heard, lest at any time **we should slip away**." Not that they slip away, because the Word of God never slips away; the promises of God never slip away; it is ***we*** who slip away from it. What he's talking about here is a progression of what happens when you slip away. You end up in a more serious condition.

Hebrews 3:8: "Harden not your hearts, as in the rebellion, in the day of temptation in the wilderness, where your fathers tempted Me *and* tried Me, and saw My works forty years. Because of this, I was indignant with that generation, and said, "They are always going astray in their hearts, and they have not known My ways." So I swore in My wrath, "If they shall enter into My rest—"' **Beware, brethren**, lest perhaps there be in any of you an evil heart of unbelief… [a hardening of the heart] …in apostatizing from *the* living God" (vs 8-12). How does that occur?

"Rather, be encouraging one another each day, while it is called 'today,' so that none of you become hardened by *the* deceitfulness of sin…. [Because you no longer have righteousness toward sin. You're not allowing the working of the Holy Spirit—as described in Rom. 7—to work with you, to convict you, to show you the sinfulness of sin!] …For we are companions of Christ, if we truly hold the confidence *that we had* at the beginning steadfast until the end. As it is being said, 'Today, if you will hear His voice, do not harden your hearts, as in the rebellion'" (vs 13-15).

This is why Paul is bringing out that the place of overcoming sin begins with the conviction of sin when the thought starts in your mind. That's what he's talking about—very important to realize. It's the sin that's dwelling in you. That's why he wants you to understand, don't be surprised if you sin, because it's part of you. But what do you do when you recognize it becomes the important thing. Hopefully you can cut it off while it's still in the temptation process, before it develops—as we saw in James 1.

Romans 7:18 "Because I *fully* understand that there is not dwelling within me—that is, within

my fleshly being—any good *thing!*….” That is good in the sense of righteousness. Let’s look at it this way: If you’ve ever lived back in areas where they have a lot of snow in the wintertime, when the snow first comes down it looks so gorgeous and white and lovely and soft and clean and wonderful. Then it snows some more and then it clears up, and then it snows some more and then it clears up and it piles up. When it begins melting in the springtime, what happens? It is dirty, ugly and you look at that and wonder: How did all that dirt get there?

Well, liken that to human nature and the whited snow to a whited scepter. It looks beautiful outside but you really don’t know what’s in there. The lesson is this: You can never have anything purely good in the sense that God is good from being solely human. Why? *Because there is the law of sin and death*—that’s why! That’s why God must impute His righteousness to you. That’s why salvation cannot be earned. It has to be a gift.

He began to see “…that is, within my fleshly being—[dwells] any good *thing!* For the desire *to do good* is present within me… [and everyone has that desire—everybody!—except the most incorrigible.] …but how to work out that which is good, I do not find” (v 18). Isn’t that true? Every time you think that everything is going just hunky-dory and wonderful, SLAM! BAM! something happens—right? And you did not intend it that way.

Verse 19: “For the good that I desire to do, I am not practicing; but the evil that I do not desire to do, this I am doing. But if I do what I do not desire to do, *it is* no longer I, working it out by myself, but sin which is dwelling within me…. [That means I myself am not dedicated to this. My choice, my goal, my purpose, my life is not to this] …but **the** sin *which* is **dwelling** [residing] within me… [part of his being]…. [He’s leading up to the final solution to sin and death.] …Consequently, I find this law, that when I desire to practice the good, the evil is present with me…” (vs 19-21). This is to emphasize all of these:

- ***the law***
- ***the good***
- ***the evil***

There’s another way of saying that; the movie with Clint Eastwood: *The Good, the Bad and the Ugly*. It’s present with me—isn’t that true? How many times have you been thinking something, listening to some music, watching a movie—movie now will bring you down in the first ten seconds—or you’re riding along, and thinking of something real good and all of sudden BAM! an evil thought comes coursing through your mind. Or, more than likely, a silly, stupid commercial that you heard sometime and you really want to get rid of, but it’s there. I could probably list off some words and you could give me the answer back. Example:

- What is the real thing? *Coke!*
- Nothing tastes good like…. *a cigarette should!*

Gottcha!

I was talking to someone the other day. The most frustrating thing is to be praying and all of sudden a commercial come coursing through. That’s just an example of it. How many times have you’ve been admiring something and your attention is been drawn away to lust? How many times have you been looking at something really nice and then you covet to have? All of that is *the sin dwelling within you!* When you started thinking about it or observing you didn’t have this thought in your mind. Because of the ‘prince of the power of the air’ there are times when things will come into your mind that Satan is sending. Did you know that? Have you ever experienced that?

Ephesians 2:2: “In which you walked in times past according to the course of this world, according to the prince of the power of the air, the spirit that is now working within the children of disobedience.” It’s likened to television and radio waves, and that is true. Right here in this room there are countless different radio and television, cellular phones and all of that, which if we had the equipment, we could tune it all in here and just be inundated. But thankfully, God didn’t make us with mind that would tune into it as with the apparatus that was designed for it. But Satan is there trying to send his missiles of lust into your mind.

Verse 3: “Among whom also we all once had our conduct in the lusts of our flesh, doing the things willed by the flesh and by the mind, and were by nature *the* children of wrath, even as the rest *of the world*.” I remember when I was pastoring down in the Los Angeles area, I had everything from the Chavez Ravine on the north and the Long Beach freeway on the east, all the way south to San Pedro Bay and west to the ocean. I had all the area of Watts—after the burning of Watts took place. I had all of Hollywood, all that whole scene. There were times when I was driving down in the area of Watts and all of sudden I started getting these thoughts of hate. I wasn’t think of it! That was not in my mind. I had no thought of it until all of a sudden—BAM! there it was! hate, murder, death—and here I am in the middle of Watts!

Then one time I was driving down Sunset Blvd. and all of sudden come these thoughts of homosexuality in my mind. I thought, now what happened? I finally figured out that it is the demons in the area that can project that kind of thing into

people's minds and if you 'toy' with those things they will capture you into the sin. When I left the area, these things left. So, Satan is able to reach into human nature and cause these things.

That will help you understand why the *temptation of Christ* was so powerful! Satan used everything he could to tempt Christ into sinning once! I think we'll understand a little more of that as we go along.

Romans 7:20: "…but the sin *which* is dwelling within me…. [is causing this] …Consequently, I find the law, *that when* I desire to practice the good, evil is present with me, because I delight in the Law of God according to the inward man; but I find another law within my very own being…" (vs 20-23). That's why there must be conversion, which takes place *from within*; not discipline, which comes *from without*. Conversion from the Holy Spirit takes place within; religion without the Holy Spirit requires discipline from without, but it doesn't convert.

"But I find another law within my very own being that is warring against the law of my mind, and that is making me a prisoner to the law of sin which is within my very own being" (v 23). There he defines it: ***the law of sin!*** We started out in Rom. 5:12 how death entered in because of the sin of Adam. So, we had *death*, now we have *the law of sin.*

This is where every Christian comes to, sooner or later, v 24, "O what a wretched man I am! Who shall deliver me from the body of this death?" Ever come to the point you think 'O how wretched, how miserable, how rotten, stupid, foolish'? Sometimes you get all ground up in the wretchedness of things that take place in this world and they just grind you to a pulp. That takes you down as well.

Verse 25: "I am thanking God, through our Lord Jesus Christ, *for this salvation!*…." What a marvelous thing is that God would do this! What a marvelous thing it is that God would

- call us
- lead us
- help us
- grant us these things
- give to each one of us His own righteousness

That's why Paul began to understand this. "…On the one hand, as a result *of this inner war*, I myself serve *the* Law of God with *my* mind; on the other hand, with the flesh, *the* law of sin" (vs 25). As long as you have flesh there's going to be sin, because it inherent in there, in our genes as it were. That's why we have to be 'born again' from the dead, or changed completely 'in the twinkling of an eye at the last trump.'

Here's the conclusion of the whole thing. Here is the solution to the mess of human kind—in particularly applying to us. Everything from Rom. 1:17 is coming down to this conclusion in Rom. 8:1-4. Go back and review it and study it. It takes you all the way down,

- explaining the human condition in the world
- explaining the human condition with individual Gentiles and Jews
- Rom. 3—that 'all of sinned and come short of the glory of God' and God's solution is Jesus Christ
- Rom. 4—shows how Abraham had the imputed righteousness
- Rom. 5—shows how then 'we were justified even whole we were enemies' God sent His Son to die for us
- Rom. 6—we are 'co-buried' with Christ', co-crucified with Christ'; brought into this relationship with God
- Rom. 7—we have this great inner struggle—now what are we going to do?

Our first thought is that if there is sin, we're cutoff, nevermore to be in God's presence again. NOT SO! Let's see what the solution is:

Romans 8:1: "Consequently, *there is* not any condemnation to those who are in Christ Jesus… [there's a condition] …who are not walking according to the flesh, but according to *the* Spirit; because **the law of the Spirit of Life in Christ Jesus** has delivered me from **the law of sin and death**…. [There are the two contrasts: the law of the Spirit of Life in Christ Jesus *vs* the law of sin and death—which is in us] …For what was impossible for the law to do…" (vs 1-3). The law cannot give life. It can define sin. It can show you right from wrong, but it can't give you life. Why? *Life must come from God!* God is a living being. The law, though it is spiritual, is not a living being.

"…was impossible for the law to do in that it was weak through the flesh… [Why is the law 'weak through the flesh'? It's like getting up there, like a batter, with two strikes against you before you even step into the batter's box. *The flesh is weak since it has 'the law of sin and death'* within it. That's why!] (to solve the problem): …God, having sent His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; in order that the righteousness of the law should be fulfilled in us. who are not walking according to the flesh, but according to the Spirit" (vs 3-4).

Now let's see how *the law of the Spirit of*

Life in Christ Jesus **is** *walking in the Spirit.* You can connect those two together. Here's how it works in us:

1. you have ***crucified the flesh***

How? Rom. 6:

- through baptism
- co-crucified, co-buried

2. you are ***living by every Word of God*** in newness of spirit
3. you ***walk by*** faith
4. you live by hope
5. you ***dwell in love***
6. instead of the fruits of the flesh, ***you have the fruits of the Spirit***

Galatians 5:22: "but the fruit of the Spirit is love, joy, peace, long-suffering… [I don't think you can have joy and peace until you have suffered. So when you understand the value of suffering, then you have joy and peace when it's over with.] …kindness, goodness, faith, meekness, self-control… [If God is in control, you should have self-control—correct? *Yes!*] …against such things there is no law. but those who *are* Christ's have crucified the flesh together with the passions and lusts" (vs 22-24).

7. you are ***growing and developing spiritually***

What is the thing that is going to help you grow more than anything else? The Proverb says, 'Without vision the people perish.' Peter gives us one of the greatest visions—part of it, I think that John adds to that in the Epistles of John and the book of Revelation—how then we need to structure our lives in Christ, we see the great and tremendous vision that God has given us. I don't think we understand, brethren—in translating the book of Hebrews, I am profoundly overwhelmed at how great and how marvelous and what an absolutely fantastic privilege that God has given us through the High Priesthood of Christ, to be able to have direct, instantaneous access to God the Father, through prayer, in the Holiest place in the universe. It takes a while for that to sink in. It takes a while to grow in that. As you grow in that, it becomes a very humbling experience. Especially when you look and see the sinfulness of sin that's in your own nature—that I see in my own nature—***that God would grant us this!*** So, having that focus of vision is so important, and Peter does it right here:

2-Peter 1:1: "Simon Peter, a servant and an apostle of Jesus Christ, to those who have obtained *the* same precious faith… [the very faith of Christ given to you through the righteousness of God. As we have been studying the *imputed righteousness*, the perfection, the beauty, the righteousness, the cleanness, the goodness of God.] …as ours by *the* righteousness of our God and Savior, Jesus Christ: Grace and peace be multiplied to you… [Think about that! We've gone over *grace*; He wants it multiplied! Increased! Not just grow a little bit, but multiplied!] …in *the* knowledge of God and of Jesus our Lord" (vs 1-2). Brethren, don't we have it here. We have a greater opportunity to grow than almost any generation that has been on the face of the earth.

- We have the Word of God!
- We have the education!
- We have the tools to study!

But, what has happened to most people? *They've become blitzed out in a fog of pseudo intellectualism* and they could care less about the Word of God, but it's the greatest thing that there is. It's even happened to the churches, even happened to the people of God! So, we have that opportunity to let it [grace and peace] multiply.

Verse 3: "According as His Divine power has given to us all things that *pertain* to life and Godliness…" Whatever we need, brethren, God is there to help! Listen, this is also true:

- When you get old and weak and feeble, ***God still loves you!***
- When you're in trouble, in desperation and trials, ***God still loves you!***

Use the tools that God gives you; He's given us everything "…that *pertain* to life… [eternal life] …and Godliness through the knowledge of Him Who called us by *His own* glory and virtue" (v 3).

I want you to see the hope that is given here, 1-John 3:1: "Behold! What *glorious* love the Father has given to us, that we should be called the children of God!…. [Think of that! God has called you to be His very own son or daughter] …For this very reason, the world does not know us because it did not know Him. Beloved, now we are the children of God, and it has not yet been revealed what we shall be; but we know that when He is manifested, we shall be like Him, because we shall see Him exactly as He is…. [What is this to do for every one of us?] …And everyone who has this hope in Him purifies himself, even as He is pure" (vs 1-3).

How? *By the Spirit of God!* By all the things that you are living in and exercised with, whether it is the trials you are going through; the joys you are going through. You have the vision; you see that this is what God has called you to.

- to *impel* you
- to always *inspire* you
- to always *uplift* you

That's what God wants with the Church:

- to *build* it
- to *inspire* it
- to *encourage* it
- to *help* it

—and He's given all the tools here!

(go to the next track)

He's called us to glory and virtue. Brethren, what is it going to be like when you are resurrected and you have a spiritual body, and you hold up your hand and it's no longer flesh? You look down at your feet and they're like brass burning in a fire. If you can stand before a spiritual mirror, you'll see the radiance of your glorified being. I tell you what, that kind of vision that God gives us with His Word is what we need to keep in the forefronts of our minds.

2-Peter 1:4: "Through which He has given to us the greatest and *most* precious promises, that through these you may become partakers of *the* Divine nature… [We're going to get rid of the human nature with the law of sin and death, and that is also a condemnation of it, the very plan and working of God.] ….having escaped the corruption *that is* in *the* world through lust." So, in growing in this knowledge and having this vision, tell me, do you have a single desire to yield to a sin? *NO!* That's why it's important to be inspired, brethren.

Verse 5: "And for this very reason also, having applied all diligence besides…" We must be diligent in this; this is the greatest thing that has ever been, brethren. This is the greatest opportunity that God has given. It is so great that they are exceeding great and precious promises that human words have a very difficult time defining it in the reality of the spiritual fulfillment—but we'll try! So we need to be diligent!

"…add to your faith… [Notice how these build (see Peter sermon series)] …virtue; and to virtue, knowledge; and to knowledge, self-control; and to self-control, endurance; and to endurance, Godliness…" (vs 5-6). Isn't that what God wants us to come to the state of being:

- that you think like God
- that you act like God
- that Christ is in you

I mean, this is profound, brethren! "…and to Godliness, brotherly love; and to brotherly love, **the love** *of God*. For *if* these things exist and abound in you, they *will* cause *you to be* neither lacking effort nor lacking fruit in the knowledge of our Lord Jesus Christ. But the one in whom these things are not present is *spiritually* blind—so short-sighted *that* he has forgotten that he was purified from his old sins. For this reason, brethren, be even more diligent… [he says it twice, give diligence] …to make your calling and election sure; because *if* you are doing these things, you will never fall at any time" (vs 7-10). A guaranteed prescription on how to never fail! There it is right there.

Review:

1. crucify the flesh
2. walk according to the spirit, which then is the law of the Spirit of Life in Christ Jesus
3. walk by faith
4. live by hope
5. dwell in love
6. the fruits of the Spirit
7. growing and developing spiritually
8. resurrection

The number eight is the number of 'new beginning'—also number one.

Let's see how God did this. God had to defeat sin, defeat the flesh, by being in the flesh. Isn't that something? That's why just the law can't do any of this. This requires the Spirit of God it says to do it.

Romans 8:3: "…God having sent His own Son in the likeness of sinful flesh…" *Likeness* is a very important word in the Greek: 'homoiotes'—from which we get a derivative of the English word 'homogenize, meaning *making the same.* When you drink homogenized milk, the cells of the milk and crème have been homogenized, made into one—the same cells.

For God to take on the likeness of sinful flesh, what is this telling us? If He takes on the likeness of sinful flesh—and this means the exact sameness—what did Jesus have to have within His flesh? *The law of sin*, otherwise, he could not have been tempted. Some people get all upset when I say this. But how can you have the sameness of sinful flesh if you don't have *the law of sin* in you? How can you be tempted? How can you sympathize with those who have been tempted, if you yourself were so far above it that it couldn't affect you? The greatest challenge then is to have it but never sin.

Did Jesus have the *law of death* in Him? *Yes, He did, because He died*—correct? *Yes!* So therefore, He had the *law of sin and death* in Him, the same flesh that we do. Let's see this with some other Scriptures. This is why Christ divested Himself—the one of Elohim Who became Jesus Christ—from being God, to become a human being in the likeness, the sameness (Philip. 2). In the likeness of human flesh, that means the sameness. Not as the philosophers allege, that Christ appeared in the flesh but He was really spiritual and His death was really not a death but it was king of faked, because God cannot die. That's why Jesus said, when He was dying, 'Father, into your hands I

commend My spirit.'

Hebrews 2:9: "But we see Jesus, Who *was* made a little lower than *the* angels… [Very important statement. What is an angel? *A created, spirit being*—correct? This is saying that He was not a spirit being while He was in the flesh.] …crowned with glory and honor… [after the resurrection] …on account of suffering the death… [which means for the purpose of suffering death—very specifically so.] …in order that by *the* grace of God He Himself might taste death for everyone." In other words, when He sent Him in the likeness of sinful flesh and for sin to condemn sin in the flesh, having carried the law of sin and death in Himself and not sinning, HE paid the sins of all humankind who repent and accept His sacrifice.

- Wasn't it fitting that He did it?
- Why did He have to do it?
- Why couldn't it have been someone else?

"Because it was fitting for Him, **for Whom all things *were created***…" (v 10). He was Creator, who gave us the *law of sin and death* in our members; we didn't ask for it—did we? We ended up one day, lo and behold, yea, we've got it!

- Who put it there? *God did!*
- How did it happen? *Because of the penalty of the sin of Adam and Eve, it passed on to all men!*
- How are all the sins going to be paid for—whether repented or not—if the One Who 'shut them' up unto sin, 'shut them up' unto blindness, and gave them over to Satan the devil, if He does not likewise come down and confront the same thing and be victorious over it?

That's why Christ is so great, brethren!

"…and by Whom all things *exist*, in bringing many sons unto glory… [The plan of God is going to work! It is going to succeed!] …to make the Author of their salvation perfect through sufferings" (v 10).

Verse 14: "Therefore, since the children are partakers of flesh and blood, in like manner… [the sameness—'homoiomate'] …He also took part in the same, in order that through death He might annul him who has the power of death—that is, the devil… [We've been delivered from that bondage, brethren.] …and *that* He might deliver those who were subject to bondage all through their lives by *their* fear of death. For surely, He is not taking upon Himself to help *the* angels; but He is taking upon Himself to help *the* seed of Abraham. For this reason, it was obligatory for *Him*… [God was Creator, He gave choice, there was sin, therefore, He had to provide the solution for it, and that's how He did it.] …to be made like *His* brethren in everything that He might be a merciful and faithful High Priest *in* things pertaining to God, in order to make propitiation for the sins of the people" (vs 14-17).

That's why, in the world—not understanding the true plan of God as shown by the Holy Days ending up with the Last Great Day—they don't know how God is going to solve this problem. But it's going to a tremendous and glorious solution! Greater than anything we have imagined!

"For because He Himself has suffered, having been tempted *in like manner*, He is able to help those who are being tempted" (v 18).

Hebrews 4—we have the same thing repeated. Brethren, we have a High Priest that is sitting at the right hand God,

- making intercession for us
- granting us His righteousness
- granting us the Spirit of God
- granting us the power to overcome

—this is the greatest thing that can be! I tell you, in translating Hebrews, I am really overwhelmed at the magnitude of the office of Christ and what He's doing.

Hebrews 4:14: "Having therefore a great High Priest, *Who* has passed into the heavens, Jesus the Son of God, we should hold fast the confession *of our faith*. For we do not have a high priest who cannot empathize with our weaknesses, but *one Who* was tempted in all things according to *the* likeness of *our own temptations*; yet *He was* without sin. Therefore, we should come with boldness to the throne of grace, so that we may receive mercy and find grace to help in time of need' (vs 14-16). Even at the worst, blackest and darkest hour God will intervene and help us.

1-Peter 2:22—again He makes it clear: "Who committed no sin; neither was guile found in His mouth; Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously… [Imagine all the opposition that He went through] …Who **Himself** bore our sins **within**… [Greek is 'en' and pronounced nearly the same—you are 'en' this building] …**His own body** on the tree…" (vs 22-24). Very personal!

That's why Christ is a personal Savior. Not only do you accept Him personally, He personally calls you, but He Himself has done it! How could He carry His own sins within His own body—not only were the sins poured out upon Him, but He carried them within. How could He do that? By carrying the *law of sin and death* within His own members and yet, never sinning. That's how he could do it. What a judgment! You think you've had a difficult time. What a judgment that God gave upon Himself—

right? *Yes!* Is not then God a righteous Judge, even of Himself? *Yes!* This is profound, brethren! This is marvelous! This is tremendous what God is doing!

Let's review the operation of grace again: The operation or power of grace. Do you think that God is going to risk what Christ has done—in overcoming Satan the devil and being victorious over death and over sin—for a flim-flam kind of thing? *No!* That's why it's done by the operation of grace. That's why the operation or power of grace begins:

1. God calls
2. God leads you to repentance
3. you are baptized with Christ
4. you are justified to God the Father in heaven above
5. you receive the Holy Spirit to lead you
6. you have the gift of righteousness
7. you walk in newness of life
8. you have the fruits of the Holy Spirit
9. Christ being formed in you
10. eternal life

Tie that together with what we just covered here about *walking in the Spirit* and you see how then we stand in grace. It's all the operation of God, based upon the sacrifice of Jesus Christ. That is a marvelous thing, brethren! Here's the whole purpose of all of it:

Romans 8:4: "**In order that the righteousness of the law should be fulfilled in us**… [the very character of God] …who are not walking according to the flesh, but according to the Spirit, because those who are *walking* according to the flesh, are minding the things of the flesh… [the Greek is literally *the mind of flesh*] …but those who are *walking* according to *the* Spirit are *minding* the things of the Spirit. For to be carnally minded *is* death, but to be spiritually minded is life and peace… [because Christ is in you] …because the carnal mind *is* enmity against God… [that's where we get the word 'enemy'; means *hostility*, it is hostile to God.] …for it is not subject to the law of God—neither indeed can it be!" (vs 4-7). That's why you have the circumcision made 'without hands'—of the heart (Rom. 2).

Here's what happens when you have a carnal religion. I don't care what kind it is—whether it is Catholic, Protestant, Muslim, Buddhist or New Age, whatever it is—here is the result of all of it. That's why religion cannot be made to serve the righteousness of God, because it's man's—or Satan's—invention to look good. I think the epitome of it is Christmas. I want you to think about the world in general. I want you to think about organizations in our civilization here in America. I want you think about the churches that you know.

James 4:1: *What is* the cause of quarrels and fightings among you? *Is it* not mainly from your own lusts *that are* warring within your members? You lust, and have not; you kill, and are jealous, and are not able to obtain; you fight and quarrel, but still you do not have, because you do not ask…. [Then they say, 'Okay, I'll ask.'] …*Then* you ask, and you do not receive, because you ask with evil motives, that you may consume *it* on your own lusts" (vs 1-3). 'Oh, God, let me win the lotto. Oh, God, let me have this. Let me have that. After all, if you were a God of blessing, bless me with it.' So He blesses you with a trial so that you may have the right attitude!

Would that Worldwide could have learned this before they went down the tube, v 4: "*You* adulterers and adulteresses… [spiritually and physically] …don't you know that the friendship of the world is enmity [hostility] *with* God? Therefore, whoever desires to be a friend of the world makes himself an enemy of God." That's why the carnal mind cannot be subject to the law of God.

That's why when you have a carnal minded professing Christianity, why must you do? *You must come along and say, well, this law of God didn't mean this. He really didn't mean that, but He really meant something else!* You can plug in any law you want there: Sabbath, Sunday, Christmas, Easter, New Years, clean and unclean meats, adultery, fornication, honoring father and mother, idols, taking God's name in vain. They must adjust it because it just like the children of Israel standing there on the Day of Pentecost hearing God give the Ten Commandments, and they said, 'Oh, Moses, don't let Him speak anymore, it's killing us. You go to God, you speak to Him. We'll listen!' The carnal mind's got have some space. You cannot have this condemnation of sin. After all, God is not fair.

Romans 8:7: "Because the carnal mind *is* enmity against God… [Hostile! Hostile enemy! Not at peace; at war!] …for it is not subject to the law of God—neither indeed can it be! Now then, those who are in the flesh **cannot please** God" (vs 7-8). This is very powerful in the Greek. Defined in two words: 'ou' or 'ooks'—the impossibility of it; *cannot* comes from the word 'dunatos'—which the root is *power*. What he's saying is that the carnal mind has *no power* at all to please God. Why? Because the carnal mind says, 'God, I've got to have my little bit of sin.'

Verse 9: "However, you are not in the flesh, but in *the* Spirit, if, indeed *the* Spirit of God is dwelling within you…. [this verse is a very powerful, key verse of understanding. How many times have you heard it said, 'How do you know

who a Christian is?' This defines it unequivocally.] …Now if anyone does not have *the* Spirit of Christ, he does not belong to Him." And it's just like this: You either have the Spirit of God or you don't! Same thing, a woman is not *almost* pregnant, she either is or isn't! Who makes that determination? *God does!* To whom does He give His Spirit?

- to those who are called
- to those who are baptized
- to those who obey Him

That's who He gives His Spirit to. God is not in the business of playing tiddly-winks and 'mickey-mousing' around with pretend religion. God is in the business of creating Christ in you unto eternal life! That is profound! That's why there has to be this dividing point; no doubt about it.

Verse 10: "But if Christ *be* within you, the body *is* indeed dead because of sin… [Why? Because you've been crucified with Christ, buried with Christ, having your heart circumcised—with the circumcision 'made without hands'—and receiving the Spirit of God. It's dead; count it dead. The law of sin and death is still there to bother you. Grow in the love and Spirit of God so that you can overcome. Knowing that when you die, that's the end of the flesh.] …however, the Spirit *is* life because of righteousness"—which then is the imputed righteousness of Christ.

Verse 11: "Now **if**… [conditional] …the Spirit of Him Who raised Jesus from the dead is dwelling within you, *then* He Who raised Christ from the dead will also quicken your mortal bodies, because of His Spirit that dwells within you." Let's notice two things; we're going to see there are two aspects to the Spirit of God working within us:

1. the Spirit of Christ (v 9)
2. the Spirit of Him (v 11) or the Spirit of the Father which raised up Jesus from the dead

Let's see how it works, John 14:23: "Jesus answered and said to him, 'If anyone loves Me, he will **keep My Word**…"

Verse 15: "If you love Me, **keep the commandments**—namely, My commandments." We're down to not only commandments but words. That is expanded out to: 'man shall not live by bread alone but by every word that proceeds out of the mouth of God.'

Verse 23: "…and My Father will love him, and **We**… [not I, but WE—Christ and the Father] …will come to him and [WE will] make **Our** abode with him. The one who does not love Me does not keep My words; and the Word that you hear is not Mine, but the Father's, Who sent Me. I have spoken these things to you while I am yet present with you. But *when* the Comforter *comes, even* the Holy Spirit, which the Father will send in My name… [the Father sends it in Christ's name] …that one shall teach you all things, and shall bring to your remembrance everything that I have told you" (vs 23-26).

John 15:26—a little bit different phase of the Holy Spirit: "But when the Comforter has come, which I will send to you from the Father… [It says 'the Father will send it in *MY name* (John 14:26)] (and it says here): I will send to you from the Father…" What is the sum of it? *It is the Spirit of God which comes from the Father and Jesus Christ,* performing two functions:

1-John 3:9: "Everyone who has been begotten by God does not practice sin, because His seed *of* begettal… [The begettal of God the Father, that you are a son or daughter of God] …is dwelling within him… [So, the function of the Holy Spirit from the Father is the begettal to be His son or daughter.] …and he is not able to *practice* sin because he has been begotten by God."

Now, let's see it in 1-John 5:1: "Everyone who believes that Jesus is the Christ has been begotten by God; and everyone who loves Him [the Father] Who begat also loves him who has been begotten by Him. By this *standard* we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (vs 1-3). Those are the two functions of it.

Romans 8:11: "Now if the Spirit of Him Who raised up Jesus from the dead is dwelling within you… [because you've been begotten of the Father] …*then* He Who raised up Christ from the dead will also quicken… [make alive] …your mortal bodies, because of His Spirit which is dwelling within you. So then, as a result, we are not debtors to the flesh, to live according to the flesh" (vs 11-12).

And if you want to know that you're growing in the Spirit and away from walking in the flesh, if the things of the world turn you off more and more then you are walking in the Spirit because it's the Spirit of God that is doing that. Those who are walking in the flesh are concerned with the things of the flesh. That's all they think about. That's all they talk about. They run to it.

I remember one time there was a minister who came over and we followed him out of Salt Lake City as we were going to the Feast of Tabernacles. Of course, there was no speed limit on that part of the highway, and that's where the Bonneville Salt Flats are, so you going along about 80 mph, and we agreed to stop and get something to eat. So we're zooming across there and as soon as

we came to the first casino this minister stops, parks his car and gets out his change and starts going on all of these slot machines. I'm sitting there (thinking) what on earth is this? He could hardly wait! Was he 'walking according to the flesh'? *Yes!* I was shocked. I didn't say anything to him because he was a 'pastor'; if you know anything about rank.

Those who live *according to the flesh* they want the things. They want this, they want that, they want the other thing. They're striving here and there and nothing pleases them. They eat this, they eat that, they eat the other thing and nothing satisfies their palette. They listen to this, the listen to that, they listen to the other thing and nothing satisfies. Why? Because they're deficient in the heart, they're only half here and they need the Spirit of God.

Verse 13: "Because if you are living according to the flesh, you are destined to die… [that is without salvation] …but if by *the* Spirit you are putting to death the deeds of the body, you shall live."

Colossians 3:1: "Therefore, if you have been raised together with Christ, seek the things that are above, where Christ is sitting at *the* right hand of God. Set your affection on the things that are above, and not on the things that are on the earth…. [That is, you're walking according to the Spirit.] …For you have died, and your life has been hid together with Christ in God. When Christ, *Who is* our life, is manifested, then you also shall be manifested with Him in glory. Therefore, put to death your members which *are* on earth—sexual immorality, uncleanness, inordinate affection, evil desires, and covetousness, which is idolatry. Because of these things, the wrath of God is coming upon the sons of disobedience" (vs 1-6). That expounds it a little bit there from Rom. 8:13.

Romans 8:14: "For as many as **are being** led… [present tense] …by *the* Spirit of God, these are the sons of God…. [You have to be led. The Holy Spirit is not going to push you. You can liken it unto a string. Tie a string on the back of your car and then push your car with the string—it won't go. Tie the string on the front of your car and pull your care and it will break. That's why the Spirit LEADS you, meaning *you must choose!*] …For you have not received a spirit of bondage again unto fear, but you *have* received *the* Spirit of sonship, whereby we are calling… [present tense] …out, 'Abba, Father'" (vs 14-15)—directly into the Holiest in heaven above. The 'Spirit of sonship'—we are the sons of God.

2-Corinthians 6:14—notice the contrast again: "Do not be unequally yoked with unbelievers. For what do righteousness and lawlessness *have* in common? And what fellowship *does* light *have* with darkness? And what union *does* Christ *have* with Belial? Or what part *does* a believer *have* with an unbeliever?…. [my best friend is an atheist] …And what agreement *is there between* a temple of God and idols?…. [Regardless of what you say—oh, these are just reminders—NO! they're idols! Covetousness is idolatry, we just read it—right? *Yes!*] …For you are a temple of *the* living God…" (vs 14-16).

When Christ came, He said, 'Sacrifice and offerings You desire not, but to do Your will, O God.' and 'You have prepared a body for Me.' The greatest thing God can do is not to build a greater, bigger, better building or temple, but to have His Spirit in you, do dwell in you! That is a marvelous work indeed!

"…exactly as God said: 'I will dwell in them and walk in *them*… [Remember, wherever you go Christ is there. Whatever you do Christ is there. Think on that for a minute. If He's in you, is He not there? *Yes!*] …and I will be their God, and they shall be My people. Therefore, come out from the midst of them and be separate,' says *the* Lord, 'and touch not *the* unclean, and I will receive you; and I shall be a Father to you, and you shall be My sons and daughters,' says *the* Lord Almighty" (vs 16-18). God is not slighting women when He says 'sons' and 'sonship.' After all Rev. 12 shows Israel depicted as a glorified woman—correct? *Yes!* Who made women? *God did!*

Romans 8:14: "For as many as **are being** led by *the* Spirit of God, these are the sons of God. For you have not received a spirit of bondage again unto fear… [Who does the spirit of bondage come from? *Satan the devil!*] …but you *have* received *the* Spirit of sonship…" (vs 14-15).

To describe what kind of spirit we are to have, and contrast this with Rom. 8—1-John 4:18: "There is no fear in the love *of God*… [that's the spirit we need to have] …rather, perfect love casts out fear… [it's a process—being put out] …because fear has torment. And the one who fears has not been made perfect in the love *of God*."

Do you want to know why there was no love ever taught in the churches where they ran it by fear? *Because they're a contradiction!* You cannot preach the love of God if you run it by intimidating fear or by oppressive, tyrannical hard hands; it won't work. You can't be perfected in love.

Verse 19: "We love Him because He loved us first." That's what it's talking about here, the same thing. Notice how consistent the message of God is throughout—whether you go to the Gospels, whether you go to the book of Acts, the Epistles of Paul or the General Epistles, or the book of Revelation, it's all the same story; yes, it is.

Romans 8:16: "The Spirit itself is bearing witness with our own spirit that we are *the* children of God. Now if *we are* children, *we are* also heirs, truly, heirs of God and joint heirs with Christ; if, indeed, we are jointly suffering with *Him*, so that we may also be jointly glorified *with Him*" (vs 16-17).

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 7:12-14
2) Revelation 16:2-7
3) Romans 7:13-17
4) Hebrews 2:1
5) Hebrews 3:8-15
6) Romans 7:18-21
7) Ephesians 2:2-3
8) Romans 2:20-25
9) Romans 8:1-4
10) Galatians 5:22-24
11) 2 Peter 1:1-3
12) 1 John 3:1-3
13) 2 Peter 1:4-10
14) Romans 8:3
15) Hebrews 2:9-10, 14-18
16) Hebrews 4:14-16
17) 1 Peter 2:22-24
18) Romans 8: 4-7
19) James 4:1-4
20) Romans 8:7-11
21) John 14:23, 15, 23-26
22) John 15:21
23) 1 John 3:9
24) 1 John 5:1-3
25) Romans 8:11-13
26) Colossians 3:1-6
27) Romans 8:14-15
28) 2 Corinthians 6:14-18
29) Romans 8:14-15
30) 1 John 4:18-19
31) Romans 8:16-17

Scriptures referenced, not quoted:

- Romans 5:12
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- Romans 6
- Philippians 2
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Also referenced: Sermon Series: *Epistles of Peter*

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Transcribed: 12-31-10

Epistle of Romans XIX
Chapter 8:14-39

Fred R. Coulter—June 21, 1997

Romans 8:14: "For as many as **are being** led by *the* Spirit of God… [present tense passive. It won't pull you, it won't push you, it won't force you, but you must let it lead you.] …by *the* Spirit of God, these are the sons of God. For you have not received a spirit of bondage again unto fear, but you *have* received *the* Spirit of sonship… [not adoption, because adoption is you take a child who has a genetic inheritance different than yours and you adopt it as yours. This is sonship because we have the spiritual genetic inheritance coming from the Father.] …whereby we call out, 'Abba, Father.' The Spirit itself is bearing witness with our own spirit, that we are *the* children of God. Now, if *we are* children, *we are* also heirs, truly, heirs of God and joint heirs with Christ, if indeed we are jointly suffering together *with Him,* so that we may also be jointly glorified *with* Him" (vs 14-17).

Let's go back and analyze this and look at this a little bit more and see some very important things concerning it. Verse 15: "For you have not received a spirit of bondage again unto fear…" This is talking about the bondage of sin—the spirit of bondage. That's what they had a one time. He says you haven't received it again. The 'spirit of bondage unto fear' comes from Satan the devil.

Ephesians 2—He is the 'prince of the power of the air'; that spirit of rebellion that is inner-working within the 'children of disobedience.' So what we are doing, we are comparing with this the children of the devil and the children of God. That is the spirit of Satan, *the spirit of bondage unto fear.*

Let's see another aspect of this; we're going to see:

1. the spirit of man
2. the Spirit of God
3. the spirit of the world
4. the spirit of Satan

1-Corinthians 2:10: "But God has revealed *them* to us… [the things of God's plan which He has prepared for us, to those that love Him] …by His Spirit, for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the **spirit of man** which *is* in him?…." (vs 10-11). The part of his mind which gives him thought and choice and consciousness and emotions, which is separated from the soul. The soul is the physical chemical operation of the body, such as the lungs, heart and blood. You can keep a brain-dead person alive on artificial life-support systems. If they do it before the blood temperature goes down, they can feed them intravenously; they can have the food processed and digest; they make the breathing work and all of that. They've done that quite a number of people, but they have no consciousness.

The Spirit of God unites with our spirit together. It's just exactly the same thing as a begettal, because we're begotten of God the Father. "…for the Spirit searches all things—even the deep things of God. For who among men understands the things of man except *by* the spirit of man which *is* in him? In the same way also, the things of God no one understands except *by* the Spirit of God. Now we have not received the **spirit of the world**… [the spirit of bondage] …but the Spirit that *is* of God, so that we might know the things graciously given to us by God… [God wants us to know, brethren, and that's a marvelous and wonderful thing.] … which things we also speak, not in words taught by human wisdom, but in *words* taught by *the* Holy Spirit *in order to* communicate spiritual things by spiritual *means*" (vs 10-13).

- 1-John 4:6—of Satan's spirit there is the **spirit of deception**
- v 3—it is also called the **spirit of antichrist**

What happens when you put a whole society all wrapped up in this? Rev. 12:9—*Satan is 'deceiving the whole world'*—correct? *Yes!* What happens when you have a whole civilization or a whole generation deceived

- with the *spirit of fear* unto bondage
- with the *spirit of the world*
- with the *spirit of deception*
- the *spirit of antichrist*

What does the society turn into?

Let's see how this happens: We see this in the world. We see this in the Church. We can see it in individual's lives—whether they be in the world or in the Church. Hosea 4:6 "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being as a priest to Me. Since you have forgotten the law of your God, I will also forget your children…. [Quite a heavy penalty to pay—right?] (When they forget the Law of God): …As they were increased, so they sinned against Me…. [and continue growing in that sin] …I will change their glory into shame. They eat up the sin of My people, and they set their heart on their iniquity. And it has become, like people, like

priest; and I will punish them for their ways, and reward them for their doings, for they shall eat and not have enough. They shall commit whoredom and not increase because they have stopped taking heed to the LORD. Whoredom and wine and new wine take away the heart. My people seek advice from their wooden *idols*, and their rod declares to them, for the spirit of whoredoms has caused them to go astray, and they have gone a whoring away from under their God'" (vs 6-12).

We're seeing that progressively occur more and more in America and in the world. You end up with a whole spirit of whoredoms: spiritually, physically, mentally. How many saw where the Southern Baptists voted to boycott Disneyland? They have a very good point, because Disney is in the forefront of putting into the minds of little children: Satanism, witchcraft, sorcery, one-world government, one-world religion and the whole thing. Just like the cartoons, if you can stand it sometime, watch the cartoons and you will see that Satan is being invited into every home. When the *spirit of deception* comes with the great falling away, it is just going to be like giving candy to children. It's going to go down so easily. That's what happens when you have the spirit of Satan the devil, with bondage unto fear, the spirit of the world, the spirit of deception, the spirit of antichrist—all of that comes together in a whole package called *the spirit of whoredoms.*

Now then, let's look at the other side of it, Romans 8:15: "For you have not received a spirit of bondage again unto fear, but you *have* received *the* Spirit of sonship, whereby we are calling out, 'Abba, Father.'" This is an interesting thing, 'Abba, Father.' It combines the Aramaic 'Abba' and the Greek 'Pater'—Abba, Father.' Notice, for all the 'sacred name' buffs: it is not Jehovah or YHVH or Yehoshua, or anything like that. We are in a 'family' relationship. That's why it is 'Father.'

Let's look at this a little bit more: "…the spirit of sonship…" Verse 16: "The spirit itself is bearing witness with our own spirit that we are the children of God ['teknon'—meaning *your own offspring, through your own begettal.* So we are God's own children. That's why it's called the "spirit of sonship."

We have what is called 'the spirit of promise'; we have the earnest. It is the down-payment. It is the beginning. It's not the fullness of it yet, but we have *the promise*, the *spirit of promise*. So it's called

- Spirit of sonship
- Spirit of God
- Spirit of Christ
- Spirit of promise

Ephesians 1:13: "In Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, you were sealed with the **Holy Spirit of promise**… [That's the begettal you receive with the laying on of hands at the time of baptism.] …which is *the* earnest… [That is just the down-payment, that is just the beginning] …of our inheritance… [We're going to examine inheritance and we're going to see that that entails quite a bit.] …until *the* redemption of the purchased possession, to *the* praise of His glory" (vs 13-14). The 'redemption' then is at the resurrection. That is the final redemption for us.

1-Peter 1:3—here is something that the translators had no alternative to do, but to translate it this way: "Blessed *be* the God and Father of our Lord Jesus Christ, Who, according to His abundant mercy, has begotten us again… [Couldn't use *born again* because a father does not 'born again.' He can only engender—that is beget—so they had to translate it]: …begotten us again unto a living hope through *the* resurrection of Jesus Christ from *the* dead; unto an inheritance incorruptible and undefiled and unfading, reserved in heaven for us… [So Christ is going to bring it with Him when He comes.] …who *are* being safeguarded by *the* power of God through faith, for salvation *that is* ready to be revealed in *the* last time" (vs 3-5).

- 1-John 3:5-6—that we *are begotten* and have the 'sperma' of God's Spirit in our mind
- 1-John 5:1—talks about *being begotten*

Why does it say "…begotten again…"? Does that mean we were begotten before? *Yes, when we were begotten of our fleshly father and mother.* So now we've been *begotten again* by our heavenly Father.

1-Peter 1:10: "Concerning which salvation the prophets who prophesied of the grace *that would come* to you have diligently searched out and intently inquired, searching into what *way* and what manner of time the Spirit of Christ *which was* in them was indicating… [Here we have the Spirit of Christ, which was in the prophets. There we have the Spirit of God as defined through Christ.] …testifying beforehand of the sufferings of Christ, and these glories that would follow" (vs 10-11).

Isn't it amazing? Not only did Jesus Christ empty Himself from being God to become a human being, but He also prophesied what was going to happen to Him. He knew what was going to happen and the glory that should follow.

Verse 12: "To whom it was revealed that, not for themselves, but to us they were ministering these things, which now have been announced to

you by those who have preached the Gospel to you by *the* Holy Spirit, sent from heaven—into which things the angels desire to look."

Let's see the operation of the Spirit of Christ, and what the Spirit of God is to do for us. This is what we need. Brethren, God does not want us to remain in spiritual kindergarten. In talking to a woman recently—when a minister said the members can't be trusted—I said God's trusts the members. He's given them His Holy Spirit—hasn't He? Is that not trusting them? And He's going to trust them with the whole world ruling under Christ. The thing is, the brethren *can be trusted!* And should and ought to be trusted. But like everything else, we all need to grow in wisdom and understanding so that we can be.

Isaiah 11:2—talks about Christ: "And the Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD. And His delight shall be in the fear of the LORD. And He shall not judge according to the sight of His eyes, nor after the hearing of His ears. But with righteousness He shall judge the poor, and shall reprove with equity for the meek of the earth…." (vs 2-4). That's what it is to do. To bring a spirit of:

- wisdom
- understanding
- counsel
- might
- knowledge

And *fear* means *in awe in the love and understanding of God!* This is what the Spirit of God is to do for us.

The Spirit of God is called *the Spirit of Truth* (John 14:17; 15:26). This very important for us really focus in on. If the Spirit is going to lead us—which it will; and not push us—which it won't; if God is going to give us the understanding, through His Spirit, of the deep things of God then we can claim this promise as we come to God. We've seen this down through the years, that we have been doing what we have been doing, brethren.

John 16:13: "However, when that one has come, *even* the Spirit of the Truth, **it will lead you into all Truth**…" This is what is so important. It's going to guide us into all the Truth—IF what?

- we are loving God
- we are keeping His commandments
- we are following the lead of the Holy Spirit

"…because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come" (v 13). It's not a matter of being able to, for prophecy, look at the world news and make proclamations. Have we not been off on nearly all of it? And just to give you a little something to think on for prophecy:

As the end of WWII the United States had the largest standing army in the history of whole world. It required with the 12-million men under arms—this is not counting what any of the other nations had—took the mobilization of the whole country; dedication of the whole economy. I want you to, if we can, expand our minds out and see if we can think what kind of economy is going to be necessary for the Oriental nations to produce an army of 200-million with sophisticated weapons. There's a whole lot that we have not understood. We get excited when we see things in Europe or hear of things in Palestine. But they never come to pass—do they?—yet! Why? *Because the East must be taken care of, too.*

So what we need to do is ask God to give us His Spirit so it will *show us* the things to come, when we need to understand. Otherwise, we walk in faith. Not that we never don't walk in faith. That was we're not going to get carried away. It's going to show us things. How about the things in the Bible? How about the things that God is teaching us out of His Word? That's why it's so very important that we apply ourselves. God has given us His Spirit. We have minds. He's given us His Word. We need to apply ourselves to really know the Word of God. God's Spirit is going to lead and help us, and teach us the things we need to know. So, it is the Spirit of Truth. Also put these down:

- Galatians 6:1—it is the *Spirit of meekness*
- 1-Peter 4:14—the Spirit of glory
- Hebrews 10:29—the Spirit of grace

The Holy Spirit being the Spirit of Truth, the begettal from God to give us:

- wisdom
- understanding
- counsel
- might
- knowledge
- fear of the Lord
- the Spirit of promise
- the Spirit of glory
- the Spirit of grace

We're also going to see that it has a whole lot more to do with what God wants us to have. It is called here:

2-Timothy 1:7: "For God has not given us a spirit of fear… [That comes from the world; bondage unto fear: fear of death, fear of all the

things that are in the world] …but **of power**… [power from God to grow, to change to overcome] …and **of love**… [One man said that Fred Coulter preaches too much on love and grace. Well, that's okay. Since love is the greatest and we stand in grace I don't think I can preach too much on that.] …and **of sound-mindedness**." With the Spirit of God you're able to see and know and understand. You don't get carried away with weird, strange self-serving things going down the road. The whole purpose of why we come together on the Sabbath is to be edified, up-lifted, built in Christ—all based on the Spirit of God. We can tie in there the fruit of the Spirit (Gal. 5:22).

We're going to see that the Spirit of God is totally the opposite of the spirit of Satan. Instead of the spirit of bondage again unto fear, we are told this by the World of God, 1-John 4:18: "**There is no fear in the love *of God***… [If you are fearing God with all your heart, mind, soul and being—and loving Christ, and you know that God is loving you—you have no fear.] …rather, **perfect love casts out fear**… [Which means as you grow and mature in love it's going cast out those fears.] …because fear has torment. And the one who fears has not been made perfect in the love *of God*." Right there is a Scripture which tells you what's wrong with the Churches of God that don't understand about the love of God. He that "…fears has not been made perfect in the love *of God*."

No wonder they don't grow in knowledge and understanding. No wonder all of the difficulties and problems that are going on. And the way that they deceive themselves then is they close their eyes to all the obvious and say marvelous and wonderful this is. But, it's going to be just like a blind man walking along and he's going to hit a wall head-on and he's not going to know what hit him, unfortunately. Verse 19: "We love Him because He loved us first."

There we have it, the spirit of Satan, which can work with the spirit of man; the Spirit of God, which has the aspect of the Spirit of Christ and the begettal of the Father; and the Spirit of God then is going to lead us in all of these things. That's how we're led by the Spirit of God.

Romans 8:16: "The Spirit itself is bearing witness with our own spirit that we are the **children of God**…. [So the Holy Spirit of God unites with our spirit and we actually have—if we could see it, brethren—the spiritual DNA as it were from God, so that Christ can be formed in us.] …Now if *we are* **children**, *we are* also heirs… [What is it that we're going to inherit?] …truly heirs of God and joint heirs with Christ; if, indeed, we are jointly suffering *with Him*, so that we may also be jointly glorified *with Him*" (vs 16-17). What are we going to inherit? ***Eternal life!***

You can't do that as a physical human being. 1-Corinthians 15:49: "And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *one*." Is that not a guarantee that you're going to be in the Kingdom of God, that you're going to have eternal life? You are walking around with a guarantee that you're going to have a spiritual body if you remain faithful unto the end. Don't let anything ever discourage you; because of the great hope that God has for you.

"…we shall also bear the image of the heavenly *one*. Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God…" (vs 19-50). It's going to be eternal life and the Kingdom of God. The Kingdom of God is going to be a vast inheritance. I mean, look at the world today. God created the world—created mankind and everything on it—and He said to mankind, 'Here's the world, have dominion over it.' The whole world He gave to man. If He did that for physical human beings, what is He going to do for His family of spirit sons and daughters? Think on that!

"…nor does corruption inherit incorruption…. [we're going to inherit incorruptibility] …Behold, I show you a mystery: we shall not all fall asleep, but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed…. [We're going to inherit eternal life; inherit the Kingdom of God] … For this corruptible must put on incorruptibility, and this mortal must put on immortality. Now when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the saying that is written: 'Death is swallowed up in victory'" (vs 50-54). That's going to quite a thing, brethren! We are going to inherit the Kingdom of God.

What else? If we are being formed in Christ, will we not, with God being our Father, inherit what comes from Him as a permanent part of our eternal being? Just like our own children inherit from us a permanent part of their own being coming from mother and father—correct? *Yes!* Now then, what else do we do with our children? What do they inherit? *A name*—do they not? *They inherit a name!* God the Father is going to name each one of us. Christ is going to give us the name.

Revelation 2:17: "The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one

knows except the one who receives *it.*" So with a new life comes a new name.

Revelation 3:12: "…I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which will come down out of heaven from My God; and *I will write upon him* My new name." So we're going to receive what?

- a new name
- name of the Father
- name of New Jerusalem
- the name of Christ

—all four! Most of us have three names in our name right now—first, middle and last. Here we'll have four. Let's see if that's the same thing that Christ received.

Hebrews 1:1: "God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by *His* Son, Whom He has appointed heir of all things, by Whom also He made the worlds; Who, being *the* brightness of *His* glory and *the* exact image of His person… [So will we; we will have the express image of God the Father in varying form—won't we? *Yes, we will!*] …and upholding all things by the word of His own power…" vs 1-3).

Christ controls the universe. In inheriting the Kingdom of God it's going to be that we inherit the Kingdom of God and Christ on the earth, first; then that grows and expands, and at the end of the Millennium and at the end of the Great White Throne Judgment—what happens then? *God the Father sends New Jerusalem down from heaven* and He re-creates the heavens and the earth, the whole universe—and we inherit that! You think about how inspiring that is. That's what God has given us, brethren. That's what God has set out before us! We're going to see why that's important as we go through the rest of Rom. 8.

"…when He had by Himself purged our sins… [by Himself, He did it] …sat down at *the* right hand of the Majesty on high; having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them" (vs 3-4). So, we're going to inherit

- eternal life
- a new name
- the Kingdom of God

That's what it means, Romans 8:17: "…truly heirs of God and **joint heirs** with Christ… [Whatever Christ owns, we own. Think of that! That's why it talks about the riches of the glory of God. God is going to give that.] …if, indeed, we are **jointly suffering** *with Him*… [think about what Christ had to suffer] …so that we may also be **jointly glorified** *with Him.*" The three things which brings us to that point that we can do that:

Romans 6:4: "Therefore, we were **co-buried**… [jointly buried] (v 5): …we have become **co-joined** together in the likeness of His death, so also shall we be *in the likeness* of His resurrection. Knowing this, that our old man was **co-crucified** with *Him*…" (vs 4-6). So the Greek is the same meaning. It means that we are *joint heirs*; that means *with Him*—co, joining.

When we jointly suffer—and there's going to be suffering, there's just no way around it. Paul even said in Philp. 3, that if he could be 'conformed to the suffering of Christ.' That's hard for me to understand. That's how much he understood that there was spiritual character from suffering. Look what it's going to result in:

Romans 8:17: "…so that we may also be **jointly glorified** *with Him.*" If the first three in Rom. 6 are accomplished—co-buried, co-crucified and co-joined in the likeness of His death—then we shall be joint heirs, if we jointly suffer, and be jointly glorified.

Here's what He's leading to, brethren—here's the whole thing, v 18: "For I am reckoning… [present tense—you're always doing this. You've heard about *counting the cost*; you always count the cost and you are always reckoning.] …that the sufferings of the present time *are* not worthy *to be compared* with the glory which shall be revealed in us." We haven't suffered anywhere near what a lot of people have suffered. Let's see what they suffered, and they did it by faith. That's why we have to:

- walk by faith
- live in hope
- dwell in love

Hebrews 11:33—notice what happened here in faith: "Who by faith were victorious over kingdoms, worked righteousness, obtained promises, shut *the* mouths of lions, quenched *the* fury of fire, escaped *the* edge of *the* sword, were strengthened from weakness, became mighty in war, *and* turned back the armies of foreigners. Women received their dead restored to life; and others were tortured, not accepting deliverance, that they might obtain a superior resurrection; and others endured *the* trial of *cruel* mockings and scourgings; yes, and moreover, of chains and imprisonment" (vs 33-36).

Brethren, they could only do that if they had the faith, the hope, and the love of God. You're not going to do it otherwise. That's why we need to be strengthened. We don't know what lies ahead. Look

at what happened to some of the others:

Verse 37: "They were stoned to death, they were sawed in two, they were *brutally* interrogated, *and* slaughtered by *the* sword. They went about in sheepskins *and* in goatskins, being destitute, oppressed, *and* ill-treated; of whom the world was not worthy… [Paul is saying that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us] …they wandered in deserts and in mountains, *living* in caves and in holes in the earth. But these all, *though* they had received a good report through faith, did not obtain the promise, *because* God had determined in advance to provide something superior for us so that without us they would not be made perfect" (vs 37-40). They're awaiting the resurrection. We need to count that, too, brethren. I know it's difficult when we're going through it, but there is an end to these things.

Romans 8:19: "For the earnest expectation of the creation is itself awaiting the manifestation of the sons of God… [God's whole plan, the whole creation, is awaiting for us to be resurrected and to appear. Isn't that something? *The whole creation!* The whole creation is waiting for the completion of God's plan.] …because the creation was subjected to vanity, not willingly, but by reason of Him who subjected it in hope" (vs 19-20). Subject to vanity!

(go to the next track)

There's even a whole book in the Bible devoted to vanity: Ecclesiastes 1:1: "The words of the Preacher, the son of David, king in Jerusalem…. [Solomon is explaining his whole life.] …'Vanity of vanities,' says the Preacher, 'vanity of vanities! All *is* vanity'" (vs 1-2). And the whole creation was made subject to it. Now willingly. No one ran up to God and said, 'make me vain.' You just are.

"What profit does a man have in all his labor which he labors under the sun?" (v 3). Then he goes on and explains the whole thing. "Vanity of vanities! All is vanity!" All the physical things, all the wealth, all the riches all the trials and all the things, up and down, inside and out, young and old, the alive, the dead, the drunk, the addicts—all of it all combined. I think he did everything. I think he squandered money. He had more women than he knew what to do with—a thousand women. He probably died a very old and dissipated man; with a thousand women you cannot help but that.

God has shut the world up to sin, shut it up to blindness, shut it up unto death, shut it up unto futility, and that's why nothing in the world works out. Turn on the news. Everything is wrong. Everything is a disaster. Nothing is working right. Why? Because if you're made subject to vanity, unless you even have the minimal of God's laws, unless you have even the minimal understanding of human love, it's going to be a total disaster. But God has subjected it unto hope.

Romans 8:21: "In order that the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God." That's when we reign and rule with Christ. We are going to help bring the knowledge of God to the whole world, that's going to permeate the world so much, just like the ocean covering the earth today, of which the earth is covered two-thirds to three-fourths with water. Can you imagine that? Shows you how little we know. Oh my, brethren, how little we know!

Verse 22: "For we know that all the creation is groaning together and travailing together until now." Just like it's all in a great upheaval of pain. You get this World-Watch Weather Spot and there are always earthquakes, hurricanes, tornadoes, floods, fire, disaster, insects, wild animals, deadly bacteria and disease. It's all travailing in pain together. What's going to happen?

Let's go to Revelation, the fifth chapter, and let's see what the whole creation is going to do when they see the deliverance that is coming. It's going to change, everything is going to be changed around. Revelation 5:11: "And I saw… [when he saw that Christ was able to open the seals] …and I heard *the* voices of many angels around the throne, and *the voices* of the living creatures and the elders, and thousands of thousands… [even the angels are awaiting the completion of God's plan; that's going to marvelous to them] …saying with a loud voice, 'Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.' And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying… [Here the whole creation is giving praise and honor and glory for the salvation that God is going to bring to even the physical world.] …'To Him Who sits on the throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity.'" (vs 11-13)

So when the creation is delivered from this, and we are the one who are going to help deliver it. That's why we need to know the Word of God, the love of God, and we are going to be the first ones to bring *hope* to this world. Think on that, brethren! That's something! There is no comparison to what God has called us to and what you look at in the world.

Romans 8:23: "And not only *that*, but even we ourselves who have the firstfruit of the Spirit, we ourselves are also groaning within ourselves…

[Don't we? The troubles, the trials, the sickness, disease, aches, pains, the emotional and mental and spiritual upset and turmoil that we go through—right? *Yes!*] (We groan, we moan): …awaiting *the* sonship—the redemption of our body"—the resurrection! The finality of the plan of God.

Verse 24: "Now, by hope we were *being* saved… [That was an interesting translation. It is an *aorist past tense passive*: 'were being saved.' He's projecting to a completion of this. That's how we're saved.] …but hope that is seen is not hope… [You already have it, you don't need to hope for it. If you're already *born again* you don't need to be born again, so you see the foolishness of *born again.* You don't have it, it's to come!] …because what*ever* anyone sees, why is he *still* hoping for *it*?…. [If you want a car, why do you hope for it if you have the keys and it's sitting right in front of you. You go drive it. Why hope for a house if you already have one.] ….But if we are hoping for what we do not see, we ourselves through patience are waiting for it" (vs 24-25).

Let's see how Paul did this, Philippians, the third chapter; let's see how he waited; let's see how he counted it; let's see what he looked to—the hope of the resurrection! This is another way of explaining that all the things in the world are not worthy to be compared:

Philippians 3:8: "But then truly, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord… [Everything! Nothing!] …for Whom I have suffered the loss of all things, and count *them* as dung… [Greek: 'skubalon'] …that I may gain Christ and may be found in Him, not having my own righteousness, which *is derived* from law, but that *righteousness* which *is* by *the* faith of Christ—the righteousness of God *that is* based on faith… [that's how you attain to the resurrection] …that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death" (vs 8-10).

Notice his attitude. He wanted to know the fellowship of the suffering of Christ. And living in the comfortable world that we are living in, it's very hard to get that perspective as Paul had it, but he knew! He suffered! Remember when he was called, God told Ananias that 'he is a chosen vessel unto Me so that he may go to the Gentiles and the children of Israel ***and*** for the things which I have called him to suffer.' Because as he persecuted the Church before he was called, so he continued to suffer within the Church after he was called, ***so that he might know the great glory of God!***

"…and the fellowship of His sufferings, being conformed to His death; if by any means I may attain unto the resurrection of the dead; not as though I have already received, or have already been perfected… [NO! We moan and groan because we're imperfect.] …but I am striving, so that I may also lay hold on that for which I also was laid hold of by Christ Jesus" (vs 10-12). That's the whole goal. Notice how in everything he kept this in the forefront of the brethren, kept this in the forefront of his writings; in the forefront of his mind.

Verse 13: "Brethren, I do not count myself as having attained; but *this* one thing *I do*—forgetting the things that are behind…" Brethren, that's what you must do! Whatever is in the past you have got to forget it! If you're having a hard time doing it, ask God to help you forget it. Forget those things that are in the past. What can you do about them? Can you change it? Can you make yourself younger? Can you re-create dark hair on your head again, or replace that which has fallen out? *No! You can't do that!* You may weep at the loss of it, but forget it! Or whatever in the world you had to give up.

"…and reaching forth to the things that are ahead… [to reach ahead; to grow in grace and knowledge] …I press… [with vigor; with energy; with his whole being.] …toward *the* goal for the prize of the high calling of God in Christ Jesus…. [God is going to help you] …So then, let as many as *be* perfect be of this mind…. [You can't be perfect in the flesh. But just in case your attitude's not too good and you're having difficulties with it—I've experienced this too]: …And if *in* anything you are otherwise minded, God will reveal even this to you" (vs 13-15). Isn't that wonderful, that God would reveal to you the things that are holding you back. That's a promise. Claim that promise, brethren, He'll give it to you.

Verse 20: "But for us, the commonwealth *of God*… [this is an interesting word in the Greek—'politeia'—meaning *our politics*—not in any political party on earth, but in heaven] …exists in *the* heavens, from where also we are waiting for *the* Savior, *the* Lord Jesus Christ; Who will transform our vile bodies… [Think of that! Change it!] …that they may be conformed… [co-glorified with Christ!] …to His glorious body, according to the inner working of His own power, *whereby He is able* to subdue all things to Himself" (vs 20-21). That's what it means. That's why we have this hope. That's what we're waiting for. We're waiting with patience. Paul had patients, but he sure was excited about it—wasn't he? *Yes!*

Romans 8:26: "Now then, in the same way also, the Spirit is conjointly helping us… [Working with us, helping us. God's Spirit is working with us! …in our weaknesses… [The *King James* says

'infirmities' but that's not correct. Infirmities today is more like a sickness. This is *weakness*. I guess with carnal minds we're sick. God knows we have weaknesses!] …because we do not *fully* understand what we should *actually* pray for, it is *really* necessary… [This shows that even the most intent things in our life, we don't know how to do it exactly as God wants us to, and 'necessary' means that it is *obligatory*.] …but the Spirit itself… [That's why the Spirit is called *the Comforter, the* Helper.] …is making intercession for us with groanings which cannot be expressed *by us*."

What does this mean? These are groanings which we cannot express verbally. This has nothing to do with speaking in tongues. Speaking in tongues—the gibberish or even in another language—is something which we can utter—correct? We can't utter this! We can't express it! That's why in our prayers, there are some things that you go to God with, 'Oh, God, I don't' know how to express this.' God's Spirit helps you and transmits to God, in God's language, your heart. That's what it means here. It makes 'intercession for us with groanings which cannot be uttered.' Our prayers come up into the very presence of God.

A woman wrote and said: Fred Coulter, I can't understand you when you say 'we come into the presence of God.' She didn't listen to the rest of it when I said, 'by prayer into the Holiest of all in heaven above.' Let's see our prayers coming up before God. I don't know exactly how this is done, but the Spirit conveys it up to God's throne, and around God's throne are the 24 elders.

Revelation 5:8 "And when He took the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having harps and golden bowls full of incense, which are the prayers of the saints."

So, however that gets up to God to get there, to show, to express our prayers to God in a way that God instantly understands. I do believe that the Holy Spirit filters out all of the nonsense that comes into our minds—like when you're praying, 'Did I turn off the stove? Did I leave the iron on? Did I shut the garage doors? Did I lose my wallet?' That's all filtered out. Or worse, yet, some stupid commercial ding-a-linging through your mind, that you can't get rid of. Or some silly tune that is stupid and inane! That doesn't go to God. The Holy Spirit filters all of that out and send the meaning of your heart to God in expressible language that God understands.

Revelation 8:1: "Now when He opened the seventh seal, *there* was silence in heaven *for* about a half hour. Then I saw the seven angels who stand before God, and seven trumpets were given to them. And another angel, who had a golden censer, came and stood at the altar; and much incense was given to him, so that he might offer *it* with the prayers of all the saints on the golden altar that *was* before the throne. And the smoke of the incense went up before God from *the* hand of the angel, ascending with the prayers of the saints" (vs 1-4). That's the best way that we can find from the Bible, to give us the best description of what happens to our prayers. That God will hear! God will answer! And He'll go above and beyond and we're even told that God is able to do things above what we can even ask or think.

Romans 8:27: "And the One Who [Christ] is searching the hearts comprehends what the strivings of the Spirit *are*… [going to God] …because it is making intercession for the saints according to *the will of* God…. [That defines the activity of the Holy Spirit with us.] …And **we know** that for those who are loving God… [showing a present tense active, ongoing thing. If you're not loving God, it won't work for you.] …**all things are working together for good**… [ALL things! Sometimes the only thing we can do is go to God and say, 'God, help me to understand how this is going to be, because I, at this moment, don't understand it. It will work for good! …**for those who are called according to *His* purpose**" (vs 27-28).

There is an end to these things and the difficulties once we understand it. 1-Peter 5:6: "Be humbled therefore under the mighty hand of God… [That's what all of these circumstances are to do, regardless of what happens] …so that He may exalt you in *due* time… [God will do that! He will help you! In His time; in His way!] …casting all your cares upon Him, because He cares for you" (vs 6-7). Sometimes we have to go to God in tears, sobbing and crying and just say, 'Oh, God, I just don't know, I just don't understand, help me to understand. Help me to realize and understand what these things are that I'm going through.'

"Be sober! Be vigilant! For your adversary *the* devil is prowling about as a roaring lion, seeking anyone he may devour" (v 8). When these trials and difficulties come, if you don't realize they 'all work together for good' then you can become a victim of Satan the devil. Begin accusing God and saying, 'it's never worked; God doesn't hear our prayers; God doesn't answer.' ***Yes, He does!*** But His answer may be different than you expect.

"Whom resist, steadfast in the faith… [You've got to resist *IN* the faith, not with carnal means. Resisting Satan with carnal means is falling right into His trap—BAM! Gottcha!] …knowing *that* the same afflictions are being fulfilled among your brethren who *are* in *the* world. Now may the God of all grace, **Who has called us unto His**

eternal glory in Christ Jesus, after *you* have suffered a little while, Himself perfect you, establish, strengthen, *and* settle *you*" (vs 9-10). And God will do that! ***All things work together for good!***

Romans 8:29: "Because those whom He did foreknow, He also predestinated… [He foreknows us by calling us, and we answer the call. Predestination here is not *fatalism*. Fatalism is: there is nothing you can do to change anything. This is it for your whole life. I guess fatalism is also bound up in what they call 'Karma'—isn't it?] …*to be* conformed to the image of His own Son… [We just read it how we're going to have our bodies fashioned like unto His glorious body.] …for Him to be *the* firstborn among many brethren." He is the First of the firstborn. We are the Church of the Firstborn. He is the Firstborn among *many* brethren.

Verse 30: "But whom He predestinated, those He *also* called; and whom He called… [He's talking in the sense of having it completed. When God says something it is as good as done—correct? *Yes!*] …those He also justified; and whom He justified, those He also glorified…. [And to have a bit of the Spirit of God is also a glorification, too—isn't it? *Yes!*] …What then shall we say to these things? **<u>If God *is* for us, who *can be* against us?</u>**" (vs 30-31)—or what can be against us? ***Nothing! Nothing!*** Though you die! If you die, you have conquered. Do you know that? You have accomplished the point where God wants you if you die and are in the grave before Christ returns. Then you await the resurrection. Can anything be against you? ***Nothing can be against you!*** No one! No person! Not even Satan!

Notice what he bases this on, v 32: "*He* Who indeed did not even spare His own Son, but delivered Him up for us all… [and you go through all that Christ suffered and went through] …how shall He not grant us all things *together* with Him?…. [He has inherited everything and we're going to share in that—co-heirs!

If you get to thinking that you have suffered, go back to Lamentations; this is actually a prophecy of Christ's suffering. If you have the full *Messiah*, this will be one of the songs that is there. Lamentations 1:12—this is Jeremiah's lamentation; it's referring to Jerusalem, but where did Christ die? *In Jerusalem!* "*Is it* nothing to you, all you who pass by? Behold and see if there is any pain like my pain which is done to me… [the sorrow of Christ—this is the prophecy] …with which the LORD has afflicted *me* in the day of His fierce anger…. [Remember, Christ took upon Him the whole wrath of all the sins of mankind. Was there any greater sorrow than the sorrow that Christ had? *No!*] …From on high He has sent fire into my bones and it prevailed against them. He has spread a net for my feet; He has turned me back; He has made me desolate *and* faint all the day. The yoke of my transgressions is bound by His hand; they intertwine; they rise on my neck…. [bearing all the sins of the world] …He has made my strength to falter; the LORD has delivered me into *their* hands—those whom I cannot withstand" (vs 12-14). Unless there be the resurrection. So, not even that was against us.

Romans 8:33: "Who shall bring an accusation against *the* elect of God?…." Satan is there accusing day and night before the throne of God, and Christ is saying, 'My grace covers them, Father. Impute My righteousness to them, Father, that they may attain to the resurrection of dead.' Satan is there saying, 'See, see!' I imagine Satan is there saying, 'God, You made a mistake. How could You do Your plan with these people? Look at all of their sins.'

"…Who shall bring an accusation against *the* elect of God? God is the One Who is justifying. Who *is* the one that is condemning? Christ is the One Who died!…. [took all the condemnation] …But rather, *He* is the One Who has been raised up, Who is also at the right hand of God, Who is making **intercession** for us" (vs 33-34). He Spirit is making intercession, bringing it to Christ Who is accomplishing the intercession for us—both! This is where we need to come, brethren. This is the:

- conviction of mind
- conviction of faith
- conviction of hope
- conviction of love

Verse 35: "What shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? Accordingly, it is written, 'For Your sake we are killed all the day long; we are reckoned as sheep for *the* slaughter'" (vs 35-36). And that day is going to come again, brethren. The day is going to come that is going to test our resolve of faith and hope and love. We don't know how long down the road it is. If it isn't for us, then we need to have that available to strengthen the brethren who follow after us.

I was talking to a woman on the phone the other day. I said I don't know how long in prophecy we have to go. If it's five years that puts you and I five years closer to three score and ten—right? So if we have ten years I'm going to be 73—right? If we have twenty years I'll be 83 or in the grave somewhere in-between. Just like Paul, he wrote this not knowing that it was going to be for us today. Nor do we know if it's going to be for some of those whom God is going to send to us for them tomorrow. But we must have that strength of

conviction of spirit and hope and faith and love.

Verse 37: "Nay, in all these things we are more than conquerors through Him Who loved us." Conquerors means *overcomers.* We are more than that! God is going to give us the help and strength to overcome. Not only is this a command and a promise, but it's really quite a wonderful thing the way Christ give hope with this.

Revelation 2:7: "The one who has an ear, let him hear… [If your ears are opened and your heart is tender and your mind is receptive, hear!] …what the Spirit says to the churches. To the one who overcomes… [the one who conquers, is victorious in spite of all these things] …I will give *the right* to eat of the tree of life that is in *the* midst of the paradise of God."

Verse 10—the Church of Smyrna: "Do not fear any of the things that you are about to suffer. Behold, the devil is about to cast *some* of you into prison, that you may be tried; and you shall have tribulation ten days. Be faithful unto death, and I will give you a crown of life. The one who has an ear, let him hear what the Spirit says to the churches. The one who overcomes shall not be hurt of the second death" (vs 10-11).

Verse 17—to the Church of Pergamos: "The one who has an ear, let him hear what the Spirit says to the churches. To the one who overcomes I will give *the right* to eat of the hidden manna; and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives *it.*"

Verse 26—to the Church of Thyatira: "And to the one who overcomes, and keeps My works unto *the* end… [the works of God. We are His workmanship, created in Christ Jesus] …I will give authority over the nations… [God wants us filled with the faith and the hope and the love. He wants us educated. He wants us to be able to understand, to know, to make judgments, to have wisdom, to have knowledge—all of those things—to rule the nations.] …and he shall shepherd them with an iron rod, as vessels of pottery are broken in pieces; as I have also received from My Father; and I will give him the morning star. The one who has an ear, let him hear what the Spirit says to the churches" (vs 26-29).

Revelation 3: 5—to the Church of Sardis: "The one who overcomes shall be clothed in white garments; and I will not blot out his name from the book of Life, but I will confess his name before My Father and before His angels.

Verse 12—to the Church of Philadelphia: "The one who overcomes will I make a pillar in the temple of My God, and he shall not go out any more; and I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which will come down out of heaven from My God; and *I will write upon him* My new name. The one who has an ear, let him hear what the Spirit says to the churches" (vs 12-13).

Verse 21—to the Church of Laodicea: "To the one who overcomes will I give *authority* to sit with Me in My throne, even as I also overcame, and sat down with My Father in His throne. The one who has an ear, let him hear what the Spirit says to the churches" (vs 21-22).

Romans 8:37: "Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded… [This is our persuasion, brethren, that we need to come to.] …that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vs 37-39)—and I'm going to add there: AMEN!

That's the whole thing—beginning with Rom. 1 and coming all the way through Rom. 8—showing how God is going to solve the problem of sin and bring us into His Kingdom.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 8:14-17, 15
2) 1 Corinthians 2:10-18
3) Hosea 4:6-12
4) Romans 8:15-16
5) Ephesians 1:13-14
6) 1 Peter 1:3-5, 10-12
7) Isaiah 11:2-4
8) John 16:13
9) 2 Timothy 1:7
10) 1 John 4:18-19
11) Romans 8:16-17
12) 1 Corinthians 15:49-54
13) Revelation 2:17
14) Revelation 3:12
15) Hebrews 1:1-4
16) Romans 8:17
17) Romans 6:4-6
18) Romans 8:17-18
19) Hebrews 11:33-40
20) Romans 8:19-20
21) Ecclesiastes 1:1-3
22) Romans 8:21-22
23) Revelation 5:11-13
24) Romans 8:23-25

25) Philippians 3:8-15, 20-21
26) Romans 8:26
27) Revelation 5:8
28) Revelation 8:1-4
29) Romans 8:27-28
30) 1 Peter 5:6-10
31) Romans 8:29-32
32) Lamentations 1:12-14
33) Romans 8:33-37
34) Revelation 2:7, 10-11, 17, 26-29
35) Revelation 3:5, 12-13, 21-22
36) Romans 8:37-39

Scriptures referenced, not quoted:

- Ephesians 2
- 1 John 4:6, 3
- Revelation 12:9
- 1 John 3:5-6; 5:1
- John 14:17; 15:26
- Galatians 6:1
- 1 Peter 4:14
- Hebrews 10:29
- Galatians 5:22

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Epistle of Romans XX
Chapter 9:1-13

Fred R. Coulter—January 11, 1998

Let's just review a few things, which are important for us to know, and see how the whole flow of the book of Romans is put together.

Romans 1—shows the Gospel and what it is to do
- God revealed Himself to mankind
- now with the Gospel, the righteousness of God is being revealed from heaven
- what happens to any society that rejects God or that goes into steep paganism
- ending up with all the things that He condemns very strongly

Romans 2—starts going to the individual
- v 1—"…you are without excuse, O man, everyone who is judging…"
- then shows the difference between what the Gentiles were doing and the Jews were doing
- how that the circumcision would judge the circumcision if the circumcision didn't keep the law

Romans 3—everyone is under sin
- No one is without sin
- No one can work their way into a righteous standing with God; it has to be the righteousness of Christ
- vs 22-23—"Even *the* righteousness of God *which is* through faith of Jesus Christ, towards all and upon all those who are believing; for the is no difference, because all have sinned, and they are falling short of the glory of God.

Romans 4—the account of Abraham

Abraham was counted righteous because he believed while he was in uncircumcision. So he could be the father of both those who were of the circumcision and the uncircumcision

Romans 5—explains how sin entered into the world

Romans 6—shows how we are to die with Christ, be buried with Him, be raised with Him. We are not to go on sinning; "MAY IT NEVER BE!"

Romans 7—shows the tremendous inner battle that everyone who has the Holy Spirit has in overcoming evil
- evil is within and there automatically
- you find yourself doing the things you don't want to do
- you have to recognize that that is the carnality of *the law of sin and death* within you

Romans 8—shows in spite of all of this, there is no condemnation to those who are in Christ
- God put the law of sin and death in us to
- therefore, that is not a condemnation to you once God has called you and given you His grace
- you are then to overcome
- shows how we are to be led of the Spirit
- shows we're to be the sons of God
- v 28—"And we know that for those who are loving God, all things are working together for good, for those who are called according to *His* purpose"

That is the whole key, the summary of everything from Rom. 1 all the way down to this point. That if you're called according to God's purpose that everything is going to work to good. If you're yielding to God and if you are converted and if you're heart is right with God then it will all work for good, regardless of the outside circumstance as bad as they may appear, or whatever happens to you as an individual.

Many times we get to thinking that only those of us with our problems are the only ones with problems. That's not so! God says that in spite of all those problems it will all work together for good. That God's calling is sure; that there is nothing that can be against us—not a thing! You need to understand that nothing can be against you!

Then Paul goes through this tremendous thing that 'if God is for you, nothing is against you' and that means absolutely nothing! Romans 8:35: "Who shall separate us from the love of Christ?…." [v 28]: If you're loving God, "…all things are working together for good…" Sometimes you don't understand it, because the circumstances that you look at may look contrary to what you think is good for you. Maybe what you're going through, the good is going to be a spiritual good, rather than a physical good. Not all good is going to be related to a physical good for you. All of the flesh and everything like that is going to perish, so it's going to be a spiritual good that's important.

Verse 35: "…*Shall* tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?…. [None of those things] …According as it has been written, 'For Your sake we are killed all the day long; we are reckoned as sheep for *the* slaughter'" (vs 35-36). One of these days it's going to come down to that.

Maybe the older I get, the closer I get, I think that maybe I won't go through that, but somebody is going to have to go through that, so I'm not going to say that I'm going to be exempt or escape or that any of us here are going to be exempt or escape from it. But I do know, and I'm personally convinced in my own mind, that there may be a whole lot more time than we ever counted on for God to finish His plan. We don't know. But for us, the end is going to be—if Christ does not return in our lifetime—whenever we die; that's our end! That would be the same as living until Christ returned. We have to understand that; and it really doesn't matter. If Satan is out there slaughtering true Christians right and left and their blood is running deep in the gutters, that is a glory to God, because He's going to resurrect them. You need to really focus in on the spiritual, that's what Paul is talking about all the way through here.

Verse 38: "For I am persuaded… [and this is the persuasion we all need to come to] …that neither death, nor life, nor angels, nor principalities, nor powers, nor thing present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (vs 38-39). Notice three times he mentions the love of God:

- v 35—"love of Christ"
- v 37—"Him Who loved us"
- v 39—"the love of God"

All of this being true, he switches from the individual and your salvation. Now he's beginning to look at the overall plan of God, and he's beginning to look at how this relates to the world, how we relate to the world and how we see these things that are taking place, and how we can understand the Word of God.

Romans 9:1: "In Christ I am saying *the* truth, I am not lying, my own conscience in the Holy Spirit is bearing witness with me, that it is a great grief to me and *an* unceasing sorrow in my heart, because I am myself wishing to be accursed from Christ for my brethren, my kinsmen according to *the* flesh; who are Israelites, to whom *is* the sonship and the glory, and the covenants and the lawgiving, and the service and the promises; who *are* of the fathers, and from whom *came* the Christ according to the flesh, Who is over all—God blessed into the ages. Amen" (vs 1-5).

He's saying quite a bit here. Paul had the worst task in the world, he himself being a Pharisee. He had to actually spend his life condemning everything that he previously stood for. He had to warn all of those of those of his brethren in the flesh that what they were doing was not right. That though they had all of these things, what they were doing was contrary to what God wanted. It was very difficult for him. So, he has this great grief.

Let's go back and go through each verse here: v 1—"In Christ I am saying *the* truth…" In a sense Paul stood alone. Though he had brethren and the brethren loved him and so forth, he stood alone. He had a very lonely and difficult—as we saw concerning his calling, how he would suffer the thing and go to the Gentiles and go to the Jews. When he says, "…I am saying *the* truth, I am not lying…" he's giving a double affirmation. One positive, one negative—"…I am not lying….my own conscience in the Holy Spirit is bearing witness with me…"—It's not just something of a 'rah rah; let's not be against these people because they belong to me' or anything like that. But it was he truly understood God's plan and he could truly see how that his own kinsmen, of all things, were rejecting God. That was a difficult thing for him to understand.

This is very similar to what we read of Moses. "…because I am myself wishing to be accursed from Christ for my brethren… [Paul is saying, 'Look, take my name out of the book of Life, that] …my brethren, my kinsmen according to *the* flesh…" (v 3). might be saved.' That's quite a statement.

We something similar to that with Moses, Exodus 32. It shows the depth of conversion that the Apostle Paul had, his true desire. And isn't always that way? The other day I was in a store and here was a nice looking family and a nicely dressed young girl—8 or 9, something like that—and the store filled with all kinds of goods and everything like that. This little girl wanted so much her own way that she was (throwing a tantrum!) right there in the store. You see that more often than not nowadays, it's amazing! I held my tongue! I felt so much like going up and saying, 'you're such a spoiled brat.' But I didn't!

Isn't it true, when those that have come to that point that they reject the best of what is given to them? It's amazing! They want their own way. So, the true sign of someone who is deeply converted—like the Apostle Paul and Moses—let's see what Moses said:

Exodus 32:30: "And it came to pass on the next day, Moses said to the people, 'You have sinned a great sin….'" There they were, God had brought them out of Egypt—and this is just the way it's been with Israel over and over again down through history. God led them out, brought them to Mt. Sinai, all of the miracles and things that He did to bring them there. Fed them with manna, spoke the Ten Commandments, and as soon as Moses went up on the mountain, they said, 'We don't know what

happened to him.' And they made the golden calf.

"'…And now I will go up to the LORD. Perhaps I shall make an atonement for your sin.'…. [So Moses didn't want to see the people destroyed] …And Moses returned to the LORD, and said, 'Oh, this people have sinned a great sin, and have made themselves gods of gold! And now if You would only forgive their sin!…. [It doesn't give the rest of the conversation there.] …And if not, I pray You, blot me out of Your book which You have written'" (vs 30-32). If not then, he's saying, if You don't forgive their sin, then just take me away.

That's a pretty strong conviction on the part of Moses. We have to stop and ask the question, each one of us: to whom would I lay my life down to give up salvation that they may have it? Their depth of conversion and their thoughts before God were far, far greater than ours.

"'…And if not, I pray You, blot me out of Your book which You have written' And the LORD said to Moses, 'Whoever has sinned against Me, I will blot him out of My book. And now go, lead the people to *the place* of which I have spoken to you. Behold, My angel shall go before you. And in the day of My visitation I will visit their sin upon them.' And the LORD plagued the people because they made the calf, which Aaron made" (vs 32-35). So Moses had that thought.

Even if you have the desire, here's another thing that's important in this: Your desire that someone be converted does not convert them. That's a pretty powerful statement. Speaking of the children of Israel—and this is one thing that Paul understood:

Deuteronomy 5:29: "Oh, that there were such a heart in them that they would fear Me and keep all My commandments always, so that it might be well with them and with their children forever!" With human nature like that, you're just dealing with constant going against the grain. Paul understood that. He was saying much like Moses, 'God, if You just call all of them, blot my name out of the book of Life.' I'm sure he knew what Moses was told there, that God is going to do what He's going to do. There again, what we're beginning to see as this develops, as it comes along, that God is the Sovereign Ruler of the universe. What God does, God is going to do! And how God is going to do it, He is going to do it. We're going to see that human effort is not going to make that much of a change with God.

Romans 9:4: "Who are Israelites… [You would think the ones had God had chosen—he says 'Israelites' here, not Jews. As we're going to see, it refers to ALL the 12 tribes of Israel, as well.] …to whom *is* the sonship… [You would think that the one that God had chosen would be the ones so willing to do what God wanted. It all gets down to a matter of choice, as well.] …and the glory, and the covenants [plural] and the lawgiving, and the service and the promises" None of the Gentiles had that.

Ephesians 2:8—we see the same thing, what Paul was explaining to the Gentiles concerning this very thing: "For by grace you have been saved…"

- by grace you're called
- by grace you're saved
- by grace you stand before God

We are to

- stand in grace
- live by faith
- walk in hope
- dwell in love

That's how it has to be, all of those combined together.

"…through faith, and this *especially* is not of your own selves… [that's the hardest thing for people to understand. Most people want to go ahead and have all of their effort count to make God give you greater favor because of what you do. That is pure human reasoning on trying to secure favor with God by what you do. He's saying here:

"…not of your own selves…" It's not going to come from you internally. Remember now, we're talking about eternal life. We're not talking about decent conduct in this society. We're talking about God's granting of eternal life and being a spirit being forever. There are a lot of things you can do to gain favor in society by being a good person. That has nothing to do with salvation.

There's a poem about the *perfect* person:

- was politically correct
- never ate cholesterol
- always exercised
- always took care of their children
- always did things that were absolutely perfect as far as the society is concerned

When they got to how the world does, to St. Peter's golden gate, they didn't qualify because the question was, 'Where were you when I said to do this? Where were you when I called?' They were perfect, they did everything perfectly *in the letter*.

I need to rehearse just a little bit about Job. Job wanted to effect what God was going to do, because of what he did. There are times when you to do that when it's from the heart. God is interested in the heart—that's what's most important.

"…not of your own selves, *it is* the gift of God…" if it's a gift, it's a gift! If someone gave you this whole room full of gold and said it's a gift, then you come back and say, 'What must I do to have it?' *Well, it's yours!* 'I want to do something to earn it.' *It's yours!* 'You mean, all of that is mine?' *Yes! There are conditions. You have to obey me, but you can't earn it!* That's why it's a gift of God!

"Not of works, so that no one may boast. For we are His workmanship… [That's what's important; God has to do His work in you. That is a greater work, and God's work in you is a re-creation.] …created in Christ Jesus unto *the* **good** works…" (vs 9-10). What's the difference in *good works* and *works*? You can have works out here, which are good on the surface. Works is what is initiated by you from within, that you do yourself. Good works—remember what Jesus told the young man when he came to Him and said, 'Good Master, what good thing should I do to have eternal life?' What did Jesus say? *Don't call Me good, there's none good but the Father.* Out from human effort, from human nature, you cannot produce *good* works of yourself. Why? *Because it has to be Christ in you!* So then these *good* works are

- motivated by Christ
- motivated by His Spirit
- motivated from a converted heart and mind and attitude in doing what God wants

"…created in Christ Jesus unto *the* good works that God ordained beforehand in order that we might walk in them…. [Fruits of the Spirit (Eph. 5:22)] ...Therefore, remember that you were once Gentiles in *the* flesh, who are called uncircumcision by those who are called circumcision in *the* flesh made by hands" (vs 10-11). What happened is: Here are God's chosen people, the ten tribes are sent off into captivity, the Jews remain and they develop a gospel of hate. No one can have access to anything but the Jews—period! They had this division.

Verse 12: "…*and* that you were without Christ at that time… [I want you to compare that with what we're covering here in Rom. 9. It's important!] (The Gentiles who were without Christ, being): …alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." So, you have the two. It's what Paul is comparing. You have the Gentiles who were in this condition until Christ, and then you have the Israelites who had everything. God gave them His Word and chose them, and they have their condition.

They're just like the little spoiled girl in the market. When Christ comes along to give them really what they need, they say, 'I don't want that.' God says, 'Okay, I'm going to the Gentiles.' God, in going to the Gentiles, is trying to provoke the Israelites to see: 'If He's going to them—that we reject, don't accept, don't want—boy, we'd better find out what this is.' But they didn't respond that way.

Verse 13: "But now in Christ Jesus… [When Christ came, lived His life, was crucified and resurrected, everything changed from that point on. What it was in the flesh did not count—whether you were an Israelite or a Gentile. Now it depends on the *calling* of God.] …you who were once far off are made near by the blood of Christ. For He is our peace, Who has made both one, and has broken down the middle wall of partition, having annulled in His flesh the enmity… [That is the enmity between the Jews and the Gentiles—the gospel of hate, which they had; the enmity which they created with their own traditions and laws and so forth] (which are called here): …the law of commandments contained in *the* decrees *of men,* so that in Himself He might create both into one new man… [that is in Christ] …making peace; and *that* He might reconcile both to God in one body through the cross, having slain the enmity by it" (vs 13-16).

It's just like today, I imagine that if you ran a survey and went door-to-door in whatever city you may be in, and ask, 'Do you have a Bible in your house?' you probably would get a unanimous *yes.* At least high 80s minimum. 'Oh, you do. I need to ask you two more questions: Do you read it?' *No!* 'Do you believe it?' *No!* But God gave it to them—right? It's in there because God made it be there, whether they bought it or Aunt Martha gave it to them, or grandma gave it to them, or whatever. God said He would make His Word available. It's not way off someplace, but close at hand.

Here they had everything, and yet, they rejected it, Romans 9:4: "Who *are* of the fathers… [Abraham, Isaac and Jacob, and there's a tremendous lesson there in what Abraham, Isaac and Jacob did.] …from whom *came* the Christ according to the flesh… [proved over and over again in Scripture] …Who is over all—God blessed into the ages. Amen. However, *this does* not *mean* that the Word of God has failed, because not all of those who *descend* from Israel are Israel" (vs 4-6). That's quite a statement! If Israel, whose name was Jacob, how come not all of Israel are Israel? What happened here? How could that be? We'll see there are two ways to apply it.

"Nor because they are Abraham's seed *does it mean* that they are all children *of the promise*…. [In other words, God is not going to give it just to give it because of a physical thing.] …But, 'In Isaac

shall your seed be called.' This means that the children of the flesh, these are not the children of God; rather, the children of the promise are being reckoned as *the* seed, because this is the word of promise: 'According to this *set* time I will come, and Sarah shall have a son.' And not only that, but Rebecca also having conceived by one, Isaac our father, (but before the children had been born, neither having done anything good or evil—in order that the purpose of God according to *His* own selection might stand, not of works, but of Him Who is calling), it was said to her, 'The elder shall serve the younger.' *Also,* exactly as it has been written, 'Jacob I loved, and Esau I hated'" (vs 8-13).

Now we're confronted with some very perplexing problems—aren't we? Especially if you think that God has to be fair in the sense of fairness that you count fairness. Do you understand what I mean with that? Have you ever said, when something happens to you, 'It's not fair!' I have! I'm sure you have! God's fairness is His business. God is going to do what He's going to do, because God ***is*** God and God is sovereign and God has His own free choice. God is going to choose whom He's going to choose—otherwise, God is not God—is that correct? *Yes!*

Now, let's go back and let's look at this again. Verse 6: "However, *this does* not *mean* that the Word of God has failed…" In other words, if God not calling all Israel—even though they have the glory of the covenants, the lawgiving, the sonship and the promises—the Word of God has not failed because He's executing it according to His will. What we need to do is find out how He's doing it. "…because not all of those who *descend* from Israel are Israel…" (v 6). We can also apply this: What is the Church? *The true Israel of God! The Church!*

Galatians 6:15: "For in Christ Jesus neither circumcision nor uncircumcision is of *any spiritual* force… [Was that not one of the commands of God that He gave? Why would He go back on that?] …rather, *it is* a new creation *that avails….* [Which is greater: removal of a little bit of physical flesh, or a converted heart and mind and attitude? *The latter, of course!*] …And as many as walk according to this rule, peace and mercy *be* upon them, and upon the Israel of God" (vs 15-16). That is the Church. The Israel of God is the Church. So that's why in Rom. 9:6, where it says, "…because not all of those who *descend* from Israel are Israel…"—not all of those who are of the 12 tribes of Israel have been called into the Church. That's what He's saying here.

What happens when God graphs in the Gentiles? *They become the true Israel of God!* The physical Israelites are not true Israel. This is the ***hardest*** thing for those who claim to be the 'chosen people' to understand. Being chosen in one sense, at a particular time, doesn't mean that you're chosen for all eternity.

Let's see what the Apostle Paul said. This will help us to understand that not all that are descended from Israel are Israel. In other words, they are not the true spiritual Israelites that God wants through conversion. That's what he's saying here, Romans 2:17: "Behold, you *who* are named a Jews, and you yourself are resting in the law; and are boasting in God, and you know His will… [supposedly] …and are approving of the things which are more excellent, *and* are being instructed out of the law; now you are persuaded that you yourself are a guide of the blind, a light for those in darkness, an instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the truth *contained* in the law" (vs 17-20). But a form of the knowledge is not enough—correct? Having a physical genealogy is not enough—correct?

Verse 21: "What then, you who are teaching another, do you not also teach yourself?…. [That is a key, key principle.] …The one who is preaching, 'do not steal!' Are you stealing? The one who is saying, 'Do not commit adultery!' Are you committing adultery? The one who is abhorring idols, are you committing sacrilege? You who are boasting in law, are you not dishonoring God through *your* transgression of the law? For this very reason the name of God is being blasphemed through you among the Gentiles, exactly as it has been written" (vs 21-24).

So the one who should be bringing the knowledge, the one who should be bringing the Truth, have not been doing that. I would have to say, we need to include our experience in the Church of God in that, too. Would you not say that a lot of the things that we should have been doing we have failed in? You think about it! My! My! Did not the whole Church go through the same experience? Those who should have known better have done what? *Have gone right back into paganism!* So what happens when they don't teach themselves and commit all of these sins? *Blasphemes God!*

Verse 25: "For on the one hand, circumcision profits if you are observing *the* law; on the other hand, if you are a transgressor of law, your circumcision has become uncircumcision!…. [Those are fighting words! To a Jew, those are fighting words of the most obnoxious manner.] …Therefore, if the uncircumcision is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision? And shall not the uncircumcision by nature, who are

fulfilling the law, judge you who, with the letter and circumcision, are a transgressor of *the* law? For he is not a Jew who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit *and* not in *the* letter; whose praise is not from men but from God" (vs 25-29).

So, that whole thing carries over here into Rom. 9. God is interested in the heart, and God is going to make the choice of whom He's going to choose and what He's going to do—not only in the Church but in the world as well. Roman 9:7: "Nor because they are Abraham's seed *does* it *mean* that they *are* all children *of the promise*. But, 'In Isaac shall your seed be called.'"

Let's see what happened when they tried to work it according to their own means. Let's see where the promise was given. Many times we do the same thing, we start out by believing God, by being very spiritual—and then what happens? *We try to complete it with physical means!*

Genesis 15:4: "And behold, the Word of the LORD *came* to him saying, 'This man [Eliezer] shall not be your heir… [It was true, it was legal, it was proper. If you had a slave born in your house and you had no descendants, that you could choose him to be as your descendant, to inherit what you had. He was not proposing something illegal, but he was proposing something that God was not going to do.] …but he that shall come forth out of your own loins shall be your heir.' And He brought him outside and said, 'Look now toward the heavens and number the stars—if you are able to count them.' And He said to him, 'So shall your seed be.' And he believed in the LORD. And He accounted it to him for righteousness" (vs 4-6).

Now, we come along here and things did not happen; things did not happen; things did not happen! Sarah got a little anxious. She said, 'We've been trying this things for years and years and you and I know that this scheme is not going to work.' So, Sarah had plan. Since it was going to come out of his own bowels, she said, 'Look, I've got my handmaid here, Hagar (Gen. 16). She said, 'You go into her and God will raise up seed from her for you; be from your own bowels.' Well, doing a physical thing to try and accomplish a spiritual promise of God. Have you ever done that? Have you ever tried to fulfill something that God has said by you trying to do it, rather than waiting on God? I think that's the whole lesson that we're learning today in everything we're doing—right? *Yes!* You know the account. Ishmael was born.

- Was he of the seed of Abraham? *Yes, he was!*
- Was he of promise? *No, he wasn't!*
- Was he an antagonist to Isaac? *Yes, he was!*

'It wasn't reckoned from thee, in Isaac shall your seed be called.' Then when that occurred, when Isaac was born, that was a true miracle of God.

(go to the next track)

Romans 9:8: "This means that the children of the flesh, these are not the children of God; rather, the children of the promise are being reckoned as *the* seed"—which then applies to us.

"…'In Isaac shall your seed be called'" (v 7). We also had another problem with that—didn't we? *Yes, we did!* Let's see how the Church is reckoned as the seed of Isaac. He was given by promise. We are called by promise. We are given the Holy Spirit by promise. He talks about the conflict that was there at that time:

Galatians 4:22 "For it is written that Abraham had two sons: one by the maidservant and one by the free *woman.* Now on the one hand, he who came from the maidservant was born according to the flesh… [trying to work out the will of God their own way] …and on the other hand, he who came from the free *woman* was born according to the promise" (vs 22-23). And even then when God came and said that next year, at this time, she's going to bear. Sarah snickered! God said, '*You laughed.'* Sarah said, 'No, my Lord, I didn't laugh.' *Yes, nevertheless, you laughed!* He understood it wasn't a laughing in disbelief, it was a laugh that this thing can happen. That's why it had to be by promise.

God was going to do the impossible thing! Can you imagine that? How old was Sarah when Isaac was born? Way past grandmother stage—90-years-old! I tell you what, you go to and fro in the world and you find someone 90-years-old that just gave birth to a child. Can you imagine the kind of publicity that would have been? Can you imagine all the special reports and the Oprah shows—'is this your child?' Well tell us how it happened!

Verse 23: "Now on the one hand, he who came from the maidservant was born according to the flesh; and on the other hand, he who came from the free *woman* was born according to the promise. Which things are allegorized, because these are the two covenants… [What he's doing, he's relegating the Old Covenant to the same status as Ishmael. That's what he's doing in this allegory.] …*the* one from Mt. Sinai, which is Hagar, is engendering bondage. Because Hagar is Mt. Sinai in Arabia…" (vs 23-25).

Some people get all upset and say there's a

Mt. Sinai in Arabia, and that there really wasn't in the Sinai Peninsula. Well, I haven't found any credence to that whatsoever, but this is an allegory showing that what was done at Mt. Sinai compared to what God is doing is the same as being in Arabia, and it's the same as being a descendant of Ishmael, which then is a hated thing. Look how they fight over there today in Jerusalem. Can you imagine walking up to a Jew today and say 'you're the same as Ishmael'? I don't think you could get away quick enough! That's what he's doing here. That's why Paul was hated.

Verse 25: "Because Hagar is Mt. Sinai in Arabia, and corresponds to the present Jerusalem, and she is in bondage with her children…. [They were slaves to the Romans and couldn't get away. They were slaves to the ritual system and couldn't give it up.] …But the Jerusalem above is free, which is the mother of us all. For it is written, 'Rejoice, O barren who did not bear! Break forth and cry, *you* who were not travailing… [that's talking of Sarah; barren for 90 years and finally break forth] …because many more *are* the children of the desolate [Sarah] than of her who has the husband'" (vs 25-27). The 'desolate' is referring now, in this particular case, to the Church, now bringing forth more children.

Verse 28: "Now we, brethren, like Isaac, are the children of promise." Why? Because as Isaac was by promise, by the seed of God—have to be a Divine miracle to do that—so we, with the Holy Spirit, have the seed of God within us. We are counted as the seed. We are counted as the seed within Christ. Let's look at that and see how that takes place. We'll begin with the very basic and build up.

Acts 2:38 "Then Peter said to them, 'Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit…. [It is a gift given from God] …For **the promise**… [Of what? *The Holy Spirit!*] …is to you and to your children… [that's who it was given to, but they rejected it] …and to all those who are afar off, as many as *the* Lord our God may call'" (vs 38-39).

So, we receive the Holy Spirit by promise. You believe and God gives it. When He gives the Holy Spirit there is what is called *the begettal.* The Holy Spirit comes directly from God the Father, and the Holy Spirit of God unites with the spirit of your mind.

1-John 3:7 (*Interlinear*): "Little children, no one let lead astray you, be that practices righteousness… [that is true righteousness from the heart with the Holy Spirit] …righteous is, even as he righteous is. He that practices sin, of the devil is; because from (the) beginning the devil sins. For this… [for this purpose] …was manifested the Son of God, that he might undo the works of the devil. Anyone that **has been <u>begotten</u> of God**… [We have that little Greek word for *of*—'ek'—means *out from.* The begettal comes directly from God the Father to you, out from God and into you] …sin not practices… [cannot be living and practicing sin. Why? *Because the Holy Spirit of God will convict you of it.* Can't practice it. Doesn't mean you can't sin, but you can't practice it.] (Here's why): …because **seed his in him abides**, and he is not able to sin, because of God he has been begotten" (vs 7-10). The Greek for *seed* is 'sperma'; so His seed is dwelling in you. That's why you are counted as the seed, like Isaac, the children of promise.

- you have received the promise of the Holy Spirit
- you have answered the calling of God
- you have now God's Spirit impregnated into you, united with your mind
- you are the children of promise

That's why we are reckoned after Isaac.

- It is a unilateral ***act*** of God!
- It is a unilateral ***decision*** by God!
- It is a unilateral ***choice*** by God!

This should put the brethren in the Church in a whole new perspective concerning how God wants it run and how it needs to be. All the children of God and they belong to Him; all have the Holy Spirit of God and it needs to be done as God wants it. That's why we are reckoned after the Spirit.

Here's another problem: Isaac and Rebecca did not ask for this, but this is what happened, Romans 9:10: "Now then, not only that, but Rebecca also having conceived by one, Isaac our father, (but before *the* children had been born, neither having done anything, good or evil—in order that the purpose of God according to His *own* selection… [according to God's own choice; God is going to make the determination. You might label this chapter as *God's Free Will!* God chose!] …might stand, not of works, but from Him Who is calling), it was said to her, 'The elder shall serve the younger.' *Also,* exactly as it has been written, 'Jacob I loved, and Esau I hated'" (vs 10-13).

That creates great difficulty for people—doesn't it? Has that ever created difficulty for you? Trying to understand that has created difficulty for me. I hope I understand it now. Let's try and make it as clear as we can. Let's see how this happened.

Genesis 25:19: "And these *were* the generations of Isaac, Abraham's son. Abraham begat Isaac. And Isaac was forty years old when he took

Rebekah to wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. And Isaac prayed to the LORD for his wife because she *was* barren…. [Isaac was made to learn the same lesson as Abraham.] …And the LORD heard him, and Rebekah his wife conceived. And the sons struggled together within her. And she said, 'If *it is* well, why *am* I this way?' And she went to inquire of the LORD. And the LORD said to her, 'Two nations *are* in your womb… [This is all of God! God is going to make the choice.] …and two kinds of people shall be separated from your belly. And the one people shall be stronger than the other people, the older shall serve the younger.' And when her days to be delivered were fulfilled, behold, twins *were* in her womb! And the first came out red, like a hairy garment all over. And they called his name Esau" (vs 19-25). Can you imagine that, just a wooly little kid. I've often wondered when the child was born and she looked at….

"And after that his brother came out, and his hand took hold on Esau's heel. And his name was called Jacob. And Isaac *was* sixty years old when she bore them. And the boys grew. And Esau was a skilled hunter, a man of the field. And Jacob was a quiet man, living in tents. And Isaac loved Esau because he ate of *his* venison. But Rebekah loved Jacob. And Jacob boiled soup. And Esau came from the field, and he was faint. And Esau said to Jacob, 'I beg you, let me eat of the red, this red *soup*, for I am faint.' Therefore, his name was called Edom… [which means *red*] …And Jacob said, 'Sell me your birthright today'" (vs 26-31). Why did God work it out this way? Why did God work it out where his mother had him lie?

So the one of the flesh—Esau—would think it was all done by Jacob himself! But the prophecy was 'the elder shall serve the younger.' God already determined ahead of time how it was going to be. What better way to make it look like that it was done surreptitiously than to have it done the way it was done. His attitude here of Esau was, 'Well, just for a bowl of pottage take whatever you want.' He didn't count the birthright in the way that it should have been.

Verse 32: "And Esau said, 'Behold, I *am* at the point of dying… [So he was more than just a little faint here] …and what *profit shall* this birthright be to me?' And Jacob said, 'Swear to me this day.' And he swore to him, and he sold his birthright to Jacob…. [It was going to be Jacob's anyway all along, because God said so!] …Then Jacob gave Esau bread and soup of lentils. And he ate and drank, and rose up and went his way. Thus did Esau despise *his* birthright" (vs 32-34).

There's a physical and spiritual lesson for us in this: ***Never give up salvation for a physical thing!*** One of these days there's going to come the *mark of the beast.* When it comes, you're either going to receive it or be killed—if you're living at that time. They're not going to force it upon you, because Rev. 13 makes it clear. They're not going to take you and hold you down on the ground and put the *mark of the beast* on your hand or in your forehead. They're going to kill you; you have to choose it. They'll be just like this, they'll wait and be very patient:

You run on down to the store and say 'I want to buy this.' *No, we can't, our policy now is you must have this new banking system in your right hand or in your forehead.* 'How am I going to eat?' *It's very simple, just take one of these and you'll be all right. Before you do it you've got to go down to the local center to get it inserted in you, and when you get down there you have to bow down and worship this image of the beast. That's the only way you can do it.* 'Well, I won't do it!' *We have patience; we'll wait.*

Your food goes down and you begin to make a choice. What if you get to the point where you're faint like Esau? Near the point of death! Someone comes by and say, 'Look, it's real easy. All you have to do is go down here to the local center and have this installed. It's nothing to bow down to the idol. It isn't going to hurt you. You go ahead and do it, you can get food and feed your family, feed yourself. I mean, you'd starve to death?'

So we'll be confronted with something very similar to this. If we do that, if we take the *mark of the beast* then we despise our birthright exactly in the same way. That's why when it came time for the blessing, the birthright to be given, it went to Jacob instead of Esau. They were enemies! But ***it was God's own choice***—that's the thing that's important! Let's understand in this love/hatred, it is not an emotional thing, but it is of *will and purpose*. God hated the will and purpose of Esau. Jacob was seeking after God, though in his cunning little craftiness, he didn't get it because of that transaction, he had it from conception—that is the birthright.

Malachi 1:1: "The burden of the Word of the LORD to Israel by Malachi. 'I have loved you,' says the LORD. 'But you say, "In what way do You love us?"…. [That's the way people are. God has given them a great inheritance, a tremendous wonderful thing, everything they would want physically. Then they say, 'When did You love us?' He sent His Word! He sent His Son! And they say, 'When did you love us.'] …*Was* not Esau Jacob's brother?' says the LORD. 'Yet I loved Jacob. And I hated Esau… [How did He show that He was against the

will and the purpose of Esau? Look at the difference in the lands of inheritance.] …and made his mountains a desolation, and his inheritance *to be* for the jackals of the wilderness.' If Edom says, 'We are beaten down, but we will return and build the waste places…'" (vs 1-4).

This is a whole example of how that Esau went against the will of God, then said, 'I'm going to go ahead and do it anyway! I'm going to go ahead and take my inheritance back.' For a time it looked like he did it. In history, Esau was likened unto to one called Hercules. Esau went around and he conquered all the area that was to be the inheritance for Jacob. He conquered it and controlled it. That's why when Jacob came back from the east—remember what happened? He said, 'Oh, I'm fearful of my brother Esau.' The servants came and said, 'Esau's come with a great troop.' Jacob said, 'Oh, I'm going to loose my life. I stole the birthright.'

Jacob sent offerings ahead and Jacob and his family stayed way to the back. He sent the sheep ahead, sent the cattle ahead, sent all the servants ahead—'you go get killed for me, first.' Here he was a big coward way at the back of the line. Finally, he came up to Esau and Esau was appeased by that time, because he thought he got the birthright back, because he conquered those lands. Jacob came and groveled before his feet and said, 'Peace! We're brothers, let's forget this and get up and go along.'

After Esau did that, v 4: "…thus says the LORD of hosts, 'They shall build, but I will throw down… [It was taken away from him; so there are many lessons to be learned here.] …and they shall be called the border of wickedness, and the people *with* whom the LORD *is* indignant forever'" (v 4). Esau and Edom has had inroads within the Church, inroads within the Jewish community…

Many people don't realize it, but during the days of Herod, the line of Herod was half Jewish and half Edomite. That's why Esau and Edom are the same. What happened was, Herod made all of the Edomites—south and east of the land of Israel at that time—embrace Judaism. He made them all become circumcised and embrace the religion—as it turned out, the religion of the Pharisees. So we have this ongoing conflict between the chosen seed and the rejected seed constantly going on. Maybe that will help you understand some of the things that Jesus said here:

John 8:28: "Then Jesus said to them, 'When you have lifted up the Son of man, then you yourselves shall know that I AM, and *that* I do nothing of Myself. But as the Father taught Me, these things I speak. And He Who sent Me is with Me. The Father has not left Me alone because I always do the things that please Him.' As He spoke these things, many believed in Him. Therefore, Jesus said to the Jews… [A Jew was one who was living in Judea.] …who had believed in Him… [Now He's making it a conditional thing]: …'If you continue in My word, you are truly My disciples. And you shall know the Truth, and the Truth shall set you free.' They answered Him, 'We are Abraham's seed… [This is why Paul is writing about not all the seed of Abraham are of the 'children of promise.'] …and have never been in bondage to anyone. What do You mean by saying, "You shall become free"?'" (vs 28-33). They were in bondage to the Romans—right then.

Verse 34: "Jesus answered them, 'Truly, truly I say to you, everyone who practices sin is a servant of sin. And the servant does not live in the house forever; *but* the Son lives forever. Therefore, if the Son shall set you free, you shall truly be free'" (vs 34-36). How is God going to make them free? *By calling; by choice! By God making the choice to call!* God, in working out His plan of salvation, is not working it out in a haphazard way. God knows! Circumstances that we look at may appear to be haphazard, especially through the things that we're experiencing in the Church today, with the Church being scattered every which way but loose. But God knows what He's doing.

"'Therefore, if the Son shall set you free, you shall truly be free. I know that you are Abraham's seed… [Remember, not all the seed of Abraham were the 'children of promise'—were they?] …but you are seeking to kill Me, because My words do not enter into your *minds*. I speak the things that I have seen from My Father, and you do the things that you have seen from your father.' They answered and said to Him, 'Our father is Abraham.' Jesus said to them, '**<u>If</u>** you were Abraham's children…'" (vs 36-39).

Notice the difference in the expression: 'if you be Abraham's seed'; now we have 'if you be Abraham's children.' We're talking about the true 'children of Abraham.' The 'children' are the line that came down unto Christ. The 'seed' could be from the house of Esau with no question. Therefore, you've got these Jews that are Jews and are not, but are of Esau, whose Father is the devil. So therefore, if they are in the synagogue, they are of the 'synagogue of Satan, who say they are Jews and are not.' So all of that is tied up here in John 8.

"…Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham…. [What did Abraham do? *Obeyed His voice, kept His commandments, His laws, His statutes, and His judgments!*] …But now you seek to kill Me, a man who has spoken the Truth to you, which I have heard from God; Abraham did not do this. You are doing the works of your father.' Then

they said to Him… [Rather than saying, 'Oh, the devil is our father? We'd better repent!' NO! The will and purpose is for evil, so they got all mad and hostile.] …'We have not been born of fornication. We have one Father, *and that is* God.' Therefore, Jesus said to them, 'If God were your Father…'" (vs 39-42). Which tells you an awful lot—doesn't it? God in heaven above is not the God of Judaism; that's what He's saying, clear as can be! Most people don't understand that, because they don't understand Judaism. It is so pagan and demonic that most people don't even realize it.

"'…If God were your Father, you would love Me, because I proceeded forth and came from God. For I have not come of Myself, but He sent Me. Why don't you understand My speech? Because you cannot *bear* to hear My words. You are of *your* father the devil, and the lusts of your father you desire to practice. He was a murderer from *the* beginning, and has not stood in the Truth because there is no Truth in him. Whenever he speaks a lie, he is speaking from his own *self*; for he is a liar, and the father of it. And because I speak the Truth, you do not believe Me'" (vs 42-45). Which truth is too hard to take? Did Jesus ever back off from saying the Truth? It may have offended some people. That's too bad, but it was the Truth. And this is very important! That's how it ties in with the whole thing that God is doing in the world, what is happening, how these events are taking place.

Let's see something else so we don't have a will and purpose as Esau had, and when correction comes we don't want to have the same attitude that Esau had. Hebrews 12:11: "Now truly, no chastisement for the present seems to be joyous… [We've all gone through some kind of correction and chastisement through circumstances, through experiences in the Church and so forth—haven't we? *Yes, indeed!* It's not joyous] …but grievous; nevertheless, afterwards it yields *the* peaceable fruits of righteousness… [and this is conditional—not always] …to those who have been exercised by it." So, when the correction comes from God, you have to be exercised. Let that correction exercise you, to change your heart, mind and attitude.

"Therefore, lift up the hands that are hanging down, and *revive* the weakened knees; and make straight paths for your feet, lest that which *is* lame be turned aside; but let it rather be healed…. [Boy, if there's any one message for the Church today, *let it be healed!*] …Pursue peace with everyone, and Holiness, without which no one will see the Lord; looking diligently, lest anyone fall from the grace of God; lest any root of bitterness springing up trouble *you*, and through this many be defiled… [and that's happening with many people] …lest *there* be any fornicator or godless person, as Esau, who **for one meal sold his birthright**; because you also know that afterwards, when he wished to inherit the blessing, he was rejected… [There comes a point in all of our experiences in life—God chose Esau to show and prove this very thing down through history and down through God's dealing with His people and down through even into the Church—it's an example and lesson for us.] …*and* he found no room for repentance, although he sought it earnestly with tears" (vs 12-17).

There comes a time when it goes too far! The whole lesson is: Don't let it go to the point of being *too far!* Whatever the correction, whatever the difficulty, let it be *exercised* and let it be *the peaceable fruits of righteousness*—and that's the whole lesson of Esau. That's whole difference between Jacob and Esau. Jacob sought God, and was the one whom God had called and chosen. Esau was not the one. And until there is repentance and change in the right way, it cannot be affected. God is the One Who has to call. That's why God's plan has to be greater than what most people think.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 2:1
2) Romans 3:22-23
3) Romans 8:28, 35, 28, 35-36, 38-39
4) Romans 9:1-5, 1, 3
5) Exodus 32:30-35
6) Deuteronomy 5:29
7) Romans 9:4
8) Ephesians 2:8-16
9) Romans 9:4-13, 6
10) Galatians 6:15-16
11) Romans 2:17-29
12) Romans 9:7
13) Genesis 15:4-6
14) Romans 9:8, 7
15) Galatians 4:22-28
16) Acts 2:38-39
17) 1 John 3:7-10
18) Romans 9:10-13
19) Genesis 25:19-34
20) Malachi 1:1-4
21) John 8:28-45
22) Hebrews 12:11-17

Scriptures referenced, not quoted:

- Ephesians 5:22
- Genesis 16
- Revelation 13

FRC:bo
Transcribed: 1-9-11

Epistle of Romans XXI
Chapter 9—God's Free Moral Agency

Fred R. Coulter—January 11, 1998

God is going to *choose*!
God is going to *do*!
God is going to *determine*!

As He see fit and according to His will! Some of these things, as we look at it from a perspective of human being, we think

- that isn't right
- that isn't good
- that's not fair
- that's sin
- How could God do this?
- Why doesn't He do that?

As I mentioned before, the first time I read the book of Job, I thought that God was wrong. How could God do that to a man who was so good? How could God possibly take someone like Job—he was perfect, doing everything just right—and then take all of that away from him. Well, his wife didn't think it was too good. She said, 'Curse God and die.' And his friends said, 'You've sinned! You've done this; you've done that; you've done the other thing'; and they couldn't explain why God did what He did. God did what He did so He could show His power and His glory, and so that Job could be converted.

With Job being converted, so he can be in the Kingdom of God as a spirit being, then the end result and the purpose of that is a great and a magnificent fulfillment of God's purpose. The reason, in going through these things—that people think that God is sinning or God is unrighteous—is because they don't understand the second resurrection. That those people who have been blinded or deceived or used in certain manners for God's purpose, that they will have a chance at the second resurrection. If there were no second resurrection, then you could, indeed, say that God was not fair.

Romans 9:14: "What then shall we say? *Is there any* unrighteousness with God? MAY IT NEVER BE!…. [I put that in all caps with an exclamation point, because that's what it means in the Greek; it is very emphatic. The *King James* says, 'God forbid.' That is not an accurate translation. It means, *may this never come into existence!*] …For He said to Moses, 'I will show merciful to whomsoever I show mercy, and I will have compassion on whomsoever I have compassion.'" (vs 14-15).

Let's go to where this is quoted from. This is right after the incident with the golden calf and where Moses was going to see God. Exodus 33:19: "And He said, 'I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. And I will be gracious to whom I will be gracious, and will have mercy on whom I will have mercy'" (vs 19-20). So, God is the One Who's going to decide. What He's doing, He is deciding who He is going to choose to do what He's going to *because* ***He is God!*** I think if we understand that in relationship to our lives, and our relationship to God. How do you receive the mercy of God? How do you receive the graciousness of God? Since God isn't going to do it willy-nilly to everybody, how is it that we receive it and someone else didn't? How is that someone else received it and we didn't? *Because* ***God <u>is</u> God!***

The Apostle Paul understood this, 1-Timothy, the first chapter. He understood this in relationship to his own life. Remember the one who was there consenting to the death of Stephen, when he was being stoned to death, and Stephen said, 'Lord, lay not this to their charge.' Saul, the one who became Paul, was standing right there holding his coat while he was being stoned! God answered Stephen's prayer, but Stephen never knew it because he died. God called the one who was responsible for killing him. God, in doing that, is having 'mercy on whomsoever He will have mercy' and 'grace on whomsoever He will have grace.' Paul understood that!

1-Timothy 1:12: "And I thank Jesus Christ our Lord, Who has empowered me, that He counted me faithful, putting *me* into the ministry, who was previously a blasphemer and a persecutor and a violent person… [ravenous to the Church, like a wild boar rooting things up and tearing it apart, with their big tusks hanging out the side of their mouths and just rooting and tearing up—that's what it means in the Greek.] …but I obtained mercy… [If you and I were God we wouldn't think of calling him. We'd say, 'No way!'] …because I did *it* ignorantly in unbelief" (vs 12-13).

We need to understand something here: Why does God close up people to unbelief? There are two reasons:

1. He doesn't want to hold them responsible for salvation at this point, so they're concluded in unbelief. That's why they're also, as it says that the world is in effect, spiritually dead. If they weren't in unbelief, then God would have to deal with them for

salvation. But since God is only working with the few in the ones He's calling, He concludes them unbelief. That's so He can have mercy on them at a later time.

2. So that when the time comes and they are resurrected in the second resurrection, they will understand the great mercy of God.

So, you have the two aspects of it working here.

Verse 14: "But the grace of our Lord abounded exceedingly with *the* faith and love that *is* in Christ Jesus." As I read these things, let's just keep in mind that ***Christ died while we were yet sinners!*** While Christ was on the earth, no one loved Him except His mother and maybe the Apostle John. He was in a total hostile environment on every side, and yet, He was faithful to the death of the cross. That's a lot of love, and that's a lot of faith.

Verse 15: "*This is* a faithful saying, and worthy of full acceptance: that Christ Jesus came into the world to save sinners, of whom I am chief…. [He understood from where he was coming—didn't he?] …But for this reason I was shown mercy in order that in me first Jesus Christ might demonstrate all long-suffering, for an example to those who would afterwards believe on Him unto eternal life" (vs 15-16). That's quite a verse there! This is to tell us, and he's saying it in so many words and in a very nice way: 'I did all of this ravaging the Church; I am a chief sinner.'

So therefore, any of us who come afterward, let's not think, I have sinned such a sin that God can't forgive me. Did you kill those in the Church? Did you haul them off to be arrested? Were you hateful, harmful and injurious? *No, you weren't!* This is a pattern. God is saying that you can look at the life of the Apostle Paul and look at the change from being Saul the destroyer to Paul the apostle; from being the one who was breathing out slaughter, threatening, and death and hate to the one who was preaching the love of God. That is the pattern He wants us to see.

Romans 9:15: "…to those who would afterwards believe on Him unto eternal life" (v 16). Not only that, but we have 14 of his epistles which show us the way to eternal life. That's really something—isn't it? That's why when he wrote here, "…'I will be merciful to whomsoever I show mercy, and I will have compassion on whomsoever I have compassion'"—Paul understood it!

Let's look at some other examples showing that only God can save. Let's go back to Isaiah 41, and this ties in with 'Jacob I loved' (Rom. 9:13). We're going to see some very interesting things. In speaking of raising up Cyrus to pave the way for the Jews to go back to the Holy Land after the Babylonian captivity, Isaiah, 41:4: "Who has planned and done *it*, calling forth the generations from the beginning?…." There's another aspect to predestination, which is a little greater than the explanation that we've had in the past. You've heard me explain a little bit about the covenant in Gen. 15, about the animals being split in two and God walking down between them. Why was it that only God walked down between those? Why didn't He say to Abraham, 'I walked down, now you walk down'?

Normally, when you have that kind of covenant, both parties walk down through between the calves or animals. Why? *Because what He promised Abraham, only God could do!* He said, You're going to have a son of your own bowels.' Abraham knew he couldn't do that. All of his walking between the calves wouldn't perform it. And God said, 'Now look at the stars of heaven and count them, and if you're able to number them so shall your seed be.' Abraham was going to die, so how could Abraham carry out that oath? *Only God could!* That's why God guaranteed it with His walking between the sacrificial animals of that covenant sacrifice.

"Who has planned and done *it*, calling forth the generations from the beginning? **I, the LORD, *am* the first and the last; I *am* He**." (v 4). He's saying He's going to take care of His plan from the beginning to the ending. Doesn't this sound a little bit like Revelation: 'I am the First, the Last, the Beginning, the Ending, Alpha, Omega'? *Yes, indeed!*

Verse 8: "'But you, Israel, *are* My servant, Jacob… [This has to do with calling Jacob.] …whom I have chosen… [That's why back here in Rom. 9 it says according to His own selection, that could be according to His own choice. Now we're dealing with God's choice. Why did He choose Jacob? *Because He promised Abraham He would!* Can God lie? *No!* Therefore, He chose him.] …the seed of Abraham, My friend; Whom I have taken from the ends of the earth, and called you from its uttermost parts. And I said to you, "You *are* My servant; I have chosen you, and have not cast you away"'" (vs 8-9).

Now, as we're reading thing I want you to think of two things:

1. ***the Church***, because a lot of this applies directly to the Church
2. ***physical Israel*** namely being the descendants of Joseph—Ephraim and Manasseh—but more particularly Manasseh, the United States today—where the Gospel is being preached from in the

world; *from America*, that's where it's being preached

Even the gospel of the Protestants, even though it has many incorrect things in it, at least the name of Christ is being preached. As Paul would say, 'Some in contentions, some in sincerity.' Nevertheless, it is being done because God chose Jacob to do it, and He chose Joseph to do it.

Verse 10: "'"Do not fear; for **I *am* with you**… [Isn't it amazing? The one's whom God is with, they push Him away! And the one's whom God is has not chosen, they desire. That's a perplexity of human nature.] …be not dismayed… [discouraged or frustrated] …for I *am* your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of My righteousness."…. [Not your own, but Mine!] …Behold, all those who were angered against you shall be ashamed and confounded…'" (vs 10-11). God is able to take care of the enemies.

- Did that happen?
- Did that happen to Christ?
- Were all the enemies confounded?
- *Yes, especially when He was resurrected!*
- Has that happened with those who truly follow God?
- Are the enemies taken care of?
- *Yes!*

"'…they shall be as nothing…. [This ties in with Rom. 8, that if you love God 'all things work together for good,' nothing can be against you!] …they shall be as nothing. And those who strive against you shall perish…. [Why? *Because God exercises free moral agency to choose you!*] …You shall seek them, and shall not find them; men warring against you shall be as nothing, and as a thing of naught, for I, the LORD your God, will hold your right hand, saying to you, "Do not fear; I will help you." Do not fear, you worm Jacob… [That's pretty weak—isn't it? A worm is very easily exterminated; you just squash it! It's weak, it has no protection, has no armor, has no claws, no hooves. It's just a little piece of flesh out there.] …*and* men of Israel; I will help you,' says the LORD and your Redeemer, the Holy One of Israel" (vs 11-14). So those are some tremendous promises we can hold onto in looking for the mercy that God is giving.

Isaiah 43:1—now we get into *spiritual* Jacob that He is creating, the true Israel: "But now thus says the LORD Who created you, O Jacob, and He Who formed you, O Israel; '**Fear not**… [What did we read about earlier? *That we **are created in** Christ Jesus!* So here it's talking about Jacob, the creation of the Church] …for I have redeemed you; I have called *you* by your name; you *are* Mine. When you pass through the waters, I *will be* with you; and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned; nor shall the flame kindle on you, for **I *am* the LORD your God, the Holy One of Israel, your Savior**… [Look what God did to save Israel in the beginning]: …I gave Egypt *for* your ransom, Ethiopia and Seba for you'" (vs 1-3).

Destroyed nations! You go back and read and just think about all of the things that took place; all of the plagues and things leading up to the death of the firstborn in taking Israel out of Egypt. And read it from the point of view, this way: What would it have been like if I were an Egyptian? and I saw all of these things taking place? Just see all your whole country just wasted and devastated! Well, ***God wants you to know that He'll fight for you!*** That's what He wants you to understand, but it's by God's choice. God raised up the Egyptians for that very purpose.

Verse 4: "'Since you are precious in My sight, you have been honored, and I have loved you; therefore I will give men for you, and people for your life.'" That is amazing—isn't it? So when Paul says, 'If God be for you, who can be against you?' *Nothing**!*** ***Nothing!*** Though at times the circumstances may look like everything is against you and nothing is going right—where is God? *He's there someplace! Have to have more trust in Him!*

Verse 5: "'Fear not; for I *am* with you. I will bring your seed from the east… [Could this also be of the resurrection, which is from the east and the west. We've covered having the seed of God within you, and we are of the promised seed of Isaac.] …and gather you from the west. I will say to the north, "Give up"; and to the south, "Do not keep back"; bring My sons from afar and My daughters from the ends of the earth'" (vs 5-6).

Matthew 24:30—here it talks about the resurrection: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming upon the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to *the* other" (vs 30-31). I think Isa. 43 sounds a little bit like that—don't you?

Isaiah 43:8: "Bring out the blind people who have eyes, and the deaf who have ears. Let all the nations be brought together, and let the people be gathered; who among them can declare this and show us the former things? Let them bring out their witnesses, that they may be justified; or let them hear, and say, '*It is* truth'" (vs 8-9). None can do that, only God! And only God's Word can do that!

Verse 10: "'You *are* My witnesses,' says the LORD… [And that's we are to be, that God is this great, and the Word of God is this great!] …'and My servant whom I have chosen; that you may know and believe Me, and understand that I *am* He. Before Me no God was formed, nor shall there be after Me. I, *even* I, *am* the LORD, and besides Me there is no savior. I have declared, and have saved, and I have shown, when *there was* no strange *god* among you; therefore you *are* My witnesses,' says the LORD, 'that I *am* God'" (vs 10-12). That's why God does these things the way that He does it, and gives 'mercy to whom He gives mercy,' and is 'gracious to whom He will be gracious.'

What if you find yourself as one of those looking around thinking God is not fair? Does God just kick you out? *No!* I think this is quite instructive, Matthew 15:21: "Then Jesus left there and withdrew into the area of Tyre and Sidon; and, behold, a Canaanite woman who came from those borders…" (vs 21-22). What was a Canaanite? *They were 'cursed above all people on the face of the earth'* (Gen. 9). God put them out because of Canaan did. No access to God. As a matter of fact, they were the ones that God sent the children of Israel in to take their land. You can't get any lower than this. You can't get any further down the scale that God doesn't pay any attention to you than this.

"… [she] cried to Him, saying, 'Have mercy on me, Lord, Son of David; my daughter is grievously possessed by a demon.' But He did not answer her a word…. [That must have been quite a scene.] …And His disciples came *and* requested of Him, saying, 'Send her away, for she is crying out behind us.'…. [she's irritating us, she's hounding us, she won't shut up] …But He answered *and* said… [His answer is an insult if you look at if from a human perspective] …'I have not been sent except to the lost sheep of the house of Israel.'" (vs 22-24). He virtually said, 'I don't care who you are.'

Notice her response, what did she say? 'You're not fair. How dare you do that.' *NO!* "Then she came and **worshiped Him**, saying, 'Lord, help me!' But He answered *and* said, 'It is not proper to take the children's bread and throw *it* to the dogs.'…. [He in effect called her a dog. Do you see the choice of God. But notice what she did. She didn't say, 'How dare You, that's insulting.' NO!] …And she said, 'Yes, Lord, but even the dogs eat of the crumbs that fall from their master's table.'…. [That's something!] …Then Jesus answered *and* said to her, 'O woman, great *is* your faith!…. [She didn't try to change God. That's the trouble with all the complainers and whiners and whimpers and criticizers—they try to change God! They try to make their will God's will. But God is going to make His will, *His will!* But she said, 'Truth, Lord, that's right.' It took a lot of faith to say, 'Yep, You're right, Lord, we Canaanites are just like dogs.'] …As you have desired, so be it to you.'…." (vs 25-28).

- Can you change God?
- Can you cause God to choose to give mercy by a right and a proper approach and attitude?
- *Yes, you can!*

So this woman didn't try an make it so that her will would be superimposed upon God. She came accepting God's will—'yes, that's truth, Lord.' Then she gave back another truth—didn't she? "…'Yes, Lord, but even the dogs eat of the crumbs that fall from their master's table.'…. [And that fit right in with 'in you shall all the nations of the earth be blessed'—even to the very lowest.] …And her daughter was healed from that hour" (vs 27-28). So that's quite a demonstration of the two—isn't it? That's something!

Let's see God's choice; see how He carried it out, Romans 9:16: "So then, *it is* not of the one who wills, nor of the one who is running; rather, *it is* of God Who is showing mercy." [All of this is so that God can show mercy. Just think about how great the mercy is going to be at the second resurrection and all these people have a second physical life to come to the knowledge of the Truth of salvation. That is such a merciful thing!

Verse 17: "For the Scripture said to Pharaoh, 'For this *very* purpose I raised you up… [Can God raise someone up, like Pharaoh, to take him down? *Yes, He can!* And, of course, Pharaoh probably thought his own abilities and all of the gods of Egypt was doing this. But no, God was doing this for a special purpose.] …in order that I might show in you My own power, so that My name should be declared in all the earth.'" Has that not happened from that day until now, because of Pharaoh? *Yes, indeed!*

Verse 18: "So then, upon whom He wills, He shows mercy… [That's what Jesus did back in Matt. 15; He *chose* to show mercy! Her attitude was such that He changed His mind. God chose!] …and whom He wills, He hardens…. [God can do that—can't He?] …Will you then reply to me, 'Why does He yet find fault?…. [Well, He made him for a fault, to show what Truth is.] …For who is the one who is opposing His purpose?'" (vs 18-19).

Let's look at some Scriptures which tie in with this: Psalm 85—talking about mercy and Truth, and upon whom He wills, He shows mercy. It's not like you go to God and say, 'God, You've got to show me mercy.' No! You go to God and say, 'God, I'm a great sinner.' That's what David did—right? 'If it be Your will, grant me Your mercy, please do so.'

Psalm 85:1: "O LORD, You have shown favor to Your land; You have brought back Jacob from exile. You have forgiven the iniquity of Your people; You have covered all their sins. Selah…. [God will choose to do so when he brings them out of captivity. This could also be likened unto the Church.] …You have taken away all Your wrath; You have turned from the fierceness of Your anger. Restore us, O God of our salvation, and cause Your anger toward us to cease" (vs 1-4). Notice how he's approaching God. Maybe for the whole Church this ought to be the prayer right now. Let God's anger be turned away from the Church.

"Will You be angry with us forever? Will You draw out Your anger to all generations? Will You not give us life again, so that Your people may rejoice in You? Show us Your mercy, O LORD, and grant us Your salvation…. [Notice the plea; notice the attitude; notice how he's coming to God.] …I will hear what God the LORD will speak; for He will speak peace to His people, and to His saints, but let them not turn again to folly. Surely His salvation is near to those who fear Him, so that glory may dwell in our land. **Mercy and Truth have met together**…" (vs 5-10). There it is! didn't we just see that? Why did Jesus have mercy on the Canaanite woman? *Because she spoke the truth!* She said, 'Yea, Lord, but even the dogs eat the crumbs which fall from the master's table.'

"Mercy and Truth have met together; righteousness and peace have kissed each other…. [May that be with the Church!] …Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the LORD shall give that which is good, and our land shall yield its increase. Righteousness shall go before Him and shall set us in the way of His steps" (vs 10-13). Again, God is going to do what He's going to do!

Psalm 69:13—speaking of God's mercy: "But as for me, my prayer is to You, O LORD, in an acceptable time; O God, in the abundance of Your mercy answer me, in the Truth of Your salvation." You're going to notice that mercy and Truth go hand-in-hand, and the reason that they do is because mercy is granted when the Truth of the understanding of the conviction of your heart and mind is such that you realize that your own nature and your own sins, and you're coming to God and asking for His mercy, because you understand in Truth how you need it.

"Deliver me out of the mire, and let me not sink; let me be delivered from those who hate me and out of the deep waters. Do not let the flood of waters overflow me, nor let the deep swallow me up, and let not the pit shut its mouth upon me. Answer me, O LORD, for Your steadfast love is good; turn unto me according to the multitude of Your tender mercies. And hide not Your face from Your servant, for I am in trouble; answer me speedily" (vs 14-17). So there's another good case: When you get in trouble, you go to God right away, don't wait. Don't think you're going to get yourself out of trouble and then go to God because you're 'all good now, and, God, I'm coming to You because I got myself out of trouble.' You go to God when you are in trouble so that He can get you out of trouble—it won't work any other way!

Psalm 119—more about the mercies of God and, in this case, talking about 'tender mercies.' What is the difference between *mercies* and *tender mercies*? I couldn't answer you outright or directly, except to say that maybe those who suffer more appreciate that the mercies of God are very tender, when you're finally delivered out of your difficulties.

Psalm 119:41: "Let Your mercies come also unto me, O LORD… [God is the One Who gives mercy. You don't go after it, because you can't get it. God has to give it! You have to have this attitude that we see here.] …even according to Your salvation, according to Your Word,

Verse 77: "Let Your tender mercies come to me so that I may live, for Your law is my delight."

Verse 156: "Great are Your tender mercies, O LORD; according to Your judgments give me life." Not only do we want His mercies, we want His *tender* mercies, and loving kindness.

Psalm 103—this whole Psalm is talking about the mercies of God, and how God considers us. Let's understand how we're to approach God in this. You go to God with the same attitude that the Canaanite woman had: 'Oh, Lord, of a truth, I'm a sinner.' Not, 'Oh, God, why are You doing this to me?' Entirely different!

Psalm 103:1 "Bless the LORD, O my soul; and all that is within me, bless His Holy name…. [Being wholehearted to God.] …Bless the LORD, O my soul, and **forget not all His benefits**… [What happens when you're in trouble? You're in difficulty, you're going through a trial? You forgot all that God has done for you in the past, you're so focused on that thing right now. I've done that; very easy to do.] …Who **forgives all your iniquities**… [Which ones won't He forgive? *The unpardonable!* And the very fact that you are here today shows that you have not committed the unpardonable sin. If you did, you would be hardhearted and not care, and you would be long gone. So how grievous are your sins, whatever they may be?] …**forgives all your iniquities**…" Whatever they may be! I think we need to hear that. Not just some of them because you've been a good boy or a good girl. All of them

because you repent!

Let's see how that is done. Here are part of the conditions, 1-John 1:6: "If we proclaim that we have fellowship with Him, but we are walking in the darkness, we are lying to ourselves, and we are not practicing the Truth."

(go to the next track)

Verse 7: "However, if we walk in the light… [That's what you're trying to do, walk in the light of the commandments of God—correct? *Yes!*] …as He is in the light, *then* we have fellowship with one another, and the blood of Jesus Christ, His own Son, cleanses us from **all** sin." What you do when you go around with a guilty conscience, you're saying God doesn't forgive all sin. ***He forgives ALL sin****!*

"If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us. If we confess our own sins… [You have to do something about it. You have to recognize them and confess them, not ignore them and bury them, because they will only fester more and more. That is leaven that is buried, which will mold and create more sin.] …He is faithful and righteous, to forgive us our sins, and to cleanse us from **all** unrighteousness" (vs 8-9). That is part of the *graciousness of God*. That's why you *stand in grace*. You have this relationship with God.

Psalm 103:4: "Who redeems your life from destruction… [That means you may have been very close to it—right?] …Who crowns you with lovingkindness and tender mercies." We've got:

- mercies
- tender mercies
- lovingkindness

—all of those coming from God! That's why, brethren, it is good. That's why God wants to know what's in your heart. That's why God wants you to be tenderhearted to Him. That you may receive His blessings; that you may receive His tender mercies given to you.

Verse 5: "Who satisfies your desires with good things; your youth is renewed like the eagle's. The LORD executes righteousness and judgment for all who are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The LORD is merciful and gracious, slow to anger, and abundant in mercy…. [That's how God deals with us.] …He will not always chasten… [In other words, whatever trial you're in it won't always be there. God will lift it sooner or later.] …nor will He keep His anger forever…. [If you've done something worthy of anger.] …He has not dealt with us according to our sins… [the wages of sin is death] …nor rewarded us according to our iniquities, for as the heavens are high above the earth, so is His mercy toward those who fear Him" (vs 5-11). That's why when God says, 'I will have mercy on whom I will have mercy, and compassion on whom I will have compassion,' it comes directly from God.

"As far as the east is from the west, so far has He removed our transgressions from us…. [Which ones? *All of them!* So many people have been under the administration of fear, to where then they are always held in suspense that 'if you don't do this' and 'if you don't do that' and 'if you don't do the other thing' God is going to come and do something evil to you. No! He's removed them!] …As a father has compassion upon his children, so the LORD has compassion upon those who fear Him, for He knows our frame; He remembers that we are dust. As for man, his days are as grass; as a flower of the field, so he flourishes, for the wind passes over it, and it is gone; and its place shall know it no more" (vs 12-16).

I can't help but think the other night I was watching on Discovery Channel, showing about the Kalahari Desert. Parts of it are just desolate. Some parts of it, it doesn't rain but once in ten years. Amazing! But when it gets the rain, all of a sudden here are these flowers that bloom, all the insects come to pollinate—they come out at the same time—everything is perfectly timed. Once in ten or how many ever years. It shows just a vast horizon of beautiful blue and yellow and red marvelous flowers. But the Kalahari is hot and in about ten days they're all gone; all shriveled up! The hot wind off the desert comes in and they're gone! So God remembers that we're just like that.

Verse 17: "But the steadfast love of the LORD is from everlasting to everlasting…"

- Will God ever run out of mercy? *No!*
- Will God ever run out of grace? *No!*
- Will God ever run out of truth? *Never!*

"…upon those who fear Him… [love Him] …and His righteousness is unto children's children, to those who keep His covenant, and to those who remember His precepts to do them" (vs 17-18). So, 'I will have mercy upon whom I will have mercy, and I will harden whom I will harden.' That's what God says. And if God made Pharaoh for that purpose, God designed Him for that purpose and used him for that purpose, that's all the will of God. Looking at it from a human perspective, without understanding God's plan, we can think, 'My, that's pretty nasty.'

But it's not over till it's over. I wonder what Pharaoh's going to think in the second resurrection? Sometimes you leap ahead to try and catch the rest of the story. And that will help you understand a little bit more.

Romans 9:18: "So then, upon whom He wills, He shows mercy, and whom He wills, He hardens…. [That's exactly what God is going to do with the Beast Power. Precisely, absolutely the same thing He did with Pharaoh.] …will you then reply to me, 'Why does He yet find fault?'…. [So that he show and define the difference between right and wrong, truth and error.] …For who is the one who is opposing His purpose?'" (vs 18-19).

Can there be anyone who opposes the will of God? Opposes the purpose of God? Can there be anybody? *Not even Satan can do that!* The whole lesson of Satan is it doesn't matter who you are, how strong you are, what position you have, you oppose the will of God you're not going to change a thing, but maybe delay it for a while so God can prove a point or two. It's going to be done!

Verse 20: "Yes, indeed, O man, *just* who are you, *you* who are answering against God?…. [complain against God; talk against God] …Shall the thing molded say to the molder, 'Why did you make me in this manner?'…. [These are some pretty strong words. This is cut and dry—isn't it? This is no in-between. God is going to do what He's going to do.] …Or doesn't the potter have authority over the clay, on the one hand to make from the same lump *of clay* one vessel unto honor, and on the other hand *to make* another *vessel* unto dishonor?" (vs 20-21). Even in that God has choice—doesn't He?

Let's see how God does this in the world; Jeremiah 18:1—this is where Paul was writing this from: "The Word which came to Jeremiah from the LORD, saying, 'Arise and go down to the potter's house, and there I will cause you to hear My words.' Then I went down to the potter's house, and, behold, he was working at his wheel" (vs 1-3). You've seen pictures of these where they have the big wheel, they have the clay and they have water and they spin by their feet. They're making whatever they want to. You can make the clay real nice and soft and you can make it into almost anything. If you make it too hard it lumps up and breaks up. In the middle, while he's making something, if he doesn't like what he's making, he just squashes it down with his hands and starts again. Gets a little more water and sprinkles it on there and gets it the right texture and begins making another vessel. That's what he was doing.

Verse 4: "And the vessel that he made of clay was ruined in the hand of the potter; so he made it again into another vessel, as seemed good to the potter to make *it*…. [The potter has full choice over it. This is what God is telling us.] …Then the Word of the LORD came to me, saying, 'O house of Israel, can I not do with you *even* as this potter?' says the LORD…. [We might ask this other church: O, Church of God, can God do with you as this potter does? Are you not willing to be molded and yielded to God? to do what God wants?] …'Behold, as the clay is in the potter's hands, *so are* you in My hand, O house of Israel. If at any time I shall speak concerning a nation, and concerning a kingdom, to pluck it up and to pull it down, and to destroy *it*'" (vs 4-7).

God is saying there are times when He looks down and He sees the sins of different nations and He has to make a decision—just like with Sodom and Gomorrah. What did He say? *I'm coming down to see if the cry of Sodom and Gomorrah is as bad as I hear it coming up to Me.* The angels went down to find out, and it was as bad! He also said in another place that the children of Israel couldn't go into the land yet, as he told Abraham, 'because the sin of the Amorites has not yet come to the full.' He's talking about nations. When God looks down on nations on the earth—I don't know how He does it, but here He's showing that He does it—and many of the things that we see on the news in the way of things that God is in control of.

- Is God in control of the weather? *Yes!*
- Does He send weather for correction? *Yes!*
- Does He use it to bring people down, to humble them? *Yes!*
- Does He use it to get their attention—'will they return to Me or not?' *Yes!*

It's the same way here, v 7: "If at any time I shall speak concerning a nation, and concerning a kingdom, to pluck it up and to pull it down, and to destroy *it.* If that nation, against whom I have spoken, will turn from their evil… [God always gives a chance to turn from the evil. God never does anything that He does not give information, knowledge and a chance of repentance.] …I will repent of the evil…'" (vs 7-8).

Classic case in Nineveh and Jonah going to the Assyrians. He came preaching that God was going to destroy that whole nation in 120 days. Jonah got upset. He was telling God, 'If I went there and said so, they would do just like I said. Why did you have me come here and do it.' He complained to God. God showed him a thing or two. After he got done preaching he sat down in the heat and a gourd grew up and gave him a little shade and he still didn't learn the lesson. God sent a worm to cut it down. He said, 'Oh, God, what did You take down the gourd for?' Jonah as always talking against God.

What happened after Jonah preached and told them to repent? *They all repented!* Lo and behold, the king said, 'I'm declaring a fast. Everybody fast, sackcloth and ashes, don't eat, don't drink, and none of the animals. Maybe God will lift His hand—three-day fast.' God told Jonah, 'Look, they repented.' *I*

told You they would! 'Yeah, but you had to go preach.' They had 120 years before they came down.

Remember what happened when it came to Josiah and he heard the words of the curse that were written in the Book. The temple of the Lord was so absolutely deserted and destroyed that they didn't even have a Bible. The priests were in there cleaning it out, trying to get it ready to do something and lo and behold they came across the Book of the Covenant. Hilkiah the priest—who was the great-grandfather of Ezra—came running and read the words in the ears of the King Josiah and Josiah repented. He said, 'Oh, this is terrible. Send Huldah the prophetess—only a woman left and she was there in the wardrobe—and find out what the Word of the Lord is. She said, 'You go back and tell the man that sent you, King Josiah, because your heart is tender, God will not bring any of these things in your day.' They had the great reform and the Passover (2-Chron. 35).

What happened after God showed mercy to Josiah? *He didn't remember it!* Sixteen years later there was a battle against the Egyptians and he was told not to go up. 'I'm going to go up anyway.' So he vanity got the best of him. He said, 'I'll go up in a disguise.' What happened? *An arrow found him!* Got him and he died. That's when Jeremiah started his lamentations, because he knew that was it; no more deferring the anger of God.

Verse 9: "And if at any time I shall speak concerning a nation, and concerning a kingdom, to build it and to plant *it*; if it does evil in My sight… [Now it's on the other hand] …that it not obey My voice, then I will repent of the good with which I said I would do them good" (vs 9-10). Then God used this as a demonstration of what He was going to do to all of Judah.

In all of this, this is to show ***'I will show mercy to whom I will show mercy, and I will have compassion on whom I will have compassion.'***

Romans 9:22: "And *who dares to question His purpose* if God, willing to show *His* wrath and to make known His own power, in much long-suffering, *chose* to put up with *the* vessels of wrath which have been created for destruction… [That's quite a statement—isn't it? God raised Pharaoh up for destruction! For what purpose?] …and that He might make known the riches of His glory unto *the* vessels of mercy… [That He may show His mercy to those who have been oppressed.] …which He has before prepared unto glory, those of us whom He also called, not from among *the* Jews only, but also from among the Gentiles?" (vs 22-24).

So, he's showing now this all gets down to the calling that God has. God had a specific purpose in calling every one of us. If we really understand that and fully grasp it then it will just be marvelous, brethren, indeed! Then he's showing that God, because of man viewing God from the wrong perspective, will do the opposite of what man thinks God ought to do. Those people who have the name of God put upon them—Israel—in rejecting God can no longer claim God: *I'm Your people!* He'll turn and chose those who were not His people and say to them, 'You are My people.'

Verse 25: "Even as He also said in Hosea, 'I will call those who are not My people, "My people"… [that's referring to the Church, brethren.] …and those who were not beloved, "Beloved."…. [You need to understand that, ***God loves you!***] …And it shall be, in the place where it was said to them, "You *are* not My people," there they shall be called the sons of *the* living God'" (vs 25-26). The things that are not, the things that are nothing, "…they shall be called the sons of *the* living God!"

Verse 27: "But Isaiah cried out concerning Israel, 'Even if the number of the children of Israel shall be as the sand of the sea… [Even though there are great numbers of the children of Israel] …the remnant shall be saved!'" A small number. So therefore, even Israel cannot gloat in the physical things that God has given, because out of that just a few. If you take away the people who have the Spirit of God in the United States out of Israel, compared to the rest of Israel, it's just a remnant—right? I mean, all we have to do is just look at us. We're not the many; we're the few.

Verse 28 (*KJV*)—this one has been so misused and misunderstood. "For He will finish the work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth." It has been explained this way: 'Brethren, you better hurry up and get right with God because the time is short and He could cut it short at any time.' That's not what that means.

Let's go to Matthew 24, where that has also been used in the same way; then we'll get the true meaning of it. I know that when I was translated this, I was very surprised at this. I did a lot of double-checking to make sure that the way I translated it was correct.

Matthew 24:21: "For then shall there be great tribulation, such as has not been from *the* beginning of *the* world until this time, nor ever shall be *again*. And if those days were not limited [shortened, KJV)" (vs 21-22). 'Shortened' gives the implication that there is a certain length of time, but God is going to shorten that length of time. That is not what it means. He gave a limited number of days or time in which this would happen—which was what? *Three and a half years!* He limited the time! He's not going

to 'cut it short.' It's going to be 3-1/2 years. He's not going to cut it short at one or one and a half. It's been completely misunderstood. It doesn't mean to shorten in the sense that you're going to cut it off from its original intended length.

Romans 9:28: "'For *He is* accomplishing and limiting the matter in righteousness; because *the* Lord is limiting *the* matter He is doing upon the earth.'" How does that tie in with the *remnant*? *God has a set time for this age of the Church!* He is limiting the number that He is calling. That's what it means. It doesn't mean He's going to cut the time shorter than supposed, but He has limited the matter. It's not a universal thing; it's limited.

Verse 29: "Even as *it* was said before, according to Isaiah, 'Unless the Lord of hosts had left us a seed, we should have become as Sodom, and we should have been made like as Gomorrah.' What then shall we say? That *the* Gentiles, who did not follow after righteousness, have obtained righteousness, but *it is* the righteousness which is by faith. But Israel, although they followed after **a** law of righteousness, did not attain to a law of righteousness. Why? Because *their effort* was not by faith, but as it were by works of law; because they stumbled upon the Stone of Stumbling, exactly as it is written: 'Behold, I place in Sion a Stone of Stumbling and a Rock of Offense, and everyone who is believing on Him shall not be ashamed'" (vs 29-33).

Why did not the Jews or Israel, attain to a law of righteousness? Because in both cases*:* The Jews on the one hand, with their traditions, made their own laws. Leaving the Law of God, they created their own traditions, which rejected it, so they did not attain the purpose of the righteousness of the law, which God intended.

Neither Israel, on the other hand, being of the other ten tribes, of whom we have in the world today the greater proportion of Protestants. They have a righteousness of law with their own Protestant religion. They did not attain to the righteousness of God because they were not following the righteousness which God intended.

What do I mean, in both cases? Let me define it this way: A woman was trying to explain to her husband why Christians should keep the commandments. He said, 'That is legalism.' The answer is, that is not legalism. Commandment-keeping is commandment-keeping. Legalism is *making your own law* separate from God and declaring it righteous instead of God's Law. So the Jews did that on one hand with their traditions—rejecting God. The Protestants and Catholics have done it on the other hand by declaring Sunday, because it is a legal premise, legalism which they have done outside the laws of God.

So if anyone comes to you and says to you that you, as commandment-keepers, are legalists. No! It's the other way around. Legalism has to do with setting up your own righteousness apart from the righteousness of God. So, in both cases, the Jews on one hand never attained it, and the Protestants of Israel, on the other hand, never attained it—though both of them had the opportunity.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 9:14-15
2) Exodus 33:19-20
3) 1 Timothy 1:12-16
4) Romans 9:15
5) Isaiah 41:4, 8-14
6) Isaiah 43:1-6
7) Matthew 24:30-31
8) Isaiah 43:8-12
9) Matthew 15:21-28, 27-28
10) Romans 9:16-19
11) Psalm 85:1-13
12) Psalm 69:13-17
13) Psalm 119:41, 77, 156
14) Psalm 103:1-3
15) 1 John 1:6-9
16) Psalm 103:4-18
17) Romans 9:18-21
18) Jeremiah 18:1-10
19) Romans 9:22-28
20) Matthew 24:21
21) Romans 9:28-33

Scriptures referenced, not quoted:

- Romans 9:13
- Genesis 15
- Romans 8
- Genesis 9
- 2 Chronicles 35

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Transcribed: 1-9-11

Epistle of Romans XXII
Chapters 9:30-10:13

Fred R. Coulter—January 24, 1998

Romans 9:30: "What then shall we say? That *the* Gentiles, which did not follow after righteousness, have obtained righteousness, but *it is* the righteousness which is by faith. But Israel, which was following after **a** law of righteousness, did not attain to a law of righteousness. Why? Because *their effort* was not by faith, but as it were by works of law… [Remember what we said about *works of law.* When it is *works of law* this means a law which was created in addition to the commandments of God, such as the Jews have.] …because they stumbled upon the Stone of Stumbling, exactly as it has been written, 'Behold, I place in Sion a Stone of Stumbling and a Rock of Offense, and everyone who is believing on Him shall not be ashamed.'" (vs 30-33).

Romans 10:1: "Brethren, truly the desire of my own heart, and *my* supplication to God for them, is for *their* salvation. Indeed, I bear witness of them that they have a zeal for God, but it is not according to knowledge [of God]. For they, being ignorant of the righteousness *of* God, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end *of works* of law for righteousness to everyone who is believing. For Moses wrote *concerning* the righteousness which derived from the law, 'The man who has practiced those things shall live by them.' But the righteousness which is derived faith speaks after *this* manner…" (vs 1-6).

Righteousness from v 30=11 times:

- the righteousness of law *vs* the righteousness of faith—we covered that very thoroughly in Rom. 5
- the righteousness of law is the righteousness that is derived from Israel from keeping the *letter of the law.*
- the righteousness which is by faith is the faith that God gives you as a gift, the imputed righteousness of Christ

Israel (Rom. 9:31), which had a law of righteousness didn't attain to it. Why? *Because their efforts were not by faith* (v 32). But as it were, by works of law, and they stumbled. They were looking to the nationalistic thing; they were looking to their law—*The Code of Jewish Law*. There are thousand and thousands of laws! Here's what happens with the *works of law*: When you have a *work of law,* which you have created, which replaces a law of God, you have created *legalism!* You have a religion by legalism according to a law. All commandment-keeping, all law-keeping that God has is required and good and right and fine and true and should be done in faith. That's why if you keep the Sabbath, you should keep the Sabbath in faith and in spirit.

Here's what happens when you have all the legalism and why they did not obtain to the righteousness of God. They had many, many different t laws. Mark 7:1: "Then the Pharisees and some of the scribes from Jerusalem came together to Him. And when they saw some of His disciples eating with defiled hands (that is, unwashed *hands*), they found fault. For the Pharisees and all the Jews, **holding fast to the tradition of the elders**…" (vs 1-3). That is a work of law! Legalism is devising your own religious laws, which then replace the laws of God, and they get so focused in on it that they do not keep the laws of God in the spirit.

Let's understand something else concerning legalism. You have Jewish legalism—which is contained in the code of Jewish law and the Talmud and the Kabala. You have the code of Catholic law—which is contained in Catholic law. You have the codes of Protestant laws—which are their laws. And one of the most outstanding things you can say about having a legal law is the requirement of Sunday-worship instead of Sabbath. That is total legalism. So when you have a Protestant that commandment-keeping is legalism, NO! it's the other way around. Commandment-keeping is not legalism; commandment-keeping is what God requires.

- Sunday-keeping is *legalism!*
- Christmas-keeping is *legalism!*
- Keeping Sabbath in the synagogue the way the Jews keep it is *legalism!*
  - ✓ That is not keeping the Sabbath according to God's ways.

Let me read to you from the *Code of Jewish Law* concerning hand washing (vol. 1, chapter 40:

> Washing the Hands Before Meals: (1) Before eating bread over which the benediction *Hamotzi* (who bringeth forth) is said, one must wash his hands first. If the bread is no less than the size of an egg, he must say the benediction for washing hands…

You have to say a benediction for washing hands before you wash them.

> …but if it is less than that, he need not say the benediction.

So, you go around with this little egg-size thing to measuring your bread. What size of an egg? a canary egg? or an ostrich egg? I mean, who's to say? You see how these things get all carried away.

> (2) The water used for washing the hands must be poured out of a vessel that is perfect, having neither a hole nor a crack. It must also be even at the top without any indents or projecting parts. When using a vessel having a spout, we must not let the water run through the spout, because that part is not the vessel proper since it does not hold any liquid. We must, therefore, pour the water from the edge of the vessel which contains the liquid.
>
> (5) After washing both hands, we rub them together and then, raise them upward, as it is written (Psa. 134:2): "Lift up your hands," etc. Then, before drying them, we recite the benediction: "Blessed art Thou, O Lord our God, King of the universe, who hath sanctified us by His commandments and hath commanded us concerning the washing of the hands."….

NO! God never commanded concerning the washing of the hands.

> (6) If after pouring the water upon one hand, he touched it with the other hand, or someone else had touched it, the water on the hand becomes contaminated by the contact.

Ooooo, very bad!

> The hand must, therefore, be dried and then washed a second time. But if that happens aft6er he had pronounced the benediction, the benediction need not be repeated.
>
> (11) Before washing the hands, we must examine them to make sure that there is no coating on them, as that would be an obstruction between the hands and the water. If we have big nails, we must clean them well, so that there would be no clay or dirt under them, as that, too, is considered an obstruction. We must also remove the rings from the fingers before the washing.

And on and on and on and on! There are hundreds of laws! Ridiculous! I'll read the one *Hand Washing in the Morning*, that one is always hilarious—upon rising in the morning. Christ condemned it!

> Vol. 1, Chapter 2, Hand Washing in the Morning: (1) Since every man upon rising from his sleep in the morning is like a newborn creature, insofar as the worship of the Creator is concerned, he should prepare himself for worship by washing his hands out of a vessel, just as the priests used to wash their hands daily out of the wash-basin before performing their service in the Temple….

In the first place, they are not priests.

> This hand-washing is based on the biblical verse: (Psa. 26:6-7): "I will wash my hands in innocency, and I will compass Thy altar, O Lord; that I may publish with a loud voice," etc. There is another reason given by the Kabbalists…

This comes from Kabbalism, the Talmud.

> …(Zohar, quoted in Beth Joseph), for this morning hand-washing; when a mans is asleep, the holy soul departs from his body, and an unclean spirit descends upon him. When rising from sleep, the unclean spirit departs from his entire body, except from his fingers, and does not depart until one spills water upon them three times alternately. One is not allowed to walk four cubits (six feet) without having one's hands washed, except in cases of extreme necessity.

The reason all of these are there is to hedge everyone with so many laws they can't possibly sin. Sin is in the mind! These things do not control the mind. Anything that is outward, legalism, does not accomplish the righteousness of faith—which is by belief with the Holy Spirit within you! Here's the whole principle of why they do these things: That a person will acquire a feeling of reverence and humility and will be ashamed and afraid to do anything wrong. That is all negativism. That is all religion based upon fear. And this is only sample. It would take me months to read the thousands of these laws aloud to you—and you would be bored to death upon hearing them.

Another one is: If two are reading the Scriptures and they have this little lamp—the little lamp with the wick hanging out the side—if it runs low on oil you may not tip it to keep the light going. But if there are two of you, one may tip it.

Another one Is: On the Sabbath, if a bushel basket of apples falls over you may not put them back into the basket if they're spread out too far. If they're close you can put them back and set it up. But if they're spread out too far, you can't put them back because that's harvesting. However, you may eat them one at a time.

All of that has nothing to do with God! What they wanted to do, instead of filling their minds with the Word of God, they wanted to fill their minds with all of their laws to make them ashamed and to control them. That's why Judaism is anti-God—Christ says so!

Mark 7:4: "Even *when coming* from the market, they do not eat unless they *first* wash themselves. **And there are many other things that they have received to observe**, *such as the* washing of cups and pots and brass utensils and tables…. [and I could read all of those to you] …For this reason, the Pharisees and the scribes questioned Him, *saying*, 'Why don't Your disciples walk according to the tradition of the elders, but eat bread with unwashed hands?' And He answered *and* said to them, 'Well did Isaiah prophesy concerning you hypocrites, as it is written, "This people honors Me with their lips, but their hearts are far away from Me. But in vain do they worship Me…"'" (vs 4-7)

Their heart is where? *On their laws, not toward God!* Can you imagine all the picayunishness that goes on:

- Did you wash your hand?
- Did you not wash your hands?
- Did you have it in the right pot?
- Did you pour it from the edge?
- Did you pour it through a spout?
- Did you have on your right clothes when you got up in the morning?
- Did you wash your hands?
- Did you put on your underwear correct?

All of that is there! It is! Do you have your phylacteries on? Do you have all your merit badges on? When they eat a meal

- there's a benediction before you start
- there's a benediction for meat
- there's a benediction for vegetables
- there's a benediction for fruit
- there's a benediction for wine
- there's a benediction for water

And you say *grace* and *amen* all the way through and throw your hands up in the air—hallelujah, and all that sort of thing. NONSENSE! Even most of the Jews don't observe those things. but this is what the code of Jewish law has done. That's why Paul said, 'They did not attain to the righteousness of God.' This is not the righteousness of God. This is the foolishness of demented minds of religious crackpots!

"'…their hearts are far away from Me…. [and that's what God wants; He wants your heart. Just like the Publican who repented, said, 'God be merciful to me, a sinner.' He went down justified, not the Pharisee.] …But in vain do they worship Me, teaching *for* doctrine the commandments of men." For leaving the commandment of God, you hold fast the tradition of men, *such as* the washing of pots and cups; and you practice many other things like *this*.' Then He said to them, 'Full well do you reject the commandment of God, so that you may observe your *own* tradition'" (vs 6-9). That's why they never attained to the righteousness of what God wanted them to do, because they didn't live in the commandments of God; they lived in their own! They couldn't attain to it.

God is turning the tables around completely and He's taking the people that they hate—the Gentiles—and offering them salvation, and giving them justification by faith and righteousness before God. That's something!

Romans 9:32: "why? Because *their effort* was **not by faith**, but as it were by works of law; because they stumbled upon the Stone of Stumbling… [What was that 'Stumbling Stone'? *Jesus Christ!* The Son of God! The Word of God!] …exactly as it has been written, "Behold, I place in Sion a Stone of Stumbling and a Rock of Offense, and everyone who is believing on Him shall not be ashamed" (vs 32-33).

Let's look at this *Rock of Offense* and *Stone of Stumbling*. We're going to see some very interesting things here concerning it. You can read in the Scriptures that *nothing is impossible* for God! And then to whom God gave His Word, they say, 'How can God become a man?' That's a big *stumbling stone* for them.

1-Corinthians 1:21 "For since in the wisdom of God the world through *its own* wisdom did not know God… [You've got on the other hand the Gentiles who had their problems: 'We have our philosophy and we have our thoughts and our religion'—which are what? *Works of law!* Right? *Yes!*] …did not know God…" Just like the articles that was given to me. Isn't it nice that 60% of scientist are able to say, 'We are able to find a place for God.' Isn't that nice. Wait until God finds your place, you'll change your mind.

"For *the* Jews require a sign…" (v 22). How many did Jesus give?

- *healed the sick*
- *raised the dead*
- *gave sight to the born blind*

—which the Jews had in their own writing was a sign of the Messiah. You go back and listen to the sermon *The Three Miracles of Jesus.* the three major miracles which were taken right out of the writings

of the Jews that these three miracles would prove Who the Messiah was. Jesus did all three of them publicly, notoriously, openly, and they still rejected Him. That's why he became a *Stone of Stumbling*.

"For *the* Jews require a sign and *the* Greeks seek after wisdom… [Yes, we must be smart!] …but we proclaim Christ crucified…. [that's where we need to focus in on] …To *the* Jews *it is* a cause of offense [stumbling block], and to the Greeks *it is* foolishness; but to those who are called—both Jews and Greeks—Christ *is* God's power and God's wisdom' (vs 22-24). So, those are really some strong words. What were the three miracles?

1. man born blind
2. man who was born crippled
3. raising from the dead

That's why Lazarus' death was so important at the last. He let him be dead four days. The Jews say it takes 72 hours to be officially dead. So He left him dead four days and the disciples said, 'Why didn't You come, he would have lived.' *Lazarus is sleeping!* 'He'd be lucky if he's sleeping.' Finally, Jesus said, 'Yes he is dead, but this is for the glory of God. What did the Jews want to do with Lazarus? *Kill him! and kill Christ!* So those are pretty powerful witnesses. He was a *stumbling stone*.

Let's continue on with this 'Stone of Stumbling'; I was amazed at how many times it's mentioned and how this is brought out in so many different places. 1-Peter 2:6: "For this reason it says in the Scripture, 'Behold, I place in Zion *the* Cornerstone, chosen *and* precious; and the one who believes in Him shall never be put to shame.' The preciousness *is* to you, therefore, who believe; but to those who disobey… [The worst disobedience is not to go out and sin. The worst disobedience is to create your own righteousness, with your own laws and reject the laws of God. What are you doing when you do that? *You're making yourself God!* That's why the sinner that repents is justified.] …*the* Stone that the builders rejected has become *the* Head of *the* corner, and a Stone of Stumbling and a Rock of Offense; *especially* to those who stumble at the Word, being disobedient, unto which *unbelief* they also were appointed" (vs 6-8).

Let's see where this comes out of the book of Isaiah. I think we'll be amazed what it says here, and how that refers to the Church and the disciples and so forth.

Isaiah 8:11: "For thus the LORD spoke to me with a strong hand, and warned me against walking in the way of this people, saying, 'Do not say, "A conspiracy!" to everything of which this people says, "A conspiracy!" And do not fear their fear, nor be afraid. The LORD of hosts, Him shall you sanctify, and *let* Him *be* your fear, and let Him be your dread. And He shall be a sanctuary *for you*—but for a Stone of Stumbling, and for a Rock of Offence to both the houses of Israel…'" (vs 11-14). The house of Judah and the house of Israel. How is He a *Stone of Stumbling* to both? *To the Jews on the one hand*—they rejected Him because they

- did not believe what He did
- did not believe that God could be manifested in the flesh
- were not willing to throw away all of their laws and follow Christ

To the house of Israel, on the other hand, who now are the Protestants today, basically speaking, He's a *Stone of Stumbling* in as much as they want His grace, but they don't want to keep His commandments, so they have their own legalism in Sunday-keeping. It's amazing, brethren! Why should the Church of God go to the religions of the world and say, 'How do you worship God? because we want to do the same.' And that's how the Worldwide Church of God was taken down! The true Christ became a Stumbling Stone. We're called what? A cult, legalists, and all of those things which are not true!

- You show me one place in the whole Scripture where you're condemned for keeping the commandments of God.
- You show me one place where you are condemned for believing in Christ.
- You show me one place where you are condemned for keeping the same days as Jesus kept.
- You show me one place where you're condemned for not eating unclean meats.

You can't! No! No way!

"'…and for a trap and for a snare to the inhabitants of Jerusalem. And many among them shall stumble and fall and be broken, and be snared, and be taken…. [prophecy of the destruction of Jerusalem] …Bind up the testimony, seal the law among My disciples'" (vs 14-16). A prophecy of the New Testament. Christ said He came to 'fulfill the law'—and that was brought in Matt. 5-7. He filled it up among His disciples.

"And I will wait upon the LORD, who hides His face from the house of Jacob; and I will trust in Him. Behold, I and the children whom the LORD has given me *are* for signs and for wonders in Israel from the LORD of hosts, Who dwells in Mount Zion" (vs 17-18). That's what the apostles were. You read in the book of Acts and see all the signs and wonders that they did—absolutely dumbfounded the Jews. They were so angry at the miracles and the healings that the apostles were doing. And, of

course, it culminated in the final witness against them with Stephen, when he was martyred.

Psalm 118:19: "Open to me the gates of righteousness; I will go through them, and I will praise the LORD. This is the gate of the LORD; the righteous shall enter through it. I will praise You, for You have answered me and have become my salvation…. [There is a gate of righteousness that we go through—what is that? *Christ is the door!* 'I am the door.'] …The Stone which the builders rejected has become the Head Stone of the corner. This is the LORD'S doing; it is marvelous in our eyes. This is the day which the LORD has made; we will rejoice and be glad in it. Save now, I beseech You, O LORD; O LORD, I beseech You, cause us to prosper now. Blessed is he who comes in the name of the LORD; we have blessed You out of the house of the LORD" (vs 19-26).

What did Jesus say, the last thing He said to Jerusalem? *You won't see Me anymore until you say 'Blessed be He who comes in the name of the Lord.'* This is all a prophecy about Christ.

Let's look another prophecy concerning Christ as far as the Stone is concerned, and then we'll see how this applies as Christ applied it in the New Testament.

Jeremiah 23:28: "'The prophet who has a dream, let him tell a dream. And he who has My Word, let him speak My Word faithfully…." That's what it has to be, brethren. That's why the one thing that was good and right with Worldwide was 'prove it in your Bible, prove all things unless it's in the Bible.' When they got away from that—believe what I say, do what I tell you—then they got away from proving it out of the Scriptures. You have to deal faithfully with the Word of God.

"…What *is* the chaff to the wheat?' says the LORD. '*Is* not My Word like a fire?' says the LORD, 'and like a hammer *that* breaks the rock in pieces? Therefore, behold, I *am* against the prophets who steal My words each one from his neighbor. Behold, I *am* against the prophets who use their tongues and say, "He says," *when I did not say*. Behold, I *am* against those who prophesy false dreams and tell them, and cause My people to go astray by their lies and by their wantonness. Yet I did not send them nor command them; therefore they shall not profit this people at all,' says the LORD" (vs 28-32). And that's a fulfillment of it here in Rom. 9, that they had a *law* of righteousness, but didn't attain to righteousness. They brought everything else in it!

Let's come to Matthew 21 and see how Christ used these words, and He used it in no uncertain terms. Of course, He ***is*** the Word of God—correct? *Yes!* Matthew 21:42: "Jesus said to them, 'Have you never read in the Scriptures… [Interesting statement, isn't it? They got so busy with their laws that they never read the Scriptures.] …"*The* Stone that the builders rejected [Psa. 118], this has become *the* head of *the* corner. This was from *the* Lord, and it is wonderful in our eyes"? Because of this, I say to you, the Kingdom of God shall be taken from you, and it shall be given to a nation *that* produces the fruits of it…. [That nation is the Church; not yet a nation, but will be a nation of spirit beings.] …And the one who falls on this Stone shall be broken… [broken with repentance; you fall on the Stone with great repentance and yieldedness to God] …but on whomever it shall fall, it will grind him to powder'" (vs 42-44). Just like a hammer just breaks the stone into nothing.

"Now after hearing His parables, the chief priests and the Pharisees knew that He was speaking about them…. [and they fell at His feet and repented—NO! That's what they should have done.] …And they sought to arrest Him… [they had been looking for the opportunity, let's get Him] …but they were afraid of the multitudes, because they held Him as a prophet" (vs 45-46).

Mark 12:10—the parallel account: "'Have you not read even this Scripture: "*The* Stone that the builders rejected, this has become *the* head of *the* corner; this was from *the* Lord, and it is wonderful in our eyes"?' Then they sought to arrest Him…" (vs 10-12)—and so forth.

When Peter and the apostles were answering for the healing of the man at the Gate Beautiful; this is what he told them, standing there before all these religious figures, right in the Sanhedrin. They said, 'How did you do this? By what name and power?'

Acts 4:8: "Then Peter, filled with *the* Holy Spirit, said to them, 'Rulers of the people and elders of Israel, if we are examined this day as to a good work *done to the* infirm man, by what *power* he has been cured… [and he's standing right here next to him] …be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarean, Whom you crucified, *but* Whom God has raised from *the* dead, by Him this *man* stands before you whole…. [What a witness this was] …This is the Stone that was set at naught by you, the builders, which has become the Head of *the* corner. And there is no salvation in any other, for neither is there another name under heaven which has been given among men, by which we must be saved'" (vs 8-12). That's something! They really brought this out!

Let's go to Ephesians, the second chapter, and let's see how the Apostle Paul used it in reference to the Church and things done there. Paul is completing the thought here about building the

Church, talking to the Gentiles. Ephesians 2:19: "So then, you are no longer aliens and foreigners; but *you are* fellow citizens with the saints, and *are* of the household of God. You are being built up on the foundation of the apostles and prophets, Jesus Christ Himself being *the* chief Cornerstone" (vs 19-20). It's interesting, Christ is the only foundation upon which you build—correct?

I've seen how they built the Empire State Building. They had a huge cornerstone that had to be laid absolutely precisely in the right place, and that was way at the bottom of the building, not a capstone at the top, but right at the bottom of the building, because that whole building had to be built from that one chief cornerstone. Everything else had to come from that. It had to have the angles perfectly straight; had to be a perfect 90-degree angle on the corner. It had to be absolutely flat, a 180-degree cut on the top of it, all the way across the surface of it, and then it had to be laid and squared into the foundational setting so that it would lay absolutely perfect. That would affect clear to the very top of the building. For those of you who build, you know this. Once you lay the foundation, if you get that foundation off just a little bit, you're going to be way off when you get up high.

That's what it's talking about here, v 21: "In Whom all the building, being conjointly fitted together… [because the Cornerstone is correct] …is increasing into a Holy temple in *the* Lord; in Whom you also are being built together for a habitation of God in *the* Spirit" (vs 21-22). Then that is the righteousness.

I don't think at this point that Paul fully understood all of how God was going to do what He was going to do. As you read the Apostle Paul's writings, you understand that in his earlier writings that he was expecting Christ to return during his lifetime. Then there came a point—and I think it's demonstrative to show that when James, the brother Jesus, was martyred about $63_{A.D.}$ and Christ had not returned and all the turmoil was going on that God revealed to Paul that Christ wasn't returning then. But when you read this statement, he has kind of the sound that, yes, they're going to be saved.

Romans 10:1: "Brethren, truly the desire of my own heart, and *my* supplication to God for them, is for *their* salvation." So, I would have to say at this point, yes, that's fine, that's marvelous, that's wonderful, but here there is no understanding whatsoever of the second resurrection. There's kind of an illusion to it (Rom. 11) by saying that by the wisdom of God He's going to work it all out. But here there is none.

Verse 2: "Indeed, I bear witness of them that they have a zeal for God… [This is their own. Isn't it true, my, aren't we a 'religious' people today? Churches everywhere!] …but it is not according to knowledge."

Ask them, 'Have you ever read…?' *No, they haven't read the Bible!* 'Do you have one?' *Yes!* 'Do you read it in church?' *Most of the time!* 'How much do you cover in there?' *well….* 'Have you really read it all the way through yourself. I mean, have you sat down one time, read it all the way through—cover to cover—just yourself?' *No, don't need to do that!* Catholics are forbidden to do it, so don't even ask them; it doesn't mean anything to them.

No, it's "…not according to knowledge. For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, have not submitted to the righteousness of God" (vs 2-3). {See sermons *The Two Righteousness' I & II* this series; get *Belief's of the Christian Biblical Church of God* and read about the two righteousness there—righteousness of the law and righteousness of faith.} The righteousness of faith is:

- you believe in Christ
- you repent, you're baptized
- you receive the Holy Spirit
- God imputes His righteousness to you
- you stand in grace

Nothing, no law, no rule, no regulation can replace that! Another way to look at it is this: ***Nothing can substitute for Christ!*—period! nothing!**

"….seeking to establish their own righteousness, have not submitted to the righteousness of God" (v 3).

Let's see how Paul also brought this up in Romans 7:5: "For as long as we were in the flesh, the passions of sins, which were through the law… [the law defines sin] …did produce within our own beings *that* which resulted in the bringing forth fruit unto death. But now at this time, we have been discharged from the law… [which brought that death. That doesn't mean that there's no law to keep. In other words, the claim of death has been satisfied upon baptism.] …*because* we have died *to that* in which we were held; therefore, the result *is that* we are to serve in newness of *the* spirit, and not in *the* oldness of *the* letter" (vs 5-6). That is the righteousness of God—*in spirit, not in letter.*

Romans 5:15: But *shall* not as the offense *was,* even so shall the free gift *be*? Because if by the transgression of one *man* [Adam] many died… [we all received the sin of law and death] …much more profoundly did the grace of God, and the gift of grace, which *is* by the one man, Jesus Christ, abound unto many. And the free gift *is* not like that which came through *the* one who had sinned, because on

the one hand, judgment *was* by one unto condemnation; but on the other hand, the free gift *is* to *the* justification of many offenses. For if by the offense of one *man* death reigned by the one, how much more profoundly *shall it be to* those who are receiving the abundance of grace and the gift of righteousness… [so, you have the *gift of grace* and the *gift of righteousness*—which is the righteousness of Christ] …*that* they shall reign in life by the One Jesus Christ" (vs 15-17).

That is given to us as a gift! That's why that kind of righteousness can ***never be substituted*** for anything else! Nothing else can replace it. They didn't submit to the righteousness of God. Another way of putting it: Isn't Christ also the righteousness of God? *They didn't submit to Christ!*

Romans 10:4—this has always been a great controversy. Here's where people turn—in the *King James*—to show that the law has been eliminated by Christ, Romans 10:4 (*KJV*): "For Christ *is* the end of the law for righteousness to everyone that believes." When they read that they say Christ ended the law. That isn't what it says.

(go to the next track)

Someone will get out their Strong's Concordance and you look up the Greek word for *end* and 'telos'—it says, *end, purpose, goal, attainment, fulfillment.* So they say, for those who still believe in law, Christ is the purpose of the law. Well, that's a fairly good understanding of it, but not entirely, because what are we talking about here? *Works of law* (Rom. 9:32)—right?

So when it is here, it is: Christ is not the end of THE law, but Christ is 'telos nomos'—*end of law*, which then understood *works of law*. Christ eliminated all the works of law, which were added by men. That's what He's done! He didn't end the commandments of God. He said, 'Until heaven and earth passes, not one jot or tittle shall pass from the law'—right? *Yes!* Was Paul saying that Christ ended the law? Does grace end law? *No!*

He answers the question here, Romans 3:31: "Are we, then, abolishing law through faith? MAY IT NEVER BE!…. [I translated it that way to bring out the force of the Greek—'me ginoito': *Don't even let this thought come into mind.* 'Ginoi' means to *even produce the thought, let it come into being.* This means *never let it be!*] …On the contrary, we are establishing law!" How do you establish law? *By having it in your heart and mind!* You have the true law that is established; that's what he's talking about here.

Romans 6:1—referring to the *righteousness which is of faith*: "What then shall we say? Shall we continue in sin, so that grace may abound? MAY IT NEVER BE! We who died to sin, how shall we live any longer therein?" (vs 1-2). If there is no law you can't be living in sin. But he's saying here, "…How shall we live any longer therein?" That shows that the law is established through grace by showing the true meaning of it.

Verse 15: "What then? Shall we sin, because we are not under law, but under grace? MAY IT NEVER BE!"

Romans 7:7: "What then shall we say? Is the law sin? MAY IT NEVER BE!…." The law is spiritual and Holy and just and true. Can you do away with something spiritual? *MAY IT NEVER BE!* So Paul is not by any stretch of the imagination saying here that Christ did away with the law.

I believe this is the most proper translation of it, Romans 10:4: "For Christ is the end of *works* of law for righteousness to everyone who is believing." What is that to do for us if we are believing?

Romans 8:3: "For what was impossible for the law *to do,* in that it was weak through the flesh, God having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; **in order that the righteousness of the law should be fulfilled in us**, who are not walking according to the flesh, but according to the Spirit" (vs 3-4). That is how the righteousness of God is given, and it comes through belief. Belief then means:

- repentance
- baptism
- walking in faith
- receiving the Holy Spirit
- receiving the gift of righteousness
- receiving the gift of imputed righteousness from Christ
- you walk in God way with Christ in you
- you walk as Christ walked

Did Christ ever sin? *No!* Was He not perfectly righteous before God? *Yes, indeed! No question!*

Now, let's come back to Romans 10:5 and I think we'll see the difference: "For Moses wrote *concerning* the righteousness which *is* derived from the law, 'The man who has practiced those things shall live by them.'…. [But the problem is, they didn't! They added their own and replaced them!] …But the righteousness which *is* derived from faith speaks after *this* manner… [This is quite interesting the way he brings this out here]: …Do not be saying in your heart, 'Who shall ascend up to heaven?' (That is, to bring Christ down)…. [because He's the only One through Whom there's salvation. Wasn't it true in pagan religions, if someone could finally get up to God and finally get the message, finally just bring it down so we could do it—oh my, that would

be wonderful! But since no one could, no one did!] …Or, 'Who shall descend into the abyss?' (That is, to bring Christ up from among the dead)" (vs 5-7).

Wasn't that the whole thing with the Egyptian religion? They went down into hades in the darkness. That was the whole cycle of the sun every day, going down through hell. He's bringing out what everyone would think of. Well, if we could only communicate with those who are dead and find out what they did which was wrong, then maybe we would know what to do. *NO!*

Verse 8: "But what does it say? '**The Word is near *to* you**… [How near?] …in your mouth and in your heart.' That is the Word of faith which we are proclaiming." What is he saying with this? Does everyone have the Word of God in their heart, in their mouth and in their mind? *No!* What he's saying is that God provided for them in their own language so that they would know. Once you have Christ in you, then it's in your heart and in your mind.

Let's see where this prophecy is taken from (Deut. 30). This is also fulfilled in having the Scripture in your own language. When you understand that the American Bible Society and British Bible Society have produced the book of Mark—which what they consider the basic essence of the Gospel—in over 2,200 languages. It is in your heart and in your mind. They have the New Testament in over a 1,000 languages. They have the entire Old and New Testament in over 250 languages, and have distributed them into the entire world! You can probably go to a motel some place way out in the remote reaches of nothing and open up the drawer and find a Gideon Bible.

Someone from audience went to a conference in Southern California and it was at a rather ritzy hotel and opened the drawer to see if there was a Bible and sure enough there was a Gideon Bible, but the pagans had snuck in and there was a book on Buddhism, too. So the competition is at hand. Buddhism in the Churches of God was not a stretch by any imagination.

Deuteronomy 30:11: "For this commandment which I command you today *is* not hidden from you, neither is it far off. It *is* not in heaven *that you should* say, 'Who shall go up to heaven for us, and bring it to us, so that we may hear it and do it?'…. [Isn't it interesting, the Word of God—the way it starts in the Gospel of John—"In the beginning was the Word, and the Word was with God, and the Word was God.' That's why John had to write that. And that is so powerful when you understand that. In Romans, Paul puts in the word *Christ*, to bring Christ down.] …Neither *is* it beyond the sea *that you should* say, 'Who shall go over the sea for us to bring it to us, so that we may hear it and do it?' But the word *is* very near you, in your mouth and in your heart, so that you may do it" (vs 11-14). So Paul re-interprets this just a little bit, understanding what it is concerning Christ.

- Christ is the One Who brought it.
- Christ is the One Who has the message.
- Christ is the One Who has the righteousness.

What would happen if someone went up to heaven and got it? Whose work would that be? *Their own!* If they went into the abyss and got it? *Their own work!* Christ would be left out of it.

Romans 10:8: "But what does it say? 'The Word is near *to you*, in your mouth and in your heart.' That is the word of faith that we are proclaiming. So then, if you are confessing with your mouth *the* Lord Jesus, and are believing in your heart that God raised Him up from among the dead, you shall be saved" (vs 8-9). Why does he say *heart*? *You have to believe it in the innermost part of your being!* That's why! It's not just something you say, 'I heard this and I believe it.' It's something you believe in your heart. Why? *Because you may have to die for it!* It has to be with the heart. Men have to believe God, believe in the Word of God and so forth.

Verse 10: "For with the heart one is believing unto righteousness… [that's a true righteousness; that is the most important thing that there is, that kind of belief] …and with the mouth one is confessing unto salvation, because the Scripture says, 'Everyone who is believing on Him shall not be ashamed.' For there is no difference between Jew and Greek, because the same Lord is rich toward all who are calling upon Him. For everyone whosoever may call upon the name of the Lord shall be saved" (vs 10-13). What does this tell us? They will be saved if

- they believe in Truth!
- they call upon Him in Truth!
- they repent in Truth!
- they truly believe!

That's what it's talking about, not just some simple-minded profession like the Protestants interpret this, that if you just say, 'Do you believe?' *Oh, yes, I believe!* 'You're saved.' No, it has nothing to do with that.

Everyone wants to do something for God, so that God will do something for them. After the feeding the 5,000, they came to Jesus and they wanted to know what they could do so they could keep getting this automatic bread. You know, the never diminishing loaf, you break it off and it grows. The never diminishing fish: you cut it and there's

more. What Christ was doing with that and the 12 baskets of and all of that, He was showing ***there was plenty of the Word of God to feed all that would really come.*** Then it got narrowed down when they wanted the food.

So they found Him, John 6:28: "Therefore, they said to Him, 'What shall we do, in order that we ourselves may do the works of God?'…. [Everyone wants to do something for God!] …Jesus answered and said to them, 'This is the work of God… [Listen very carefully, what is *the work* of God? Radio time, television time, print magazines? *NO!*] (Right there, there it is): …**that you believe in Him Whom He has sent**'" (vs 28-29). In other words, you believe on the Father. That the Father sent Christ, that Christ is the Christ, He is the Lord, and if you believe with your heart. ***That takes away all works of law***—correct? *Yes, it does, because you have to believe!* That's why He's bringing it out this way. That's very important. They were all dismayed at that. They didn't know what to do.

They said, 'Give us bread.' He said, 'Okay, I'll give you bread.' Verse 35: "Jesus said to them, 'I am the bread of life… [That confounded them even more.] …the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.'" That's why faith is so important and that you believe in your heart to the very depths of your soul and your being.

A religion is a legal thing that you do. That is legalism! Do you see the difference between them? Do you understand what He's talking about? *The righteousness of the law*, which was given, that's fine; and the commandments—that's in the letter. If they would have done it, they would have believed in Christ even more. But they didn't do it, so they didn't believe in Him. You can attain to a certain level of righteousness with that, but you've got to live in them. That doesn't bring you Christ. Only God the Father can call you and bring you Christ.

Let's see how this carries on with repentance and belief. This is Philip and the eunuch. The eunuch was reading in the scroll as he was going along in whatever kind of horse-drawn vehicle: Acts 8:34: "And the eunuch answered *and* said to Philip, 'I pray you, about whom does the prophet say this?…. [he was reading Isaiah] …About himself, or about another?' Then Philip opened his mouth and, beginning from this Scripture, preached to him the Gospel *of* Jesus. And as they were going down the road, they came upon a certain *pool of* water; and the eunuch said, 'Look, *there is* water!….'" (vs 34-37). He's probably saying, 'Yes, you need to repent; yes, you need be baptized; you need to believe on Him. the Eunuch is looking at him—eyeball-to-eyeball—in the chariot as it's going along and the Eunuch says, 'There's water, let's do it!'

"'…What is preventing me from being baptized?' And Philip said, '**If you believe with all your heart**, it is permitted.'…. [Total commitment!] …Then he answered *and* said, 'I believe *that* Jesus Christ is the Son of God.' And he commanded the *one driving the* chariot to stop; and they both went down into the water, both Philip and the eunuch, and he baptized him. But when they came up out of the water, *the* Spirit of *the* Lord caught Philip away; and the eunuch saw him no longer, but he went his way rejoicing" (vs 37-39). I don't know what the eunuch thought or where Philip went. I don't know how high in the air he was carried away, or whatever it was, but he was gone!

Mark 16:16—showing that *believing* is the part that needs to be emphasized, the *believing* part! "The one who believes… [believing on an ongoing basis. In the Greek the words *belief* and *faith* are so close that you could have it: *the one who is faithizing into Christ*. You actually have such an active faith, and it's not just on Him or on His name, but the Greek has it *into!* A real spiritual thing between you and Christ.] …and is baptized shall be saved, but the one who does not believe shall be condemned"—or shall be judged.

Romans 3:22: "Even *the* righteousness of God *which is* through faith of Jesus Christ… [Jesus' own faith that brings that righteousness to us; His faith in us.] …toward all and upon all those who are believing, for there is no difference."

If you want a Strong's Concordance study sometime, look up the words: *believe*, *believeth*, *believed* in the book of John. He has more about believing than anything else. List out all of the things that you have to believe. It all comes back to believing on Christ and into.

John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes **<u>in</u>** Him… [*believing*, and the Greek for *in* means *into.* It is a spiritual something that comes from you, to Christ and back to you, because you have God's Spirit ***in*** you. It goes to Christ and it goes to Him in heaven above. It's a very profound thing, *in Him!*] …may not perish, but may have everlasting life. For God sent not His Son into the world that He might judge the world, but that the world might be saved through Him. The one who believes in Him is not judged, but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God" (vs 16-18).

John 12:37—to show how profound that this is. This is the kind of belief that Paul is talking about

here in Rom 10. He's not just talking about an acknowledgement of a historical character. "Although He had done so many miracles in their presence, they did not believe in Him… [miracles will not produce belief. You must choose to believe. You can see all kinds of miracles, but say, 'Yeah, but….' What did they say? *Yeah, but by they did this by Baalzebub. Yeah, but there was something strange about this.* Didn't convince them.] …so that the word of Isaiah the prophet might be fulfilled who said, 'Lord, who has believed our report? And to whom has the arm of *the* Lord been revealed?' For this *very* reason they could not believe because again Isaiah said, 'He has blinded their eyes and hardened their hearts… [Why would God do that? *Because God is going to exercise His will* and for those who will not believe, He makes them even harder—'I would you were hot or cold.' These are cold.] …so that they would not see with *their* eyes and understand with *their* hearts, and be converted, and I would heal them'" (vs 37-40).

Brethren, when you read that, think about your calling. Think about what God has done. What God has done is very special. What God has done in calling us is very unique in the world.

Verse 41: "Isaiah said these things when he saw His glory and spoke concerning Him. But even so, many among the rulers believed in Him; but because of the Pharisees they did not confess *Him,* so that they would not be put out of the synagogue; for **they loved the glory of men <u>more than</u> the glory of God**" (vs 41-43). You can't mix politics with true belief in God. It just won't work! That's another reason why the Churches of God are failing—too much politics, not enough belief.

Verse 44: "Then Jesus called out and said, 'The one who believes in Me does not believe in Me, but in Him Who sent Me. And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness…. [Then He gives the key]: …**<u>But if anyone hears My words and does not believe</u>**… [When you hear the words of Christ—Who is God in the flesh, Who cannot lie, Who will not lie, Who is total righteousness from God—you better believe!] …I do not judge him; for I did not come to judge the world, but to save the world. The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him in the last day'" (vs 44-48). So, the very words that they reject are the very words that are going to judge them. That's awesome to contemplate! That's something!

Verse 49: "'For I have not spoken from Myself; but the Father, Who sent Me… [In other words, every word that is here, every word that Jesus spoke is what the Father] …gave Me commandment Himself, what I should say and what I should speak…. [That makes it far more profound. Who shall go up to heaven to bring Christ down to us? *No, He came voluntarily, and He spoke the words of the Father!* Every word is what He was commanded to speak and what He should say.] …And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me'" (vs 49-50).

Hebrews 11:6—a very profound Scripture here: "Now without faith *it is* impossible to please *God*…." So, if we do the things that are pleasing to Him, we do it by faith.

- You can't please God by how much you give.
- You can't please God by who you are.
- You can't please God by how much you have done.
- ***You must believe!***

"…For it is mandatory *for* the one who comes to God to believe that He exists…" (v 6). Once you do that, it will make a profound change in your life. Once you believe that God the Father ***is*** and Christ is His Son Whom He has sent, and He has done all of these things, that will make a great and profound change in your life.

- You're *setting aside 'religion.'*
- You're *setting aside works of law*—which men have given.
- You're *asking God for a clean heart* and a clean mind to do the things that God wants:
  - ✓ to love Him
  - ✓ to serve Him
  - ✓ to believe Him
  - ✓ to live by every Word of God

That's what God wants! That's why when you come to Him and believe that is "…and *that* He is a rewarder of those who diligently seek Him" (v 6). When is the reward going to be given? When are the words, 'well done good and faithful servant' going to be given? *At the resurrection!*

Not now in this life. We may have the total opposite of that, brethren. We don't know what the road is going to hold down in the future. Look how quickly it's changed just in one week with all that's going on in Washington, D.C., and Bill Clinton and so forth. He doesn't believe! No! We may find things change so quickly.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 9:30-33
2) Romans 10:1-6
3) Mark 1:1-9
4) Romans 9:32-33
5) 1 Corinthians 1:21-24
6) 1 Peter 2:6-8
7) Isaiah 8:11-18
8) Psalm 119:19-26
9) Jeremiah 23:28-32
10) Matthew 21:42-46
11) Mark 12:10-12
12) Acts 4:8-12
13) Ephesians 2:19-22
14) Romans 10:1-3
15) Romans 7:5-6
16) Romans 5:15-17
17) Romans 10:4
18) Romans 3:31
19) Romans 6:1-2, 15
20) Romans 7:7
21) Romans 10:4
22) Romans 8:3-8
23) Romans 10:5-8
24) Deuteronomy 30:11-14
25) Romans 10:8-13
26) John 6:28-29, 35
27) Acts 8:34-39
28) Mark 16:16
29) Romans 3:22
30) John 3:16-18
31) John 12:37-50
32) Hebrews 11:6

Scriptures referenced, not quoted:

- Romans 5
- Matthew 5-7
- Psalm 118
- Romans 11

Also referenced:

Book: *Code of Jewish Law* by Solomon Ganzfried & Hyman Goldin

Booklet: *Beliefs of the Christians Biblical Church of God*

Sermons:

- *The Three Miracles of Jesus*
- *The Two Righteousnesses* (see this series)

FRC:bo
Transcribed: 1-9-11

Epistle of Romans XXIII
Chapters 10-11

Fred R. Coulter—February 28, 1998

This section here is used by Protestants to show that it's all right to do away with the laws of God. They claim that it's all right for them to go ahead and pick and choose, which laws they will and will not do based upon how they feel about it. There's one very important principle, which is important for us to realize, which is this: ***If you judge the law you are no longer a doer of the law, but a judge!*** Another important principle that goes along with that—what did James say? ***If you keep the law, yet break it in one point, you have broken all of the law!*** So, here's the thing that happens, and here's the difficulty that occurs. Protestants read this in the *King James*

Romans 10:4 (KJV): "For Christ *is* the end of the law…" So they say Christ ended the law. This is where they get the theology that the laws of God were nailed to the cross. They go from here and then they go to Col. 2; let's see how they think. That is the error in their thinking because they assume certain things not knowing what the Scriptures really say. Take the first part of Rom. 10:4, where it says that "…Christ *is* the end of the law…" and you don't know the Scriptures, you could say, 'Yeah, Christ is the end of the law.'

Then they come over to Colossians 2:13 (*KJV*): "And you, being dead in your sins and the uncircumcision of your flesh, has He quickened [made alive] together with Him, having forgiven you all trespasses… [through the sacrifice and crucifixion of Jesus Christ] …blotting out the handwriting of ordinances… [and they claim that this means blotting out all the ordinances that were in the Old Testament, but the real wording here means *blotting out the note of debt,* which means each one of our individual sins—if they were written down as a note of debt to God.] …that was against us, which was contrary to us… [Is sin against us? *Yes!* Is sin contrary to us? *Yes!*] …and took it out of the way, nailing it to His cross" (vs 13-14).

He nailed what to the cross? *Sin! In the person of His body, because He was the sin sacrifice!* That what was nailed to the cross was Jesus Christ and one sign: 'King of the Jews!'—in three languages: Hebrew, Greek and Latin.

Romans 10:4—let's see what this phrase really means. We saw last time that Israel was seeking their righteousness by *works of law.* We said that a *work of law* is a law which is created for someone to do, which is contrary to the Scriptures which God has given. That creates a *work of law* and *legalism.* There is a proper *work of law* that God has given in the way of animal sacrifices for the Old Covenant. But since Christ is the sacrifice, all those animal sacrifices no longer apply. So, *Christ* ***ended all*** *of the work of law* ***of sacrifices***. He also *ended the works of law* ***for righteousness***.

That's why I translated Romans 10:4: "For Christ is the **end of *works* of law for righteousness**… [Righteousness now comes in a different way. Righteousness does not just come from an exterior thing that you are doing. Righteousness now comes from the *inside,* ***based upon faith and belief,*** which then is stronger, is greater, and has more meaning.] …to everyone who **is believing**." That is a present tense participle, showing that it is an ongoing thing that you are doing; to the one who *is believing,* and that's a constant thing.

Verse 5: "For Moses wrote *concerning* the righteousness which *is* derived from the law… [There is a righteousness derived from the Law of God, an exterior righteousness.] …'The man who has practiced those things shall live by them.'…. [That is what Israel did not do. What did Israel try and do? *Being ignorant of the righteousness of God, they set out to establish their own righteousness.* For the Jews, it's keeping the Sabbath the way they do. For the Protestants and Catholics, it's keeping Sunday the way that they do. Those are all *works of law*—legalisms, which they have created for their own religion. Hence, they have made the great mistake. They have *left the way of God* and have *created a religion.*

Another thing that is important to remember: Nowhere in the New Testament does it say that those who follow Christ, belong to the Christian religion. Everywhere it is ***the way of the Lord***. It's not a religion. Keep in mind, when you have *works of law* you create a religion. However, even with the Law of Moses, even if you were going to have the righteousness of the law, which is from Moses, then you shall live by them.

Verse 6: "But the righteousness which *is* derived from faith speaks after *this* manner… [totally different thing] …'Do not be saying in your heart, "Who shall ascend up to heaven?"' (that is, to bring Christ down)…. [He was very broad in his quotation of this, but nevertheless, it applies.] …'Or, "Who shall descend into the abyss?"' (that is, to bring Christ up from among the dead). But what does it say? 'The Word is near *to you,* in your mouth

and in your heart.' This is the Word of faith that we are proclaiming" (vs 6-8). Let's see where this quote originally came from. Let's understand that almost every pagan religion had something to do with the ascending into heaven and get God and righteousness and bring it back down, or descending into the abyss to bring God up. So it applies to everybody. This is kind of a universal application of the verse.

Deuteronomy 30:11: "For this commandment which I command you today *is* not hidden from you, neither is it far off. It *is* not in heaven *that you should* say, 'Who shall go up to heaven for us, and bring it to us, so that we may hear it and do it?'" (vs 11-12). That's kind of an impossible thing—right? And many times with the arguments of people concerning religion, you end up with impossible arguments—don't you? 'Well, for someone to go to heaven and bring Him back down, I'll do it.' Now we have astronauts that go up into the heavens. They haven't brought anything back down except a few stones from the moon—right? I think an astronaut was up there and said he didn't see God.

Another one is: "Neither *is* it beyond the sea *that you should* say... [Paul does not quote that] …'Who shall go over the sea for us to bring it to us, so that we may hear it and do it?'…. [Paul said 'ascend into the abyss.'] …But the Word *is* very near you, in your mouth and in your heart, so that you may do it. Behold, I have set before you this day life and good, and death and evil" (vs 13-15).

So, in quoting this, he brings the application to Christ. What is one of the names of Christ? 'In the beginning was *the Word!'* That's why Paul used Christ instead of *the Word*. He is using Christ as the whole personification of *the Word*. What comes from God?

Let's look at a couple of other things. Let's look at about ascending, John 3:11—Jesus said, "Truly, truly I say to you, We speak that which We know, and We testify of that which We have seen; but you do not receive Our testimony. If I have told you earthly things, and you do not believe, how will you believe if I tell you heavenly things?" (vs 11-12). What is up there in heaven is so great and marvelous that it would be virtually impossible for a human being to comprehend it. It would have to be a spirit being in order to do it.

Verse 13: "(And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven)." That verse is a parenthetical statement written in by John into the narration to make it absolutely clear that at the time John was writing this, Christ was the only One Who has ascended into heaven. No other man has ascended into heaven!

John 6:62: "What if you shall see the Son of man ascending up where He was before?" That didn't happen with the apostles. They went out and they stood on the Mt. of Olives and they watched Christ ascend up into the heavens. You know the rest of the story. The angels came and said, 'you men of Galilee, why do you stand here gawking up into the heavens? This same Jesus Whom you have seen go up shall return in a like manner. But, go to Jerusalem as He said.'

Let's look at descending. Paul talks about ascending and descending and it all has to do with the same thing here. Ephesians 4:8: For this *very* reason, He says *that* after ascending on high, **He led captivity captive**, and gave gifts to men"—*led captivity captive* is a way of saying that there is no sin, no problem, no difficulty that Christ did not overcome. Satan the devil no longer has any hold. If people choose to do that, then that's their choice. But if they repent and flee from that then they will not be taken captive. Whereas, if they are not relying on Christ—Satan comes around and takes them captive 'whomever he will' (1 Peter 5)—those who are not following God? staying close to God. So "…He led captivity captive, and gave gifts to men."

Verse 9: "Now He Who ascended, what is it but that He also descended first into the lower parts of the earth?"—to experience death. That's the hardest thing for people to grasp. That's why He made us in His image. We could be made in His image—spiritually—so that He could be made in the image of man to be the sacrifice. Had to be because it says that Christ was 'sacrificed form the foundation of the world'—correct? *Yes!* He experienced death!

Verse 10: "He Who descended is the same one Who also ascended above all the heavens… [that is heavens that men can see] …so that He might fulfill all things."

Let's see what He told John, Revelation 1. These things are to give us the faith and the hope, brethren, that we know that *through Christ we have life*. That's what's important. Revelation 1:18: Christ said, "[I am] even the One Who is living; for I was dead…" Let's go back and see how He is in His glorified form. The point I want to make is that the One Who was in brilliant glory—Jesus Christ—said He was dead.

Verse 13: "And in *the* midst of the seven lampstands *one* like *the* Son of man, clothed in *a garment* reaching to the feet, and girded about the chest with a golden breastplate. And His head and hair *were* like white wool, white as snow; and His eyes *were* like a flame of fire… [This gives you a

vision of what we will look like as glorified spirit beings. Every time I read that I think, boy, that's something—isn't it? Can you imagine what it would be like what God has out there.] …and His feet *were* like fine brass, as if *they* glowed in a furnace… [just like glowing brass as it were in the smelting furnace] …and His voice *was* like *the* sound of many waters. And in His right hand He had seven stars, and a sharp two-edged sword… [the Word of God] …went out of His mouth, and His countenance *was* as the sun shining in its *full* power" (vs 13-16). Looking out the window that is beautiful, but if you look straight into the sun, you could go blind if you go directly into it. The kind of existence Christ is giving us, through the salvation He is encouraging.

Verse 17: "And when I saw Him, I fell at His feet as if dead… [He was just petrified after seeing that; you have no thought of anything.] …but He laid His right hand upon me, saying to me, 'Do not be afraid; I am the First and the Last, even the one Who is living; for I was dead, and behold, I am alive into the ages of eternity. Amen. And I have the keys of *the* grave and of death'" (vs 17-18). Christ is the One Who is going to unlock the grave and raise the dead. Christ is the One Who has ascended; He is the One Who has descended; everything then is complete in Christ. We don't need to have this saying here *who's going to go into heaven, who's going to go to the abyss, or whatever.*

Romans 10:8: "but what does it say? 'The Word is near unto you, in your mouth and in your heart.'…. [I believe that that was a prophecy back in Deut. 30, that God would provide His Word in a language that you would understand.] …That is the Word of faith which we are proclaiming. So then… [Here's another one that the Protestants use]: …if you are confessing with your mouth *the* Lord Jesus, and are believing in your heart that God raised Him up from among the dead, you shall be saved" (vs 8-9). The Protestants say, 'Just profess Jesus.' What does it mean to profess Jesus? What does it mean to believe Jesus? Is it just, 'Oh yes, I believe.' What kind of belief? *Belief that is in the innermost part of your being; with your heart.* That's very important because as a man thinks in his heart, so he is.

Verse 10: "For with the heart one is believing unto righteousness, and with the mouth one is confessing unto salvation, because the Scripture says, 'Everyone who is believing on Him shall not be ashamed.'" (vs 10-11).We'll find out what kind of belief this has, what it means. Reading the verses that follow helps us understand more about believing.

John 3:16: "For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life." What kind of belief are we talking about? Let's take our *Special Word Study from the Greek*. It's very hard. We have our problems; we have the world; we have circumstances all involved in it and it becomes very difficult.

> <u>To Believe</u>: True belief in (into)…

The Greek means it's a *relationship belief*—out from your heart to Christ, from Christ back to you.

> …is the basic fundamental building block of true Christianity. Such a belief means that one believes that Jesus Christ is the Savior of mankind, the Son of God born of the virgin Mary, that He died for the sins of the world…

Notice what we are to believe; it entails more than just 'yes, I believe Jesus existed as a man.' It entails all of these things.

> …and each human being, that through His blood we have the forgiveness of sin, that he was raised from the dead by the power of God the Father and that He is at the right hand of the God the Father as our High Priest.

Now then, there are some interesting things which happen, that the Greek tells us are very important.

> 1) The verb form in the Greek is 'pisteuoo.' [It] literally means to faithize, to believe, be persuaded, to rely upon, to trust and to put your trust in.

This is the kind of belief we're talking about; a total reliance upon Jesus Christ.

> The spiritual meaning in the New Testament is: [1] a fully convinced acknowledgement. [2] a self-surrendering fellowship with God the Father And Jesus Christ.

That's what that kind of belief means!

> [3] a fully assured and unswerving confidence.
>
> A) with the Greek word 'eis'—means unto or into, implying direction toward or into the object of faith, to give up one's self to.

When it's talking about 'whosoever is believing *into* Jesus Christ' this is the kind of faith that it's talking about. Complete total faith which comes from God's Spirit.

Now, let's go back to John 3 and let's see what this is to do for us; see how we are to behave after we have this belief. You just can't take the

statement in Rom. 10[transcriber's correction]—if you believe and you confess and so forth—you just say the words and that's it. Unlike the Protestants, you must not only belief the fact of Who He is and what He is, you must believe Him, otherwise you end up like the scientists.

There was a poll that was just recently put out that 60% of scientists say—who are most evolutionists—'we can find room for God in our beliefs.' That's a very condescending, 'Well, we can accommodate God.'

Now, back to John 3:17: "For God sent not His Son into the world that He might judge the world… [you can do that at the drop of a hat—right? The world is worthy of condemnation because of sin at all times. That's not why He came.] …but that the world might be saved through Him…. [Redeemed through the condemnation.] …The one who believes in Him is not judged, but the one who does not believe has already been judged because he has not believed in the name of the only begotten Son of God. And this is the judgment: that the light has come into the world, but men loved darkness rather than the light because their works were evil" (vs 17-19). That's why Christmas is so appealing to the world. They can keep their evil. They can keep their lies. But, they can *feel good* about their doing things, because they're doing good for people.

"…but men loved darkness rather than the light… [Jesus is the Light of the world—correct? Men love the darkness of the world, rather than the Light Who is Christ.] …because their works were evil. For everyone who practices evil hates the light… [and it comes out this way: 'well, I don't know about that.' It's kind of like the Mormons saying, 'We believe in the Bible insomuch as it's translated directly.' That sounds like a good and intelligent statement. But, who determines that? *God!* If you try and tell them that that's wrong, they can get hateful. You try and tell someone they're doing wrong, they get hateful. They hate the light.] …and does not come to the light…" (vs 19-20).

For those of us who are Christians, we are to be coming to the Light. We are to be progressively coming to the Christ in everything that we do

- while we are believing
- while we are confessing
- while we are walking in the way of the Lord

We are to be coming to the Light, "…so that his works may not be exposed… [so they're not doing that] …but **the one who practices the Truth** comes to the Light…" (vs 20-21). What is Truth?

- Your Word is Truth
- Your commandments are Truth
- Your laws are Truth
- Your statutes are true
- all Your precepts concerning all things are right and true altogether

Truth is coming to the Light! "…so that his works may be manifested, that they have been accomplished by *the power of* God" (v 21). All of this is part of *believing!*

- you're walking in God's way
- you're going to Him
- you're walking toward the Light

Another peculiar thing happens, and we've seen this—haven't we? People were walking toward the light—weren't they? Then somewhere along the line they became stagnated and stopped. The light is still shinning on you, so you think everything is still pretty good. Then some realized what was happening and got up and started moving toward the light again. Others didn't realize what was happening and they moved away from the light. That can become very deceptive. If you have the light shinning and you turn your back on it and you're walking away from it, it's still gives you the feeling that you're in the light—you can see the affects of it out ahead of you. Have you ever done that?

You see the lights of a car and then you see something and you're walking out in front of it. Soon, in their journey in walking away from the light, they go so far that they go back into darkness. For the brethren that are getting close to that, we need to pray that they don't do that.

John 8:12: "Then Jesus spoke to them again, saying, 'I am the light of the world… [this is the Light you need to be walking toward and walking in.] …the one who follows Me shall never walk in darkness, but shall have the light of life.'" That's all a part of the belief.

Verse 23—talking to the Jews: "And He said to them, 'You are from beneath; I am from above. You are of this world; I am not of this world. That is why I said to you that you shall die in your sins; for if you do not believe that I AM… [That has great significance there: believe that He was the Son of man; believe that He was God before He became a human being] …you shall die in your sins'" (vs 23-24).

John 10:25: "Jesus answered them, 'I have told you, but you do not believe. The works that I am doing in My Father's name, these bear witness of Me. But you do not believe because you are not of My sheep, as I said to you. My sheep hear My voice, and I know them, and they follow Me…. [That's why it's so important that you follow Christ] …And

I give them eternal life, and they shall never perish; and no one shall take them out of My hand. My Father, Who has given *them* to Me, is greater than all; and no one has the power to seize *them* from My Father's hand. I and the Father are one.'" (vs 25-30).

Then the Jews said, 'We believe.' NO! "Then the Jews again picked up stones so that they might stone Him. Jesus answered them, 'Many good works I have showed you from My Father. For which of them are you about to stone Me?' The Jews answered Him, saying, 'We will not stone You for a good work, but for blasphemy, and because You, being a man, are making Yourself God.' Jesus answered them, 'Is it not written in your law, "I said, 'You are gods'"? If He called them gods, to whom the Word of God came (and the Scriptures cannot be broken), *why* do you say *of Him* Whom the Father has sanctified and sent into the world, "You are blaspheming," because I said, "I am *the* Son of God"? If I do not do the works of My Father, do not believe Me. But if I do, even if you do not believe Me, believe the works; so that you may perceive and may believe that the Father *is* in Me, and I in Him'" (vs 31-38).

So there's a little extra credibility that Christ gave, the works that He did: the healings, raising of the dead, feeding of the 4,000, feeding of the 5,000, and all of those works testified of Him. It's not a matter of that you have room in your mind that God's exists. That's not it, but you have a complete belief unto salvation.

This is the so-called 'faith chapter,' but there's one verse that I believe is the most important verse here, Hebrews 11:6: "Now **without faith**… [separate and apart from faith. *Faith* is the noun, *believe* is the verb. In the Greek they are the same root. In English they are spelled differently.] …***it is*** **impossible to please *God***…." That's what's important to really understand. That's why the example of the man who brought his son to the disciples and he had this demon possessed son who threw him into the water and the disciples couldn't cast it out. The man said, 'Yes, Lord, but help my unbelief.' Sometimes we have to go to God and say…since we're human beings we can't say we can perfect faith, perfect belief. We have to grow in it.

"…*it is* impossible to please *God*…. [if you don't believe Him] …For it is mandatory… [obligatory, absolutely essential that you believe!] …*for* the one who comes to God to believe that He exists, and *that* He is a rewarder of those who diligently seek Him" (v 6).

The ultimate reward is what? Here and now? *NO!* The ultimate reward is *eternal life in the Kingdom of God!* This is what it means to believe in the way that Paul was writing about here:

Romans 10:10: "For with the heart one is believing unto righteousness…" When you have that kind of righteousness, God is going to impute the righteousness of Jesus Christ to you.

- If you really believe Christ
- If you really believe His words
- If you really believe what He has said
- If you really believe that He is our Savior

Do you desire to sin? *No!* Can you have a greater righteousness than works of law? Works of law is you can do it in the letter, but your heart could be almost anything. Now you have to have your heart cured as it were by salvation through Christ, so that you believe with the heart and it comes from the innermost part of your being; part of the way that you are, the way that you live.

"…and with the mouth one is confessing unto salvation, because the Scripture says, 'Everyone who is believing on Him shall not be ashamed.'…. [You might put there 1-Cor. 13:8—love never fails. Faith never makes you ashamed. The two go hand-in-hand.] …For there is no difference between Jew and Greek, because the same Lord of all is rich toward all who are calling upon Him. For everyone whosoever may call on the name of the Lord shall be saved" (vs 10-13).

When is this going to happen in the greatest display of salvation that the world has ever seen? That means calling on Him with faith and belief from the heart (Rev. 7). What do we have here? We have all these terrible things going on with the Tribulation occurring, death on every hand, one-quarter of all men killed, the earth in upheaval, earthquakes, fightings, warrings, everything going on. And then we have the 144,000 of Israel who are saved. I imagine what they did was just get on their knees and say, 'Oh, God, save us!' They would have to. Then the great innumerable multitude, they are saved. What happens when they see all of these catastrophes going on? They get on their knees and cry out to God, 'Oh, God, save me!' What is God going to do? *He's going to save them!* This is the last day harvest of the 50-days of Pentecost.

Verse 14: "Now then, how shall they call upon *Him* in Whom they have not believed?…. [That's a logical question.] …And how shall they believe on *Him* of Whom they have not heard?…." I want you to think of this as a prophecy for the end-time. Not only just back then, but continuous. At the end-time, I think God is going to unfold this where there is going to be a tremendous witness that is going to be given. How that's going to happen, who all is going to be involved, we don't know. It might even be beyond the lifetime of some of us; we don't know. We'll just have to wait and see.

"…And how shall they hear without *one* who is preaching? And how shall they preach, unless they be sent?…." (vs 14-15). They have to be sent.

- God is the One Who has to do it.
- God is the One Who has to raise up.
- God is the One Who has to call.
- God is the One Who has to educate.
- God is the One Who has to send.

Not knowing how God is going to do it, one of the things we're trying to do here is to educate, to teach, to equip and to follow the example that Jesus said, 'It is sufficient that the disciple become as the teacher.' We don't know what God may have down the road for any of us. When things just fall apart everywhere, then it's going to be neighbor-to-neighbor and person-to-person. I'm not thinking anything in the way of a media-type thing that we've been familiar with in the past. That's why we want to be prepared and know as much as we can.

"…And how shall they preach, unless they be sent? According as it is written, 'How beautiful *are* the feet of those who are announcing the Gospel of peace, and those who are announcing the good news of good things!'…. [the coming Kingdom of God] …But all have not obeyed the Gospel, because Isaiah says, 'Lord, who has believed our report?' So then, **faith comes by hearing**, and **hearing through the Word of God**" (vs 15-17). That answers the question of how faith comes

- that's why God gave the Sabbath
- that's why there's preaching on the Sabbath
- that's why God gave His Word

What happens when you read? *You hear yourself think*—right? So you're still hearing—correct? These people who think they can really learn a lot by speed-reading. I've seen them just take a page and just kind of wishy-wash their finger back and forth across the page like a snake traveling 60-miles a second and flipping the pages and say 'I've read this whole book.' Well, what did you learn?

If I did that, I'd have to say I didn't learn anything. I'm kind of a plotter when it comes to reading. When you read, you're speaking to yourself. So you're hearing the inspiration is in the word which comes right off the page. What do we have? *We have 26 letters in the English alphabet*—correct. We have the words assembled and put together on paper so we have a black and white—correct? What is the value of it? I mean, we could have another book, any other book—say the *Encyclopedia Britannica*—why doesn't that bring faith? It has the same 26-letter alphabet—doesn't it? Many of the same words—doesn't it? *Yes!*

The Word of God is special, and the Word of God has an affect upon people because it is the Word of God that nothing else does. Nothing else can do that, because nothing else in the world is written and inspired by God like the Bible. The Bible was written just to communicate not just words, but to communicate God's thoughts. It was written for the heart as well as for the mind.

John 6:63: "It is the Spirit that gives life… [It is the Spirit that inspired the Word of God. That's why the Word of God gives life.] …the flesh profits nothing…. [Just letters themselves, the physical things, mean nothing. It is what happens when it is read.] …The words that I speak to you, *they* are spirit and *they* are life." That's what's important with the Word of God. It conveys a spiritual meaning. No other book can do that. That's why Paul was saying that hearing comes through the Word of God.

(go to the next track)

This is what I think was not only done then, but it's a prophecy for our day, today. Romans 10:18 "But I say, did they not hear?…. [What constitutes hearing? *They didn't have radio, television or the printing press*!] …Yea, rather, into all the earth their voices went out; their words *went out* even to the ends of the habitable world.'…. [The apostles and disciples preached everywhere!] …Nevertheless, I am saying, did not Israel know? First, Moses said, 'I will provoke you to jealousy through those who are not a people. I will anger you through a people without understanding.' Then Isaiah was very bold and said, 'I was found by those who were not seeking Me, *and* I became revealed to those who were not inquiring after Me.'" (vs 18-20). That's because God reached down and called. The whole proposition is entirely different. That's quite a prophecy.

Isaiah 65—where this prophecy was given by Isaiah. Isn't that always the way. We can see that even in human nature—right? Parents work hard to provide for their children: provide them a house, room, clothing, food, everything. Then the children grow up to be snot-nosed brats! That's the way Israel has treated God. God has provided everything for them and then they grow up to be snot-nosed brats!

Isaiah 65:1: "'I revealed Myself to those who asked not for Me…" Keep in mind that God did not deal with any of the Gentile nations until beginning with Peter in Acts 10. God just left them all on their own. Israel was given God's laws. Israel was given the temple. They had the priesthood. What did they do? *They became stiff-necked, rebellious; so God had to cut them off!* God said, 'All those people out there that you don't even think are people. You call them *goyeem.* I'm going to call them! They weren't

seeking Me. They were out after their other gods.'

But: "…**I am found by those who did not seek Me**…. [God just twists it around the other way—doesn't He?] …I said, 'Behold Me, behold Me,' to **a nation** not called by My name…. [That was Church that was not yet formed.] …I have spread out My hands all the day to a rebellious people who walk in the way that is not good, *even* after their own thoughts; a people who without ceasing **provoke Me to My face**…" (vs 1-3).

Don't they do that? They provoke God continually. 'Oh well, the Sabbath is not important; the Holy Days are not important; if we have good thoughts in our heart—we're fine.' ***NO!*** 'Well, since, this a nice little practice that the Baalites have over here; that's cute and nice, let's do that. That's interesting—isn't it? They have fun doing it; let's have fun with them.' They had the privilege of having God's Word given to them, yet, they provoke God to anger continually! Not only that:

"…who sacrifice in gardens, and burn incense upon the bricks; *a people* who sit among the graves, and spend the night in the tombs, who eat swine's flesh, and broth of vile *things in* their vessels…" (vs 3-4). Raw oysters and all the other abominations that they have: how about a little snake? How about little rat? How about tender little mice?—the bones are soft and you can just crunch them down, they have good calcium. That's the way people would reason. 'Who is God to say that this pork isn't any good? I know what I'll do, I'll clone a pig that chews cud, now what are you going to do?' They won't follow God! Anything but follow God!

"'Who say, "Keep to yourself, do not come near me… [good Pharisee] …for I am holier than you."…. ['Don't you dare, you nation or people that are not a people, don't you dare even step in my room, because I'm holy.'] …**These *are* a smoke in My nostrils, a fire that burns all the day**. Behold, *it is* written before Me; I will not be silent, except I will repay; yea, I will repay into their bosom. Your iniquities, and the iniquities of your fathers together,' says the LORD, '*they* that burned incense upon the mountains, and blasphemed Me upon the hills. And I will measure their former work into their bosom.' Thus says the LORD, 'As the new wine is found in the cluster, and *one* says, "Do not destroy it, for a blessing *is* in it," so I will do for My servants, that I may not destroy them all'" (vs 5-8). God says He's not going to destroy them all.

"And I will bring forth a seed out of Jacob, and out of Judah one who inherits My mountains; and My elect will inherit it, and My servants will dwell there" (v 9). That, brethren, is a prophecy of the Church. This is what Paul is talking about: Israel and the Jews rejected God, rejected the Word, rejected Christ. So, He's going out, literally, into the highways and byways of the world and bringing those that He's going to bring.

Romans 10:21: " However, to Israel He is saying, 'The whole day I have stretched out My hands to a people who are disobedient and obstinate.'" Just will not! Obstinance is kind of like cemented rebellion, there is no movement at all! Isn't that true, especially when you look at it with the Jews and what they have done. In spite of that, God still has some promises that He has to fulfill to Israel and the Jews—does He not? And to whom did He give these promises? *He gave them to Abraham*—didn't He? *Yes, He did!*

Now, that's the whole basis for Romans 11: 1: "Now then, I say did God Himself repudiate His people? MAY IT NEVER BE!…. [He hasn't cast them off entirely.] …For even I am an Israelite, of *the* seed of Abraham, of *the* tribe of Benjamin. God did not repudiate His people whom He foreknew. Don't you know what the Scripture says in *the account of* Elijah? How he was pleading with God against Israel, saying, 'Lord, they have killed your prophets, and they have torn down your altars; and I alone am left, and they are seeking my life.'" (vs 1-3). Sometimes you may feel that way in your obedience to God; there's no one else around! Don't worry, there are others! Don't know who they are or where they are, but they're there—God will reveal it in due time.

I got a call from a man very similar to that. He's said he's tried every spin-off group under the sun, and his wife was ready to give up, and he said, 'No, somewhere, God is doing something somewhere. I don't know where, but God will lead us to it.' Someone gave him some of our tapes, and he got a care package, and that really helped him a lot. It's the same way with us, all the troubles we've gone through and all the people we know, just remember this: ***It is not over until it's over!*** If God can call them out of Catholicism and Protestantism, He can call them out of an apostate Church of God just as well. They have repenting to do, that is true. But, if we can help provide the spiritual tools for them to do that, then that's what God would want us to do.

Verse 4: "But what did the answer from God say to him? 'I have reserved for Myself seven thousand men who have not bowed a knee to Baal.' Now then, in exactly the same way, at the present time there has come to be a remnant according to *God's* election [selection] of grace…. [God selected. So there is a remnant that God has selected.] …But if *the election is* by grace, *it is* no longer by works; otherwise grace would no longer be grace…. [He has left the 'religion' of the *works of law* and has done it by *grace*.] …But if *it is* of works, it is no

longer grace; otherwise work is no longer work. What then? What Israel was seeking *through works*, this it did not obtain. Now, the election [of Israel] obtained… [he was talking of those who were the 7,000] …*it through grace*, but the **rest [of Israel] were hardened**… [God just gave them over to unbelief.] …(according as it is written, 'God gave them a spirit of slumber, eyes that *they are* not able to see, and ears that *they are* not *able* to hear,') unto this day" (vs 4-8).

Here's a great principle we need to understand: God want those to who are converted to be 'hot.' If you're going to be converted, *be hot and zealous*. So, he tells the Laodiceans, 'be zealous, therefore, and repent.' He doesn't like it lukewarm. He said, 'I would rather have you cold than lukewarm, but since you're lukewarm, and I've called you, now let's get on the ball and turn up the heat and get hot.' That's what God wants.

The people in the world cannot hear and understand because God has closed their minds. That's why our calling is so important. Maybe we ought to value what God has given us in the way of understanding of His Word far more in importance and thankfulness because of what He's done. It's a tremendous thing! It is absolutely marvelous! God has done it. Have you ever tried to talk with someone who knows nothing about God and you mention something about God and it's kind of just like talking to a wall? It's almost like you look in their eyes and it's sort of a glass over their eyes. That is given over to a *spirit of slumber*.

Verse 9: "Even David says, 'Let their own table be for a snare and for a trap, and for a stumbling block, and *for* a recompense to them; let their eyes be darkened so that *they are* not *able* to see, and bow down their backs continually.' Therefore I ask, did they stumble in order that they might fall? MAY IT NEVER BE!…. [It's only temporary] …But by their transgression, salvation *has come* to the Gentiles for the purpose of provoking them to jealousy" (vs 9-11). However it happened that only a *few* were provoked to jealousy. The others got mad and angry, and every time Paul went into a synagogue they had a riot.

Let's see that, Acts 13. That's why the calling of God is a tremendous, absolute marvelous miracle—to have your mind and heart opened and to know the Word of God! That is something! You have to know that God Himself has done it. How would you like to have the Apostle Paul's job? We're going to cover some of this in *Scripturalism vs Judaism.*

He comes into the synagogue, Acts 13:14: "Now after passing through from Perga, they came to Antioch of Pisidia; and they went into the synagogue on the Sabbath day *and* sat down…. [His mission was what? *To the Jews first, then to the Greek!*] …And after the reading of the Law and the Prophets, the rulers of the synagogue said to them, 'Men, brethren, if you have a word of exhortation for the people, speak.' Then Paul stood up and, after beckoning with his hand, said, 'Men, Israelites, and those who fear God [Gentiles], listen *to me*" (vs 14-16). Then he gives a whole dissertation of what happened with Moses and David and then John the Baptist, and so forth.

Then he starts bringing in the strong meat, v 38: "Therefore, be it known to you, men *and* brethren, that through this man *the* remission of sins is preached to you. And in Him **<u>everyone</u> who believes is justified from <u>all</u> things**, from which you could not be justified by the Law of Moses…. [When he said that, he had to give the warning]: …Take heed, therefore, lest that which is spoken in the Prophets come upon you: "Behold, you despisers, and wonder and perish; for I work a work in your days, a work that you will in no way believe, *even* if one declares it to you."' And when the Jews had gone out of the synagogue… [they got up and left] …the Gentiles entreated *him* that these words might be spoken to them on the next Sabbath" (vs 38-42). Then the whole thing just really turned out to be quite a thing the next Sabbath.

Verse 44: "And on the coming Sabbath, almost the whole city was gathered together to hear the Word of God. But when they saw the multitude, the Jews were filled with envy; and they spoke against the things proclaimed by Paul, *and* were contradicting and blaspheming. But Paul and Barnabas spoke boldly, saying, 'It was necessary for the Word of God to be spoken to you first; but since you reject it and do not judge yourselves worthy of eternal life, behold, we turn to the Gentiles; for so the Lord has enjoined *upon* us: "I have set You for a light of *the* Gentiles that You should be for salvation unto *the* uttermost parts of the earth."' And when the Gentiles heard *this*, they rejoiced…" (vs 44-48).

They were happy, but it created a lot of strife and trouble. But, even though they were in that condition, God did not cast them off because He promised—didn't He? *He still promised to Abraham!* "…and they glorified the Word of the Lord, and believed, as many as were appointed to eternal life" (v 48).

Romans 11:11: "Therefore I ask, did they stumble in order that they might fall? MAY IT NEVER BE! But by their transgression, salvation *has come* to the Gentiles for the purpose of provoking them to jealousy. But, if their transgression be the riches of *the* world, and their defeat *be the* wealth of the Gentiles, how much more

will their fullness *be*?…. [He's projecting forward to the Millennium, the Kingdom of God being on the earth.] …I am speaking to you, the Gentiles, inasmuch as I am an apostle of *the* Gentiles—I magnify my service, if by any means I shall provoke to jealousy *those of* my flesh, and some shall *be* saved from among them. For if their casting away *be the* reconciliation of *the* world, what *shall their* reception be, except life from among the dead?" (vs 11-15). Gives you an idea of what's going to happen with the return of Christ. It's going to be like 'life from among the dead.'

Verse 16: "Now if the firstfruit *is* Holy, the lump *is also Holy*; and if the root *is* Holy, the branches *are* also *Holy*…. [This goes right back to Abraham, all of this.] …But if some of the branches were broken off, and you, being a wild olive tree…" (vs 16-17) He uses an olive tree because olive trees were one of the major crops they had all around the Mediterranean, plus they have wild olive trees. The difference between a cultivated olive tree and a wild olive tree was that the wild olive trees had very little fruit, whereas the cultivated had fruit. That's why he uses this analogy here.

"…you, being a wild olive tree were grafted in among them, and you became a fellow partaker of the root and of the fatness of the olive tree, do not boast against the branches; but if you are boasting against *them*, *remember that* you are not bearing the root; rather, the root is bearing you" (vs 17-18). In other places he said 'If you're Christ's then you're Abraham's seed and heirs according to the promise.'

Verse 19: "Will you then say, 'The branches were broken off in order that I might be grafted in'? *That is* true! Because of unbelief they were broken off, and you stand by faith. Do not be high-minded, but fear; because if God spared not the natural branches, *take heed* lest He not spare you either. Therefore, behold *the* graciousness and *the* severity of God: upon those who fell, severity; and upon you, graciousness, **<u>if</u>** you continue in *His* graciousness; **or else you also will be cut off**" (vs 19-22). That goes right back to Rom. 2:13: *God is no respecter of persons!*

Verse 23: "Now also they, if they do not continue in *their* unbelief, shall be grafted in, because God is able to graft them in again. For if you were cut off from an olive tree which by nature is wild, and contrary to nature were grafted into a good olive tree, how much more shall those who according to nature *are from the good olive tree* be grafted *back* into their own olive tree? For I do not wish you to be ignorant, brethren, of this mystery, in order that you may not be wise in your own conceits, that **a partial hardening** *of the heart* has happened to Israel until the fullness of the Gentiles be come in" (vs 23-25). I don't know exactly how that's all going to be with working that all out. It's happened *partially*. That's why we have Protestants today. Is their partial hardening? But still trying follow God after their own way? *Yes! Yes, indeed!*

Verse 26: "And so all Israel shall be saved… [I don't think Paul really fully understood the second resurrection here, but he did know that all Israel shall be saved.] …according as it is written: 'Out of Sion shall come the Deliverer, and He shall turn away ungodliness from Jacob. For this *is* the covenant from Me, *which I will give* to them when I have taken away their sins.' On the one hand, concerning the Gospel, *they are* enemies on account of you; on the other hand, concerning the election, *they are* beloved on account of the fathers" (vs 26-28). In other words, God still loves Israel, though they're rebellious, because of the promises that He gave to Abraham, Isaac and Jacob. He still loves them. God is willing to do good to them, if they just wouldn't keep pushing God away. If they just wouldn't keep seeking their own way instead of God's way.

Verse 29: "Because the gifts… [promises to the fathers] …are not be repented of *by God.*…. [In other words, once God made those promises, as we saw, they were irrevocable.] …For indeed, just as you once did not believe God, but now you have been shown mercy through their unbelief, in the same way also, now… [at this time] …they have not believed in order that by the mercy shown to you, they also may have mercy shown *to them*. For God has given them all over to unbelief in order that He might show mercy to all…. [That is in the long run in His plan.] …O *the* depth of *the* riches of both *the* wisdom and *the* knowledge of God! How unfathomable *are* His judgments and incomprehensible *are* His ways!" (vs 29-33).

That God would work it out this way (Ezek. 37) the second resurrection. That's why when Israel is raised, they said, 'Oh, we've been cut off for our parts. We've been forsaken of God.' He says, 'No, I'm going to put My Spirit in you and you're going to live, and you're going to know Me.'

Verse 34: "For who did know *the* mind of *the* Lord, or who has become His counselor? Or who first given to Him, and it shall be recompensed to him? For from Him, and through Him, and unto Him *are* all things; to Him be the glory into the ages of eternity. Amen" (vs 34-36).

So, he ends that whole section there—those three chapters—9, 10, 11—have to do with Israel and their standing in the world today *vs* the Church and having to do with the calling of God and everything that we're confronted with today.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 10:4
2) Colossians 2:13-14
3) Romans 10:4-8
4) Deuteronomy 30:
5) John 3:11-13
6) John 6:62
7) Ephesians 4:8-10
8) Revelation 1:18, 13-18
9) Romans 10:8-11
10) John 3:16-21
11) John 8:12, 23-24
12) John 10:25-38
13) Hebrews 11:6
14) Romans 10:10-17
15) John 6:63
16) Romans 10:18-20
17) Isaiah 65:1-9
18) Romans 10:21
19) Romans 11:1-11
20) Acts 13:14-16, 38-42, 44-48
21) Romans 11:11-36

Scriptures referenced, not quoted:

- 1 Peter 5
- 1 Corinthians 13:8
- Revelation 7
- Acts 10
- Romans 2:13
- Ezekiel 37

Also referenced: Sermon Series:
Scripturalism vs Judaism

FRC:bo
Transcribed: 1-16-11

Epistle of Romans XXIV
Chapter 12:1-2

Fred R. Coulter—June 13, 1998

There's a lot that we can learn here, brethren. Romans 12 has to do basically with the inner functioning with each other within the Church and then right at the end it goes out and interfacing with the public and things like that.

Romans 12:1. "Therefore, I am exhorting you, brethren, by the mercies of God, to present your bodies a living sacrifice, Holy and **well pleasing** to God, *which is* your spiritual service. Do not conform yourselves to this world, but be transformed by the renewing of your mind in order for you to prove what *is* the good and perfect and **well-pleasing will** of God" (vs 1-2). Notice he says, *well pleasing to God* and then the *well pleasing will of God.*

What we're going to study today is going to be very important for us to understand:

The Will of God

No one is going to be in the Kingdom of God without doing the *will of God*—it's that simple. We can add many, many verses to it, but what I want to do is cover one that is very basic here in Matt. 7. In my recent trip, it became very evident that there are a lot of people out there who are bothering the brethren with all sorts of teachings, with all sorts of whatever it may be.

Just recently, I had a visit with a man, because he thinks he's now an expert in Strong's Concordance, he's a teacher. We find that everywhere. Just because you have a little expertise with Strong's Concordance or you can read the Bible, does not necessarily make you a teacher. The kind of thing that's very important to understand. In teaching there are two kinds of things that you learn. First of all, you learn intellectually, and much of what has been presented in the Churches of God—and yes, in the world—is intellectual; it is knowledge. There's nothing wrong with knowledge. We're to grow in grace and knowledge that is true.

But, the kind of teaching that God wants is the kind that is going to be *heart moving!* In other words, God wants us to speak to the heart. That's why God says you're to love Him with all your heart, because the heart is the most important thing. that becomes *well-pleasing* to God. But ***no one is going to be in the Kingdom of God unless they are doing the will of God.***

Matthew 7:21: "Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven; but the one who is doing the will of My Father Who *is* in heaven." Here were a lot of people who had things that they taught, miracles that they performed, but they weren't keeping the commandments of God. When you don't keep the commandments of God from the heart, then you are not pleasing to God. Look at all of Judaism, for example, with all of their laws, with all of their rules, with all of their regulations. That wasn't well-pleasing to God. As a matter of fact, they got so wrapped up in law—what did they do? *They rejected the commandments of God! They rejected the will of God!* We'll see they were lacking in mercy.

"Many will say to Me in that day, 'Lord, Lord, did we not prophesy through Your name? And *did we not* cast out demons through Your name? And *did we not* perform many works of power through Your name?' And then I will confess to them, 'I never knew you. Depart from Me, you who work lawlessness.'" (vs 22-23). It's a very profound thing to really understand the will of God and that you do it with all your heart and with all your mind. God's will ***is*** going to be performed. What do we ask in the prayer everyday? *'Lord, Your will be done!'*

There's something very important with that that we need to understand. We don't ask God to do His will according to ours. That was a problem that Job had. When we ask for God's will—whatever it may be—it may be difficult, there may be persecution, there may be problems, but that's just all a part of it.

Mercies of God

Romans 12:1: "Therefore, I am exhorting you, brethren, by the mercies of God…" Notice what Paul is emphasizing here. He didn't say *the law* of God, he didn't say the *power* of God, he didn't say the *authority* of God. He said, "…by the **mercies of God**…" Let's understand how important the mercies of God really are, and then we'll find out that there will come a point when God will take away His mercies. So, we need to understand that, also.

We'll see ***mercy and truth*** go together. there's a proper use of mercy. Mercy in this case is not what we would call modeled in emotions or 'muddle-headed mush-mindedness.' Mercy is when you understand, in Truth, that God is right and you, as a human being, need God's mercy.

Psalm 61:1: "Hear my cry, O God; attend unto my prayer…. [Notice how he's beseeching God; notice the attitude.] …From the end of the earth I cry to You when my heart is overwhelmed;

lead me to the Rock higher than me… [This is really a prophecy of Christ Who is the Rock (1-Cor. 10:4—and that Rock that followed them was Christ.)] …For You have been a shelter for me, a strong tower against the enemy. I will dwell in Your tabernacle forever; I will take refuge in the hiding place of Your wings. Selah…. [Think on this! Just think of your own circumstances. I can relate quite well to some of the things that he says here. I'm sure you can in your life, too.

Verse 5: "For You, O God, have heard my vows; You have given *me* the heritage of those who fear Your name. May You add to the days of the king's life; may his years be as many generations. My he abide before God forever… [Notice then how he gets right into eternal salvation. This also could be part of the prophecy of Christ Who is the King; part of the prophecy of His bringing mercy.] …prepare **mercy and truth** to preserve him" (vs 5-7). Of course, all the way through the ministry of Christ is was *mercy and truth*—wasn't it? *Yes, it was!* How many times was He moved with compassion, and even in dealing with the Pharisees in the way that they were, He had to be very strong with them, but they got the Truth in love, because it was in love that He gave it to them, though it was in power.

Psalm 85—here again it talks about *mercy and truth*; so you can't really separate *mercy and truth*—they go together. It talks about forgiveness and all of that is part of mercy. We will see how it comes and then we will see one of the problems that the scribes and Pharisees had. They didn't have love or mercy and that created some great problems for them.

Psalm 85:1: "O LORD, You have shown favor to Your land; You have brought back Jacob from exile…. [This is in a Millennial setting as it were, or you could also tie this in when they came back from the Babylonian captivity. But this more fits the Millennium, the captivity of Jacob.] …You have forgiven the iniquity of Your people; You have covered all their sins. Selah" (vs 1-2). First of all, where there's *mercy and truth*, there's recognition of sin. Before there is mercy there has to be recognition of sin.

Verse 3: "You have taken away all Your wrath; You have turned from the fierceness of Your anger. Restore us, O God of our salvation, and cause Your anger toward us to cease. Will You be angry with us forever? Will You draw out Your anger to all generations? Will You not give us life again, so that Your people may rejoice in You?…. [This is really a confession and repentance as you're going along—isn't it?] …**Show us Your mercy**, O LORD, and **grant us Your salvation**" (vs 3-7). We will see that ***mercy and salvation*** also go hand-in-hand. So, you have:

- truth
- mercy
- salvation

Going hand-in-hand. "I will hear what God the LORD will speak; for He will speak peace to His people, and to His saints, but let them not turn again to folly…. [That's also another thing concerning mercy. You don't want to take advantage of it.] …Surely His salvation is near to those who fear Him, so that glory may dwell in our land. **Mercy and truth** have met together; righteousness and peace have kissed each other" (vs 8-10). Notice how that in a Millennial setting that this is, and I'm sure that that's going to apply to Israel when they're brought out of captivity.

Verse 11: "Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the LORD shall give that which is good, and our land shall yield its increase. Righteousness shall go before Him and shall set us in the way of His steps' (vs 11-13).

There's another thing with mercy that comes along, Psalm 101: 1—there's *mercy and justice!* "I will sing of **mercy and justice**; to You, O LORD, I will sing praise." Now, there's something very important concerning *mercy and judgment* that we need to look at. ***Before you can have mercy, there must first of all be judgment.*** That's what the scribes and Pharisees were lacking, and we'll see also they were lacking love. Notice what God considers important:

Matthew 23:23: "Woe to you, scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, but you have abandoned the more important *matters* of the law—… [What are the 'weightier matters of the law'? Notice he didn't say Sabbath and Holy Days. That's all understood. What are the 'weightier matters of the law'?] …**judgment, and mercy and faith**…."

So, before you can have mercy, you must have judgment, otherwise, how can you have mercy? Also, before there can be mercy, there must be repentance, and repentance then is when there is judgment. That's why when you come along and you're convicted of sin, the judgment is what? *The wages of sin is death!* You're convicted, so you repent! And God is merciful and what does He do? *Remove your sins far from you*—right? *Yes!* So then, mercy follows judgment. Then what happens when you have mercy? *You're increased in faith*—right? You believe and love God even more—don't you?

Let's look at Luke's account because it's a little bit different, Luke 11:42: "But woe to you,

Pharisees! For you pay tithes of mint and rue and every herb, but you pass over the judgment and the love of God…." They didn't have the love of God. There's one thing for sure, you cannot have proper judgment unless you have the love of God; and you cannot have mercy unless you first have judgment. So, here's what we have:

- judgment
- mercy
- love
- faith

All tied together within the **mercies of God**. "…It is obligatory *for you* to do these things, and not to set aside those *lesser things*" (v 42).

John 5:42—here's a very profound verse, and I think we have too much of this [Pharisaicalism] within the Churches of God, and Pharaiseeism is based on self-righteousness: [Jesus said] "But I have known you, that you do not have the love of God in yourselves."

You tie that altogether with all of the self-appointed 'teachers' going around here and there, doing this and teaching that and teaching the other thing. I tell you, brethren, it really makes you want to just go out some place and just hang your head and bawl about how bad the Church really is—the condition of the brethren. God looks down here and He wants to give His love and He wants to give His mercy. But people are running around just doing their own thing. It's sad! For 15 years I've heard of all the horror stories that people have gone through, all because there's no love of God in the Church. And then it comes back to me that I preach on the love of God too much. Well, the problem is, you don't have enough of it, that's why you don't like it being preached if you think I preach on the love of God too much. How can you preach on it too much when it's the greatest thing and God is love?

So Christ told them, 'You don't have the love of God.' You tie that together with all the things the scribes and Pharisees did. Because they didn't have the love of God, they didn't receive the mercy of God—didn't they? *No! They received the judgment of God!* We need to understand that when God judged Jerusalem and He scraped the earth: got rid of the temple, got rid of that system and sent them into captivity. God did not enjoy doing it, but I'll tell you one thing, they would not repent. When people come to the point that they won't repent, then they're in terrible shape.

Let's see that there does come a point that the mercies of God are withdrawn. Brethren, may that not be with the Church, and may that not be with the lives of the brethren. I'll also tell you, too—and I've seen it and continue to see it—Jesus said, 'He that has even that shall be taken from him, which he thinks he has, and given to another.' We're seeing that principle happen today! With ministers and Churches of God who think they have it, and they don't, it is going down, *down,* ***down!***

One young lady who was attending one of the other Churches of God, after three or four times going there, she was so fed up with it, she says she's not going back. The sermons are 'stupid!' This is the way it is all over, and people are just sitting there going to sleep, and they don't realize that it's almost like liposuction of the brain! You'll have everything taken away from you. And the ministers—because they don't turn to God and they don't repent—the ceiling of their understanding is getting lower and lower and then they have to talk about silly things like 'how can you have a schedule to adjust your time.' *Nonsense!* If you can't figure that out without Sabbath services and someone telling you, 'Look, at such and such a time you get up and then you get dressed and then you brush your teeth and then you have breakfast…' *NONSENSE!* 'Then you go to work.' Listen! If you don't have that figured out by time you're 21, you're in bad shape!

What's going to happen is we're going to see this phenomena occur, Jeremiah 16:1 "The Word of the LORD came to me, saying, 'You shall not take a wife for yourself, nor shall you have sons or daughters in this place.' For thus says the LORD concerning the sons and concerning the daughters who are born in this place, and concerning their mothers who bore them, and concerning their fathers who begot them in this land: 'They shall die grievous deaths…'" (vs 1-4). Listen, brethren, we don't know how long it's going to be until the end is here. This is a warning for us. That's why Paul is beseeching us, 'I exhort you by the mercies of God.' He wants us to turn to God, not to come to this point here:

"…of diseases; they shall not be mourned, nor shall they be buried. *But* they shall be as dung on the face of the earth. And they shall be destroyed by the sword and by famine; and their bodies shall be food for the birds of heaven and for the beasts of the earth.' For thus says the LORD, 'Do not enter into the house of mourning; do not go to weep nor moan over them. For I have taken away My peace from this people,' says the LORD, 'even loving-kindness and mercies. Both the great and the small shall die in this land. They shall not be buried, nor shall *men* mourn for them, nor cut themselves, nor make themselves bald for them'" (vs 4-6).

That's some pretty strong language. ***Last place you ever want to be is that God withdraws His mercy and loving-kindness!*** Because, then it gets to the point, as it says over here:

Jeremiah 7:16: "Therefore do not pray for this people, nor lift up cry nor prayer for them, nor make intercession to Me; for I will not hear you." So, ***God's mercies*** are not there just to be had ***unless there's great repentance***. I'm afraid that the Church of God is rapidly reaching that point, and it all lies at the doorsteps of the ministry—*and* the brethren, because they're responsible, too. ***God is going to take away His mercies!*** And when He does, it's not going to be very pleasant; it's not going to be very nice.

Let's look at the things concerning the *mercies of God*; let's look at some more of these and understand how much we need the *mercies of God*. Let's go to Isaiah 63:7: "I will mention the loving-kindnesses of the LORD, the praises of the LORD, according to all that the LORD has bestowed on us, and the great good to the house of Israel *by* which He bestowed on them according to **His mercies**, and according to the multitude of **His loving-kindnesses**." That's why it's always important, brethren, that we always keep our heart tender before God. We need the mercies of God all the time. Remember what Jesus said: 'Blessed are the merciful for they shall receive mercy.' It works both ways: *If you **receive** mercy then you must **give** mercy*.

Isaiah 63:7: "I will mention the **loving-kindnesses** of the LORD… [We're going to see *mercies and loving-kindness* tied together in many cases.] …the praises of the LORD, according to all that the LORD has bestowed on us, and the great good to the house of Israel *by* which He bestowed on them **according to His mercies**, and **according to the multitude of His loving-kindnesses**, for He said, 'Surely they *are* My people, children that will not lie.' So He was their Savior" (vs 7-8). That was a time referring to the Church. That is also a prophecy of the Church.

"In all their affliction He *was* afflicted, and the angel of His Presence saved them; in His love and in His compassion He redeemed them; and He bore them, and carried them all the days of old. But they rebelled, and troubled His Holy Spirit… (vs 9-10). So you see what happens. We are living in a time when everything is nice, everything is comfortable, and economically there's plenty of money everywhere; but, ***those are dangerous spiritual times*** when that happens. That's why we need to get our houses in order spiritually; get our houses in order economically; before they turn us into an Indonesia.

Let's also notice that *repentance and mercy* go together. Repentance, mercy and confession of sins all go together. There is no mercy without judgment and judgment is to bring repentance so that mercy can come. This is the Psalm of repentance that David had when he had the affair with Bathsheba. I imagine that he was flat on the floor when he was saying this. I don't think he was lifting up his head very high. Remember what happened? Yes, he did, he laid on the floor for seven days—didn't he? When Nathan came and said YOU are the man! And David repented!

Psalm 51:1: "Have mercy upon me, O God, according to Your lovingkindness; according to the greatness of Your compassion, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin… [this is what we need to do, brethren. May this be what the whole Church of God and every minister and every one of the brethren will do today. Go to God with this kind of attitude. God will forgive!] (but you have to do this): …**for I acknowledge my transgressions**, and my sin is ever before me" (vs 1-3). So, with great and deep and heartfelt repentance; it was quite a thing!

If you feel kind of spiritually blah, and you know you haven't been doing what you need to do, and you've been busying yourself with things so you don't have to face the reality of going to God and repenting, then what I suggest you do: you take a deep study through the book of Psalms, and you study it on your knees and you let all of these words apply to you personally, as if these were your words; as if these were your prayers.

Psalm 69:13: "But as for me, my prayer is to You, O LORD… [Too many times we pray to ourselves—like the Pharisee (Luke 18); the Pharisee was standing praying to himself: 'God, I thank You I'm not like other men,' etc.] …in an acceptable time; O God, in the abundance of Your **mercy** answer me, in the **Truth** of Your **salvation**…. [mercy, Truth and salvation] …Deliver me out of the mire, and let me not sink; let me be delivered from those who hate me and out of the deep waters. Do not let the flood of waters overflow me, nor let the deep swallow me up, and let not the pit shut its mouth upon me. Answer me, O LORD, for Your steadfast love is good; turn unto me according to the multitude of Your tender mercies. And hide not Your face from Your servant, for I am in trouble; answer me speedily" (vs 13-17).

Notice again, *repentance and mercy*. So, if Paul is pleading 'by the mercies of God, present your bodies a *living* sacrifice'—that is motivated spiritually, because it is the Spirit that gives life; it is the Spirit that quickens—that's what it's talking about.

Psalm 103:1—the whole Psalm is about the *mercy of God*—"Bless the LORD, O my soul; and **all that is within me**…" That's part of being a

living sacrifice. If you're 'religious' you've got a little corner in your mind to do 'religious' things. But if you're *walking in God's way*, it is wholehearted and it's *all of you!* There's a difference. That's why *God's way* is not a 'religion.' people from the outside would view it as a religion, because that's how they view God's way. But it is *a way of life, a way to live!*

"…all that is within me, bless His Holy name. Bless the LORD, O my soul, and forget not all His benefits" (vs 1-2). How many times did Israel forget all the benefits and blessings of God—and what did it get them into? *Nothing but trouble!* And I think that's where we are in the Church today. They're forgetting all about the blessings of God; forgetting all about the goodness, mercy and kindness of God; and fighting and quarrelling and arguing—it's a mess, brethren! I tell you, it's affecting down on each one in their own lives, and God is going to keep on doing it until everyone really turns to God and turns to Him in *truth, love and mercy!*

Verse 3: "Who forgives all your iniquities…" That's why you never come to a point and say, 'God can't forgive me this; God can't forgive me that.' What are you doing? *You're setting yourself up as more righteous than God*—right? *Yes! God can forgive you!* If you say God can't forgive me, then you're just being self-righteous; you're not committing the unpardonable sin. The unpardonable sin is you wouldn't care anything about God and walk off and just hate God and forget God and curse God. I've see some of that, too.

"…Who heals all your diseases" (v 3). I just might mention here. It's good to do good things, take care of your body—that's fine. But, God is the One Who heals! Never forget that! Even if you do the things which are natural, God is still the One Who heals. And in healing, let's understand, there are certain things we can do, there are other things that only God can do. We need to look to God for healing. We have a lot of healings, brethren. I send out anywhere from four to ten anointed cloths every week! And the people are healed. I don't go making great, long lists on it. I think we need to handle that—not let your right hand know what your left hand is doing—let God do the work and let God do the healing.

But He's also sending a message to us that we need to take care of our bodies. I know I've let mine go and I'm paying the price for it with my hip. I'm just asking God to intervene and heal me, and I'm doing what I can do, but you know it gives me great understanding of the pain and agony that people go through, because of what I've gone through. "…Who heals all your diseases."

Verse 4: "Who redeems your life from destruction; Who crowns you with loving-kindness and tender mercies." That's why we exist. That's the very reason why we breathe

Verse 8: "The LORD is merciful and gracious, slow to anger, and abundant in mercy. He will not always chasten, nor will He keep His anger forever. He has not dealt with us according to our sins, nor rewarded us according to our iniquities, for as the heavens are high above the earth, so is His mercy toward those who fear Him" (vs 8-11). That fear means *going on into the love of God.* When we do the things that please God—that's why it's talking about here to do the things that please God—then God's mercies keep coming, God's mercies keep flowing, and that's what we want.

Go through all of Psalm 119 and look up all the areas concerning mercy. That will be another whole study itself. We can't possibly cover everything in this study, otherwise we would never get done with the book of Romans. We would still be at it five years from now.

This is something you can always count on, brethren, since

- God is eternal
- God is love
- God is there
- He hasn't forsaken us
- He's called us
- He's given us His Spirit
- He wants us to have His mercies.

2-Corinthians 1:3 "Blessed *be* the God and Father of our Lord Jesus Christ, the Father of **mercies**, and *the* God of all **comfort**… [If you're upset and agitated because of things, or things in your life, God is the One Who will comfort you. It's a spiritual thing that you have to do. Too many times we try to work it out on our own. But it's a spiritual thing that we must do.] …**Who comforts us in all our tribulation**… [Sometimes you wonder why you go through the things that you do.] (Well, here's why): …in order that we may be able to comfort those who are in any trial, through the comfort with which we ourselves are comforted by God" (vs 3-4).

That's part of what we're trying to do with the brethren today, with what we're doing—help them, comfort them, restore them to God. but, as we've seen, there are things they have to do.

Verse 5: "For to the degree *that* the sufferings of Christ abound in us, so also our comfort abounds through Christ. And if we are in distress, *it is* for your comfort and salvation, which is being worked out by *your* enduring the same sufferings that we also suffer; *and* if we are

comforted, *it is* for your **comfort and salvation** (and our hope *is* steadfast for you); knowing that as you are partners in the sufferings, *you are* also *partners* in the comfort" (vs 5-7). So, God is the One Who comforts!

Part of this is a spiritual thing that takes time. You don't necessarily understand this until you've gone through it and God has blessed you and you've been removed from the difficulty. Then you look back and you see; 'Ah! Now I know why I went through this.' Then you can use that as a lesson to help other people, to help them. Plus, it gives you something else; it gives you an understanding that you don't judge by appearances. You know that there's more to it than meets the eye. You don't judge just by the circumstances that you see. Maybe there are other circumstances which you haven't yet seen. That's all important. Then that puts you in a frame of mind that you want to do things which are *well-pleasing* to God.

Romans 12:1: "…to present your bodies a living sacrifice, Holy…" Brethren, this is why we follow the laws of clean and unclean meats. Did you know that? *Because we're Holy!*

Notice why God gave these laws, and this applies to us. If we have the Holy Spirit, are we Holy people? *Yes, we are!* Deuteronomy 14:1: "You *are* the children of the LORD your God. You shall not cut yourselves nor make *any* baldness between your eyes for the dead, for you *are* a Holy people to the LORD your God, and the LORD has chosen you to be a specially treasured people to Himself, above all the nations that are on the earth. You shall not eat any abominable thing" (vs 1-3). That's the whole basis of the law of clean and unclean. Not whether we have refrigerators or have means of preserving and smoking meats and things like that. It's that God wants us to be Holy. The other things are all abominations.

I was talking to some people who were in the congregation when it was announced in the Church of God that it was all right to eat unclean foods. As soon as the 'amen' was said, there were people out there gathering, deciding where they were going to go eat their shrimp and lobster and all of that sort of thing—***the very day!*** They must have been 'tares.' I tell you, I can't stand the smell of some of those things; it's just nauseating! When you understand about these things. Of course, they're even many people who understand that the hog isn't fit to eat.

1-Peter 2:9—showing that we are Holy people. Let's see how this was not only to Israel, but also was a prophecy of us. "But you *are* a chosen stock, a royal priesthood, a Holy nation, a people for a possession *of God*, that you might proclaim His *excellent* virtues, Who called you out of darkness into His marvelous light; who once *were* not a people, but now *are the* people of God; who had not received mercy, but now have received mercy" (vs 9-10). Do you see how all the fits in with what we're studying here? To present your bodies Holy.

Let's add in here the explanation of clean and unclean foods. They will always turn to Acts 10—let's understand that it has nothing to do with eating clean or unclean foods. Remember what Peter said: 'Lord, I've never eaten anything common or unclean.' Remember when the vision came? Simon the Tanner didn't come down off the roof and say to Peter, 'Come on over here, we've got a nice hog we just butchered.' NO!

1-Timothy 4:1: "Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith… [That means they were in—right?] (notice where these things come from): …*and* shall follow deceiving spirits… [unclean, lying spirits] …and doctrines of demons… [that's where these things come from] …speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*; forbidding to marry; *and commanding* to abstain from meats… [notice very carefully, this is not clean or unclean; this is vegetarianism—correct? By command!] …which God created to be received with thanksgiving… [Did God create all animals and all things to be received with thanksgiving? *NO!*] (we'll define it here): …by the faithful, even *by* those who know the Truth" (vs 1-3).

What is Truth? Your Word is Truth! So, if we read back in Deut. 14 that we're Holy people, that we are not to eat these things, then that ties right in with this, because it is to be "…received with thanksgiving. For every creature of God *designated for human consumption is* good, and nothing to be refused, *if* it is received with thanksgiving, because it is sanctified by the Word of God and prayer" (vs 3-5). So, it's specifically defined! That's what it means. If it's sanctified, it is set aside, it is specifically defined. Part of *presenting your body Holy to God* then it is that you obey concerning the clean and unclean meat laws.

Romans 12:1: "…present your bodies a living sacrifice, Holy and **well pleasing to God**, *which is* your reasonable service…. [Let's look at the things which are *pleasing to God*. (It says): …to prove what *is* the good and perfect and well-pleasing will of God" (vs 1-2). If God says unclean foods are an abomination, is that part of the good and perfect will of God? *If you eat them, no, it's not!* If you don't eat them, *yes, it is!*

Let's talk about **pleasing God**, Hebrews 11:6, this is where it all starts from, brethren: ***pleasing God!***

(go to the next track)

Pleasing God and Belief

This is the *faith chapter,* very important to understand, Hebrews 11:6: "Now **without faith *it is* impossible to please** *God*…." Means *you have no power to please Him.* What happens if you know you don't have enough faith? The kind of faith that God wants us to have is *His faith;* meaning that the faith is a *gift of God.*

You have to go to God and do like this man did when he brought his son to have the demon cast out, Mark 9:17: "Then one from the multitude said, 'Master, I brought my son who has a dumb spirit to You; for wherever it seizes him it dashes him down; and he foams and gnashes his teeth, and is withering away. And I spoke to Your disciples, in order that they might cast it out, but they did not have *the* power.'…. [so even the disciples, at that point, didn't have faith. Yet, Christ was right there with them on a day-to-day basis—right? Quite amazing!] …And He answered him, saying, 'O faithless generation! How long shall I be with you? How long shall I bear with you? Bring him to Me.' Then they brought him to Him. But when the spirit saw Him, *it* immediately threw him into convulsions; and he fell down on the ground *and* began rolling about *and* foaming *at the mouth.* And He asked his father, 'How long a time has this *demon* been with him?' And he said, 'From childhood. For it often throws him both into the fire and into the water, that it might destroy him. But if You have the power *to do* anything, have compassion on us *and* help us'" (vs 17-22). That's a terrible situation, brethren!

"And Jesus said to him, 'If you can believe, all things are possible to the one who believes.'…. [This is a difficult problem—right? Notice what the father did. First of all, he started out in Truth—didn't he?] …And the father of the little child cried out at once, saying with tears, 'Lord, I believe. **Help my unbelief**.'" (vs 23-24). And his unbelief was confounded further because he came to the disciples and the disciples couldn't do it. We've had this many times, too, with brethren. They come to the ministers and the ministers don't have any faith, and consequently, they're not healed. So it works both ways. You have to start off by admitting that you don't have the faith.

When the disciples came and said, 'Why couldn't we do it, v 29: "Then He said to them, 'This kind cannot *be made to* go out by anything except prayer and fasting.'" So that you're close to God and you have that spiritual relationship and the Spirit of God so that these things can be done. If you're drifting away and far away from God, you don't have faith. And sure enough there's going to be some sort of crunch that's going to come. You can almost be guaranteed it. That's why you have to grow in faith and look to God for faith.

Hebrews 11:6 "Now without faith *it is* impossible to please *God*. For it is mandatory *for* the one who comes to God **to believe** that He exists… [Have absolutely no doubt about it; that includes everything about God, because **if you believe** that He is, you must also believe everything about Him and everything that He has done, including sending His Son Jesus Christ.] …and *that* He is a rewarder of those who diligently seek Him." That ties right in with being a *living sacrifice*; doing the things that are *well-pleasing.*

You know, maybe Herbert Armstrong was right when he said, 'Brethren, I don't think half of you are converted.' I mean, since he's been gone and everything has been scattered, more than half of the Church is gone—right? Where are they?

Romans 8:5: "Because those who are walking according to the flesh… [we'll see how this ties in together, because we're not to be conformed to the world; if you're after the flesh you want to be conformed to the world] …are minding the things of the flesh; but those who are *walking* according to the Spirit, *are minding* the things of the Spirit." The things of the Spirit are what? *The fruits of the Spirit* (Gal. 5:22):

- love
- faith
- joy
- hope
- peace
- long-suffering
- goodness
- gentleness
- meekness

—'against such there is no law!' Those are the things of the Spirit.

Verse 6: "For to be carnally-minded is death, but to be spiritually-minded is life and peace, because the carnal mind *is* enmity against God, for it is not subject to the law of God—neither indeed can it be! Now then, those who are in the flesh cannot please God" (vs 6-8). You tie that together with the one who comes to God *must believe that He **is***. It's impossible to please God unless you believe that He *is*! Why? *Because all you're doing is getting religion for your own selfish self,* rather than seeking salvation, which comes from God. That's quite a profound lesson—isn't it?

Verse 9: "However, you are not in the flesh, but in the Spirit, if indeed *the* Spirit of God is dwelling within you. Now, if anyone does not have *the* Spirit of Christ, he does not belong to Him."

There is the dividing line. They can go through and do a lot of things in the letter of the law. They can even recite Scripture. They can even teach. But, if they don't have the Spirit of God 'they are none of His.' That's why all this separating and things has to come on today.

Let's see how it should be different with us than with the world, 1-Thessalonains 4:1: "Now then, as for the rest, brethren, we are beseeching and exhorting you in *the* Lord Jesus, even as you received from us how you are duty-bound to walk… [Very important. It is *a walk*, a *way of life*.] …and **to please God**, that you would abound *still* more. For you know what commandments we gave you through the Lord Jesus; because this is the will of God—*even* your sanctification—that you abstain from fornication" (vs 1-3)—and so forth; do the things that are *pleasing to God!*

This tells us the things that we do to please God, 1-John 3; what is delightful to Him. I don't think that all of the doctrinal stupidity of some of the things that we've all gone through was pleasing to God. I know some of these things, brethren, upset me and just affect me for a long period of time. When they cut right to the heart you don't necessarily overcome it right away. It takes some time. It just does. Those things weren't pleasing to God. That can be the same thing with some of the things that I have heard in arguments and 'religious' things.

1-John 3:22: "And whatever we may ask we receive from Him because… [Notice there's a joint thing]: …we **keep His commandments** and **practice those things that are pleasing in His sight**…. [So, you see there is a differentiation between commandment-keeping and doing the things that are pleasing. Commandment-keeping is required. Everyone should keep the commandments of God! To do the things that are pleasing to God is going above and beyond, and it's a spiritual thing.] …And this is His commandment: that we believe on the name of His Son Jesus Christ, and that we love one another, exactly as He gave commandment to us" (vs 22-23). Is that not pleasing to God? *Yes!*

Hebrews 13 talks about *pleasing God* twice here. The book of Hebrews was written to all of the Jews there in Jerusalem. The reason that Paul's name is not on it—though it has the hand of Paul and Luke in it—is because anything coming from the Apostle Paul to Jerusalem would have been burned on arrival. I mean, even so-called Christians in Jerusalem, of the circumcision party, did not accept Paul. We need to understand that. A lot of those of the zealots were not converted. What they were doing, they were going back to all the animal sacrifices and saying—since Jesus didn't come when they figured He should come and save their city and save their nation—they were going to take up and go back to the animal sacrifices; they were going to do all of the physical things. By that, constrain God to intervene and save Jerusalem and the temple.

So, Paul is talking here, Hebrews 13:9: "Do not be carried about by all kinds of strange doctrines…. [Oh, may we learn that! *Yes! Doctrine, doctrine, who's got a doctrine!*] …For *it is* good *for* the heart to be confirmed by grace *and* not *by* foods, which have brought no *spiritual* benefit to those who have been preoccupied *with them*. We have an altar from which those who are serving the *present earthly* tabernacle do not have authority to eat… [That's something—isn't it? *Saying that the priesthood had no right to the altar of Christ*—that is, unless they repented!] …for *pertaining to* those animals whose blood is brought into the Holy places by the high priest for *a* sin *offering*, the bodies of all these are burned outside the camp" (vs 9-11).

When they're burned without the camp there was bridge that went from the east end of the temple area across Kidron and then it went up to the Mt. of Olives. That's why we know Christ was crucified on the Mt. of Olives. He was a *sin offering*—correct? *Yes!* And we know by the description of Luke and Mark and Matthew, that the Centurion saw the veil rent, which covered the front of the temple. The only way you could see that is if you were on the Mt. Olives and you were looking west, toward the temple. You could not have seen it if He was crucified down in the low valley; you couldn't even see the temple, nor in some of the traditional spots where they have Him crucified.

Near where Jesus was crucified was the altar where they took out all the sin offerings to burn them totally; burn them to ashes. The *wages of sin* is what? *Death!* And the ultimate wages of sin is what? *The Lake of Fire*; burned in ashes. That's why all sin offerings were handled that way.

Verse 12: "For this reason, Jesus… [outside the camp; He was crucified right close to where that altar for burning the sin offerings was—called the Miphkad Altar.] …in order that He might sanctify the people by His own blood, also suffered outside the gate…. [outside the gate of the city; outside the east gate of the temple] …So then, let us go forward to Him outside the camp, bearing His reproach. For we do not have a continuing city here *on earth*…" (vs 12-14). That's what the whole struggle was at that time with the destruction of Jerusalem coming; they wanted to preserve the city, the temple and that's why you read in the book of *Josephus* so many pilgrims came that year that the temple was destroyed. The word went out, 'Let's all come; let's all keep the Passover; let's all have all these animal

sacrifices and God surely will spare us from the Romans.' But it all backfired on them, because those things don't please God.

"…rather, we are seeking the one that is coming. Accordingly, let us offer *the* sacrifice of praise continually to God through Him; that is, *with the* fruit of *our* lips openly professing *our faith* in His name. Now do not forget to do good and to fellowship, for with such sacrifices God is well pleased" (vs 14-16). Present your bodies whole wholly a living sacrifice. This is what it's talking about, the kind of living sacrifice of

- service
- love
- prayer
- faith
- hope
- mercy

Verse 17: "Follow your leaders, and be submissive, because they are looking out for your spiritual well-being, as *those who must be* ready to give an account *to God* in order that they may do this with joy, and not *with* groaning because that *would be* unprofitable for you. Pray for us; for we are certain that we have a clear conscience, in all things desiring to conduct ourselves well. Now I am earnestly exhorting *you* to do this more diligently that I may be sent back to you more quickly. And *may* the God of peace, Who raised our Lord Jesus from among *the* dead—that great Shepherd of the sheep—through *the* blood of *the* everlasting covenant, perfect you in every good work in order that you may do His will…" (vs 17-21).

Notice how this ties in with Rom. 12:1-2, and, of course, the rest of Rom. 12 tells about *how you are perfect* in every good work; it lays it out in full description.

"…**accomplishing in you that which *is* well pleasing in His sight, through Jesus Christ**… [there it is, you can't please God unless it's through Jesus Christ. What did Jesus say? ***None can come to Me except the Father draw him; and none can come unto the Father except through Me!*** That's how we do the things that are well-pleasing to God.] …to Whom *be the* glory into the ages of eternity. Amen." (vs 17-21).

There are some other things that we can put down there, there are plenty of other Scriptures concerning about doing the things that please God. I'll let you do a little extra study in that.

Let's come to Romans 12:2: "Do not conform yourselves to this world…" It's going to be harder today than ever before, because there are so many things out there that you can just love. When life is easy, pleasant and smooth, it's easy to love the world. Especially when the world is placing it's good foot forward.

But here's what God says, 1-John 2: 15: "**Do not love the world**, nor the things *that are* in the world. If anyone loves the world, the love of the Father is not in him… [That's a profound statement—isn't it? If you have the love of the Father in you and you are loving God with all your heart, mind, soul and being, you're going to understand that even the best the world has to offer ***is nothing compared to what God is going to give.*** That's why we don't love the world.] …because **everything** that *is* in the world—… [not part or some—ALL]…the lust of the flesh… [that is ***everywhere*** today] …and the lust of the eyes, and the pretentious pride of physical life—" (vs 15-16).

Sounds like these soap operas that you watch. I tell you what, brethren, television is getting so bad anymore, I'm ready to go to bed at 6:30 in the evening. No question about it! The other night I was watching a little bit of baseball and that was boring. You watch a little bit of basketball and that is boring. Then you watch a movie and all they do is kill, lie, cheat and commit adultery. Then you think you're watching a good movie or documentary and then comes on the most raunchy ad you'd ever see. You think you're going to watch the Discovery Channel, because that's nice and clean. Then what happens, they put on an ad for some movie somewhere: nudity, killing, blowing up, shooting and destroying! It is unreal! Now, we're going to have 500 channels and nothing on! Used to be you had 15 channels and you had nothing on, now there are going to be 500 channels and nothing on. They're dummying people down, *down*, ***down*** even more and more. How many of the barbarian movies do they have to have. It seems like every other movie is barbarian—someone mad and throwing, hitting, kicking and dressed up in leather and having whips and gauntlets and swords and guns, brass knuckles and motorcycles!

"—is not from the Father, but is from the world…. [Who is the 'god of this world'? *Satan the devil!* He's the one that's inspiring all of this.] …And the world and its lust is passing away, but the one who does the will of God abides forever" (vs 16-17). That's how you do the things that are pleasing to God, if you do those things that are the will of the Father. That's what's very important. It says, 'so that you may prove what is the good and perfect, well-pleasing will of God.' That's why the carnal mind can't do it, because it can't see that these things are good and right.

<u>The Renewing the Mind</u>

We have to have our minds renewed with the

Spirit of God. That's why there's repentance, because repentance then brings about the cleaning, the cleansing of the Holy Spirit. That's why then you need the Word of God, which is the 'washing of the water of the Word.' You literally need the Word of God to cleanse your mind, the Spirit of God to heal your mind. That's how you are *renewed*.

Ephesians 4:17: "So then, I declare and testify this in *the* Lord that you are no longer to walk even as the rest *of the* Gentiles are walking, in *the* vanity of their minds… [What a true statement that is—'vanity of vanities, all it is vanity' and everything is to puff up the self, improve the self-image.] …having *their* understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts" (vs 17-18).

If you take this and do it in reverse, if you're over here at one time doing the things that please God, and you gradually go back to the world and it becomes more and more comfortable, and you begin to love the world more and more, and you begin to accept those things more and more—what happens? *You end up right here! You are blinded through your own ignorance!* ***You cut yourself off!*** Then what happens?

Verse 19: "They have cast off all feelings, *and* have given themselves up to licentiousness…" When I was back in Massachusetts at the hotel we had the meeting in, they had a prom that night, Sabbath night. I tell you what, they're all dressed up in their tuxedos and their gowns and going to the prom. As we got done eating dinner, we came by and here were some of the teacher chaperones all dressed up in the bar. They were up there getting away from it all. They had their ties on and their tux on and I walked by and I made the comment, 'Oh, the chaperones are here.' *Yes!* 'You're getting away from it all.' *Yes!* As we were walking down the hall, we heard this music, beating of drums, yelling, screaming and jumping up and down. We stopped! It was startling! We opened the door and here are all these lights going around and everybody jumping up and down and yelling and screaming! "…cast off all feelings, *and* have given themselves up to licentiousness…" That's exactly what was happening there. These are the leaders of tomorrow! May God help us!

"…to work every uncleanness with insatiable desire. But you have not so learned Christ; **if indeed you have heard Him**… [That's quite a statement—isn't it? That ties in with 'if you have an ear, let him hear.' A lot of people hear but they don't *hear!* That's what he's saying here.] …and have been taught in Him, according to *the* Truth in Jesus. That concerning your former conduct, you put off the old man, which is corrupt according to deceitful lusts… [Put that off. Is it well-pleasing to God that you put away sin? *Yes!* Is it well-pleasing to God that you put off deceitful lusts? *Yes!*] …and that you **be renewed** in the spirit of your mind" (vs 19-20). That's what's so important, brethren, *renewed in the spirit of your mind*:

- be changed
- be converted
- grow
- develop

Being '*renewed* in the spirit of your mind' there's also something else you need to do. You cannot go out and be like the world and just let all of these things just pour into your mind. They're going to have an affect on your mind. Here's what we're told:

Proverbs 4:23: "Above all **guard the door of your mind** with diligence, for out of it *are* the issues of life." That's why it's important that ***in order to renew your mind you have to put in the Word of God***. You've got to put out the deceitful lusts, but you have to also put out those things that are of this world.

"…**guard the door of your mind** with diligence, for out of it *are* the issues of life. Put away from you a deceitful mouth… [pride and vanity] …and devious lips put far from you. Let your eyes look right on, and let your eyelids look straight before you" (vs 23-25). There comes times when things are so bad all around you, that all you can do is just put your head down and your eyes straight forward and go right straight ahead; get away from it.

Like Joseph when he was trying to be seduced by the wife of his master, at that particular time when he was in slavery in Egypt—what did he do? *He said, 'No, ma'am!* He fled fornication! She grabbed his robe and falsely accused him and had him thrown in jail. He was better off in jail, in the dungeon. So Joseph did that, he kept his eyes straight ahead. You know the rest of the story. God lifted him up in one day and made him #2 in all of Egypt—in one day, from the dungeon to the throne! That's quite a story when you understand about Joseph.

Verse 26: "Ponder the path of your feet… [figure out where you are going: What are you doing spiritually? What are you doing mentally? What are your thoughts on?] …and all your ways *will be* established. Do not turn to the right hand nor to the left; remove your foot from evil" (vs 26-27). It's all a part of getting out of this world!

I tell you, sometimes I kind of feel like the prayer: *Take me out of the world!* Especially when

you get out and see all the people and things like that—it's something! It's really something! All of that is part of *renewing your mind!* What is going to happen is when you're renewing your mind and getting rid of these lusts, then you're going to have flashbacks. You're going to have mental flashbacks take place because you don't understand how deeply buried some of these things are in your mind. When a flashback happens, you ask God to help cleanse your mind and get rid of it. Clean it up and make it right, because God can give you perfect forgiveness *and forgetfulness*. I think that's why when we're old, God gives us flashbacks to our youth, so we can also confess those sins that we've forgotten.

Ephesians 4:23: "And that you be renewed in the spirit of your mind; and that you put on the new man… [step-by-step, new; you're renewed in mind and you put the new man—who is the new man? *Christ! Christ in you, the Hope of glory!*] …which according to God is created in righteousness and Holiness of the Truth" (vs 23-24). You're the workmanship of God! You are being created by Christ and God the Father, right now, for what you're going to be as a Spirit being in the Kingdom of God. That's why all of this is so important, brethren.

"Therefore, let each one put away lies… [Here's the carnality that comes out—right? We all have our carnality that comes out—correct? *Yes!*] …*and* speak the truth with his neighbor because we are members of one another" (v 25). Then it gives all the things that we need to do. When we put out the sin, then that is also pleasing to God. So there are two things that please God:

1. you keep His commandments and love Him and grow in the spiritual fruits
2. you put away the deceitful lusts and the things of carnality

"*When* you become angry, do not sin…. [That's a tightrope to walk—isn't it? *Yes!*] …Do not let the sun go down on your anger… [very simple: if you're angry all night you don't sleep.] …Neither give place to the devil…. [If you keep anger, what are you doing? *Giving place to the devil!* Don't give him a place.] …Let the one who stole, steal no more; rather, let him labor with *his* hands, working *at* what *is* good, so that he may impart *something* to the one who has need. Do not let any corrupt communication come out of your mouth…" (vs 26-29). Now, there's a challenge—isn't it? All of us fall short in that—don't we?

"…but that which is good and needful for edification…. [In other words, let your communication build up. Don't be tearing down.] (Help, edify, show, teach): …that it may give grace to those who hear. And grieve not the Holy Spirit of God… [That's quite a statement—isn't it? How do we 'grieve the Holy Spirit of God'? *By doing all these carnal things!* if the Spirit of God is in us and we're out there doing all these carnal things, then we're 'grieving the Holy Spirit of God.'] …by which you have been sealed for *the* day of redemption. Let all bitterness, and indignation, and wrath, and clamor, and evil speaking be removed from you, together with all malice… [That's how you're *renewed in the spirit of your mind*.] …and be kind *and* tenderhearted toward one another, forgiving one another, even as God has also in Christ forgiven you" (vs 29-32).

Romans 12:2: "…for you to prove what *is* the good and perfect and well-pleasing will of God."

Ephesians 6:6—talking to servants: "Not *merely* with eye service, as *do* pleasers of men; but as servants of Christ, doing the will of God from *the* heart." That's how you prove what is the good and perfect will of God. You do it from the heart.

Colossians 4:12 "Epaphras, a servant of Christ who *is* from among you, salutes you. He is always striving for you in *his* prayers, that you may stand perfect and complete in all the will of God." There you go.

That's quite a message when you understand when he says, v 16: "After you have read the epistle, see that it also is read in the Church of *the* Laodiceans, and that you also read the one from Laodicea." We don't have that one, so it's quite an admonition to the Laodiceans, that you *may* stand perfect and complete in all the will of God. If you are rich and increased with goods, there's a challenge. Let it be the spiritual goods, not the physical goods. Let it be all the will of God.

Here's something else concerning the pleasing will of God, Hebrews 10:7: "Then said I, 'Lo, I come (*as* it is written of Me in *the* scroll of *the* book) to do Your will, O God.'" That's why Christ came. He says it again in v 9: "Then He said, 'Lo, I come to do Your will, O God.'…."

Verse 36: "For you need to have endurance, so that, after you have done the will of God, you may receive the promise." There it shows that not only does it show that we do it, but we also have to have patience and patiently continue doing it. All of this is very important when you put all of this together.

There's quite a message in Romans 12:1-2: "Therefore, I am exhorting you, brethren, by the mercies of God, to present your bodies a living sacrifice, Holy and well-pleasing to God, *which is* your spiritual service. Do not conform yourselves to this world, but **be transformed by the renewing of**

your mind, in order for you to prove what *is* the good and perfect and **well-pleasing will of God**."

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 12:1-2
2) Matthew 7:21-23
3) Romans 12:1
4) Psalm 6:1:1-7
5) Psalm 85:1-13
6) Psalm 101:1
7) Matthew 23:23
8) Luke 11:42
9) John 5:42
10) Jeremiah 16:1-6
11) Jeremiah 7:16
12) Isaiah 63:7-10
13) Psalm 51:1-3
14) Psalm 69:13-17
15) Psalm 103:1-4, 8-11
16) 2 Corinthians 1:3-7
17) Romans 12:1
18) Deuteronomy 14:1-3
19) 1 Peter 2:9-10
20) 1 Timothy 4:1-5
21) Romans 12:1-2
22) Hebrews 11:6
23) Mark 9:17-24, 29
24) Hebrews 11:6
25) Romans 8:5-9
26) 1 Thessalonians 4:1-3
27) 1 John 3:22-23
28) Hebrews 13:9-21
29) Romans 12:2
30) 1 John 2:15-17
31) Ephesians 4:17-20
32) Proverbs 4:23-27
33) Ephesians 4:23-32
34) Romans 12:2
35) Ephesians 6:6
36) Colossians 4:12, 16
37) Hebrews 10:7, 9, 36
38) Romans 12:1-2

Scriptures referenced, not quoted:

- 1 Corinthians 10:4
- Luke 18
- Psalm 119
- Acts 10
- Galatians 5:22

Also referenced: Book: *Josephus*

FRC:bo
Transcribed: 1-16-11

Epistle of Romans XXV
Chapter 12

Fred R. Coulter—July 18, 1998

Romans 12:3: "For I am saying through the grace has been given to me, to everyone who is among you, not to think more highly *of himself* than *he* ought to think, but to think as it were with sound-mindedness, as God has divided to each one a measure of faith. Because even as one body, we have many members, but all members do not have the same function; in exactly the same way, we, *being* many, are one body in Christ, and each one members of one another. But *each one* has different gifts according to the grace which is given to us—whether prophecy, *let us prophesy*—according to the measure of faith; or service, *let us tend* to service; or the one who is teaching, *let him tend* to teaching; or the one who is encouraging, *let him tend* to encouragement; the one who is giving, *let it be* with generosity; the one who is taking the lead, *let it be* with diligence; the one who is showing mercy, *let it be* with cheerfulness" (vs 3-8).

What we're talking about in all of these things here, through the rest of the whole chapter really, is the whole attitude and function of how God wants the Church run; how He wants us to function and interface with each other.

Romans 12:3: "For I am saying through **the grace** has been given to me…" Let's understand something about *the grace*, which is given to the Apostle Paul, which should be given to everyone who is then ordained a teacher or an elder. In order to teach the word of grace, there has to be given a special addition, through the laying on of hands, as Paul told Timothy: 'The gift that you receive through the laying on of my hands for the purpose of teaching.' For the purpose of doing whatever the job is to do.

Ephesians 3:1: "For this cause I, Paul, *am* the prisoner of Christ Jesus for you Gentiles, if indeed you have heard of the ministry of the grace of God that was given to me for you; how He made known to me by revelation the mystery (even as I wrote briefly before" (vs 1-3). We also need to understand that the understanding of the New Testament plan of God was unfolded step-by-step to the apostles. When they first began, they really didn't understand very much other than what was given by the teachings of Jesus as found in the Gospel. And they really didn't understand how God was going to reach out to all nations, though they were told, 'Go into all the world.'

When Peter was sent to Cornelius, he was very surprised that here was someone who was an uncircumcised Gentile that God was accepting his worship. That's why God then gave the Holy Spirit before they were baptized, because, I'm sure, you couldn't have convinced them any other way. So, the revelation that we are to become the very sons of God, you read in the later writings of Paul and John.

Verse 4: "So that when you read *this*, you will be able to comprehend my understanding in the mystery of Christ)… [the secret of God being revealed] …which in other generations was not made known to the sons of men, as it has now been revealed to His Holy apostles and prophets by *the* Spirit… [He is writing as it is now at the date that he's writing this. He had this revelation and the understanding along with the other apostles just before he died. This was quite a profound thing.] …that the Gentiles might be joint heirs, and a joint body, and joint partakers of His promise in Christ through the Gospel, of which I became a servant according to the gift of the grace of God, *which was* given to me through the inner working of His power" (vs 4-7).

What he's talking about in Romans 12:3: '…through the grace that is given to me…" he is talking about the special grace that was given to him as an apostle: ***to teach, to write and to preach.*** This is all in accord with what Jesus told the apostles in Matt. 13. I am sure that for us in some ways and in some things—I'm sure not in all things—we have even greater understanding than they did at that time. I don't want anyone to take that statement wrongly. I am not saying that I, as a person, know more than they did. Of course not, that's ridiculous! But we may understand more things of prophecy more clearly than they did. Would you not say? They were anticipating Christ to return during their lifetime—correct? *Yes!* So, we do have more understanding. Hopefully with the Word of God and the things we have now, and the Spirit of God, we can claim the promise that Christ gave that 'the Spirit would lead us into all Truth'—all the things that we need to know.

There are certain things that God reserves for Himself that only God knows. Those things we will never know. But those things for us that we are to know, *we will know!* That is if we love God and are faithful with His Word and we keep His commandments, and all of those things are involved.

Matthew 13:16: "But blessed *are* your eyes, because they see… [Now we are dealing with some extra blessings, which come from God.] …and your

ears, because they hear. For truly I say to you, many prophets and righteous *men* have desired to see what you see, and have not seen; and to hear what you hear, and have not heard" (vs 16-17). What He told the apostles there in John 14, that the Holy Spirit would 'bring to remembrance' everything that He said, and then we have this written down for us. That's quite a gift! That's quite a revelation—isn't it?

Philippians 1:1: "Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, together with *the* overseers and deacons: Grace and peace *be* to you from God our Father and *the* Lord Jesus Christ" (vs 1-2). It's just like this, brethren, whenever we come before God on the Sabbath, God gives us His grace for that Sabbath. Part of that grace is

- what we learn
- the fellowship that we have
- the reassurance of the hope and understanding that we have
- reconfirmation of the Word of God

Whenever we read and study, God's grace is imparted to us, because God's grace is an overall umbrella in which we live. So, when he says, 'grace and peace to you,' this is an important thing. He's imparting a blessing. Just like in Revelation where it says, 'blessed are those who read and blessed are those who hear.' It's the same way when we come on Sabbath services, the same thing applies.

Verse 3: "I thank my God on every remembrance of you, always making supplication with joy in my every prayer for you all, for your fellowship in the Gospel from *the* first day until now" (vs 3-5). I imagine so because this church in Philippi was the only church of the Apostle Paul that wasn't wracked in ruin with problems. You compare this to the Church at Corinth. I mean, really, there's no comparison with all the problems and difficulties that they had.

Verse 6: "Being confident of this very thing, that He Who began a good work in you will complete *it* until *the* day of Jesus Christ." Brethren, we really need to understand to have that confidence that God will do it.

- God has promised!
- God has given His Word!
- God cannot lie!
- He will do it!

That's why the only question mark is with us. That's why if

- everyday we go to God
- everyday our lives are under the grace of God
- everyday we seek God
- everyday we study His Word
- everyday we pray to Him

—then He will complete it; no question about it.

Verse 7: "It is indeed right for me to think this of you all because you have me in *your* hearts, both in my bonds and in the defense and confirmation of the Gospel, *and* you are all fellow partakers of my grace." And when he's referring to his grace here, he's referring to the Spirit that God had given, the teachings that He has given, the understanding of the Word of God, which he's written for them. That's all part of it. Let's hope we can all partake of that same grace with him.

Romans 12:3: "For I am saying through the grace has been given to me, to everyone who is among you, not to think more highly *of himself* than *he* ought to think, but to think as it were with sound-mindedness, as God has divided to each one a measure of faith." This is so vitally important for us to understand and realize. I think this is one of the big problems that you have within the ministry and within the Church. Too many people are thinking more highly of themselves than they ought to, taking to themselves names and labels and offices and things that God has not given; and presenting themselves as some great 'mucky-mucks.'

That's why on stationary I just have 'minister.' That's why when people ask me what I am, I tell them I'm a teacher. I don't want to think more highly than I ought to, and that's about as high as I ought to think. If God wants to make it more than that, then He'll have to make it evident, but so far He hasn't. So, I accept that and try and keep it that way.

Here's an admonition given on how to help solve problems within the Church, Galatians 6:1: "Brethren, even if a man be overtaken in some offense, you who are spiritual… [those of you who have exercised the spirit, who understand the Word of God] …restore such a one in a spirit of meekness, considering yourself, lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks himself to be something, when he is nothing, he is deceiving himself" (vs 1-3). If you really are something, then you are something—that doesn't mean that at all. It means that if he thinks of himself to be something when he, as man, is really nothing. All human beings came from just a little speck of dust. That's a miracle in itself—isn't it? How did that miracle come about? *Because of the work of the God, the grace of God!* That's how we need to approach things.

You've seen it when a minister, elder or

deacon will get all carried away with some big, high 'mucky-muck' and strut around in vanity—what happens? *It destroys everyone around him*—doesn't it? That's why he's saying this. Notice how the Apostle Paul looks at these things:

1-Corinthians 4:7: "For what makes you superior *to others*?…. [In other words, 'I'm this, I'm that, I'm the other, I'm greater, he's less. I'm more important, he's nothing.'] (So Paul answers the question): …And what do you have that you did not receive?…." That's everything in life, everything there is. What is there in life that you didn't receive? In other words, the only One Who has something He didn't receive is God—correct? *Yes!* And God, because He's a God of love and gracious, He's giving to us! What a marvelous and miraculous thing it is that God can take that which is just a speck of dust of nothing and create us as human beings, and then ***call us and give us***

- His Spirit
- His Word and understanding
- grant us the mind of Christ
- then resurrect us as a spirit son or daughter of God

—at the resurrection is absolutely a miraculous and fantastic thing!

These people here in Corinth were acting as though that they were high up 'uppity-uppities'! "…But if you also received *it,* why are you boasting as if you did not receive *it*?…. [In other words, you came across this on your own. You created yourself.] …**Now you are satiated**…. [He has some real irony here; I mean, Paul is really cynical in a couple of places in 1-Cor.] …**Now you have been enriched**. **You have reigned without us**…. [You've made it into the Kingdom of God already!] …And I would that you did reign, so that we also might reign with you. For I suppose that God has made us apostles last, as it were appointed to death; for we have become a spectacle to the world, both to angels and to men. We *are* fools for the sake of Christ, but you *are* wise in Christ; we *are* weak, but you *are* strong…" (vs 7-10). See what happens when you get high-minded people thinking greater of themselves than they ought to. That doesn't mean that we go around and we just denigrate ourselves and criticize ourselves and are down on ourselves. No!

We ought to think sound mindedly. In other words, with God's Spirit, we are to think and to understand that what God has given He has given. We do the best we can with what we have, and if anything is going to happen, there is a proverb that says 'promotion does not come from the east or the west, but from God.' That's what it needs to be.

Romans 12:3: "…but to think as it were with sound-mindedness, as God has divided to each one a measure of faith." God has given faith to everyone.

- we're to *grow in faith*
- we're to *grow in knowledge*
- we're to *grow in grace*

When you do, what do you have? *You have something that God has given, because you receive it from Him*—correct? *Yes!*

Verse 4: "Because even as in one body we have many members, but all members do not have the same function." That is the whole key in everything in how to organize a local congregation—according to the function.

1-Cor. 12 talks about 'by one Spirit we're all baptized into one body, which is Christ.' But we don't have the same function. Everyone has something different that he or she can do. This is what we need to understand. That's not to just rigidly put people in place, but because there's room for growth in all of these things, that is true. But the way that the congregations and fellowships should be organized is according to function. If you're going to have social and you have a social committee, fine, have a social committee, but does that need to be a standing committee with authority with those that are on it? *No!* That's for the social. When you don't have socials, does the social committee have any function? *No!* When you do, do they? *Yes!*

It's the same way with everything else. One of the functions I do, I teach. That's what I want to do. I don't want to do all kinds of other things. That's not for me to do. Other people can do that, and other people can help and other people can do things, and we can have it to where it is more of a level playing field for everybody.

Verse 5: "In exactly the same way, we, *being* many, are one body in Christ, and each one members of one another." That's the way we need to consider it, brethren, as a family-type relationship. That's what's so important. Not a corporate membership. Not a stratified membership, but a family membership, which is a *created relationship*, which God has made.

- Husband/wife relationship is a created relationship—correct? *Yes!*
- Family relationship is a created relationship—correct? *Yes!*
- Relationships within the Church is also a created relationship

—because God is the One Who has called the individual. God is the One who has brought them

together. That's why the relationship needs to be in a family relationship considering one another, and that we're all a part of the Body of Christ.

Verse 6: "But *each one* has different gifts according to the grace which is given to us—whether prophecy, *let us prophesy*—according to the measure of faith." God has given gifts to everyone, whether it is

- to pray
- to study
- to encourage
- to help
- to teach

Ephesians 1: 22: "For He has subordinated all things under His feet… [If we're all under Christ, we're all under the same thing—aren't we? *Yes!*] …and has given Him *to be* Head over all things to the Church, which is His body—the fullness of Him Who fills all things in all" (vs 22-23).

Ephesians 4:1—here it fits in with the functioning of it just like Rom. 12: "Therefore, I, the prisoner of *the* Lord, am exhorting you to walk worthily of the calling to which you were called… [notice the attitude that we are to have]: …with all humility and meekness, with long-suffering, forbearing one another in love… [sometimes we do have to put up with things, but forebear with one another in love] …being diligent to keep the unity of the Spirit in the bond of peace. *There is* one body and one Spirit, even as you were also called in one hope of your calling; one Lord, one faith, one baptism; One God and Father of all, Who *is* over all, and through all, and in you all" (vs 1-6).

Now, if we consider that, that each one has the Spirit from God the Father, won't we love and appreciate each other all that much more, and won't we be all be willing to put aside all of our stupid, little carnalities—whatever they are—because we all have them? *Yes!* If we're willing to put them aside, each one individually, and each one individually is willing to be forbearing with each other, then we can grow closer in love and closer in a family relationship the way we ought to be.

Verse 7: "But grace was given to each one of us… [everyone has grace] …according to the measure of the gift of Christ…. [whatever God determines] …For this *very* reason, He says *that* after ascending on high, He led captivity captive, and gave gifts to men. Now He Who ascended, what is it but that He also descended first into the lower parts of the earth? He Who descended is the same one Who also ascended above all the heavens so that He might fulfill all things" (vs 7-10). Then he shows the whole purpose of it.

Verse 16: "From Whom all the body, fitly framed and compacted together by *that which* every joint supplies, according to *its* inner working in *the* measure of each individual part, is making the increase of the body unto *the* **edifying of itself** in love"—the edifying of the Body of Christ. We all have our ups and downs; we all have our difficulties, but Christ is always the same.

This is why when we come together on the Sabbath in Sabbath services, that we need to have it where we are really taught the Word of God, we are uplifted with His Spirit, uplifted with what is taught. As soon as we leave we go out and face the world and there's the world again for another week. I know sometimes when Friday comes along, many of us feel that if we can just get to Friday and kind of trip over the Sabbath sunset line—Aha! The Sabbath is here! Because of all of the difficulties and problems that we have, I know when I was out doing more loans, that's the way I felt. Boy, that was something! It's very important to understand how the world functions out there and to realize how great and marvelous the Sabbath is. So, when we come together for the Sabbath, let's not bring the world with us, because we're coming together with Christ. Let's all be of that one mind and of that one spirit.

We all have gifts given to us by the grace of God and he begins listing some of them for the edification of the Church. These are all gifts to help in the Church.

Romans 12:6: "…whether prophecy, *let us* prophesy…" You might note this: There are two kinds of prophecy:

1. foretelling events
2. telling forth the Word of God—inspired speaking

Not necessarily prophesying events to come. The Greek has the two meanings here.

"…according to the measure of faith… [and understanding] …or service… [the noun for this is deacon or 'diakonos' and the verb is 'diakonoi' which means *to serve*] …*let us tend* to service… [the Apostle Paul called himself a 'diakonos'—*a servant*. When he would serve it would be 'diakonoi'—*serving*] …*let us tend* to service; or the one who is teaching, *let him tend* to teaching" (vs 6-7). You have to prepare, you have to study, you have to equip yourself, and today, we're being inundated with so many papers and things. I got one the other day. Did you know that 'between the two evenings' means on the morning of the 13th?

There are so many people out there pretending to be teachers. They don't know anything. I'll tell you one thing I do, brethren—and

I'm not trying to pat myself on the back, and I'm not in anyway intending to do that whatsoever; so don't take it that way at all. When I bring a sermon or a lesson I prepare for it and study for it and prepare. If I'm gong to teach I have to know! The only way I know is to get into the Word of God and know myself. That's the only way. Have it all prepared and then I can give you something that is going to teach you; something which is going to uplift you.

Of course, you still have this, and this is always true, and this is something that anyone who is going to be teaching needs to realize: Never rely on the status quo as ever, ever being enough. What do I mean by that? When it was told that the Church got off track by Herbert Armstrong, he re-established the 18 points of Truth. All he did was re-state the status quo. There was no growth and knowledge of understanding for how many years? *Years and years!* Here's an obligation to everyone who teaches has to really understand before God:

1. You can never, *never* know as much as you need to; even in your whole lifetime.
2. You can't teach other people unless you also learn and increase in knowledge yourself.

If you properly teach people, you're going to do as Christ said: 'It's efficient that the disciple become as the teacher.' And the obligation of whoever is teaching, is to teach and lift everybody's knowledge and understanding through that teaching to a higher level of understanding so that they can be greater disciples of Christ. This is going to then increase in you being able to receive a greater reward in the Kingdom of God. That's what Paul said, 'You are my crown.' That's what he was talking about.

Romans 2:17: "Behold, you *who* are names a Jew [teacher], and you yourself are resting in the law, and are boasting in God… [by the way, they're even now allowing minister (in WCG) to be called 'reverend'; when the Scripture says that only God's name is Holy and reverend.] …and you know His will, and are approving of the things which are more excellent, *and* are being instructed out of the law. Now you are persuaded that you yourself are a guide of the blind, a light for those in darkness, an instructor of *the* foolish, a teacher of babes, having the form of the knowledge and of the Truth *contained* in the law" (vs 17-20). He's talking to those who thought of themselves more than they ought to.

He challenges them, v 21: "What then, you who are teaching another, do you not also teach yourself?…. [That's what it has to be. If whoever is teaching does not teach himself and follow what is taught—you have to subtract from that human weaknesses and faults that come along, because they will, then he's going to end up being hypocritical like the scribes and Pharisees.] (Paul went on to say): …The one who is preaching, 'Do not steal!' Are you stealing? The one who is saying, 'Do not commit adultery!' Are you committing adultery? The one who is abhorring idols, are you committing sacrilege? You who are boasting in law, are you not dishonoring God through *your* transgression of the law? for this very reason the name of God is being blasphemed through you among the Gentiles, exactly as it has been written" (vs 21-24). We've seen this happen, too—haven't we?—with different ministers and teachers and things like this. Some of them are still going on in their various nefarious practices.

Romans 12:7: "…the one who is teaching, *let him tend* to teaching." That includes:

- preparing
- educating
- reading
- studying
- writing

—doing all of those things. I know this for sure: If you write, you're going to be able to teach better, because writing makes you congeal your thoughts in a couchant manner. It's one thing to get up and talk and just babble on. It's another thing to have your thoughts organized and to be able to present them in such a way that everyone is able to understand. That's all a part of teaching. So, when he says 'tend to teaching' this is what he's meaning.

Verse 8: "Or the one who is encouraging, *let him tend* to encouragement…" Here's a rule: When a person is down, don't kick him. If they're down and out and they're discouraged, don't come and land the world on them. Don't come and tell them how bad they are. Don't come and tell them they shouldn't have done this and that and the other thing. They already know that! When they are up, that's when to come and bring some of those things. If a person is down, encourage them! If they're up and encouraged, then they'll be more than willing to listen to some of the things which are perceived as problems that they need to work on. I know I am. When I feel down and miserable, the last thing I want is someone to come and crash on me. I might not respond in too kind of a way. That's the same with all of us.

That's the whole process that we need here in encouraging. That's one thing the Apostle Paul did. The Apostle Paul was always encouraging! I mean, even in his correction he gave hope. That's another thing to remember. If there is correction, then also give hope.

1-Thessalonians 3:1: "Accordingly, when we

could not bear to wait any longer, we thought *it* best *for us* to be left in Athens alone; and we sent our brother Timothy, a servant of God and our fellow worker in the Gospel of Christ, in order to establish you and to encourage you concerning your faith, so that no one might be unduly shaken by these persecutions. (For you yourselves know that we are appointed to this very thing" (vs 1-3). Paul sent Timothy out to be encouraging the brethren when they were confronted with all of these difficulties.

1-Thessalonians 5: "*For* you are all children of *the* light… [notice how he encourages them here; inspires them] …and children of *the* day; we are not of *the* night, nor of *the* darkness…. [Now he gives a warning.] …So then, we should not sleep, as others *do*… [we don't want to be like that] …but we should watch, and we should be sober. For those who are sleeping sleep in *the* night, and those who are drunken get drunk in *the* night. But we who are of *the* day should be sober, having put on *the* breastplate of faith and love… [encourages and inspires the brethren. For those who are giving encouragement this gives you some methods on how to do it.] …and *for* a helmet *the* hope of salvation, because God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ" (vs 5-9).

They were having a lot of persecution, a lot of problems, and they were really down and out. Always remember that. Whenever you're down and out, look up to Christ. He's called you to salvation, so the circumstances around can be changed at any time.

"Who died for us, so that whether we *remain* alive *until He comes* or we *fall* asleep *before that day*, together we may live *forever* with Him…. [at the resurrection] …Therefore, encourage one another, and edify one another, even as you are already doing" (vs 10-11). This is all part of the encouragement. So the one "…who is encouraging, *let him tend* to encouragement" (Rom. 12:8).

Isaiah 51:11: "Therefore the redeemed of the LORD shall return and come with singing into Zion… [after they've been delivered out of their captivity] …and everlasting joy *shall be* upon their head…." That's what we want to have with the encouragement; to encourage one another. That's not to puff each other's vanity up or anything like that, but encourage each other. You're not going to puff up anybody's vanity if you just encourage them.

"…Gladness and joy shall overtake *them*; sorrow and mourning shall flee away. 'I, even I, *am* He Who comforts you. Who *are* you, that you should be afraid of a man that shall die, or of the son of man who *is* made *as* grass?'" (vs 11-12). Why be afraid of that. There's always hope in God. We need to really keep that in mind.

Romans 12:8: "…the one who is giving, *let it be* with generosity… [not just the penurious little thing. God is able to give back to you in many, many more ways.] …the one who is taking the lead, *let it be* with diligence…" There has to be leadership within the fellowship groups. There has to be leadership within the Churches of God, but it has to be done with diligence and with the kind of attitude that we're talking about here. Just think how much different that our church experiences would have been ***if*** this would have been the guidelines for what was done. It would have been totally different.

"…the one who is showing mercy, *let it be* with cheerfulness" (v 8). Not with grudgingness—'all right I forgive you.' (see booklet and sermons: *Judge Righteous Judgment*)—mercy always comes after the judgment, not before. Let me give you an example of that:

Many people think that in John 8, it is showing Christ's forgiveness. Let's read it very carefully. It's rather showing His judgment and mercy. This is the account of the woman who was taken in adultery, John 8:3: "Then the scribes and the Pharisees brought to Him a woman who had been taken in adultery… [I've often wondered, how did they do that?] …and after setting her in *the* center, they said to Him, 'Teacher, this woman was caught in the very act of committing adultery. And in the law, Moses commanded us… [Now you have opinionated judgmentalness without righteous judgment and not all of the facts. They're using the law as vengeance rather than a way to define right or wrong.] …that those who commit such *a sin* should be stoned. Therefore, what do You say?' Now they said this to tempt Him, so that they might have *cause* to accuse Him. But Jesus stooped down *and* wrote on the ground with *His* finger" (vs 3-6). Everyone has always wondered what was He writing on the ground?

(go to the next track)

I'll tell you what I think He was writing down on the ground. Some think He was writing the sins of those who brought her; that's possible. But, I'll tell you what I think after we get through this a little bit further.

Verse 7: "And as they continued to ask Him, He lifted Himself up *and* said to them, 'Let the sinless one among you cast the first stone at her.'…. [That's why people think that He was writing down some of their sins.] …And again He stooped down *and* wrote on the ground. But after hearing *this*, they were convicted *each* by *his own* conscience, and went out one by one, beginning with the older ones until the last. And Jesus was left alone, with the

woman standing in *the* center…. [Here's a whole crowd of people around and they brought the woman to the middle and brought her right up to Him. He stooped down on the ground, they all left and He stood up and here's the woman there alone.] …And when Jesus lifted Himself up and saw no one but the woman, He said to her, 'Woman, where are your accusers? Did anyone condemn you?' And she said, 'No one, Lord.' And Jesus said to her, 'Neither do I condemn you. Go, and sin no more.'" (vs 7-11).

He did not say 'I forgive you'—did He? This is a type of mercy based upon *judgment*. What we really have here is *unrighteous judgment* on the part of the Pharisees. They took the woman, but who did they leave behind? *The man!* Moses said you would take both of them and stone both of them. So could it be that He was writing down on the ground, 'Where is the man?' That's what I believe. He could have been writing down their sin, too, because He wrote more than once. He said, 'I don't condemn you.' He rendered *righteous judgment* because you cannot have adultery with just one party. It requires two. Therefore, this is an example of showing mercy because the judgment was improper, but He did it with cheerfulness because He also said, 'Go and sin no more'—didn't He? He said, 'I don't condemn you.' Mercy without cheerfulness is mercy with condemnation.

Romans 12:9: "*Let* love *be* unfeigned. Be abhorring that which is evil. Be cleaving to that which is good. In brotherly love, *be* kindly affectioned toward one another. In honor, let each esteem the other more highly *than himself*. In diligence, *be* not indolent; in spirit *be* fervent; the one who is serving, *be* timely… [that's especially so if you're called to help put out a fire; if it's too late it's all burned up] ….In hope *be* rejoicing; in tribulation, *be* enduring; in prayer *be* steadfastly continuing…. [All of these are present tense participles showing that it is an ongoing thing in doing these things.] …For the needs of the saints, *be* contributing; *as* to hospitality, *be* pursuing. Bless those who are persecuting you; bless and curse not. Rejoice with those who are rejoicing, and weep with those who are weeping; be minding the same thing toward one another. Do not be minding high ambitions; rather, be accommodating with those who are humble. Do not be wise in your own conceits" (vs 9-16). You can tie that back in here with v 3—not be wise in your own conceits.

Verse 17: "Do not be rendering to anyone evil for evil to anyone. Be honestly providing for yourselves in the sight of all men. If possible, as much as is within you, be at peace with all men." Sometimes it's not possible. Sometimes people are just cantankerous.

We can't be at peace with our neighbor in back of us because he doesn't want to be peaceable. We were repairing the deck and he called the building department to come out and inspect if we were building a church out there or not. Come on, spare us! It should have been evident. We had the boards all torn up, we had the dry-rot that we had to get rid of. Sometimes there are people you just can't be at peace with. That's why he says, 'if at all possible.' Those kind of people, you just have to avoid them. With us, let us be at peace with each other if at all possible, and I'm sure that it is.

"Beloved, do not be avenging yourselves; rather, back away from wrath, because it is written, '"Vengeance is Mine! I will recompense," says *the* Lord.' Therefore, if your enemy should be hungry, feed him; if he should be thirsty, give him drink; for in doing this you shall be heaping coals of fire upon his head. Do not be overcome by evil, but overcome evil with good" (vs 17-21).

Let's go back and look at each of these verses one by one. Verse 9: "*Let* love *be* unfeigned…." Love has to come from God's Holy Spirit, from within. It has to be genuine and sincere. You can put it on as a form of vanity and be friendly and outgoing and all this sort of thing, but if it isn't from the heart, sooner or later it will be known, because it is 'feigned' love. In other words, it's put on. With us, with the brethren, we're to be *unfeigned love* of the brethren. I think the closer that we draw to each other in loving each other comes as a direct result of drawing close to God and loving Him and letting God love us. If we do that, then we are going to eliminate so many difficulties and problems and thoughts that people have one toward another—if you're really following what the Apostle Paul is teaching here.

1-Peter 1:21: "*Even for you* who through Him do believe in God, Who raised Him from *the* dead and gave Him glory, so that your faith and hope might be in God. Having purified your lives by obedience to the Truth unto **unfeigned brotherly love** through *the* Spirit, love one another fervently with a pure heart" (vs 21-22). This is what has been missing in the Churches of God. Satan has succeeded through an oppressive hierarchy, and through tares and division in the Church to set brethren against brethren. That's not what God wants. And because of this, God is also having to scatter the Church. "*Let* love *be* unfeigned" love of the brethren with a pure heart.

Let's see how it works, Galatians 5:6: "Because in Christ Jesus neither is circumcision of any force, nor uncircumcision; rather, ***it is the* inner working *of* faith through love**." That's what God wants us to have, otherwise we just degenerate down

into carnality. We degenerate down into what they were doing here.

Verse 14: "For the whole law is fulfilled in this *commandment*: 'You shall love your neighbor as yourself.' But if you bite and devour one another, watch out *lest* you be consumed by one another" (vs 14-15). What we're dealing with is how to combat the evils of human nature; is what we're really dealing with, brethren. We can overcome. We can grow and change. We can develop the love of God, with His Spirit.

He says right here, v 16: "Now *this* I say, walk by *the* Spirit, and you will not fulfill the lust of the flesh." That's what we need to do. And if we do that, that will save us whole lot of pain, agony and misery. There used to be a western television program called 'Hee Haw' and they had one section: Pain! and Misery! and Agony! And they had different ones stand up out of the cornfield in their bib-overalls and it was typical of being down and out. Well, God doesn't what us to have that and be filled with backbiting and devouring one another.

Romans 12:9: "…Be abhorring that which is evil. Be cleaving to that which is good." Just an automatic way of living; automatic way of doing things. If you're doing that, then you're going to be overcoming and changing as you're going. That which is good, cleave to. That which is evil, put away from you.

Verse 10: "In brotherly love, *be* kindly affectioned toward one another. In honor, let each esteem the other more highly *than himself*." This is very important for us to understand. Notice how the Apostle Paul kept admonishing and encouraging the congregations to really do this. This is the heart and core as to why we get together, brethren. Why we are brethren. If we don't love each other, who's going to love us? Is the world going to love us? *No!* Jesus said the world is going to hate us. If we backbite and devour each other, who is going to put us together? Is the world going to put us together? *No!* We have a lot we really need to understand and consider. What he's really saying here, through all of this: get rid of your carnality and put on the love of God and have the fruits of the Holy Spirit, in a little different terminology by giving you step-by-step on how to do it.

Philippians 2:1: "Now then, if *there be* any encouragement in Christ, if any comfort of love, if any fellowship of *the* Spirit, if any *deep* inner affections and compassions, fulfill my joy…" (vs 1-2). The Apostle Paul didn't have too much joy in his life with all that he went through, but yet, he maintained the joy through the Spirit of God. *Yes, he did!* In spite of everything. Even when he was taken off to be killed, he said, 'There's a crown of life waiting for me now.' Still had the joy—didn't he?

"…that you be of the same mind, having the same love, being joined together in soul, minding the one thing [the Kingdom of God]. *Let* nothing *be* done through contention or vainglory… [You can probably find a section in every one of the Apostle Paul's epistles showing this kind of thing.] …but in humility, each esteeming the others above himself. Let each one look not *only* after his own things, but *let* each one also *consider* the things of others" (vs 2-4). That doesn't mean neglect your things. It means this: consider the other person's things as well. Just don't be selfishly looking at yours alone. Consider the other person.

Verse 5: "Let this mind be in you, which *was* also in Christ Jesus." That's what we need to do being of one mind, "…esteem the other more highly *than himself*."

Romans 12:11: "In diligence, *be* not indolent… [In other words, if you have something to do, do it, be diligent, do it, get it done.] …in spirit, *be* fervent…"—not depressed, not down, but zealous. Let's see what we are to do. If you're not zealous in spirit, then what should you do?

2-Timothy 1:6: "For this reason, I admonish you to stir up the gift of God that is in you by the laying on of my hands. For God has not given us a spirit of fear, but of power, and of love, and of sound-mindedness" (vs 6-7). The way that you are fervent in spirit is to let God stir that up in you. And you stir that up in you by

- study
- prayer
- knowing God's Word
- fellowshipping with one another

—all of these things together—that's how you're *fervent in spirit.* By the way, if you're Laodicean, that's it to overcome being Laodicean.

Romans 12:11: "…the one who is serving, *be* timely." If someone has need of clothing, give it to them when they need it. Don't give it to them after their totally naked and destitute. If they need food, don't wait until they're on their deathbed. Give it to them when they need it. Let it be timely. Help them out in the time that they need. I'm sure that when you have a need, aren't you glad if it comes in time? Let's think of it this way—I can relate something to all of us: If you have a paycheck coming, aren't you happy when it's there on time? What if it's a month late—now what? It's the same way, if you have need, if you're sick and in bed and you have something you need that will help you, because you have the flu and three days later someone comes over with something to help you

with the flu but you're already up and about. You needed it when you flat on your back in bed—right?

Same way if you have something of a sinus problem or an allergy problem. Whatever it may be. If you're serving, let it be timely.

Verse 12: "In hope, *be* rejoicing…" and never, *never*, ***never*** give up in hope. There is always hope. Let's look at the worst case scenario. ***Where there is life, there is hope!*** Even in the midst of correction, ***there is hope!*** Even in the midst of destruction, ***there is hope!*** You need to understand that. Ezekiel was told that he was the 'watchman' for the house of Israel, and he was to warn. God says, 'If you don't warn, I'm going to require the blood at your hand. But if you do warn and the wicked man doesn't turn, then it's going to be his own blood.'

Ezekiel 33:10: "'And you, son of man, speak to the house of Israel. Thus *shall* you speak, saying, "When our transgressions and our sins *are* on us, and we are wasting away in them, how then shall we live?" Say to them, "*As* I live," says the Lord GOD… [Right here in the middle of sin, destruction, correction, captivity, misery death, God says]: …"I have no delight in the death of the wicked, except that the wicked turn from his way, and live. Turn you, turn you from your evil ways; for why will you die, O house of Israel?"'" (vs 10-11). Right in the middle of the most severe correction, ***God gives hope!***

Right in the middle of the Tribulation (Rev. 7)—what does God do? *He seals the 144,000 and the great innumerable multitude!* ***Great hope!*** I tell you, that's why He's called *the God of hope*. Be rejoicing in that. And when you do get discouraged and down and out, ***think of hope and rejoice in that hope.*** Don't focus in on that little problem or depression that's right ahead of you. There's always a way out.

Here is the promise; here is the hope, 1-Cor. 10, and you can count on this. Sometimes we don't know how much we can bear or not bear. Even in the final analysis, if you die there's the hope of the resurrection—right? Even in the very worst-case scenario.

1-Corinthians 10:12: "Therefore, let the one who thinks he stands take heed, lest he fall. No temptation has come upon you except what is common to mankind. For God, Who *is* faithful, will not permit you to be tempted beyond what you are able *to bear*; but with the temptation, He will make a way of escape, so that you may be able to bear *it*" (vs 12-13). ***God will do that!*** We need to look at it. We need to especially keep that in mind as we're coming down toward what we might say 'doomsday,' Armageddon and all that sort of thing.

Always realize there is a way of escape, there is hope, there is a way out! God will provide it even if you're down flat and you think there is nowhere else for you to go but down into the earth. God will still raise you up out of that. God will provide a way.

What's that story? The man was starving and he was praying and was asking God to provide food. There was nothing there so the kids ran out and bought a loaf of bread and threw it in the open window. The bread came in and he said, 'Thank you, Lord.' And the kids were laughing. But God provided it. He may have used the kids to go buy the loaf, but he got the loaf of bread. It may come from an unexpected source that you would never think of it, or an unexpected way that you would think would never take place.

I remember when I was writing the first edition of the Passover book. When we started out we said we needed a thorough booklet about 75 pages. Then it grew to 100, then 125, then we thought it would be pretty close to 200, well, about 225. We finally ended up with 320, and all during that time while I was writing and there was very little church income at that time. Delores kept asking me, 'Fred, where's the money coming from?' I'd say it would be there when we're ready. She must have asked me a half-dozen times, which is fine because she didn't want me to take the grocery money. She was out working and having a horrible commute driving 280 miles a day. So, we were really strapped for money. It was a concern for her—a proper concern—where's the money going to come from. I wasn't going to write and ask the brethren: 'send money, brethren.'

What happens was, there were two real estate transactions which were dead. That means they had fallen through. But they were resurrected. And out of the total of those two transactions, there was $9,000 available which was extra, above and beyond what our income was and we were able to do the book. We had enough church income to take care of the rest and then one man sent in $500 and said he wanted it to go for the book. So, we were able to do the book. To get the whole book and everything, it was $12,000 for the first edition. That was to get it printed. We were able to take care of the freight later. But, you always have hope! You never, *never*, ***never*** give up on hope! Whenever you have a problem and trial, ***God will provide the way out!***

Romans 12:12: "…in tribulation, *be* enduring… [that's hope, rejoicing—tribulation and enduring tie hand-in-hand. Tribulation brings endurance, and endurance then brings the love of God.] …in prayer, *be* steadfastly continuing." We're told to be instant in prayer, pray continuously. Let's

be doing that.

Here's something also to realize in praying, Rom. 8, I think in Paul writing this, God really inspired him tremendously in it to help the brethren. For it to come all the way down to this age is really something, because we get inspiration from it today—don't we? That's why the Word of God is so great. The mind of Christ inspired it and it is spiritually based so that when we read it, it inspires us. When people other than us do it, it can inspire them. Going clear back to the time of the Apostle Paul—and I don't know how far it's going to go—I think that during the Millennium the Apostle Paul is going to be encouraging people all the time. Remember this, this is all part of that whole sequence that he's giving in Rom. 12.

Romans 8:14: "Because as many as are being led by *the* Spirit of God, these are the sons of God…. [Never forget that's *your calling*, brethren! Always remember that! When you do, you will never let anything get you down.] …for you have not received a spirit of bondage again unto fear, but you *have* received *the* Spirit of sonship, whereby we are calling out, 'Abba, Father.' The Spirit itself is bearing witness with our own spirit that we are the children of God. Now, if *we are* children, *we are* also heirs, truly heirs of God and joint heirs with Christ… [Inherit the universe; we need to understand that that's a great and marvelous calling. Really, what things are in the flesh really don't count—do they?] …if indeed, we are jointly suffering *with Him*, so that we may also be jointly glorified *with Him.* for I am reckoning that the sufferings of the present time *are* not worthy *to be compared* with the glory which shall be revealed in us" (vs 14-18). What a thing that is going to be.

"For the earnest expectation of the creation is itself awaiting the manifestation of the sons of God… [That's hard to comprehend—isn't it? That the whole world out there is waiting for God's final completion of His plan with the saints in the first resurrection. That is hard to contemplate. But it is!] …because the creation was subjected to vanity, not willingly, but by reason of Him Who subjected it in hope, in order that the creation itself shall be delivered from the bondage of corruption into the freedom of the glory of the children of God…. [and God is going to use us to do that] …For we know that all the creation is groaning together and travailing together until now. And not only *that*, but even we ourselves who have the firstfruits of the Spirit, we ourselves are also groaning within ourselves, awaiting *the* sonship—the redemption of our body" (vs 19-23).

I think the older you get the more that is true. The more pain and suffering that you go through the more that you anticipate that in a great and glorious way.

"Now, by hope we were *being* saved, but hope that is seen is not hope; because what*ever* anyone sees, why is he *still* hoping for *it*? But if we are hoping for what we do not see, we ourselves through patience are waiting for *it.* Now then, in the same way also, the Spirit is conjointly helping us in our weaknesses; because we do not *fully* understand what we should *actually* pray for, as it is *really* necessary, but the Spirit itself is making intercession for us with groanings, which cannot be expressed *by us*" (vs 24-26).

So, when you are praying, brethren, God's Spirit *in you* is conveying to God exactly what your thoughts are. All of these fleeting little things that intervene in your thought in your mind, as you're praying, are just all edited out. They don't go to God. As you're praying on your knees, and you think 'did I turn the pot off on the stove, is it going to boil over?' That doesn't go to God. That doesn't need to go to God. God wants to know what's in your heart, what's in your mind. That goes to God! And the Spirit is intervening for us. This is all a part of the hope that He has given here. We need to understand that the Spirit is making intercession for us.

Romans 12:12: "…in prayer, *be* steadfastly continuing… [knowing that God's Spirit is there] …For the needs of the saints, *be* contributing; *as to* hospitality, *be* pursuing. Bless those who are persecuting you; bless and curse not… [that ties in with what Jesus said there in Matt. 5:10-12—'blessed are you if you're persecuted.' You're to 'love your enemies and bless those that persecute you and despitefully use you.'] …bless and curse not… [It's too easy to curse.] …Rejoice with those who are rejoicing… [You have empathy and feeling with all of those brethren.] …and weep with those who are weeping" (vs 12-15). There are times that you will be empathic and weep with those who have a sorrowful situation. There are times when people's lives have really been hurt and crushed. You can't help but weep! There are times when I think about what has happened to the Church and I feel like Jeremiah that 'oh my eyes were rivers of water.'

Verse 16: "Be minding the same thing toward one another. Do not be minding high ambitions…" God is going to take care of the calling. That doesn't mean not to improve yourself; that doesn't mean not to increase in what you're able to do. That means just don't have high ambitions like this fellow on television that 'you can do anything you want to do, you can be anything you want to be, just pull yourself up by your bootstraps.' You can do certain things. You can change certain

things. But don't set out and say, 'I'm gong to make all the money in the world that I can make.' That's a high ambition. 'I'm going to be President of the United States.' That's a high ambition. If you are, you'd better learn to be a liar like the one that's in there now [Clinton] or you're never going to make it. Too many times, a lot of these high ambitions have an evil price tag to go along with it.

"…rather, be accommodating with those who are humble…. [Those that are in humble circumstances. Realize that they need help and so forth.] …Do not be wise in your conceits. Do not be rendering evil for evil to anyone. Be honestly providing for yourselves in the sight of all men. If possible, as much as is within you, be at peace with all men. Beloved, do not be avenging yourselves; rather, back away from wrath—… [If you have to, and you're real angry, sleep on it—if you can sleep.] …because it has been written, '"Vengeance is Mine! I will recompense," says the Lord.'" (vs 16-19). There's a reason why God says this, because there's nothing worst than a miserable night's non-sleep.

Ephesians 4:26: "*When* you become angry, do not sin. Do not let the sun go down on your anger…" Don't go to bed angry. All you're going to do is lose a night's sleep. What are you going to solve anyway? Has any anger or frustration or fighting mental battles at night ever solved the problem or convinced the other person to change? *No!* Put them into God's hands. They're in better hands—aren't they? 'Oh, God, You know how to deal with this. Oh, God, You know how to intervene and take care of this. I don't know the way. I'm filled with anger and rage, help me to get rid of it, get it out of my mind. You take care of it.' God *will* take care of it! And He'll take care of it *in His time* and *in His way* and it will be far better than what you could do.

So, vengeance belongs to the Lord! And the day of vengeance is the Feast of Trumpets. God will take the vengeance. And if you don't think God is able to take vengeance, you think about all the plagues that God brought upon the Egyptians in Egypt.

Deuteronomy 32:39: "'See now that I, *even* I am He, and there is no god besides Me. I kill, and I make alive… [notice Who has all the power. God does!] …I wound and I heal. Neither *is there any* that can deliver out of My hand, for I lift up My hand to heaven and say, "I live forever! I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and of the captives, from the hairy scalp of the enemy."' Rejoice, O, nations, *with* His people; for He will avenge the blood of His servants, and will render vengeance to His foes and will be merciful to His land, to His people" (vs 39-43).

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

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2) Ephesians 3:1-7
3) Matthew 13:16-17
4) Romans 12:3
5) Philippians 1:1-7
6) Romans 12:3
7) Galatians 6:1-3
8) 1 Corinthians 4:7-10
9) Romans 12:3-6
10) Ephesians 1:22-23
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14) Romans 12:7-8
15) 1 Thessalonians 3:1-3
16) 1 Thessalonians 5:5-11
17) Isaiah 51:11-12
18) Romans 12:8
19) John 8:3-11
20) Romans 12:9-21, 9
21) 1 Peter 1:21-22
22) Galatians 5:6, 14-16
23) Romans 12:9-10
24) Philippians 2:1-5
25) Romans 12:11
26) 2 Timothy 1:6-7
27) Romans 12:11-12
28) Ezekiel 33:10-11
29) 1 Corinthians 10:12-13
30) Romans 12:12
31) Romans 8:14-26
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Judge Righteous Judgment

FRC:bo
Transcribed: 1-16-11

Epistle of Romans XXVI
Chapter 13—Answer to the Freemen

Fred R. Coulter—July 27, 1998

Did anybody receive this open letter and treaties by Arthur Ferdig? This basically says that corporations and corporate law is evil and that what you need to do to come out of Babylon is completely get out from underneath the law of the government of the land and apply the Law of God in your life and in the land as much as you can.

Well, the problem is, is that there are many misapplied things in this. This is why it's going to be very important for us to understand about doctrine. Let's go to 2-Timothy 3 for just a minute; let's understand something that's very important. This will cover another thing I'll touch on a little later. We need to keep this in mind.

2-Timothy 3:16: "All Scripture *is* God-breathed and *is* profitable for [prophecy, for speculation, for opinions and for whatever you believe.]"—you know that isn't what it says. But this is how many people treat the Bible. And another thing that goes right along with that, and this is one of the major problems today. This is a major problem with this paper by Art Ferdig, saying that if you have a church corporation you're sinning before God, and that you ought to get out of that, you ought to get out of every corporation and then the next step is get rid of your social security number, your driver's license, the license number on your car, and all of that. All of that is part of evil Babylon. They quote certain Scriptures and sometimes they quote them correctly, other times they don't quote them correctly.

2-Corinthians 4:1: "Therefore, having this ministry, according as we have received mercy, we are not fainthearted. For we have personally renounced the hidden things of dishonest gain… [That is a big problem among those teachers who have been in the major Churches of God. A major problem! Dishonesty! Because they were in a dishonest system.] …nor walking in *cunning* craftiness…" (vs 1-2—having a personal agenda to accomplish something.

How is *walking in craftiness* today? One of the big way that *walking in craftiness* is accomplished today is to take something like psychology, sales attributes in the world, and apply that to promoting a church and promoting the Word of God. That's *craftiness!* You're using the wrong things. You're taking carnal things to accomplish a spiritual goal. Remember, one of the most profound things that we need to always remember is this: ***You cannot accomplish spiritual things with carnal or physical means!*** You can't do it! That's important to remember. That's why we see all of these things going on around us, all of the doctrines, all of the opinions and a lot of people have a lot of difficulty with it.

"…nor handling the Word of God deceitfully…" I'm going to give you an example of handling the Word of God deceitfully today, right out of this paper by Art Ferdig. This also tells me something else. How many remember who Art Ferdig was? He was editor-in-chief of *The Plain Truth* magazine, and he also was a surrogate writer for Herbert W. Armstrong. So you see some of the same problems carried over from that into this.

Is it going to make any sense to not have any corporations? And think this is righteousness on this hand—not have any driver's license, not have any car license, not have any professional license of any kind—but then turn around and 'handle the Word of God deceitfully.' What have you accomplished? *You've accomplished nothing!* All of this over here leaving these carnal things behind—which are neither here nor there to God—and coming over and misapplying the Word of God now becomes another problem. I understand you had a visitation by Steve Macmillan up at the Feast. He's the one who brought this along.

Notice what Paul says here in v 2, again: "…but by manifestation of the Truth… [that means *in repentance, disavowed, expunged away as dung,* "…the hidden things of dishonest gain, not walking in *cunning* craftiness, nor handling the Word of God deceitfully; but by manifestation of the Truth, we are commending ourselves to every man's conscience before God."

What is the most deceitful way of 'handling the Truth of God deceitfully'? *That is to properly quote it—quote it exactly—and then misapply it!* That's why it's very important that not only do we understand the Truth—which we need to—we need to understand why it is true; we need to understand the reasons why that it is; then we also need to understand the errors and why they are errors and false doctrine, so we can understand the Truth. *Because* intermixed with this, on the side of 'teachers' now we have another problem on the side of *the hearers*. We have two problems in the Church of God today, which are meeting head-on. This is why there is so much turmoil in it.

Intermixed in this is, 2-Timothy 4:3: "For there shall come a time when they will not tolerate sound doctrine…" That's a problem we are having everywhere. They, in this case, not being the ministers particularly, but the brethren. So, you have two problems:

1. people who want to *deceitfully* 'handle the Word of God' for their own benefit and profit and be 'teachers'
2. brethren who want to hear all of these things

So, it's compounding, and then when they get together to hear doctrine, they can't endure it! They can't handle it! What do they do? "…but according to their own lusts they shall accumulate to themselves *a great number of* teachers, having ears itching *to hear what satisfies their cravings*; and they shall turn away their own ears from the Truth; and they shall be turned aside unto myths" (vs 3-4).

- Doctrine is the teaching!
- Doctrine is what we need to know!
- Doctrine comes from God!

Let's go to John, the seventh chapter, for just a minute, please. Let's understand something very, very important concerning doctrine. Doctrine is not opinion. ***Doctrine should always be interpreted by the Word of God***—Scripture interpreting the Scripture. Whoever is teaching has to 'rightly divide' or rightly cut the Word of God. Which tells us then there's a right way to do it, and there is a wrong way to do it—correct? *Yes!* Let's understand about doctrine:

John 7:14: "But then, about the middle of the Feast, Jesus went up into the temple and was teaching. And the Jews were amazed, saying, 'How does this man know letters, having never been schooled?'" (vs 14-15). Which is a ridiculous statement, but it's telling us that He didn't learn at the hands of Judaism, but He was taught of the Father—that's who He was taught of. He didn't go to their schools, their universities, their rabbinical high echelon school to learn of the rabbis, and then all of sudden out of that discover God's Truth. No, He learned of the Father.

Verse 16: "Jesus answered them and said, **'My doctrine is not Mine, but His Who sent Me**….'" That's a very profound and important verse. All of the words of God, as recorded in the Bible, are the teachings of God. Doctrine means *teaching!* It's what it means; it has come from the Father. So therefore, we need to consider very carefully the words of God.

Notice, there is also a very important thing we will do. Jesus said, "'My doctrine… [everything that He taught, which means then subsequently everything He inspired the Apostle Paul, the Apostle Peter, the Apostle James, Luke, Mark, Matthew and everything is all the doctrine of God the Father through Christ.] …If anyone desires **to do**… [Greek 'poieo'—means *to practice* or *to keep* or *to do*] …**His will**… [You have to do His will—which is what? *His doctrine!*] …he shall know of the doctrine, whether it is from God, or *whether* I speak from My own self'" (vs 16-17). Even Jesus didn't speak of Himself. It's interesting in the Greek: *of* comes from the two letter Greek word 'ek'—means *out from.* Meaning He is not speaking of anything that He originated Himself, coming from His own mind.

Verse 18: "The one who speaks of himself is seeking his own glory; but He Who seeks the glory of Him Who sent Him is true… [in other words, Christ is saying that He—Christ—is seeking the glory of Him—God the Father—that sent Him.] …and there is no unrighteousness in Him."

Deuteronomy 18—I know for sure that this is going to be one of the most frequently covered parts of the Bible this coming year. You can be guaranteed, without a doubt! This is why doctrine is so important. This is why correctly using the Word of God is so important. This is why it needs to be brought out whenever someone is teaching falsely in public. We also need to understand: If you make any publication—whoever you may be—and send it out to anybody anywhere, don't get all upset that your doctrine may be challenged and compared with the Scriptures. And do not take it as a personal attack. Doctrine belongs to God the Father. So, if you preach false doctrine, you are attacking God the Father (in case you don't know it). I f false doctrine is pointed out and shown that you're teaching—whoever you are—is wrong, don't take it as personal insult, take it as a message that maybe you ought to check out the Word of God to know whether you know it or not. If you get mad at something like that, and take it personally, then what are you going to tell God when He judges you this way?

Deuteronomy 18:18—these are the words of the Father, speaking of Christ: "I will raise them up a Prophet from among their brethren, *One* like you [Moses], and will put My words in His mouth…. [That's how He learned from the Father.] …And He shall speak to them… [the future generations of Israel and the ministry that He had, as recorded in Matt., Mark, Luke, and John] …**all that I shall command Him**." This *all that I shall command Him* also goes beyond to inspiring the rest of the New Testament. It is the Spirit of Truth coming from Christ to inspire and make sure that it is done. This is all inclusive.

Verse 19: "And it shall come to pass, whatever man will not hearken to My words… [the Father's words; the Father's doctrine] …which He shall speak in My name, I [the Father] will require *it* of him"—going to be held accountable.

It dawned on me—remember, we read the *Kid's Rights* that came in the Post cereal box last week—never did it say anything about responsibility. That's what's wrong with this age today. They demand a 'right' but they refuse to be responsible. They demand a 'right' to a fair trial, but they refuse to be obedient to the law, so they don't have to go to trial. It is their duty to be obedient to the law—would you not say? You cannot have 'right's' without *duties*. You cannot have the Truth of God without responsibilities. God is the One Who is saying He has the right, He is God, and we have duties. That's what He's saying here.

Notice that He will require it of him (anybody)—we shall all come before the judgment seat of Christ, and everyone will give an answer, an account, for his life, what he has done (Rom. 14). No way around it. No one's going to change it. Doesn't matter what you think or feel. It matters what the truth is. Have you ever done anything, that when you did it, it seemed and felt so right? *Yes, I have! You have!* Was it right because your *felt* so? *No!* That was your own carnal nature and your own lust. That's not to put anybody down and make anybody mean or nasty more than anybody else. It's just not. That's just the way it is.

Notice, there's another responsibility here, v 20: "But the prophet… [Anyone who speaks the Word of God; considers himself a teacher. There are many! And there are many teachers who have been 'heaped up.'] …the prophet who **shall presume to speak <u>a word</u>**… [why is that important? Every Word of God has been tried and purified. I mean, you could extrapolate that to mean *a message*, but then you get down into the message and it is a word.] …**in My name** which I have not commanded him to speak… [In other words, we are not to teach anything that's not commanded. That's why when I give my opinion I ring a cowbell. Some people don't like my cowbell. Other people like my cowbell. That's okay!] …or who shall speak in the name of other gods… [the doctrines of other religions] …even that prophet shall die."

- I take this most seriously!
- God takes this most seriously!

We need to be very, very careful when we give our opinions. I'm going to give you an example of someone who has violated this in public. If it's in public, then it's public domain—isn't it?—and we can comment on it—can't we? *Yes!* So, let's do that.

This is the answer to Rom. 13. I'll read what he has written here. What is another rule that you always need to have? I have this rule and that is: When you're sitting around talking about the Bible and you begin to quote verses and things, and you start getting *wee bit off*, open the Bible so you know! It's the same way here.

- We are to test!
- We are to prove!
- We are to know!

> The answer to the authority question [of Rom. 13] becomes quite plain (and logical)…

What is the truth of logic? *All logic is not Truth! But all Truth is logical!* But that is not an equal equation as you would do it in algebra. Do you understand what I mean? That's a heavy statement: *All logic is not Truth, but all Truth is logical.*

> …when we understand what Paul is actually saying. He instructed Christians to obey *lawful* authority, meaning authorities that God—not Satan—ordained whether within the Kingdom of God or the kingdom of men that are enforcing Godly laws that have their basis and motive for enforcement in God's Holy Law for the well-being of all concerned. This authority of which Paul speaks then is derived from real law, not lawlessness.
>
> The Greek word…

Now, you see, this where people begin to sound very intelligent.

> …for 'power' or 'authority' in Rom. 13:1 is not *lawlessness*…

He says everything in the world out here is greater Babylon and everything in it is lawlessness. Well, not everything in it is lawlessness. Do they not have law that 'you shall not murder, you shall not steal,' etc., etc.? Is that lawlessness? But the thing that he is after is: Now we're going to change what Paul wrote here. Listen carefully:

> …and that Greek word is 'exousia' (see Strong's Concordance #1849)…

Whenever you see that, know that the person does not understand the Greek—period!

> …which can be rendered 'force, capacity, competency, authority, power, jurisdiction, liberty, right and strength.' The word 'state, civil or government' does not appear among those possible definitions.

My comment was, true, but the context of

government is understood. This is very sophisticated in its presentation, so you need to be very careful in how read things.

> The civil government concept has been added or inferred by translators…

We will see that is not a correct statement. It is by context what is written.

> …who assume, possibly by the reference 'tribute' that Paul was talking about civil offices of power. But notice the same word is used in Matt. 28:18 to show that Christ has all Authority—'exousis.'

Do you see the transfer device? Do you follow that? You can't take a word over here, which has this application, and then take and give another broad application over here, because you're taking both things out of context to try and create something that you want created, by using the Scriptures.

> Satan, too, has 'exousia' of the air (Eph. 2:2) and the disciples were given power—'exousia'—over Satan, by Christ (Luke 10:19).

All of these are basically true statements. So, you get *true statement, true statement, basically true statement, true statement*—now, listen to this:

> The rulers spoken of by Paul in Rom. 13, though not specifically identified by a particular title, were obviously not among rulers of darkness or advocating enforcement of lawlessness, for Paul would not condone obedience to lawlessness.

Once you buy the mistake that all the governments in the world are devoted to lawlessness—they're not all devoted to lawlessness. They are a mixture of good and evil, because that's what Babylon is. It is not given over to total lawlessness. Notice where he's going with this:

> These rulers were, without question…

Whenever you see that phrase 'without question' watch out! Another typical one is 'there can be no doubt at all.' Unless you've proven there's no doubt at all, watch out for that statement. You will read this in historian's writings as they go along. They'll make a statement, then they'll make a transference device to their conclusion. Then they will say at the end 'undoubtedly.' That's how you need read some of these things. I know this is a little heavy, but hang on! Part of what I'm doing today is to give you some ammunition so that when you read things like this, you will need it read the same way you used to, that you will know how to read it. We have to discern right from wrong. He does not quote Rom. 13. Typical device! You don't dare quote it, but you refer to the verse.

> These rulers, without question, were able to judge righteously between good works and evil works (v 3) and had God's authority to enforce their righteous judgment (v 4). The reader should also note that the same word for 'ruler' is used to identify rulers of the synagogue and the priesthood—offices ordained by God (see Mark 5:22; Acts 4:5-8; 13:15).

So, now this sounding authoritative!

> Paul also makes it plain that there is lawful tribute to be gathered for common good (vs 6-7), which fits with the Jews' custom of paying a temple tax for use at a Jewish synagogue or even a community poll tax—a per head or census tax—to the community treasury to be used for the common good. There was no income tax under Roman law at the time.

All wrongly applied statements, with the exception of no income tax. Well, they came and took 20% of everything—didn't they. If you have an increase, isn't it your income? And if they take 20% of it, isn't it income tax? What he means to say is there was no income taxes, like our Federal income taxes today, where you can do it all by remote control through forms and checks and money. Now then he says:

> See Roman society and Roman law in the New Testament (Sherwin White, 1963 Oxford University Press, pgs 125-127). It is obvious then…

Notice: *without question, it is obvious then.* These are put there so that you will agree, because if you question it, then you're saying he doesn't know what he's saying, which means that—if that be true—you know more than the writer. But he's trying to make you feel that you know less than him. Then he says:

> It's obvious then that Rom. 13 can just as easily be referring to authorities and rulers that God put into His church.

Wrong conclusion! Totally wrong! A very good example of *deceitfully handling the Word of God* because you have a preconceived notion as to what your conclusion is going to be.

> For even Paul calls them God's ministers (v 4). It is also interesting to note that the only Greek word used in the Bible properly translated *governments* appears one time only in 1-Cor. 12:28, where Paul listed the offices and responsibilities God placed in the Church.

Then he lists that:

- apostles
- prophets
- teachers
- miracles
- gifts of healings
- helps
- governments
- different kinds of tongues

> Furthermore, if you will continue in the context of Rom. 12:4-8 where Paul once again discusses how God set members and leaders in the Church, you will see that Rom. 13 naturally follows the context with church leadership given Godly rulership and authority over the flock as ministers of God for our good. It makes little sense for Paul to suddenly leave the context of his epistle—the Church and Christian behavior—to address the powers of civil government over the Church.

Notice that statement, 'civil government over the Church.'

> And if this admonition was so important to Christian behavior, why didn't Paul include such exhortation in other epistles.

Once is sufficient! I won't go on anymore with that.

Let's go back and look at this. Now then, Rom. 12 does talk about the functioning of the Church and our one-to-one conduct with each other and even our enemies. He ends up by saying, Romans 12:20: "Therefore, if your enemy should be hungry, feed him; if he should be thirsty, give him drink; for in doing this you shall be heaping coals of fire upon his head. Do not be overcome by evil, but overcome evil with good" (vs 20-21).

You also have to ask the right questions. To whom did Paul write this? *To the brethren*—located where? *Rome!* There were only about four synagogues in Rome at that time. Now then, he's talking to those who are in the Church who have to live in the city of Rome—correct? Not only do they have to interface with people in the Church and also their enemies (Rom. 12), but they also have interface with the Roman government—do they not? *They have to!* Did not Paul use the Roman civil government for his own advantage? *Yes, he did!* God even used the Roman soldiers to protect him. Remember that? (Acts). When he was down, on trial, what did he say? *I appeal to Caesar!* He used Roman law—did he not? Did he consider them the rulers of darkness? *Yes!* Was everything that they did *darkness*? *No!*

So he says, Romans 13:1: "Let everyone be subject to the higher authorities… [This is any higher power. Is a civil government a higher power than the individual? *Yes!* Is it a higher authority? *Yes!*] …because there is authority except from God… [Did God delegate these things to the nation? *Yes!*] …and those who are the authorities have been ordained [ordered] of God." Did God raise up the Roman Empire? *Yes! Even prophesied by Daniel*—right? *Yes, he did!*

"So that the one who is setting himself against the authority, has resisted the ordinance of God; and those who are resisting shall receive judgment to themselves" (v 2). Does that happens with these 'freemen'? Does it happen with the 'sovereignists'? Rather than coming out from under the government of, which on the surface it may appear. 'I renounce my social security number, I renounce my driver's license, I renounce my car license, I renounce my zip code number.' So, the way they get around it is, put it in parentheses 'postal code.' The government won't deliver it without the zip code. They have a machine read it. Is the machine evil? Is the machine the *mark of the beast*? Is it wrong to have an address? Is it wrong to have a zip code? *Of course not!* Do they receive damnation or condemnation to themselves? *Yes, they do!*

And furthermore, they do not come out from underneath of the control of the government as they think, on the surface, they do. They become a separate, noted, ***watched group!*** And are ***actually more under the control of the government*** than they would care to even imagine! And the government can come and shut them down any instant they want to. So, now what have you accomplished? *Nothing!* A corporation of itself is not evil. It's what people do with the corporation.

Comments/questions:

- Paul himself was a Roman citizen and took advantage of it. *Yes!*
- Is this written so that they would follow what they are teaching? *Yes!* That's correct, that's why this was written—'You follow what we're telling you about this.' Well, if you don't see it in the Scriptures then don't follow it.
- In light of that, is military service wrong? *Obviously, murder is wrong!*
- Is every job in the military a murdering job? *No!*
- Can you as a *conscientious objector* work in a phase of the army and still be a Christian? *Yes!* The instruction that was

given that John the Baptist told the soldiers was, *do no harm and extort nothing from people*. They were Roman soldiers. So that would apply, too. Also, you have Jesus' words: *render to God the things that God's; and unto Caesar, the things that are Caesar's.* If that is not a government issue, I don't know what it is.

- Was not Caesar the czar? *Yes!*

But these are cleverly devised arguments.

(go to the next track)

So, these are cleverly sounding arguments by people who appear to know the Scriptures but don't! Let's go back and read this again,

Romans 13:1: "Let everyone be subject to the… [the head rabbi—that's what he's implying—correct? *Doesn't say* that—does it?] …higher authorities, because **there is no authority except from God**; and those who are the authorities [in the synagogue] have been ordained by God." NO! God destroyed the synagogue and temple system—right? *Yes!* Test these things! Analyze them! If you have a hard time understanding it, don't leap to any conclusions; go back and read it again at a later date. Approach it two or three different ways.

If you resist the authority, you resist the ordinance of God, v 2: "So that the one who is setting himself against the authority, has resisted the ordinance of God…. [v 3]: …For the rulers…"—any ruler. The word 'ruler' and the word 'ruler in the synagogue' is anyplace. You cannot compare the two, except the two words are the same. Does that mean they're in the same office? *No! It does not!* The word 'ruler' is a word that needs clarification of what? Of the synagogue? Of the army? Of the nation? Of the Church? Of a household? 'Ruler' itself tells you nothing. In and of itself you cannot make a transference device that one equals the other. Because you have 'rulers of the synagogue' does not mean that these rulers here are rulers of the synagogue. It is a foolish and improperly applied use of the Scriptures.

"For the rulers are not a terror to the good works, but to the evil *ones.*…" (v 3).

- Can you be arrested for loving your neighbor?
- Can you be arrested for obeying the law? *No!*
- Is it a good work to obey the laws? *Yes, it is!*
- Are you going to be arrested if you don't like your neighbor and shoot up his home? *Yes, you are!*
- Are you going to get arrested if you ignore the speed laws and go 95 mph and zoom in and out of the traffic and endanger your life and everybody else's life? *Yes!*

I tell all of those of you who don't like the higher powers, when you get in a car wreck and you're lying there bleeding and your life is threatened by death, you're going to be might thankful that even on the Sabbath Day the highway patrol comes—right? And you're going to be mighty thankful that the ambulance workers come—right? Are those evil workers? Are they lawless workers? Are they agents of Satan the devil? *No, they are the good workers within the society, which does not reckon the Sabbath, so therefore, they work on the Sabbath!* And you, if you're coming to church, have a car wreck on the Sabbath will be very happy that they are there—will you not? Will you tell them to go away, it's the Sabbath Day, let me lie here and bleed to death? I speak as a fool! *Of course not!*

Yes, they're having fires today in Southern California, if your home is threatened, are you can tell them to go away? *No!* You're going to say, come on up here, let me help hold the hose—right? *Sure you are!* How about delivering babies on the Sabbath? *You rebellious kid, how dare you be born on the Sabbath Day; you stay in there until sundown!* Never happen! It's stupid! You've got to have a little humor in this! It's just bound to!

"…Do you desire not to be afraid of the authority? *Then* practice the good…" (v 3). Let's understand something: if this were talking about rulers of the synagogue, and you came in and did a good work and confessed Christ, what would happen? *Throw you out and you'd be beaten up*—correct? *Yes!* This cannot refer to 'synagogal' authorities.

It's a stupid statement [the paper previously read] and improperly put together treatises here, and one who was the chief editor of *The Plain Truth* magazine for years and years and years. Now you know what was wrong with *The Plain Truth* magazine. The truth is, all the money was made in this evil system and now we're retired and have bought our property up in the mountains and now we're up here in Railroad Flats and we're just comfortable so we can renounce it. And all you other people down here in the valley, you'd better follow us and renounce it, too. Doesn't work! Coming out of the world is a *spiritual* thing! What did Christ pray? *He said, 'Father, I pray that You not take them out of the world, but that You protect them from the evil one.'* Even if you try and get out from underneath the authority of the law of the land, you're still under the authority of the law of the land with the exceptions that they have made. Is that not correct? *Yes!* You're still under their

authority, one way or the other!

The thing that they're missing with the *mark of the beast* entirely is that the *mark of the beast* is not going to be just a system of buying and selling:

1. you must commit idolatry
2. it is a system of control—mind control!

What you need to do is, you watch all the television programs—I've been channel surfing, that's my favorite sport; 54 channels and nothing on—and almost every program has to do with some sort of mental control—correct? More and more and more, you watch how many. I'm not saying watch those programs, but you flick the channel around and see how many there are. I discovered four programs the other night that had to do with some kind of demon possession, mind control, alter your thoughts, alter your reality, and that is pre-programming people for the coming *mark of the beast.*

So the *mark of the beast* is going to be to control your thoughts; to send messages to you so you become a techno-robot—that's what they want. One of them—I watched a little—they devoided this man completely of his memory. Then they were re-programming him to be another person. This is what Satan wants to do; he wants to take away your existence, because what you are is up here in your mind. And the *mark of the beast* is going to be not just buying and selling—that's a secondary thing—because you have to commit idolatry and it will be to control you. You give up your will to Satan! All of these other arguments leading up to it are all superficial.

Now then, v 3: "…Then practice the good, and you shall have praise from it; for he is a servant… [not minister in the sense of hands laid on ordained bonafied Church of God minister or synagogal ruler] …of God to you for good. But if you are practicing evil—fear! For he does not carry the sword in vain… [Who carries the sword? *The civil government!* By the context it tells us this. Before guns, what did they have? *Swords! Spears! Shields!* Correct? *Yes!*] …because he is the servant of God, an avenger for wrath to him that is practicing evil' (vs 3-4). Granted, the civil laws of the land and the way courts are run today may not be run exactly the right way according to the Word of God, but they are still there and they go after the evil one—don't they? *Yes!* It's what it's talking about.

"Wherefore, *it is* necessary to be subject *to authority,* not only on account of wrath, but also on account of conscience…. [as a Christian that's what he's talking about] …For this cause, you pay tribute… [He doesn't say give a temple tax; he doesn't say give it to the synagogue ruler. Jesus said, 'Render unto God the things that are God's, and unto Caesar the things that are Caesar's.' Pay him his tax.] …for they are servants [ministers] of God, continually engaged in this very thing" (vs 5-6). That's why they have bureaucracies. I hate taxes, just like all of you. But I pay them, out of conscience, grudgingly! But I pay them!

"Render to all their dues: *render* tribute to whom tribute *is due; render* custom to whom custom *is due; render* fear to whom fear *is due; render* honor to whom honor *is due.* Do not be obligated to anyone in anything, unless it is to love one another. For the one who is loving the other has fulfilled *the* law… [or *is fulfilling the law*] …Because it says, 'You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. You shall not lust'; and if there be any other commandment, it is summed up in this saying, by this *standard*: 'You shall love your neighbor as yourself.'" (vs 7-9). That has to do with civil authorities.

How can we ever be a 'light to the world' if we withdraw from the world and go up to our mountain flats and just sit there and contemplate God? We can't be a witness to them. We can't love them. We can't help them. We can't show them the right way. This thing of 'coming out of the world' is what they really need is a separate satellite capsule in which to get and then be shot off into space. Then they would be truly 'out of the world.'

So coming out of Babylon (Rev. 18:4) means to come out of her *spiritually!* Have we come out of Babylon *spiritually*? *Yes!* The only country in the world that you have a remote ghost of a change of doing any of the things advocated in this particular dissertation by Art Ferdig is the United States of America. Any other country on earth you could not do it. Could you withdraw in China, Tibet, Russia, Germany, France, Great Britain, Canada, any place in South America? *NO!*

You can get out of social security legally, if you want to. But in doing that, you have to take a 'poverty vow' that you will take no assistance of any government agency anywhere, under any circumstances. Which means that you could not go to a hospital in an emergency and then have the emergency fund of the community help pay it for you. So they will allow you to do that.

What about those who are living on social security? How are they going to be supported? Are you going to have all the senior citizens renounce social security because the system is not 'perfect.' Show me anything in the world that is perfect, even yourself and your own body. Tell me! I want to know! Nothing is! God has called us because we're weak and imperfect, and we live in a terrible and awful and evil world. We are called out of it

spiritually! That's what we need to understand.

This kind of thing [the paper previously read] is going to lead to extremism to the nth degree. Unfortunately, there are so many people out there who don't know their Bibles. There are so many teachers out there who don't know their Bibles and sound good, but don't know how to think and don't know how to talk, and don't know what the will of God is. Yet, when I come along and point it out and say this is wrong and this is wrong and this is wrong doctrinally, I'm a bad, bad boy! I'm attacking that person! NO, I'm not!

Who is going to stand for the Truth? *Tell me!* Where? Where are they going to stand for the Truth? I don't count myself the only one, but I tell you what, what I know, I *know!* What I don't know, I'll tell you I don't know. What I know that I really *know* and have *proved* and *reproved*, and I know it to be the Word and Truth of God, believe me, anyone who comes out with any public doctrine like that, you are open game—welcome! Everyone has done it to me, join us!

Comment was made on John 17:15—'I pray that You take them not out of the world, but that You keep them from the evil one.' We're not equipped to be taken out of the world. The only way you're going to completely and totally come out of the world is to either be changed, if you're alive when Jesus Christ returns, and you become a spirit being and the Kingdom of God comes. OR you die in the faith.

Another very important thing: What they're trying to do is physically setup the Kingdom of God on earth. You can't do it! How long can these people be an end unto themselves and still survive in this world? *I do not know!* I think, until the first snowfall and all the power is cut off. These things always end up in money-making schemes, where then they teach other and you come to seminars and you pay and you pay for more materials. Now what are they going to do, because they have to use 'dirty, rotten, Federal Reserve notes'? Are they only going to teach those who bring silver? How are you going to buy with your silver? Are you going to teach only those who have gold? Now what are you going to do?

It's all hypocritical! If you have health insurance, is that not a corporation? One of the 'wicked, wicked, wicked corporations.' *Yes, it is!* If you need surgery, are you going to do it yourself, because you don't want to have a 'wicked, wicked corporation' pay for it? Now what if you make a mistake when you're doing your own colostomy? You're in bad shape? If you get the 'plumbing' all wired up wrong and the wrong thing is doing the wrong thing, now what are you going to do? You can't call a plumber because you can't pay him, you can't use Federal Reserve notes. You're in bad shape. Try Roto-Rooter, that may do it. We've got to have a little humor in this.

The basic, fundamental question is how much you love God, not how far out of a corporation you can be. I agree with one thing that he has here. The constitution and bylaws of the United Church of God is a corporate bunch of garbage. But that's because they *created* those, so therefore, it has nothing to do with that a corporation is evil. It's the men who wrote those. A corporation is not evil, people are evil!

That's not going to stop someone from suing you, whether you're a corporation, a non-corporation, an individual, an unincorporated association doing business. They're still going to sue you. If you get a subpoena for court and you don't show up, you can only run so long, and sooner or later they're going to get you and put you in jail. If you count that being persecuted 'for righteousness sake' you've got a BIG mistake. That's being persecuted for your own stupidity and your own lawlessness. You end up being lawless while you accuse the world of being totally lawless in every case.

See how all this get confused when you try and bring the Kingdom of God here now. You can't do it because Christ is not here! You can't make it work! Let's go back to the original constitution once delivered.

- Can you do it? *No!*
- Was it perfect? *No!*
- Was it better than now? *Yes!*
- But is it God's way? *No!*
- Was it based on certain principles out of the Bible? *Yes!*
- Does that make it Holy? *No!*

Any person who will keep any of the commandments of God, in any degree, will be blessed to the degree that he keeps the commandments of God, because God is no respecter of persons. You need to understand that. But we're be assaulted by all of these things—not only doctrinally, but this kind of stuff—what a world we live in!

Salvation has nothing to do with whether you have a license plate or driver's license or an address. What are you going to do, strip off the number of your house? Okay, now you also have to go down to the county and you have to strip away the legal designation of your lot where you are. So then you sell your house and you buy something in the country. It is still on a title or title report that you have a lot designation. I don't care if you have

50,000 acres, are you going to strip that out of the county books, or out of the state? *No!*

They're trying to accomplish spiritual things by doing carnal things! You can't do it! Loving God does not come because you get rid of your driver's license. Loving God comes because you have a converted heart.

You can homestead your property, but the homestead is worth only $75,000. They can take anything beyond that. The reason that we have the laws that we have now is because of sin. That's why they're worse than they used to be.

- Are you going to defy God?
- Are you going to stop the one-world government?
- Are you going to stop Satan's system from coming to its greatest manifestation in history?

NO! NO! It isn't going to happen! Our time will come when the *mark of the beast* comes down. That's when our time will come! That's when you resist, because then they are making you commit idolatry; they are wanting you to bow down to this image, then you'll receive the *mark of the beast*—not until.

Even if you had 50,000 acres, you would still have to pay tax. If you don't pay the tax, then they take your property. Furthermore, someone could buy your property by paying the taxes, and at the end of seven years they could do a 'hostile takeover' and take it from you. If you're going to try and get your property exempt from taxes, you still have to go to the 'evil' government and fill out an 'evil' form so you can get your 'evil' exemption—is that correct? Then the cost of an 'evil' attorney, yes. We could go on and on.

Here's an article: *Pope Stresses Evolution and Faith Can Co-exist*:

> Throughout his papacy, John Paul II has paid close attention to science. In 1992, at the end of 13 years of study by the Vatican…

Notice, 'committee study'—whenever you have a committee study, it always comes out evil, invariably.

> He declared that the church was wrong to have condemned the astronomer Galileo.

After 600 years, marvelous! Aren't you wonderful?

> In his most comprehensive statement, yet, on evolution, Pope John Paul II insisted that faith and science can co-exist, telling scientists that Darwin's theories are sound as long as they take into account that creation was the work of God. The pope's message to the Pontifical Academy of Science…

This is as bad as denouncing Galileo—isn't it?

> …a lay organization, meeting in Rome this week recalled how Pope Pius XII proclaimed in 1950 that evolutionary doctrine was a serious hypotheses.

They do this step-by-step-by-step. 'Serious hypotheses means *it's a serious theory that we ought to consider*. They like to bury them in these words.

> In the statement released Wednesday, the pope said new knowledge had confirmed that Darwin's theory of evolution is more than a hypothesis.

Though, they can't find any missing link fossils.

> Darwin's theory that mankind was a product of a slow evolutionary process from early forms of life conflicts with a literal reading of the Biblical account of creation that the world, including humans, was created in six days.
>
> Little affect in the U.S.: Bay area religious scholars said Thursday they wouldn't expect the pope's statement to create much controversy among American Catholics, since many have already reconciled the teaching of science and religion. "For most Catholics scholars," says Ken Cramer, a religious studies professor at San Jose State University, "it's not a matter of creationism *vs* evolution, rather it's a matter of what is the source of the evolution process itself, which stands behind it at the beginning. Among lay Catholics, there's likely to be a range of views," Cramer said, "depending on their upbringing and religious training."
>
> Santa Clara University religious studies Professor J. David Pleens said, "Many religions have begun to address the findings of science. There is an interesting openness to not view this as a battle between religion and science, but as how do the two co-exist together."

You see ecumenism even in this!

> "There's also a diversity of views among local evangelical Christians," said Peter Wilkies, pastor of So. Hills Community Church, one of San Jose's largest evangelical churches.

Divine Complexity: "While some take a literal view of the Bible account," Wilkie said, "others, including many scientists and engineers find it difficult to argue with the literal interpretation of Genesis, but we still agree that we don't have the complexity of the DNA code is ever going to happen randomly, by accident."

Though the pope has, in the past, made references to scientific consensus behind evolution, his latest comments were the clearest and most comprehensive in support of Darwin's conclusions. Both are gifts from God.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) 2-Timothy 3:16
2) 2-Corinthians 4:1-2
3) 2 Timothy 4:3
4) John 7:14-18
5) Deuteronomy 18:18-20
6) Romans 12:20-21
7) Romans 13:1-9

Scriptures referenced, not quoted:

- Romans 14
- Revelation 18:4
- John 17:15

FRC:bo
Transcribed: 1-23-11

Epistle of Romans XXVII
Chapters 12:18 thru 13

Fred R. Coulter—August 1, 1998

Romans 12:18: "If Possible, as much as is within you, be at peace with all men." Sometimes that's very difficult to do. Sometimes you're just up against some cantankerous people; you're up against evil people; you're up against those who just don't want to be at peace. So, the best thing that you can do with people like that is just avoid them. Sometimes you have to, there's no other way around it.

If you really have a terrible problem which needs to be taken care of, v 19: "Beloved, do not be avenging yourselves…" That's awfully hard to resist—isn't it? If something happens to you, what is the first thing you want to do? Jesus said, 'If someone hits you on the right cheek, turn to him the left cheek also.' Then some add to it: when that is over, then hit them. That isn't what Jesus said, but many times you feel like it. Sometimes people come upon you in such a way that you just feel like there is something you've got to do. Sometimes, when you're dealing in business, in the realm of legal things in the world, sometimes there are things that you have to do. Sometimes, because of the situation, you have to take the course that is available to you, which follows in Rom. 13: 'be subject to the higher powers.' If you use the legal system in a right way, in this world, then that is fine.

As we saw in 1-Cor. 6, you don't want to use the legal system in 'bother against brother.' Still, you're not avenging yourself. If it comes to a situation where you have to go to court, then let the judge do the avenging. He's the one who has been put there to do the avenging, but don't avenge yourself. You've seen how many times that people go ahead and take it to themselves, and it's so easy to do in this society. Especially when you have corrupt judges letting off pedophiles and homosexuals who have seduced children, or killed children, or kidnapped children.

There have been cases of parents who took it in their hands to kill the one who did so, which in the Old Testament time would have been perfectly legal. But we are not under that legal system today. In some cases, the jury—seeing the trauma that the parents went through—completely let them off. However, in some cases that's not so.

That's why don't be avenging yourself, v 19: "…rather, back away from wrath—… [step aside from it] …because it has been written, 'Vengeance is Mine! I will recompense,' says *the* Lord." If you put it in God's hands, He is going to do it in a way that you may not figure it's going to be done.

Notice the attitude, v 20: "Therefore, if your enemy should be hungry, feed him; if he should be thirsty, give him drink; for in doing this you shall be heaping coals of fire upon his head…. [meaning that he has nothing coming back upon you] …Do not be overcome by evil, but overcome evil with good" (vs 20-21).

That's precisely and exactly what people did—wasn't it? Even when He was being beaten and scourge and crucified, He said, 'Father, forgive them, they know not what they do.' Was God's vengeance for that, in destroying Jerusalem and sending the Jews into captivity, better and more than Jesus could do as a human being while this was going on? *Yes, it was!* Furthermore, they had a greater witness down through the years—for 40 years—until the city was destroyed. Then God sent the Roman armies in there to take care of it.

Let's look at another case here, Esther. Here is a wonderful book on how God gives vengeance *in His way* and *in His time.* Sometimes we would like to see vengeance executed *instantly!* But that's not always the case. The book of Esther, quite a good book, excellent in showing this example, and also it shows that sometimes before God executes His vengeance, He let's the one who's your enemy be exalted even more. Sometimes that happens. You sit back and you wonder why God hasn't executed vengeance. *It's not time!*

You know the situation with King Ahsuerus; he put away his first wife Vashti and Esther was made queen after that. This is all part of the story of how God avenged. Esther 3:1: "After these things King Ahasuerus promoted Haman the son of Hammedatha the Agagite… [one of the sons of Edom, who was one that God said that he would have war in every generation; so here is one of the antagonists of God] …and advanced him and set his seat above all the princes who *were* with him. And all the king's servants in the king's gate knelt down and paid honor to Haman… [think of him as the pope of Persia] …for the king had so commanded concerning him. But Mordecai did not bow down nor prostrate himself before him" (vs 1-2). That would be committing idolatry, and things were made miserable for Mordecai because of it.

"And the king's servants in the king's gate said to Mordecai, 'Why do you transgress the king's

command?' Now it came to pass when they spoke daily to him, and he did not hearken to them, they told Haman, to see if Mordecai's words would stand. For he had told them that he *was* a Jew. And when Haman saw that Mordecai did not kneel down nor pay honor to him, then Haman was full of wrath…. [how dare you, I'm so important] …But it seemed contemptible to lay hands only on Mordecai, for they had revealed to him the people of Mordecai. So Haman sought to destroy all the Jews… [now we're up against a problem that it looks like there's no way to solve it] …throughout the whole kingdom of Ahasuerus—the people of Mordecai. In the first month, that *is*, the month Nisan, in the twelfth year of King Ahasuerus, they cast Pur… [this is why the Jews have the 'Feast of Purim.' Pur is the casting of lots.] …that is the lot, before Haman from day to day, and from month to month, to the twelfth month, the month Adar" (vs 3-7).

So they went through a whole year saying, 'Ok, when are we going to do this? Let's roll out the lot and let's see what day we're going to do this.

"And Haman said to King Ahasuerus, 'There is a certain people scattered abroad and dispersed among the people, in all the provinces of your kingdom. And their laws *are* different from those of all *other* people… [First thing you do when you don't want Truth, you cast aspersion upon the person. That's the very first tactic that the evil people do. They're not looking for truth; they're not looking for righteousness; but they cast aspersion upon the people.] …neither do they keep the king's laws…. [The king's law was absolute; had to be obeyed! That's why the kings first wife was put away.] …Therefore it is not in the king's interest to allow them to live. If it pleases the king, let it be written…" (vs 8-9).

Here's another thing that always works in politics: Who is the one that does the 'dirty work'? *The advisor!* The advisor brings in the scheme. Does this sound familiar with some things you've read about conspiracies? *Yes, indeed!* So we have it right here:

"…let it be written that they may be destroyed. And I will pay ten thousand talents of silver into the hands of those who have charge of the business, to bring *it* into the king's treasuries.'…. [Look, king, you won't even have to pay a dime to the soldiers, I'll do this for you.] …And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said to Haman, 'The silver *is* given to you, the people also, to do with them as seems good to you.' Then the king's scribes were called on the thirteenth day of the first month, and there was written according to all that Haman had commanded to the king's lieutenants, and to the governors *who were* over every province, and to the rulers of every people of every province, according to the writing of it, and to every people according to their language. It was written in the name of King Ahasuerus and sealed with the king's ring" (vs 9-12). *Sweeping authority*—right?

"And the letters were sent by postal riders into all the king's provinces, to destroy, to kill, and to annihilate all Jews, both young and old, little children and women, in one day, on the thirteenth *day* of the twelfth month, which is the month Adar, and to plunder their goods. A copy of the writing—as a command to be given in every province—was published to all people, that they should be ready for that day. The posts went out, being hurried by the king's command, and the decree was given in Shushan the palace. And the king and Haman sat down to drink, but the city of Shushan was perplexed" (vs 13-15).

- How are you going to get out of this?
- What scheme would you think of to get out of this problem?

Then you know what happened, Esther 5:1: "Now it came to pass on the third day, Esther put on royal *clothing*, and stood in the inner court of the king's palace… [she had to wait there until the kings said to come in. If any of you women feel oppressed, think of that.] …across from the king's hall. And the king sat upon his royal throne in the royal hall, facing the entrance of the hall. And it was so that when the king saw Esther the queen standing in the court, she received favor *in* his sight. And the king held out to Esther the golden scepter in his hand. And Esther drew near and touched the top of the scepter. And the king said to her, 'What do you *desire*, Queen Esther? And what *is* your wish? It shall be given to you even to half of the kingdom.' And Esther answered, 'If *it is* good to the king, let the king and Haman come today to the banquet which I have prepared for him.' And the king said, 'Cause Haman to hurry so that he may do as Esther has said.' And the king and Haman came to the banquet which Esther had prepared. And the king said to Esther at the banquet of wine, 'What *is* your petition, that it shall be granted to you? And what *is* your request? It shall be performed even to half of the kingdom.' (vs 1-6). She must have been some woman for him to say that!

Verse 7: "And Esther answered and said, '*As to* my petition and my request, if I have found favor in the sight of the king, and if it pleases the king to grant my petition and to perform my request, let the king and Haman come to the banquet which I shall prepare for them, and I will do tomorrow as the king has said'" (vs 7-8). She took two steps in this: she

had a banquet of wine first, and said, 'This is really not the real thing, king; you and Haman come again tomorrow.'

Verse 9: "And Haman went forth that day joyful and with a glad heart. But when Haman saw Mordecai in the king's gate, that he did not stand up nor move for him, he was full of fury against Mordecai. But Haman refrained himself. And when he came home, he sent and called *for* his friends and Zeresh his wife. And Haman told them of the glory of his riches, and his many children, and all things to which the king had promoted him… [Sometimes God let's the enemy get all exalted in vanity; get all puffed up with their performance and all the things that they have.] …and how he had advanced him above the princes and servants of the king. And Haman said, 'Yea, Esther the queen let *no other man* but me come in with the king to the banquet that she had prepared. And also tomorrow I am invited to *her banquet*, with the king. Yet all this fails to satisfy me as long as I see Mordecai the Jew sitting at the king's gate.' And Zeresh his wife and all his friends said to him, 'Make a gallows, fifty cubits high, and tomorrow speak to the king that Mordecai may be hanged on it. Then go in merrily with the king to the banquet.' And the thing pleased Haman, and he caused the wooden gallows to be made" (vs 9-14).

God has a way of intervening, Esther 6:1: "On that night the king could not sleep, and he commanded to bring the book of records of the chronicles. And they were read before the king…. [that's like saying, 'Bring me the Sunday paper.'] …And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's officers, the guards of the door who sought to lay hands on King Ahasuerus. And the king said, 'What honor and dignity has been done to Mordecai for this?' And the king's servants who served him said, 'Nothing has been done for him.' And the king said, 'Who *is* in the court?' And Haman had come into the outer court of the king's palace to speak to the king to hang Mordecai on the gallows which he had prepared for him" (vs 1-4). Right down to the last minute!

Verse 5: "And the king's servants said to him, 'Behold, Haman stands in the court.' And the king said, 'Let him come in.' So Haman came in. And the king said to him, 'What shall be done to the man whom the king delights to honor?' And Haman thought in his heart, 'To whom would the king delight to do honor more than to myself?' And Haman answered the king, 'For the man whom the king delights to honor. Let the royal clothing be brought, which the king wears, and the horse that the king rides upon, and the royal crown which is set upon his head. And let this clothing and horse be delivered to the hand of one of the king's most noble princes so that they may dress the man whom the king delights to honor, and bring him on horseback through the streets of the city, and proclaim before him, "This is what shall be done to the man whom the king delights to honor."' And the king said to Haman, 'Make haste! Take the clothing and the horse, as you have said, and do so even to Mordecai the Jew, who sits at the king's gate. Do not fail to do any of all the things you have spoken'" (vs 5-10). Here's how God avenged!

Verse 11: "And Haman took the clothing and the horse and dressed Mordecai… [Can you imagine him dressing up Mordecai, the one he hated?] …and brought him on horseback through the street of the city, and proclaimed before him, 'This is what shall be done to the man whom the king delights to honor!'…. [I don't think he spoke this very loudly.] …And Mordecai returned to the king's gate. But Haman hurried to his house mourning, and having *his* head covered" (vs 11-12). Shame and disgrace! So he told everything to his wife. Then when Ahasuerus found out that he was tricked into the decree and killing all the Jews, then he sent out another decree that all of those that were to kill them should be killed and hung on the gallows. So, God took care of Haman—the Agagite, the son of Hammedatha—and he was hung on the gallows that he built for Mordecai.

That's a good example of the vengeance of God. We can take the same thing and apply it in our life; sometimes we just have to wait on God. In waiting on God it's going to take a little time and it will work out differently than you suppose.

Several years ago there was an independent minister who associated with us at the Feast of Tabernacles for a couple of years. He proceeded to take the mailing list from us. I talked to him about it and confronted him about it, but he couldn't see that he had done anything wrong in it. I could see that he was not willing to change at all, so I just let the matter go, left in peace. He thought everything was just fine. I saw that the only correction he would have would be in God's hands. Now, right at this day, his correction and vengeance is that he's going off the deep end with false doctrines and prophecy, which is a more fit and better punishment than anything that could be done otherwise.

You can look in your own life and see different things like that. Let God intervene and do it. Sometimes you just have to back away. There are many other Scriptures you can put in here, let me just list them:

- Psa. 58—how God will fight for you; God will do it in a way that you least expect. Sometimes those who are the worst enemies against you, it'll just be turned upside down.

- Prov. 25:21-22
- 2-Pet. 2:19-20

The truth of the matter is this: Even if they kill you, you have overcome the devil. Jesus said, 'Yes, the hour is coming when they that kill you think that they are doing service for God.' That's why you let God take vengeance, because He's able to do it better than you. There are times when you have to do some things yourself. But when it becomes and overwhelming problem you just put it in God's hands and let Him take care of it.

Romans 13:1: "Let everyone be subject to the higher authorities, because there is no authority except from God; and those who are the authorities have been ordained of God… [Gen. 9] …so that the one who sets himself against the authority... [It's one thing if you have to legally, through the courts, go through them. But if you set yourself against the authority, like the Freemen and so forth—which they have done] …has resisted the ordinance of God; and those who are resisting shall receive judgment to themselves" (vs 1-2). Did not the Freemen up in Montana receive judgment to themselves? *Yes, they did! Up to 40 years!*

"For the rulers are not a terror to the good works, but to evil *ones*…. [Sometimes you have abuse of power by the police. That's another different case involved, too. In that you have to trust God to help you out of that in the same way. I tell you, if you're up against a corrupt policeman or a corrupt judge, and you try and resist, know that it's going to get worse—no question about it!] …Do you desire not to be afraid of the authority?…. [Is that what you want?] …*Then* practice good, and you shall have praise from it; for he is a servant of God to you for good…." (vs 3-4). That's why. Think what this society would be like if God did not give the higher authorities to rule the land if it were total anarchy. Nothing could be accomplished.

"But if you are practicing evil—fear! For he does not carry a sword in vain, because he is a servant of God… [says it twice] …an avenger for wrath to him… [which ties in here: back away from wrath; let God take care of it] …that is practicing evil. Wherefore, *it is* necessary to be subject *to authority*, not only on account of wrath, but also on account of conscience"(vs 4-5).

Let's go back and see where God established this authority. God gave this authority, and He gave this authority as the *administration of death* in all the societies of the world this side of the Flood. That's what is given here, Genesis 9, and this is the covenant that was made. After Noah came out of the ark, he offered the offering; then God made a covenant then which was for all nations. We need to also understand something here very important in relationship to the difference before the Flood and after the Flood. Before the Flood, God was the One Who personally administered things—didn't He? He administered His punishment to Adam and Eve and to Cain. Abel and Enoch walked with God; Noah walked with God. After the Flood, we have a different situation entirely. This is the covenant that He made; a perpetual covenant for all nations. Here's where the authority has been given:

Genesis 9:1: "And God blessed Noah and his sons, and He said to them, 'Be fruitful and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves on the earth, and upon all the fish of the sea. Into your hand they are delivered. Every moving thing that lives shall be food for you, even as the green herb I have given you all things. But you shall not eat of flesh with the life in it—*which is* its blood…. [That is we're not to eat flesh with the blood in it.] …And surely the blood of your lives will I require…. [Here's where He's giving the authority]: …At the hand of every animal will I require it, and at the hand of man. At the hand of every man's brother will I require the life of man. Whoever sheds man's blood, his blood shall be shed by man—for He made man in the image of God'" (vs 1-6). He's saying, 'I'm giving you the authority to execute judgment against the evil doers up to death, and you are responsible for taking care of the evil doers.

"'And you, be fruitful and multiply. Bring forth abundantly in the earth, and increase in it.' And God spoke to Noah, and to his sons with him, saying, 'Behold I, even I establish My covenant with you, and with your seed after you… [This is all the sons of Noah, meaning all the descendants of the earth from that time forward.] …and with every living creature that *is* with you—of the birds, of the livestock, and of every animal of the earth with you—from all that go out from the ark, to every animal of the earth. And I will establish My covenant with you. Neither shall all flesh be cut off any more by the waters of a flood. Neither shall there any more be a flood to destroy the earth.' And God said, 'This *is* the sign of the covenant which I make between Me and you and every living creature with you, for everlasting generations: I set My rainbow in the cloud, and it shall be *the* sign of *the* covenant between Me and the earth. And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud. And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh'" (vs 7-15). So, this was the everlasting covenant; that's when the authority was given. God established it.

It's just like with the kings of Israel and with the judges of Israel. God established them, but when they were evil it caused a lot of problems with the people. That's why the people have to be responsible to take care of these things themselves, and sooner or later evil catches up with everyone.

Let's see what else, how we are also to look at the authorities that be, and how we are to consider them. We're to pray for them. I always loved the one from *Fiddler on the Roof*—a man came up to the rabbi and said, 'Rabbi, is there a blessing for the czar?' That is the emperor of Russia. And the rabbi had this perplexed look on his face and he answered back, 'Yes! May God bless him and keep him far away from us!' Sometimes it has to be that way! When you drive down the highway, may the highway patrol do their job—always on the other side of the road!

1-Timothy 2:1: "I exhort, therefore, first of all that supplications, prayers, intercessions, *and* thanksgivings be made on behalf of all men for kings and all who are in authority, in order that we may lead a quiet and peaceful life in all Godliness and respectability…. [It's almost like the prayer of the rabbi—right? Keep them far away from us!] … For this *is* good and acceptable before God our Savior" (vs 1-3).

Let's see what Peter says about this, 1-Peter 2:13: "Therefore, submit yourselves to every human institution… [I don't know what the Freemen are going to do with this verse.] …for the Lord's sake; whether to *the* king, as supreme, or to governors, as sent by him to execute vengeance *against* evil doers, and to praise those who do well. For so is the will of God, that *by* doing well yourselves, you may put to silence the ignorance of senseless men; as free, and not using *your* freedom as a cover for evil, but as bond-slaves of God. Show honor to everyone. Love the brotherhood, revere God *and* honor the king" (vs 13-17). There it is, right there.

1-Peter 4:12: "Beloved, do not be surprised at the fiery trial among you *which is* taking place to test you, as if some strange thing *were* happening to you." Part of the problem with the 'Christianity' of the world is, because they don't know God, they preach a happy, goody-goody 'religion' where everything should be fine and good. Listen, if you're really going to serve God, you may have a lot of trials. When you go through them, you don't like them. I know that I don't, and they're difficult, and it causes you anxiety and trouble and fretting and all this sort of thing. You wonder why. Sometimes they happen. Sometimes they come just to test us whether we're going to look to God and have Him work it out, or what we're going to do. So it's going to come.

"But to the degree that you have a share in the sufferings of Christ rejoice… [I don't think any of us have arrived at that point of rejoicing in it.] …so that, at the revelation of His glory, you also may rejoice exceedingly. If you are reviled for *the* name of Christ, *you are* blessed because the *Spirit* of glory and the Spirit of God is resting upon you; on their part He is blasphemed, but on your part He is glorified. Assuredly, let none of you suffer as a murderer, or a thief, or an evil doer, or as an over-lording busybody in other people's lives. Yet if anyone *is suffering* as a Christian, he should not be ashamed; but let him glorify God because of this" (vs 13-16). If you suffer for your own mistakes and your own problems and your own difficulties, then that's another case. You still yield to the authorities, and you still do what they say.

Romans 13:2: "So that the one who is setting himself against the authority has resisted the ordinance of God… [***because God decreed it to be so!*** That's why.] …and those who are resisting shall receive judgment to themselves. For the rulers are not a terror to the good works, but to the evil *ones*…. [And let's hope that they get them!] …Do you desire not to be afraid of the authority? *Then* practice the good, and you shall have praise from it. For he is a servant of God to you for good. But if you are practicing evil—fear!…. " (vs 2-4).

Verse 6: "For this cause, you pay tribute… [taxes; we all hate taxes. I hate taxes! Everybody hates taxes! I try and pay as little as I *legally* can pay, but we still pay it.] …for they are servants of God, continually engaged in this very thing." That's why we have all the bureaucracies. When I go down to pay my property tax bill I think of that. Wouldn't it be nice if we didn't have property tax to pay? But then, on the other hand, think of how terrible it would be if there weren't any schools; if there weren't roads; if there weren't sewers; if there weren't police; if there weren't any of the things that are here. Granted, it's an evil world. God left it over to man to be however man works it out. But, nevertheless, it is there. I would like to say, 'Hey! I would rather not pay the property tax.' But if I don't pay it, they have the legal authority to come and confiscate your house after five years. So there it is.

When I go down and I see the bureaucrats there; bureaucrats love stamps and paper. They've got to have rubber stamps that have the ink on it. They put a machine and put a date on it and they stamp it. They have to have a form. That's part of their business. Myself, I could not do that. I'm not of that kind of mentality. But there are some people who enjoy the job, who do a good job on it, and it has to be done! Things have to be done legally and in order—don't they? Even in the world? *Yes!* So, when you go stand in line, keep that in mind, that

they are continually engaged in that very thing!

Someone cannot even be buried in the ground unless they have a copy of the death certificate. So it's legal! Even if you're born, if you don't have a birth certificate you don't exist, even if you stand in front of the judge and say, 'I'm here.' You legally don't exist. Before God you do! They're continually given to this business. Aren't you glad. That way no one can come and take your house. No one can come and do things. Think what it is when someone steals your identity. They do that, so guard all of your bills. What I did, after I saw a TV show on how they steal your identity and get credit cards and run up thousand and thousands of dollars. There was a woman who had almost a $100,000 in bills that were run up. It took her about seven years to finally get things straightened out.

I went out and got a shredder. I shred every bill. I don't leave them around. That's how they get it. For example, if you have healthcare or Medicare, you read it; it's got your social security number on it and BINGO! That's all they need is your social security number and you are dead meat as far as stealing an identity.

Verse 7: "Render to all their dues… [we're going to see that Christ did] …tribute to whom tribute *is due*; *render* custom to whom custom *is due*; *render* fear to whom fear *is due*; *render* honor to whom honor *is due*." Christ set us an example. Matt. 15—I would like to do this. This would be great if we could do this to pay our taxes; just go on a fishing expedition and squeeze all the fish and pay our taxes.

(go to the next track)

Matthew 22:15: "Then the Pharisees went and took counsel *as to* how they might entrap Him in *His* speech. And they sent their disciples *along* with the Herodians… [those who worked for Herod] …to Him, saying, 'Master, we know that You are true, and *that You* teach the way of God in truth, and *that* You are not concerned about *pleasing* anyone; for You do not respect *the* persons of men. Therefore, tell us, what do You think? Is it lawful to give tribute to Caesar, or not?'…. [One of these sneaky, trick questions.] …But Jesus, knowing their wickedness, said, 'Why do you tempt Me, *you* hypocrites? Show Me the tribute coin.' And they brought to Him a silver coin. And He said to them, 'Whose image and inscription *is on* this?' They said to Him, 'Caesar's.' And He said to them, 'Render then the things of Caesar to Caesar, and the things of God to God.'…. [Now, there's a clear command from Christ to pay taxes—right? *No question!*]…And when they heard *this*, they were amazed; and *they* left Him *and* went *their* way" (vs 15-21).

Then there's the other account where Peter came and asked, 'Do we pay tribute?' Christ said, 'Go fish.' He got the fish, there was a coin in it, and He said, 'Pay tribute.' That's the one that I referenced that we could go fishing and squeeze all the coins out and pay our taxes. But that's not so.

Romans 13:8: "Do not be obligated to anyone for anything… [in relationship to tribute or custom or honor, or fear] …unless *it is* to love one another. For the one who loves another has fulfilled *the* law." The Protestants go here and say that all you need to do is love. We've done enough on the Love series for you to know that all the Law and the Prophets hang on loving God with all your heart, mind, soul and being. It's all together in a package.

Verse 9: "Because it says, 'You shall not commit adultery. You shall not commit murder. You shall not steal. You shall not bear false witness. You shall not lust'; and if there **be any other commandment**… [Which is a sweeping statement—isn't it? Which then includes ***all*** the commandments—right?] …it is summed up in this saying, by this *standard*: 'You shall love your neighbor as yourself.'"

- You don't want anyone stealing from you—do you?
- You don't want anyone to commit adultery with your husband or wife—do you?
- You don't want anyone lusting and taking your property—do you?
- You don't want anyone lying to you—do you?

Let's see how Christ summed up the whole 'Sermon on the Mount.' When you really get in and study the whole Bible and put it all together: it all fits, it all applies, and it all comes together. Matthew 7:12: "Therefore, everything that you would [desire] have men do to you, so also do to them; for this is the Law and the Prophets." The whole basis of what God has done is based upon the love of God. That's why it is *by this standard.*

Romans 13:10: "Love does not do *any* wrong toward his neighbor; therefore, love is *that which* brings fullness to law." What do we mean by that. The *King James* did not translate that correctly. It brings fullness to the law. How does it do it? Let's see how it brings fullness to the law. When you do things—motivated with the love of God and the Spirit of God, from the heart—it makes things entirely different on how they come across—don't they? That is a high, lifetime standard that we all need to work toward. We all fall short of that, and our carnality gets involved—doesn't it? We don't do the things that we want to do, as Paul said—right? *Yes!*

1-John 5:2: "By this *standard* we know that we love the children of God: when we love God and keep His commandments…. [love is the thing which comes first] … For this is the love of God: that we keep His commandments; and His commandments are not burdensome" (vs 2-3). No they're not; they're:

- good
- fine
- Holy
- spiritual
- righteous

—but, love comes from the Spirit of God and notice, love first. We love God *and* keep His commandments. Jesus said, 'If you love Me, keep My commandments.' Let's see what happens when you don't have love; and that's the whole story of Judaism. ***Law without love is deadly!*** What do I mean by that? *Because* it is applied with just the unscrupulous letter of the law, which kills.

Romans 2:25: "For on the one hand, circumcision profits if you are observing *the* law; on the other hand, if you are a transgressor of law, your circumcision has become uncircumcision! Therefore, if the uncircumcision is keeping the requirements of the law, shall not his uncircumcision be reckoned for circumcision? And shall not uncircumcision by nature, who are fulfilling the law, judge you who with the letter and circumcision, are a transgressor of *the* law?" (vs 25-27). So, it works out this way: if you try to just keep the letter of the law punctiliously, you box yourself into a corner and you end up being hypocritical and sinful, because *you don't have the love of God first.* That's what happens.

That's why he shows here, concerning circumcision, v 28: "For he is not a Jews who is one outwardly, neither is that circumcision *which is* external in the flesh; rather, the one who is a Jew *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit *and* not in *the* letter; whose praise is not from men but from God" (vs 28-29).

So, if you have the love first, love then brings fullness to the law. That then gives you the understanding of the *spirit of the law*, not just the *letter*. That's where the Pharisees and Sadducees got way off base. That's where all of these carnal religions end up being. They end up in trouble because they don't have the love of God.

Romans 13:11—he changes the whole subject here now: "Also *consider* this, *and* understand the time, that it is already the hour *that* we should be roused out of sleep; because for us our salvation *is* nearer than when we first believed."

Stop and think back when you first believed. That's quite a while ago! Salvation is closer, but in some ways it seems a little further away; *but it is closer.* And it's so easy to slack up and let off when everything is nice and smooth. If you're sick or if you have problems, you have troubles, you go pray to God right away—don't you? When everything is nice and smooth—what happens? *It's so easy to just let up and put things off,* because there's no pressure on you. That's why we have trials that come along. It gives us the stimulus to understand that there are things we need to do.

"…because for us our salvation *is* nearer than when we first believed. The night is almost over… [for that whole first century, with the preaching of Paul and everything, it was building to a crescendo. One phase of the night was almost over, and that was the preaching of the Gospel and the writing of the New Testament.] …and the day is drawing near; therefore, we should cast off the works of darkness and we should put on the armor of light" (vs 11-12). Much more so for us today, because we are exposed to so many things today. The whole world is out there. It's almost like you're walking in a fog; it just surrounds you so completely, even though you wouldn't view it as a fog.

"…put on the armor of light…. [That means the strength of God, which comes from God and Christ is the Light] …We should be walking decently, as in the day; not in reveling the drunkenness, not in sexual promiscuity and sensuality, not in strife and emulation. But put on the Lord Jesus Christ, and not take *any* forethought for the flesh, to *fulfill* the lusts *thereof*" (vs 12-14). I think this applies to us more today. Was this not only written to the Romans then, but do you suppose that this is a prophecy for us 'on whom the ends of the earth have come'? *I think so!*

Ephesians 5:8: "For you were once darkness… [out in the world, deceived by Satan the devil] …but now *you are* light in *the* Lord. Walk as children of light… [This gives us responsibility today—doesn't it?] …(because the fruit of the Spirit *is* in all goodness and righteousness and Truth); proving what is well pleasing to the Lord; and have no fellowship with the unfruitful works of darkness, but rather expose *them*" (vs 8-11). That's why some of these things need to be exposed.

What if you know someone who's partially walking in the darkness—that you knew in the past; maybe another church affiliation—should we have nothing to do with them? *No!* I think we should encourage them to come out of the darkness that they are in. But we should not go ahead and join them; we should set an example so they can see what

they need to do to overcome and change. But, sometimes if you're talking to someone who is sleepwalking, all the talking in the world won't do any good until they stumble and fall. Then maybe that will wake them up. I think that is what God is doing with the Church right now; to wake a lot of people up. It's a terrible situation that we're facing—"…expose *them*!"

That's why when there's false doctrine; it needs to be exposed. That's why when there's someone who is preaching heresy, it needs to be discussed, so that other people won't fall into the trap. Now ultimately, if they fall into the trap after they know it's a trap, then it's their fault. But if we know and we don't say, then we're held accountable (Ezek. 3). We need to expose it!

Verse 12: "For it is shameful even to mention the things being done by them in secret…. [Yet, today it comes out over the television news. You have X-rated news. If you have little kids, you have to put on the mute.] …But all of these things being exposed by the light are openly revealed" (vs 12-13). What we need to do, expose and reprove, are those doctrines:

- which are contrary to the Word of God
- those practices and teachings which abuse the brethren
- which hold people back from salvation
- which hold them back from the relationship with God they ought to have

And we do it by the Light, which is the Word of Truth! The 'commandment is a lamp unto my feet, and a light unto my eyes.' Christ said, 'I am the Light of the world.' As long as you have the Light, walk in the Light. That's what we need to do with these things.

Verse 14: "Therefore He says, '*You* who are sleeping—wake up…" [I don't know about you, but when I'm in a deep sleep. I remember the other day I was in a deep sleep and when I woke up I didn't even know where I was. I was sleeping so deeply, not even a dream. If you sleep that good, that's great! But, spiritually speaking we have the same thing. When some people are awakened up out of their sleep and we send them a care package, it is kind of like: HUH?! I've gotten many letters to attest to that. I talked to a man the other day. He said, 'When I listen to the studies and things, I've got to go over it no less than two times! I'm not used to this. I'm used to going to church where they have ten or twelve Scriptures. I hear things here that are so deep that I have to go back and listen to them again and again.

That's what happens. He's been in a sleep. He's coming out of a fog. It's going to take two years of pretty much intensive study for people to just get their heads up out of the water. If you haven't studied through the Grace and Love series, you don't have a clue where we're coming from. We're not building on the foundation of the old. We're building on the foundation of Christ and the Word of God. The foundation of old was corporate structure, hierarchy, command and control, letter of the law—all of that is wiped away! God wants a personal relationship with you. That's why you need to wake up. It is so vastly important. I think the time is going to come when God is going to say, 'Look, you had how many years of peace and safety and security that I gave you—what were you doing?' And they will use the Nazi excuse: 'Well, I just did what my minister said.' Trust me, that's not going to fly! We're going to see in Rom. 14 that everyone is going to stand before the judgment seat of Christ. That's why it's important for us to realize.

"…'*You* who are sleeping—wake up and arise from the dead!…. [Let it be a new direction; let it be a new person, that's what he's saying.] …And Christ shall shine upon you'" (v 14). That's what it has to be, and if you've been sleepwalking out there for a long time, it's a shock! It is amazing! It is truly eye-opening! What happens when you first wake up and turn on the light? *You can't see because the light is so bright!* That's what's happening to a lot of brethren. Hopefully, we can help them out of it.

It always happens, because human nature and the way human beings are, when things go nice and easy and smooth we relax and we say, 'Oh well!' and we procrastinate, put it off, and don't do things. It's so easy to do. 'I'll do it tomorrow.' Tomorrow comes and 'I still have more time.' I'll say this—true confession—I always pay my income tax on the 15th of April, because I don't want the government having my money any minute sooner than it's needed. However, please understand, there is a *spiritual* April 15th coming. If you haven't done what you need to do, when the 16th arrives, *spiritually speaking*, you're going to be in difficulty. Maybe, through grace and mercy, you can get an extension, but sooner or later that extension is going to be cut off (Matt. 25—the parable of the ten virgins).

What we're doing is very profound and very important. God has called us to eternal life; He hasn't called us to some *form of* 'religion.' He's called us to the very purpose of the *why* we have been created.

1-Thessalonians 5:5: "*For* you are all children of *the* light and children of *the* day; we are not of *the* night, nor of *the* darkness. So then, we should not sleep, as others *do*; but we should watch, and we should be sober. For those who are sleeping

sleep in *the* night, and those who are drunken get drunk in *the* night…. [That's what's happening to the Church of God today. When they go back and start keeping Sunday, they're going back and eating and drinking with the drunken and the gluttons. They are going back into darkness.] …But we who are of *the* day should be sober, having put on *the* breastplate of faith and love, and *for* a helmet *the* hope of salvation" (vs 5-8). When we get to Rom. 15, we're going to talk about hope, because ***our hope is in God!***

"Because God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ… [Which is a true statement; but if you don't tend to the business of salvation, and tend to the things of salvation, then you will be appointed to wrath.] …Who died for us, so that whether we *remain* alive *until He comes* or we *fall* asleep *before that day,* together we may live *forever* with Him…. [in eternity] …Therefore, encourage one another, and edify one another, even as you are already doing" (vs 9-11). There are the things that we need to do. What is it that causes sleepiness? *What causes spiritual sleepiness is spiritual lethargy!*

Proverbs 6:9: "How long will you sleep, O sluggard?…. [I suppose you could keep the Sabbath in the letter—not sinning in the letter—if you went to bed at sunset and stayed in bed until sunset. But what have you done? *Nothing!* Granted, you didn't sin, but you didn't do anything for righteousness—did you? So, if we all slept from sunset Friday until sunset Saturday, we would truly be sleeping the sleep of death! No question about it! It's laziness!] …When will you arise out of your sleep? Yet, a little sleep, a little slumber, a little folding of the hands to rest, so shall your poverty come as one who travels, and your want like an armed man" (vs 9-10). Sooner or later the spiritual consequences are going to catch up with you.

It's just like when you drive by a house that is run by a sluggard, and nothing is kept up and it's all run down. There was a house that was set on a slide fault-line, right under the house, and we drove by there one year and all of a sudden the dirt from underneath that house—it was kind of pretty steep side of the hill—was coming down. We'd go by and look at it, and every couple of months there was a little more dirt that would fall down. I would always comment, I wonder how long that house is going o be there? I wonder how long that thing is going to say there? They didn't do anything, and pretty soon that corner of the house was hanging down, it was dropping down. Then after some years, finally the guy woke up and got out his hammers and nails and wood and he finally propped it up. But the house was just deteriorating. The dirt kept falling down and finally—after I think it was 20 years—BAM! the house collapsed!

That's what happens. It's going to come upon you and all of a sudden one day BANG! it crashes! I often wondered when it had that corner hanging out, and it looked like one-third of the house was hanging out on that corner—had no props or anything under it—what would happen if two 300 lb. people got over in the corner of that house, what would happen to that house? Sometimes you think some of the silliest thoughts!

Proverbs 24:33—it's repeating it; exactly the same thing. If it's in there once, it's important. If it's in there twice, it's doubly important. "*Yet* a little sleep, a little slumber, a little folding of the hands to lie down. Then your poverty comes stalking, and your wants like an armed man" (vs 33-34). Just remember that *spiritually!*

If you don't study; if you don't pray; if your sleepwalking *spiritually,* don't be surprised if one day your house collapses, *because it will!* You haven't done anything to build it. You haven't done anything to maintain it. I tell you what, the older the house gets the more maintenance is necessary. Since we've lived in our house 20 years, I can tell you that. What happens after about 15-20 years? *Well, faucets run out, toilets plug up, wood rots!* Our whole back deck we had to replace two years ago. That was quite a proposition. If we didn't do it, it would just rot and fall down. It's the same thing here, how you build your spiritual house.

Let's see what we need to do on the other hand. We need to be diligent. Remember this: ***What you do today does not give you anything tomorrow.*** In other words, it's like if you were working and you say you earned $100 today, but tomorrow what are you going to earn? If you earn nothing, does that not take away from what you did yesterday. And if you earn nothing the third day out, does that not even take away even further? ***Never count on what you do today as credit for tomorrow. And never count what you do today as makeup for yesterday.*** Now, perhaps it can be, therefore, you have to take each day and be diligent for each day.

Proverbs 10:4: "He who deals *with* a lazy hand becomes poor, but the hand of the diligent makes rich." You can tie that in with the Laodiceans—right? *They were dealing with a poor hand; they were sluggards*—correct? *Yes!* But Jesus said, 'Repent, and be zealous!'—which means *be diligent* and buy the true riches—correct? So there we have it right there.

Proverbs 21:5: "The plans of the diligent *tend* only to plenty, but everyone *who is* hasty, only to poverty." And you've seen that happen, too. It builds. Notice how it builds.

Proverbs 22:29: "Do you see a man diligent

in his work? He shall stand before kings; he shall not stand before obscure *men*." Think of this in relationship to eternal life. *See a person diligent in their spiritual life and they shall stand before Christ in honor and glory and eternal life and immortality!* The whole theme of Paul is to be diligent! Wake up, because the time is short!

Proverbs 12:24: "The hand of the diligent shall bear rule, but the lazy shall be under tribute." You can see this function in the world. It's the same way spiritually. Verse 27: "The lazy man does not roast what he took in hunting, but the substance of a diligent man is precious. In the way of righteousness *is* life, and in that pathway *there is* no death" (vs 27-28). All of these things are important for us to do.

Romans 13:14: "But **put on** the Lord Jesus Christ, and do not take *any* forethought for the flesh, to *fulfill* the lusts *thereof*." *Put on*—that's an active, diligent job. What has been given us is a lifetime of things we need to do.

Galatians 3:26: "Because you are all sons of God through faith in Christ Jesus. For as many *of you* as were baptized into Christ did clothe yourselves in Christ" (vs 26-27). That's what we need to put on. To *put on* you've also got to *put off*. In other words you have to overcome and put certain things out.

Colossians 3:8: "But now, you should also put off all *these* things: wrath, indignation, malice, blasphemy, *and* foul language from your mouth. Do not lie to one another, *seeing that* you have put off the old man together with his deeds… [through baptism] …and have put on the new man, who *is* being renewed in knowledge according to *the* image of Him Who created him" (vs 8-10). And this renewal is something that needs to be done *constantly! Constantly renewed! Constantly added to!*

Here's the most important thing that we need to understand, Colossians 1:27: "To whom God did will to make known what *is* the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory**."

Here's how you put on Christ, Philippians 2:1: "Now then, if *there be* any encouragement in Christ, if any comfort of love… [What he's doing is laying out the highest spiritual quality of character that we can attain to.] …if any fellowship of *the* Spirit, if any *deep* inner affections and compassions, fulfill my joy, that you be of the same mind, having the same love… [notice his emphasis on that all the way through] …being joined together in soul, minding the one thing…. [which is the Kingdom of God] …*Let* nothing *be* done through contention or vainglory… [through all the carnality and silliness] …but in humility, each esteeming the others above himself. Let each one look not *only* after his own things, but *let* each one also *consider* the things of others. **Let this mind be in you, which *was* also in Christ Jesus**" (vs 1-5).

- That then is how we *wake up!*
- That then is how we *become diligent!*
- That then is how we put on Christ!
- and '*give no thought for the flesh to fulfill the lust thereof.*'

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:
1) Romans 12:18-21
2) Esther 3:1-15
3) Esther 5:1-14
4) Esther 6:1-12
5) Romans 13:1-5
6) Genesis 9:1-15
7) 1 Timothy 2:13
8) 1 Peter 2:13-17
9) 1 Peter 4:12-16
10) Romans 13:2-4, 6-7
11) Mathew 22:15-21
12) Romans 13:8-9
13) Matthew 7:12
14) Romans 13:10
15) 1 John 5:2-3
16) Romans 2:25-29
17) Romans 13:11-14
18) Ephesians 5:8-14
19) 1 Thessalonians 5:5-11
20) Proverbs 6:9-10
21) Proverbs 24:33-34
22) Proverbs 10:4
23) Proverbs 21:5
24) Proverbs 22:29
25) Proverbs 12:24, 27-28
26) Romans 13:14
27) Galatians 3:26-27
28) Colossians 3:8-10
29) Colossians 1:27
30) Philippians 2:1-5

Scriptures referenced, not quoted:
- 1 Corinthians 6
- Psalm 58
- Proverbs 25:21-22
- 2 Peter 2:19-20
- Ezekiel 3
- Matthew 25
- Romans 14; 15

Also Referenced Sermon Series: *Love; Galatians*

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Epistle of Romans XXVIII
Chapter 14-15:5

Fred R. Coulter—August 15, 1998

Let's understand something here before we begin. Romans 14

- has nothing to do with the Sabbath
- has nothing to do with Sunday-keeping
- has nothing to do with the day of observing a Holy Day

Romans 14—the first half of it—is one of the most misunderstood and poorly translated of the sections of the New Testament that I can recall. The reason is, because when they translated it, they had in mind a justification for their Sunday-keeping. They miss the whole point as to what it's talking about. So the place to being Rom. 14 is not verse one. Romans 14:14-20—we're going to see is the whole summary of the chapter. It has to do with small, incidental physical things. You will notice the whole layout of Romans—as we go through from

- Rom. 1—the introduction
- Rom. 2—difference between the spiritual Jew and the physical Jew and those who are doing what they need to do
- Rom. 3—the righteousness of God is revealed separate from the law
- Rom. 4—Abraham and how it was by faith that he believed
- Rom. 5—justification and the imputed righteousness of Christ
- Rom. 6—the covenantal baptism and death with Christ
- Rom. 7—the struggle to overcome with the law of sin and death in you
- Rom. 8—you are not condemned and God has called you to be a very son of God
- Rom. 9-11—Israel and Esau and the rest of the world
- Rom. 12—how the Church is to function and run
- Rom. 13—authorities in the world
- Rom. 14—small, incidental, physical things

—which then became blown out of proportion and were destroying the congregation—things that should never have gotten a hold. Paul is writing and telling us, do not let the physical things become as important as the spiritual things, and that there are certain individual choices that we can man, which are proper and right to make. You can't have a thing of conscience…

You can't say. 'Well, my father had this idol all the way through his family.' Like a man up in San Jose has got over 8,000 crosses and crucifixes and 12,000 religious books, and he's certified by the *Guinness Book of World Records* that he has the most crosses of any individual, and it showed him with the crucifixes and everything. A person can't come along, in the Church of God, and say, 'I have a conscience that this has always been in my family and, therefore, I want to keep this little idol.' You make a conscience out of that. You can't take a personal opinion and make it a conscience and force it upon someone else's either. There are certain things within conscience that you can do, but that conscience has to be based upon something in God's law.

Romans 14:14: "I understand and am persuaded by *the* Lord Jesus that nothing is common by itself… [the King James says 'unclean' which is incorrect. Most people who want to eat unclean meats say that we can eat unclean meats because nothing is unclean in itself. *Common* is the word, not unclean.] …except unto the one who is reckoning anything to be common—to that one *it is* common [secular]. But if, because of your food… [here is the subject; a small physical thing.] …your brother is offended, you are no longer walking according to love…. [The whole emphasis here is you've got to walk *according to love*. Gal. 5:6—love works by faith.] …**With your food**… [anything physical] …**do not destroy the one for whom Christ died**." (vs 14-15). There are certain physical requirements that we are to have. We're to dress decently. Women are to have long hair. That's about the only thing.

"Therefore, do not let your good… [which is good to you] …be evil spoken of. For the Kingdom of God is not *a matter of* eating and drinking… [or of physical things] …rather, *it is* righteousness… [imputed by God the Father, the righteousness of Christ (Rom. 5)] …and peace… [not strife and confusion] …and joy in *the* Holy Spirit, because the one who is serving Christ in these things is well pleasing to God and respected among men" (vs 16-18). Even in the world it doesn't matter; that's what he's saying.

"So then, we should pursue the things of peace and the things for the edifying of one another. Do not destroy **the work of God**… [the work of God in that particular individual. This has nothing to do with a corporate headquarters. This has nothing to do with publishing and media preaching or evangelizing. This has to do with the work that is being done in that individual who is being

destroyed.] …Do not destroy the work of God… [v 15—"…do not destroy the one for whom Christ died…"—you can tie those two together.] …for the sake of food [or a physical thing]. All ***lawful*** things… [because not all things] …indeed *are* pure… [Is adultery pure? *No!* Is a hog pure? *No!* Is a skunk pure? *No!* ALL things are not pure.] …All ***lawful*** things indeed are pure, but *it is* an evil *thing* for the one who eats while causing an occasion of stumbling to *his brother*" (vs 19-20). That's the whole thing that's important.

Verse 21: "For it is better not to eat flesh, or drink wine, or *do* anything else by which your brother stumbles, or is offended, or is made weak." There's the whole thing! what happens in all these cases is, little physical picayunish things is that people start reasoning from nothing. They get emotionally involved in reasoning in a circle, and then they have the vanity of trying to make that person conform to what they think is right or what they are doing. That causes the person to stumble or to offend. God doesn't want that!

There are some people who did not eat flesh. And there were some people who did not drink wine. Let's look at the source of the problem and what this had to do with. It had nothing whatsoever to do with Sabbath or Sunday or a person having the capacity to make a day Holy.

Romans 14:5 (*KJV*)—here's where all the Sunday-keepers go: "One man esteems one day above another; another esteems every day *alike.* Let every man be fully persuaded in his own mind. He that regards the day, regard *it* unto the Lord; and he that regards not the day to the Lord he does not regard *it*…." (vs 5-6). Even if you regard a day to be Holy,

- Can you make it Holy?
- Can you sanctify a day?
- Does any man have the authority to change a day that God has set in motion?
- *NO!*

So, we're going to see that this has absolutely nothing to do with Sabbath or Sunday keeping whatsoever. The way that the *King James* translates it, if you don't know the Bible and you don't know the subject that it's talking about, and if you read that one verse, you can make it appear that that's what it's talking about. The Jehovah Witnesses say that every day is Holy. One man asked them, 'When do you work?' No, every day is not Holy. Which day did God bless and make Holy? *The seventh day, the Sabbath!*

Let's read it in the *Study Translation* and we'll see what it's talking about: eating meat and not eating meat; and eating meat on a particular day and not eating any meat. In the Greek this is considerably more clear when you go through one, then the other:

Romans 14:1: "Be receiving the one who is weak in the faith, *but* not with divisive arguments." I remember when I was up in Oregon, one minister told me that he was sure going to convert these vegetarian Seventh Day Adventists. So two weeks after they were baptized, he invited them over for dinner and he had a steak barbeque and wine and slapped a steak on their plate and gave them a glass of wine and just about drove them out of the Church. Didn't even give them any time to grow in grace and knowledge and understanding. Divisive arguments! Do not have divisive arguments over small, picayune, little physical things. It's what it's talking about.

Verse 2: "On the one hand, one believes he may eat all *lawful* things… [not all things—you can't eat oysters, you might even get that bacteria that rots the flesh] …on the other hand, the one, who is weak, eats *only* vegetables." What are we talking about? Are you strong if you eat meat? Are you more physically strong? *Maybe! Not necessarily!* What are we talking about? *The one who eats only vegetables!* Why would he do that? *We're in a pagan Roman society*—correct? They had gods and gods and gods everywhere. They had their religious ceremonies that they did.

Let's see why they were vegetarians, 1-Corinthians 8; this was based upon the commandment 'You shall not commit idolatry.' So, if it's based on trying to keep a commandment, then you have can conscience toward God. But we're going to see what automatically happened. The vegetarians were looking down on the meat-eaters, and the meat-eaters were looking down on the vegetarians.

1-Corinthians 8:1: "Now concerning things sacrificed to idols… [Let's understand how far Paul took this. Whether it was a sin or not.] …we know that we all have knowledge. Knowledge puffs up, but **love edifies**." To build up; there's a difference in being puffed up. Puffed up is just so much vanity! Edify, to build up, is with

- the knowledge of God
- the love of God,
- the Truth of God
- the faith of God

the hope of God—you're building; you're edifying!

Verse 2: "But if anyone thinks that he knows anything… [This is so true. The longer you live you know it.] …he knows nothing yet to the degree that he ought to know." That's true concerning the Bible. That's true concerning almost anything that you do.

Look at the scientists 30 years ago and their view of the universe compared to what it is now after we have all these telescopes and the Hubble and everything like that. They're beginning to find out what they knew 30 years ago was nothing, and what they know today—even after they have gained all that knowledge—is still nothing. So likewise with us. What knowledge we have, *we have!* But do we really know it as we ought to know it. Would God have us know everything perfectly? *No!*

Verse 3: "But if anyone loves God, he is known by Him. So then, concerning the eating of things sacrificed to idols… [In the temple of Zeus, the temple of Diana and the temple of Dionysus and any other god that they had.] …we understand that an idol in *the* world *is* nothing… [If it's sacrificed in front of a potbelly Buddha, does Buddha contaminate it spiritually? *No, because it's nothing!* What is an idol? *An idol is something that a man has made*—correct? Does an idol have any spiritual power? *No!* Yes, there are demons behind the idols, but do the demons contaminate the physical food, as long as it's *lawful* physical food to eat? *No!*] …and that *there is* no other God except one" (vs 3-4).

So, the one who strong in the faith understands the physical situation here with physical meats sacrificed to a physical idol. It does not spiritually contaminate it so if you eat it you become spiritually sinful before God. How can it? *It's not possible!*

Verse 5: "For indeed, even if there are *those* which are called gods, whether in heaven or on earth, as there are many gods and many lords, still, to us *there is* one God the Father, from Whom *are* all things**,** and we *are* in Him; and one Lord Jesus Christ, by Whom *are* all things, and we *are* by Him. However, not all *have* this knowledge…." (vs 5-7). Not everyone understand this. Those newly come to the faith do not understand it. What if you were just two weeks converted from the temple of Zeus? Then you saw someone who was in the Church for five years going over to the Olympiad as it were where the temple of Zeus was and going in and eating right there in the temple. You would think, 'Man, I've been called out of this!' He didn't have the knowledge.

"…But some, with consciousness of the idol, until now eat *it* as a thing sacrificed to an idol, and their conscience, being weak, is defiled…. [Because they still give mystic qualities to the idol.] … But meat does not commend us to God; for we do not have any *spiritual* advantage if we eat, nor do we come short *spiritually* if we do not eat…." (vs 7-8). In other words, to eat something sacrificed to an idol, with no conscience to the idol—does it make you better? And if you're afraid to eat it and you don't eat it, are you in worse standing with God? *No, of course not!* Has nothing to do with spirituality. It doesn't!

"But beware, lest this freedom of yours becomes a stumbling block to those who are weak. For if anyone sees you, who have knowledge, sitting to eat in an idol-temple, will not his weak conscience be emboldened so as to *cause him* to eat things sacrificed to idols [with conscience to that idol]?" (vs 9-10). What if you saw me coming out of a Catholic Church where they were having a meal for senior citizens? What would you think? 'Well, I wonder what Fred Coulter is doing in that Catholic Church? I wouldn't step foot in that Catholic Church for anything, and he's supposed to be a minister of God.' I mean, you can almost hear the conversation.

Verse 11: "And will the weak brother, for whom Christ died, perish on *account of* your knowledge? Now when you sin against the brethren… [These physical things cause sin against ***brethren!*** And this is the whole crux of Rom. 14] …and wound their weak consciences in this way, you are sinning against Christ. Therefore, if meat causes my brother to stumble, I will eat no flesh—not ever—so that I may not cause my brother to stumble" (vs 11-13). You might put there, *until he has the full knowledge and understanding that an idol is nothing!*

Let's see where you cross over the line. Where you cross over the line is where you get into the religious service of idolatry. 1-Corinthians 10:16: "The cup of blessing that we bless, is it not *the* fellowship of the blood of Christ? The bread that we break, is it not *the* fellowship of the body of Christ?" Fellowship really means that you're co-joined together, brethren. Let's understand that. That's really quite a profound thing in the Greek. What it means is that *you're joined together with Christ!*

"For we, being many, are one body *and* one bread, because we are all partakers of the bread…. [That is obviously the Passover bread—no question about it. The 'one bread' is *the one body of Christ*.] …Consider Israel according to *the* flesh. Are not those who eat the sacrifices partakers of the altar? What then am I saying? That an idol is anything, or that which is sacrificed to an idol is anything? But that which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I do not wish you to have fellowship with demons" (vs 17-20).

So, when it crosses that line; there is a line to where then it should not be partaken of. If I'm in the Catholic Church and I'm there because it's a senior citizen thing and someone invited me over because they were just trying to be friendly and I went and I had a meal there in the community room in the

Catholic Church, I have not sinned. But if I walk into the 'so-called sanctuary' and I go to where they're having communion, and I kneel down and take of the bread and drink of the wine, I have sinned! That's the difference.

Verse 21: "You cannot drink *the* cup of *the* Lord, and *the* cup of demons. You cannot partake of *the* table of *the* Lord, and *the* table of demons. Now do we provoke the Lord to jealousy? Are we stronger than He?" (vs 21-22). This is what it's talking about in Rom. 14. You had those who did not eat any meat sacrificed to an idol in a temple. With conscience they did not want to eat it. If they, in conscience before God, didn't want to eat it, does it make them less of a Christian? Does it make them worse? Those who eat the meat, does it make them better? *No! It's just a physical thing!*

Romans 14:2: "On the one hand, one believes he may eat all *lawful* things; on the other hand, the one who is weak eats *only* vegetables. The one who eats *lawful meats*, do not despising the one who does not eat all *lawful* things…. [So, just the physical things back and forth, and that's what happens. 'I'm a vegetarian. What are you? I'm more righteous than you, I don't eat the meat sacrificed to an idol.' And the one who eats the meat says, 'You're weak in the faith. Don't you understand that an idol is nothing.'] …And the one [the vegetarian] who is not eating *lawful meats*, do not be judging the one who is eating, for God has received him. Who are you, the who is judging another man's servant?…. [In other words, you're judging a servant of Christ.] …To his own master he stands or falls. Now then, he shall be made to stand, because God has *the* power to make him stand" (vs 2-4).

So there is not one thing in here having to do with Sabbath or Sunday keeping whatsoever. It's whether to eat meat or not eat meat and whether one is righteous by doing so or not. There is no righteousness involved in attributing to eating or not eating meat. How do we know that this has nothing to do with unclean meats?

Most people misunderstand 1-Tim. 4. One of the biggest problems that people have when they come to studying the Bible is, they come with a pre-conceived notion. If you come with a pre-conceived notion and you look hard enough you may find something that justifies your pre-conceived notion. And the pre-conceived notion is based upon:

1-Timothy 4:4: "For every creature of God *designated for human consumption is* good, and nothing to be refused, *if* it is received with thanksgiving." So therefore, if you pray over something in the Old Testament that says it's unclean food, if you pray over it it becomes clean. BINGO! Not so! They are clean or unclean by creation, not by prayer.

Verse 1: "Now the Spirit tells *us* explicitly that in *the* latter times some shall apostatize from the faith, *and* shall follow deceiving spirits and doctrines of demons…. [teachings of demons. We've seen that. We're living through it right now.] …speaking lies in hypocrisy, their consciences having been cauterized *with a hot iron*… [You've seen this—possibly in a john Wayne movie—where someone gets wounded with a gunshot. How do they immediately heal the wound? *They get this hot iron and they cauterize the wound!* That's what it means to be seared with a hot iron.] (notice what the problem is): …forbidding to marry… [which is a Catholic doctrine.] …*and commanding* to abstain from meats, **which God created to be received with thanksgiving**… [so there are certain meats **that God has created to be received with thanksgiving**…. [Again, we're dealing with vegetarianism—are we not? Having nothing to do with clean and unclean meats whatsoever.] …by the faithful, even *by* those who know the Truth" (vs 1-3). What is Truth?

- *Your Word is Truth* (John 17:17)
- All Your commandments are Truth (Psa. 119:142)
- Your Law is Truth

So, if you believe and know the Truth, and there are meats there which were "…created to be received with thanksgiving…"—where do you find that? *(Lev. 11; Deut. 14)*—correct? *Yes! Where it talks about the clean and unclean meats*—right? Are there a listing of things in there which are not to be received with thanksgiving? *Yes!* Are there things that God talks about that He created which you should not eat—like the swine and the buzzard and the stork and the snake and the camel and the hare and the cooney (which is a cousin to the rat)? *Yes! Those were not created to be received with thanksgiving!* There is the key! This is tell us with the opposite thrust to it that you can eat those things which have been created to be received with thanksgiving—the meats—for those who believe and know the Truth.

Verse 4: "For every creature of God *designated for human consumption is* good… [Which ones? *The ones He created to be received with thanksgiving!* Not every creature, everything, otherwise that would be a contradictory statement—would it not? *Yes, it would!*] …and nothing to be refused, *if* it is received with thanksgiving, because it is sanctified by the Word of God and prayer. If you are teaching these things to the brethren, you will be a good servant of Jesus Christ, being nourished by the words of the faith and of the good doctrines that you have closely followed" (vs 4-6). This Scripture

does not say it's okay to eat unclean meats.

We're talking about regarding a day and regarding the day for doing what? What are we talking about? What is the subject? *To eat meat or not eat* meat—correct? Use to be years ago you'd all of a sudden go from eating meat to not eating meat to fasting, then back to something else. That's kind of like making three U-turns in the middle of the highway—it doesn't fit. So he continues on and it has to do with eating or not eating.

Romans 14:5: "*Again,* on the one hand, one prefer one day to *another* day *for eating meat*; but on the other hand, another *who is eating vegetables* hold every day *to be alike*…. [Why? *Because he's not eating any meat, so it doesn't make any difference*—correct?] …But let each one be fully convinced in his own mind. The one who is regarding the day *as a day for eating meat* is regarding it to the Lord; and the one who is not regarding the day, *as a day for eating meat,* is not regarding it to the Lord. The one who is eating *meat* is eating to the Lord, because he gives thanks to God; and the one who is not eating *meat* to the Lord is eating *meat,* and is giving thanks to God *for vegetables*" (vs 5-6). That's what it's talking about: the meat-eater/the vegetarian, all the way down through here. It was causing the contention. Then he goes on to give us a broader principle, which is absolutely true, and we need to really fully realize and understand.

Verse 7: "For not one among us lives to himself, and no one dies to himself…. [In other words, the modern vernacular is: Nobody lives in a vacuum.] …In both cases, if we live, we should be living unto the Lord; and if we die, we die to the Lord. So then, whether we live or whether we die, WE ARE THE LORD'S" (vs 7-8). And that is the whole key in everything that is done in this chapter.

Verse 9: "It is for this *very* purpose *that* Christ both died and rose and *is* living again, so that He might be Lord over both the dead and the living. Now then, why do you judge your brother? Or why do you also despise your brother? For we shall all stand before the judgment seat of Christ…. [see sermons/booklet on *Judge Righteous Judgment*] …because it has been written, '"For *as* I live," says *the* Lord, "every knee shall bow to Me, and every tongue shall confess to God."' So then, each one of us shall give an account concerning himself to God" (vs 9-12). Very key and important things:

- We are the Lord's
- Each one shall give an account of himself to God

Verse 13: "Therefore, we should no longer judge one another, but judge this instead: Do not put an occasion of stumbling or a cause of offense before *your* brother…. [God is going to judge them. God is watching over them. So in our relationships in the fellowship groups and with each other, if we can get away from all these small, picayunish little physical things which really don't amount to a hill of beans but cause stumbling blocks and strife and contention—are we not going to be a whole lot better? And besides, you're going to have to give an account for the stumbling block if you cause the brethren to sin.

Let's see what Jesus said about offenses. Just being normal, we're going to cause some offense, somewhere—right? Matthew 18:6: "But whoever shall cause one of these little ones who believe in Me to offend, it would be better for him that a millstone be hung around his neck and he be sunk in the depths of the sea." A lot of people need to read that verse and put the millstone around their neck and think about it. Sometimes people want to be offended, and you can't help that. Sometimes just an off-handed comment people get offended. That makes it really difficult. We all offend one way or the other.

Just to show you how difficult it is, James 3:1: "My brethren, do not many of you become teachers, knowing that we will receive more severe judgment; because we frequently offend, every one of us…. [So, what he's talking about here in Matt. 18:6 are intentional offenses, intentional things to cause trouble and strife. Over here in James 3, we're talking about the unintentional things.] …If anyone does not offend in what he says, this one *is* a perfect man *and is* able also to hold in check the whole body" (vs 1-2). I haven't arrived there, yet. I've never met anybody who has arrived there, yet. When I do I'll be the first one to shake his hand and pat him on the back and say, 'You have arrived.' With the *law of sin and death* in us and our own carnality, many times what happens? *BAM! It's already out of our mouth before we can stop it*—right? And then someone comes up later and says, 'Did you realize what you said?' *Why, no!* So, Matt. 18 is talking about *intentional* offenses.

Matthew 18:7, Jesus says: "Woe to the world because of offenses!…. [That gets back to *God will take vengeances* if there are offenses committed against us—right?] …For it is necessary that offenses come, yet woe to that man by whom the offense comes!…. [It's ordained it's going to happen. It's going to take place.] …And if your hand or your foot causes you to offend, cut it off and cast *it* from you… [This is showing you how you need to overcome this kind of thing. I think, brethren, that with us it's about time we grow up in Christ and not have the offenses taking place; or at least keep them to a dull roar. Keep them to a minimal amount—

wouldn't that be nice? *Yes!*] …for it is better for you to enter into life lame or maimed than to have two hands or two feet *and* be cast into the eternal fire" (vs 7-8).

(go to the next track)

Verse 9: "And if your eye causes you to offend, pluck it out and throw *it* away… [In other words, if you have a lust of the eye that you need to overcome, you work at it as if you're going to have your eye plucked out. The better thing to do is ask God to take away the lust from you; help you to overcome it; find the cause of the lust and get rid of the cause and then you won't have to have your eye plucked out.] …for it is better for you to enter into life one-eyed than to have two eyes *and* be cast into the fire of Gehenna. Take heed *that* you do not despise one of these little ones; for I tell you that their angels in heaven continually look upon the face of My Father, Who is in heaven. For the Son of man has come to save those who are lost" (vs 9-11). Then He goes on to explain about the 99.

Romans 14:13: "Therefore, we should no longer judge one another… [that means to judge in the physical, small things to criticize and cause problems] …but judge this instead: Do not put an occasion of stumbling or a cause of offense before *your* brother. I understand and am persuaded by *the* Lord Jesus that nothing is common by itself, except unto the one who is reckoning anything to be common—to that one *it is* common. But if, because of your food, your brother is offended, you are no longer walking according to love. With your food, do not destroy the one for whom Christ died. Therefore, do not let your good be evil spoken of. For the Kingdom of God is not *a matter of* eating and drinking; rather, *it is* righteousness and peace and joy in *the* Holy Spirit" (vs 13-17).

Here's what we need to have more of, Psalm 16:8, talking about joy and peace and love; that's what we need to have, brethren: "I have set the LORD always before Me. Because He is at My right hand, I shall not be moved. Therefore, My heart is glad and My glory rejoices; My flesh also shall rest in safety, for You will not abandon My soul to the grave; neither will You allow Your Holy One to see corruption…. [a prophecy of Christ being resurrected from the grave] …You will make known to Me the path of life; in Your presence is fullness of joy. At Your right hand are pleasures forevermore" (vs 8-11). Let's see if we can have some of that in the Churches. Let's see if we can have some of that in the fellowship groups.

Psalm 5:11: "But let all who put their trust in You rejoice; let them always shout for joy because You defend them. And let those who love Your name exult in You, for You, O LORD, will bless the righteous; with favor You will surround him as with a shield" (vs 11-12). This is what God wants the churches to be. It's very important that we understand that.

Romans 14:18: "Because the one who is serving Christ in these things is well pleasing to God and respected among men. So then, we should pursue the things of peace… [There it is! Work at it!] …pursue the things of peace… [not strife and upset] …and the things for the edifying of one another…. [To build each other up! Not tear each other down. Brethren, look, if in the Church we tear each other down, who's going to build us up? I mean, think of it! That's why we have the Church; so let's build each other up, let's edify one another.] …Do not destroy the work of God for the sake of food…." (vs 18-20). That means in the individual.

Let's add one more thing; let's finalize this about offending the brother and so forth, causing problem in the congregation. Proverbs 6:16: "These six *things* the LORD hates; yea, seven *are* an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood" (vs 16-17). You might say this could fall into the realm of people using and manipulating people for your own desire, in this case actually leading to killing them. There are people who just have to manipulate other people. They have to 'push their buttons' so to speak. And God doesn't want that. Don't do that.

Verse 18: "A heart that plots wicked imaginations, feet that are swift in running to evil… [especially couple that with a big tongue to carry bad news] …a false witness *who* speaks lies, and he who sows discord among brethren" (vs 18-19). That's what happens when you have the strife over these physical things.

Romans 14:20: "…All *lawful* things indeed *are* pure; but *it is* an evil *thing* for the one who eats while causing an occasion of stumbling to *his brother*. For it is better not to eat flesh, or drink wine…" (vs 20-21). It was more than just vegetarianism; it was wine, too. There are some people who cannot drink, and should not drink. The only little bit of wine they should take is at Passover. And the only exception would be if someone has vowed a vow to God that he will never ever touch a drop of wine again in his life, then he could use grape juice—no other exception!

Only if they've vowed that vow, like the Recabites, the ones who their father said not to drink any wine and they followed their father and God used that as an example. He told Jeremiah, 'You go out and get the children Rechab and bring them here and set the wine before them, and tell them to drink. So he did. He brought them in and he said, 'Drink!' and they said, 'No, we won't drink, our father says

we are not to drink any wine.' Jeremiah said, 'Drink!' and they said, 'No, we won't drink.' God said, 'Jeremiah, you tell the children of Israel this: Look at the children of Rechab, and I give them a blessing through all their generations because they obeyed their father and you won't even obey My voice to do what I want you to do.' That's was really quite an example.

We have the drinking and non-drinking. We have the same thing today. Drunkenness on one hand is wrong—isn't it? *Yes, it is!* If a person wants to be totally abstaining, that's fine. But the one who drinks should not look down on the one who doesn't. And the one who doesn't should not look down on the one who does. All you're doing is what? *You're setting your standard to impose upon someone else!* That's where the difficulty comes in.

- Can everyone wear a size 5, triple E shoe?
- Or a size 21, double A shoe?
- ***NO!***
- The shoe that fits the foot, is it right for the person that it fits—whether big foot, little foot, wide foot, narrow foot, whatever/

We cannot condemn people—right? Besides, what did they have to do with their feet? *They just grew!* You can't say feet are a sin! It's the same thing, if we look at some of these things in this way, then we can get a better perspective. Let's quit beating each other up!

Verse 21: "For it is better not to eat flesh, or drink wine. or *do* anything else… [That's a broad, inclusive statement—isn't it?] …by which your brother stumbles, or is offended, or is made weak. Do you have faith?…. [Every one of them says, 'I have faith. I'm doing what's right. I have conscience before God.'] …Have it to yourself before God…. [and quit judging your brother and shut your mouth; that's what he's saying] …Blessed is the one who is not condemning himself in what he approves" (vs 21-22). If you pretend that you have conscience toward something and you really don't believe it, you're going to condemn yourself.

Verse 23: "Now then, the one who is doubting, if he eats, has been condemned *already,* because *it is* not of faith; everything that is not of faith is sin." What does this mean? *You can apply this spiritually; you can apply this carnally.* You can be self-righteous and say, 'If you don't do what I'm doing, then you don't have faith.' That's not true! Or You can have conscience of something which is really not of faith. And it's not conscience of anything toward God, but just your own picky, self-righteous stupidity.

We'll a little bit about faith here for a minute, Hebrews 3:19: "So we see that they were not able to enter in **because of unbelief**." Lack of faith. This is where faith begins. Do not put faith in the physical little things that you prefer. Those physical little things that you prefer may not suit other people. It's neither sin nor righteousness. It's neither of faith nor of conscious.

Hebrews 11:6: "Now without faith *it is* impossible to please *God*. For it is mandatory *for* the one who comes to God to believe that He exists…" It's obligatory that you believe that God exists. What happens when your faith is based upon beginning with that?

- You believe that God exists!
- You believe that His Word is true!
- You believe His Word is right!
- You believe that Christ is the Son of God!

That changes the whole complexion of everything—doesn't it? *No question about it!* Then comes out of the realm of your own personal belief, your own self-righteous faith. There are people who have self-righteous faith. It will carry them to a certain degree, but it's not the faith of God.

"…For it is mandatory *for* the one who comes to God to believe that He exists and *that* He is a rewarder of those who **diligently** seek Him" (v 6)—not just haphazardly, not just when you're in trouble, not just when things are going tough for you—but "…diligently seek Him."

Hebrews 10:38: "Now *it is written,* '**The just shall live by faith**… [That's how you are to live; not by sight, not by the physical things—you have to take care of those, but you don't put your trust in them—***you live by faith!***] …but if anyone draws back…" from that faith and get involved in the physical things. That's what was happening and why he wrote the book of Hebrews, because they were drawing back from Christ and going back to the animal sacrifices. They were going back from the things of faith into the things which had no faith. They could see it, so they could rely on it. Whereas, faith you can't see. Faith comes from God. Faith is a gift of God. You have to live by that.

"…if anyone draws back, My soul does not delight in him.' But we are not of *those* who draw back unto destruction; rather, we are of faith unto *the* saving *of the* soul" (vs 38-39).

Hebrews 11:1: "Now faith is *the* substance… [the Greek there is 'hypostasis'—*the spiritual substance* and it comes from God] …of *things* hoped for, *and the* conviction of things not seen." This is the kind of faith that God wants us to have, that spiritual faith! Beginning by believing in Him, so that we won't put faith in the physical little things

that we do to come along and then cause other people to offend, and it is neither here nor there! Very important.

If we can grasp this, brethren; if we can really understand this, we are going to go a long way in overcoming all the problems and difficulties that have been created in the various Churches of God, because they went back to the physical things and were using that as a means of judging. That's what they did to give up on the Sabbath. That's what they did to give up on the Holy Days. They went from the faith of God to the faith in the physical thing that they could do. Now they're doing it and they've lost the faith of Jesus Christ. When you substitute that faith and put faith in the physical things in preference to the true faith of God, then you are going to go backward.

Romans 15:1—this is quite an admonition here: "We who are strong *in the faith* are obligated to support the ones who are weak *in the faith*, and not to please ourselves. For let each one of us please *his* neighbor for good, and for *his* edification; because Christ also did not please Himself; but exactly as it is written, 'The reproaches of those who are reproaching You have fallen upon Me.' For all the things *which* were written before were written for your instruction, so that through endurance and encouragement of the Scriptures we might have hope" (vs 1-4).

Psalm 69—where it talks about the reproach. This Psalm has a lot to do with the real detailed and emotional suffering that Christ went through in enduring the things that He did. Psalm 69:7: "Because for Your sake I have borne reproach, shame has covered my face. I have become a stranger to My brothers and a alien to My mother's children, for the zeal of Your house has eaten Me up, and the reproaches of those who reproached You have fallen upon Me…. [There's a direct quote of the Scripture.] …When I wept in my soul with fasting, it became my reproach. I also made sackcloth my clothing, and I became a proverb to them" (vs 7-11).

You will see as you go through some of these Psalms is some of the words apply to David—like with the sackcloth—because Jesus never wore sackcloth. But then it comes right back and the next phrase applies directly to Christ.

"…and I became a proverb to them. Those who sit in the gate speak about me; and I was the song of the drunkards…. [all of the *spiritual* drunkards] …But as for me, my prayer is to You, O LORD, in an acceptable time; O God, in the abundance of Your mercy answer me, in the Truth of Your salvation. Deliver me out of the mire, and let me not sink; let me be delivered from those who hate me and out of the deep waters" (vs 11-14)—also part of the very prayer that Jesus was praying just before He was arrested and led off to be crucified.

"Do not let the flood of waters overflow me, nor let the deep swallow me up, and let not the pit shut its mouth upon me. Answer me, O LORD, for Your steadfast love is good; turn unto me according to the multitude of Your tender mercies. And hide not Your face from Your servant, for I am in trouble; answer me speedily. Draw near unto my soul and redeem it; deliver me because of my enemies. You have known my reproach, and my shame, and my dishonor; my enemies are all before You. Reproach has broken my heart…" (vs 15-20). It was so heavy that Christ did experience being brokenhearted; that's why He can heal the brokenhearted.

"…and I am full of heaviness; and I looked for sympathy, but there was none; and for comforters, but I found none. They also gave Me gall for My food; and in My thirst they gave Me vinegar to drink. Let their table become a snare before them; and when they are at peace, let it become a trap…. [And that's exactly what happened to the whole religious system of Judaism—didn't it? By $70_{A.D.}$ it was completely destroyed.] …Let their eyes be darkened, so that they do not see; and make their loins shake without ceasing. Pour out Your indignation upon them, and let the fierceness of anger take hold of them. Let their encampment be desolate; let none dwell in their tents, for they persecute him whom You have stricken, and they recount the grief of those You have wounded. Add iniquity unto their iniquity, and let them not come into Your righteousness. Let them be blotted out of the Book of Life and not be written with the righteous" (vs 20-28).

This is really quite a prayer, and Jesus warned that some of them would suffer the unpardonable sin. Notice how these words fit in with what Christ did and said:

"But I am poor and sorrowful; let Your salvation, O God, set me up on high. I will praise the name of God with a song and will magnify Him with thanksgiving. This also shall please the LORD better than a bullock that has horns and hoofs…. [In other words, His perfect sacrifice—that's what it's talking about here.] …The humble shall see and be glad; and your heart shall live, you who seek God, for the LORD hears the needy and does not despise His prisoners. Let the heavens and earth praise Him, the seas, and everything that moves in them, for God will save Zion, and will build the cities of Judah; so that they may dwell there and possess it. And the seed of His servants shall inherit it, and those who love His name shall dwell in it" (vs

29-36). That's getting into *heavenly Jerusalem and the Sion above.* All of that is there contained in this Psalm.

Put down these Scriptural references in your margin:

- Isa. 53—where He took upon all our sorrows
- Psa. 89:50—this has to do with reproaches
- Psa. 39:8
- Psa. 74:18

This is the thing that is important: If we seek to please God and if we seek to serve the brethren, and not serve ourselves. That's the whole problem that we have in the Church today, and the reason why it's all being disintegrated and torn apart; everyone has a secret little agenda: everyone has a little doctrine, everyone has something that they want to do to force upon someone else, rather than seeking God and letting God's Spirit lead them in what they need to do. What is happening, in their vanity they're all serving themselves, rather than serving God and serving the brethren. That's why this is written.

We have almost the same thing here, Galatians 6:1: "Brethren, even if a man be overtaken in some offense, you who are spiritual, restore such a one in a spirit of meekness, considering yourself, lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ" (vs 1-2). That's almost the same thing here (Rom. 15) that we are not please ourselves.

We're to do this so that we might have hope. (refer back to Rom. 4—the hope of God; showing in detail about the hope of God.) Romans 15:5: "Now the God of endurance and encouragement… [God is the One Who comforts us; and the word *encouragement* here could also be comfort] …grant you to be likeminded with one another according to Christ Jesus, so that we may glorify the God and Father of our Lord Jesus Christ with one accord and one mouth" (vs 5-6).

This is what's important. If we're going to grow and have the mind of Christ (Philip. 2)—and that's the whole thing we need to do—then we will be of one accord and of one mind—won't we? The problem with all the splits and divisions and schisms that people have, they try and be of one mind socially and one mind on some basic things that they may agree on, and then they agree to disagree on the other things that they don't agree on. That's not what God wants us to do. He wants us to all be of one mind.

2-Corinthians 1:3: "Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and *the* God of all comfort." So comfort and encouragement are synonymous words in the Greek. If you are comforted, you are what? *You are encouraged!* So, He's the God of all comfort: *spiritual comfort,* not necessarily physical comfort, because we may suffer things. But even in that, in our pain, God can still comfort us *spiritually.*

"Who comforts us in all our tribulation… [all the trials, all the afflictions, all the difficulties that we go through] …in order that we may be able to comfort those who are in any trial, through the comfort with which we ourselves are comforted by God" (v 4). This shows the experience. That's why we go through things for the experience that later on we can help someone else who's going through something else exactly the same. Sometimes in the trials that we go through, we wonder why we are going through them. Sometimes that's the very reason we're going through them; so we can learn from the things that we suffer; just like Christ learned from the things that He suffered.

Verse 5: "For to the degree *that* the sufferings of Christ abound in us, so also our comfort abounds through Christ. And if we are in distress, *it is* for your comfort and salvation, which is being worked out by *your* enduring the same sufferings that we also suffer; *and* if we are comforted, *it is* for your comfort and salvation (and our hope *is* steadfast for you); knowing that as you are partners in the sufferings, *you are* also *partners* in the comfort" (vs 5-7). That's the whole purpose of it, that we might have that and that we might have the hope and be like-minded.

Philippians 2—this is very important and I don't think we can cover this one enough, but we need to have it so that we understand. This is the whole goal and purpose, brethren, of what where we're going, what we're doing, what God wants us to become. That's why in the sermon series: *Why God Hates Religion*, 'religion' then becomes a structured thing that men devise. Yes, they use the Bible; yes, they use the words of God; but they do not encourage the kind of relationship with God the Father and Jesus Christ that we need to have to be converted and grow and change and overcome. Then 'religion' gets in the way! Then 'religion' becomes very judgmental! We do have to have judgmental things in time. We have to judge righteous judgment—that is true! *No question about it!* But we should not be judgmental against each other. We should *judge righteous judgment.* There is a distinct difference between the two.

Notice again how Paul covers the same thing. In almost all of his epistles somewhere, Paul has something written very similar to this, Philippians 2:1: "Now then, if *there be* any encouragement in Christ, if any comfort of love, if any fellowship of *the* Spirit, if any *deep* inner affections and compassions, fulfill my joy, that you

be of the same mind, having the same love, being joined together in soul, minding the one thing…. [that is attaining to the Kingdom of God] …*Let* nothing *be* done through contention or vainglory… [all based upon vanity and human reasoning and things like this] …but in humility, each esteeming the others above himself" (vs 1-3).

That's hard to do; but you can do it this way: If you know that God has called the individual. Once in a while you'll run into a tare or two. Those are not the children of God; those are the children of the devil. They're generally the 'religious' ones that cause problems. But, we're talking here about the brethren. If you truly understand

- that God the Father Himself has called the individual
- that Jesus Christ has died for the individual
- that God the Father has begotten them with the Holy Spirit

—then there needs to be that kind of love and honor given to them.

If we do happen to run into some tares, then we can handle them in a different way. Right now God is eliminating the tares. The only problem is, it seems like most of the Church is tares, when you look at the greater church overall. That's why the sermon *Teacher, Teacher, Who's Got a Teacher?*

Verse 4: "Let each one look not *only* after his own things… [That doesn't mean *don't neglect it.* In other words, don't be so self-centered that the only thing you see is just what you need. This means to look and see what the other person needs.] …but *let* each one also *consider* the things of others. **Let this mind be in you, which *was* also in Christ Jesus**" (vs 4-5). There is the highest pinnacle of conversion; that's what it needs to be!

If you want to really understand about the mind of Christ, then go back and study through the Gospels. You are really going to be surprised how much is there. When you go through word for word you really pick up an awful lot. And you will see when you study through the Gospels, that 95% of the Gospels are directly quotes from Jesus Christ. Being quotes from Jesus Christ, then you will be able to have the mind of Christ—won't you? You'll have the

- Spirit of Christ
- the words of Christ
- the quotes of Christ

—and that becomes a part of you, and that's the way that you think. This does not make you a 'religious' person. This makes you a son or daughter of God! That's what needs to be.

Now, look what He was able to give up, and we're going to see what our response needs to be in return, v 6: "Who, although He existed in *the* form of God, did not consider it robbery to be equal with God… [He was sharing the same existence (John 1:1-3—In the beginning was the Word, and the Word was God, and the Word was with God, and all things were made by Him and there isn't anything that came into being that He did not make.)] …but emptied Himself…" (vs 6-7)—and became that pinprick of light so that He could be born into this world as a human being.

Currently, they're cycling through again:

- Jesus was a created being
- Jesus was not God before He became a human being (see sermon series: *Who is Jesus?*)

It's been reported to me that in the *Journal* there are articles in there by men who do not believe in the Divinity of Jesus Christ. Let me just state it very clearly: ***If you do not believe in the Divinity of Jesus Christ, you are an antichrist!***—period! That's just the way it is. That's all a part of the mind of Christ. We need to be able to say what they really are; that's what John says: ***If you don't believe that Jesus came in the flesh, you are an antichrist!*** That's currently going on and some brethren are being blown away by this.

Do you see the tactics of Satan the devil? *Dumb down,* ***dumb down!*** Get you comfortable, get you soft, everything's just fine and everything is just going along and then BAM! After that comes, then all the confusion. 'Have you heard… Were you ever told... Did you ever study… Did you ever read…' These things get cycled through again. All of this confusion comes from Satan the devil. God is not the author of confusion. The only way we become like-minded and one-minded and have the mind of Christ is to really study His Word and to *know it!* Not just read it; *study it!* Not to just be familiar with it; *know it!* Have it written in your mind and inscribed upon your heart—that's where God wants it!

Verse 7: "But emptied Himself… [willing to give up everything] …*and* was made in *the* likeness of men, *and* took the form of a servant… [slave—Greek: 'doulos'—bought and sold slave] …and being found in *the* manner of man… [having the *law of sin and death* within Him] …He humbled Himself, *and* became obedient unto death, even *the* death of *the* cross" (vs 7-8).

- Have any of us given up anything compared to what Christ did?
- Have any of us been humbled to anything like Christ was humbled?

- Can you imagine the Creator God coming the flesh,
  - ✓ being rejected by His creation
  - ✓ being spit upon
  - ✓ being beat upon
  - ✓ being crucified
  - ✓ being rejected by His own creation

—and yet, he did it in an act of love to save them! I mean, think on that! None of us have done anything! That's why we need to have the mind of Christ so that we comprehend it.

God is not necessarily going to require something like that of us, but that's why we have to have the mind of Christ.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Romans 14:14-21, 5-6, 1-2
2) 1 Corinthians 8:1-13
3) 1 Corinthians 10:16-22
4) Romans 14:2-4
5) 1 Timothy 4:4, 1-6
6) Romans 14:5-13
7) Matthew 18:6
8) James 3:1-2
9) Matthew 18:7-11
10) Romans 14:13-17
11) Psalm 16:8-11
12) Psalm 5:11-12
13) Romans 14:18-20
14) Proverbs 6:16-19
15) Romans 14:20-23
16) Hebrews 3:19
17) Hebrews 11:6
18) Hebrews 10:38-39
19) Hebrews 11:1
20) Romans 15:1-4
21) Psalm 69:7-36
22) Galatians 6:1-2
23) Romans 15:5-6
24) 2 Corinthians 1:1-7
25) Philippians 2:1-8

Scriptures referenced, not quoted:

- Galatians 5:6
- Romans 5
- John 17:17
- Psalm 119:142
- Leviticus 11
- Deuteronomy 14
- Isaiah 53
- Psalm 89:50; 39:9; 74:18
- Romans 4
- John 1:1-3

Also referenced:

Sermon/Sermon Series:

- *Judge Righteous Judgment (booklet included)*
- *Why God Hates Religion*
- *Teacher, Teacher, Who's Got a Teacher?*
- *Who is Jesus?*

Book: *Guinness Book of World Records*

FRC:bo
Transcribed: 1-24-11

Epistle of Romans XXIV
Chapters 15-16

Fred R. Coulter—August 15, 1998

Philippians 2:8: "And being found in *the* manner of man, He humbled Himself, *and* became obedient unto death… [Lot's of times, people give up when they are confronted with a difficult proposition, let alone unto death. He has set the standard for us.] …even *the* death of *the* cross. Therefore, God has also highly exalted Him and bestowed upon Him a name which *is* above every name; that at the name of Jesus every knee should bow, of *beings* in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ *is* Lord to *the* glory of God *the* Father" (vs 8-11)—because He did this thing.

Verse 12: "So then, my beloved, even as you have always obeyed… [Our obedience has to be always.] …not as in my presence only… [What happens if you just do it when people are around? *Then you're pleasing men, you're not pleasing God!*] …but now much more in my absence, work out your own salvation with fear and trembling. For it is God Who works in you both **to will**… [desire, and you don't do anything unless you have the desire; so God the Father even gives the desire. How about that! Even that is a gift! That's why Paul said, ***'You have nothing that you didn't receive!'***] …and **to do according to *His* good pleasure**" (vs 12-13). What is His *good pleasure*?

- to love Him
- to serve Him
- to keep His commandments
- to love the brethren
- to honor the Word of God
- to pray
- to study

—all those things are *His good pleasure!*

Verse 14: "Do all things without complaints and disputes… [that's difficult sometimes—isn't it? The easiest thing to do is complain. I know that I do.] …so that you may be blameless and without offense… [You need to understand that in the whole book of Philippians there's not one word of correction; the only book he wrote with no correction. It shows it can be done. Can you do the things that please God so that He doesn't have to correct you? *We can if we have the mind of Christ*—can't we? Does that make us self-righteous? *No!* That means we're just that more converted!] …innocent children of God in *the* midst of a crooked and perverted generation… [If that doesn't apply to the world today, I don't' know what to tell you.] …among whom you shine as lights in *the* world, holding forth the Word of life; that I may rejoice in the day of Christ, that I have not run in vain, nor labored in vain" (vs 14-16). That's how we are to respond to God; that's what he's talking about in a little different way back here:

Romans 15:6: "So that we may glorify God the Father and our Lord Jesus Christ with one accord and one mouth. For this reason, be receiving one another, according as Christ has also received us, to *the* glory of God" (vs 6-7). This tells us there's a whole different relationship that needs to be with brethren than we have understood. If we have this for the foundation of the relationship with brethren, one with another, just think how much different fellowshipping together is going to be. If you're doing this, what are you doing? *You're dropping off all the carnality, all of the self-interest, all of the hidden agendas*, none of those things are there. But with the Spirit of God and openness of mind, and openness of faith, and openness of purpose. "For this reason, be receiving one another, according as Christ has also received us, to *the* glory of God." *That is true brotherly love!* That's what we need to be focusing on.

Verse 8: "Now then, I say, Jesus Christ has become a servant to the circumcision for the Truth of God, in order to confirm the promises of the fathers… [the Gospels; the four Gospels confirm that] …and for the Gentiles to glorify God for *His* mercy, exactly as it has been written: 'For this cause I will confess You among the Gentiles, and I will praise Your name.' And again it says, 'Rejoice, *all* you Gentiles, with His people'; and again, 'Praise the Lord, all you Gentiles all you peoples, *praise the Lord.*' And again, Isaiah says, 'There shall be a root of Jesse, and He that arises shall rule the Gentiles; in Him shall all the Gentiles hope'" (vs 8-12).

Now, let's go back and we'll just take one reference here—you can look up the rest in Isaiah and the Psalms. This one I really love in *The Messiah.* Isaiah 60:1: "Arise, shine; for your light has come, and the glory of the LORD has risen upon you, for behold, the darkness shall cover the earth, and gross darkness *the* people; but the LORD shall arise upon you, and His glory shall be seen upon you. And the Gentiles shall come to your light, and kings to the brightness of your rising" (vs 1-3). That's really quite a dynamic song when it's sung. It's sung by the baritone, it's really chilling!

Psalm 27:1—talking about the light of God:

"The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?… [Brethren, this the confidence we need to have in God. Think about that!] … When the wicked, my enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an army should encamp against me, my heart shall not be afraid; though war should rise against me, even then I will be confident. One thing I have desired from the LORD, that I will 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 inquire in His temple" (vs 1-4). What kept him in this attitude? *The hope of the reward of God*—correct? *The understanding of the resurrection to come*—right?

Brethren, I don't think we really grasp how great that is going to be. It's going to be a marvelous thing. God has called us to absolutely the greatest and most marvelous thing that can be.

Verse 4: "One thing I have desired from the LORD… [That ties in with Philip. 2—be minding the one same thing.] …that I will seek after… [with all his heart] …that I may dwell in the house of the LORD all the days of my life… [eternal life] …to behold the **beauty of the LORD** and to inquire in His temple." To see Him in His glory, as Christ said: 'Father, I pray that they, whom you have given Me, may be with Me where I am, that they may behold My glory which you gave Me before the foundation of the world.'

This ties right in with it. It's amazing! It was amazing that David understood this! But David had a special relationship with God. Remember when the Ark of the Covenant was brought from Kirjath Jearim; it was not taken to the tabernacle but put in a special tent right in David's house. So, when David did these Psalms and he wrote these Psalms and he prayed before the Lord, he went before this special tabernacle right in his house. He could see the Ark. There was time when he said he could see God in there. That's why David is called 'a man after God's heart.' He understood some of these things, and had the blessing and the privilege of having been given to him some of the very words of Christ, even during His suffering when He was on the cross. That's was a tremendous relationship that they had; no question about it, it was a tremendous relationship.

Psalm 15:1: "LORD, who shall dwell in Your tabernacle? Who shall dwell upon Your Holy hill? He who walks uprightly, and works righteousness, and speaks the truth in his heart… [It shows a pure, loving attitude—doesn't it?] …he does not slander with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor; in whose eyes a vile person is despised, but he honors those who fear the LORD; he who swears to his own hurt and does not change it; he who has not put out his money at usury, nor has he taken a bribe against the innocent. He who does these things shall never be moved" (vs 1-5).

Psalm 17:13—here it shows that David knew a lot about these things: "Arise, O LORD, confront him, bring him down; deliver my soul from the wicked by Your sword, from men by Your hand, O LORD, from men of the world whose portion is in this life… [I want you to notice the contrast he's going to bring out here.] …and whose belly You fill with Your treasure. They are full of children, and will leave their riches to their babes. As for me, I will behold Your face in righteousness; I shall be satisfied, when I awake, with Your likeness" (vs 13-15). And that means awake from the sleep of death, talking of the resurrection.

If you always have that hope before you, there is nothing that is going to overcome you or discourage you. You may be down for a while, but there is nothing that is going to completely overtake you.

Romans 15:13: "Now then, may the **God of hope**…" Even sometimes it gets down to it like it was with Abraham, that Abraham hoped in hope, against hope. In other words there was no physical reason for anything to happen except the hope that was the promise of God. When you're 100-years-old and you're wife is 90-years-old, you know that's true! No question about that!

"…may the **God of hope** fill you with all joy and peace in believing… [Notice how that comes. It's present tense—*in believing.* It's constantly believing, not just being inspired when you come to Sabbath services or you listen to a tape. You are always believing; you are always hoping; in spite of all the circumstances whether they may look very bleak.] …**that you *may* abound in hope *and* in the power of the Holy Spirit**" (v 13). That's quite something! Never giving up! We need more of that, too, I tell you, brethren! We really, really do!

- understanding the Word of God
- growing in grace and knowledge
- serving God
- in the way of healings
- and serving brethren

We're just living in such a world it's almost unreal!

Verse 14: "But I myself am also persuaded concerning you, my brethren, concerning you, that you yourselves are full of goodness… [he's talking about mature Christians] …*and* are being filled with all knowledge, and having the ability to admonish one another"—to help, to encourage, to uplift, to

admonish one another in psalms and hymns, to help one another.

I never will forget one of the founding members of the Christian Biblical Church of God, Esther Grisinger—she suffered in pain as much as anybody that I know suffered in pain, and she was really in bad shape physically. She was a diabetic, she was almost blind, she was confined to a wheelchair, she could hardly stand up and walk and all the muscles up in her groin and all the tendons were all caught up in a great ball. It hurt her! It just 'killed' her day and night! There were times when her leg would almost just bend right up because of the pain. Yet, when someone was in trouble or down or discouraged, who did they call? *They called Esther Grisinger, and she gave them hope! She encouraged them! She lifted them up!* Even in spite of her circumstances!

That really had to be a work of the Holy Spirit to do that. She was "…full of goodness… [in helping and serving the brethren] …*and* are being filled with all knowledge…" (v 14). That's what God wants us to do, grow in grace and knowledge (2-Pet. 3:15-16). And, of course, the grace that we have just keeps coming from God. And the fullness of Christ never runs dry—does it? Our fuel tanks run low from time-to-time—don't they?

- From Christ they never do!
- The grace of God never does!
- The fullness of Christ never runs out!

John 1:14: "And the Word became flesh and tabernacled among us (and we ourselves beheld His glory, *the* glory as of *the* only begotten with *the* Father), full of grace and truth. John testified concerning Him, and proclaimed, saying, 'This was He of Whom I said, "He Who comes after me has precedence over me because He was before me."'…. [that means *existed* before] …And of His fullness we have all received… [the fullness of God never runs dry] …and **grace <u>upon</u> grace**" (vs 14-16). That's what it means, not grace *for* grace, but grace *upon* grace. So, when he talks about the receiving the fullness of God, that you may be filled, this is what he's talking about. And that fullness never runs out, and it never runs dry. It just keeps coming! If we're going to be filled with all the knowledge of God, then it's going to come with the grace of God.

Romans 15:15: "Now, brethren, I did write more boldly to you, in part, as a way of reminding you through the grace that was given to me by God, in respect to my being a minister of Jesus unto the Gentiles to perform the Holy service of *teaching* the Gospel of God; so that the offering up of the Gentiles *unto salvation* might be acceptable, *being* sanctified by *the* Holy Spirit" (vs 15-16). He's talking about his own responsibility of teaching and training the brethren. Paul didn't hold anything back. Paul gave everything:

- that they could learn
- that they could grow
- that they could be advanced

Even Paul, as we saw in Rom. 9, said that he himself wished he could be 'accursed that all of his brethren, the Israelites, could be saved.' We need to understand that.

Verse 17: "Therefore, I have *my* boasting in Christ Jesus *as to* the things pertaining to God…. [Not in himself and not what he could do, but *in God!*] …For I will dare not to speak about anything which Christ has not worked out by me unto *the* obedience of the Gentiles, by word and work, through *the* power of signs and wonders, in *the* power of *the* Spirit of God…" (vs 17-19). He's giving all credit to God; nothing of it was what *he* did. And I imagine the Apostle Paul had the things that he went through.

Let's see what the Apostle Paul went through and notice that he could still write this way and encourage this way and speak this way. That's why we have 14 of the Epistles of Paul in the New Testament. He was comparing what he was doing here in relationship to what others were doing—the false apostles and deceitful workers, and there are plenty of them out there today.

2-Corinthians 11:13: "For such *are* false apostles—deceitful workers who are transforming themselves into apostles of Christ…. [palming themselves off as Christians] …And *it is* no marvel, for Satan himself transforms himself into an angel of light. Therefore, *it is* no great thing if his servants also transform themselves as ministers of righteousness—whose end shall be according to their works. Again I say, no one should consider me a fool; but if otherwise, receive me even as a fool, that I also may boast a little. What I am *now* saying, I do not speak according to *the* Lord…" (vs 13-17). He's making it clear: 'I'm not telling you what the Lord is saying'

"…but as in foolishness, in this confidence of boasting…. ['What I'm going to say now, I'm having to say because you have forced me to say it. I really don't want to say it, because it's really foolish, but I've got to say it because of what these false apostles are doing.'] …Since many boast according to *the* flesh, I also will boast. For since you are *so* intelligent, you gladly bear with fools" (vs 17-19). He's very cynical. You get into the book of 1st & 2nd Cor. and he's got some very cynical statements to them.

"For you bear *it* if anyone brings you into

bondage, if anyone devours *you*, if anyone takes *from you*, if anyone exalts himself, if anyone beats you on the face. I speak as though we were under reproach for being weak; but in whatever *way* anyone else is bold (I speak in foolishness), I also am bold. Are they Hebrews? So am I. Are they Israelites? So am I. Are they *the* seed of Abraham? So am I. Are they servants of Christ? (I am speaking as if I were out of my mind.) So am I, above *and beyond measure*—in labors more abundant, in stripes above measure, in imprisonments more frequent, in deaths often. Five times from *the* Jews I received forty *stripes* less one. Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I spent in the deep. *I have been* in journeyings often, in perils of rivers, in perils of robbers, in perils from *my own* race… [he was a hunted man] …in perils from *the* Gentiles, in perils in *the* city, in perils in *the* desert, in perils on *the* sea, in perils among false brethren… [that's a great peril today] …in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (vs 20-27).

"Besides *all* these things from the *world* outside, pressing on me daily is the care of all the Churches…. [If you think you've had it; if you think you're really down; if you think you're having it tough; *read this* and you'll understand why the Apostle Paul put his ministry and left it in God's hands and just really gave himself over to it entirely.] …Who is weak, and I am not weak? Who is offended, and I do not burn?" (vs 28-29). I know what he's talking about with those kinds of things. There are some that you think are really good brethren and, my, they turn out to be nasty, hateful people. You get burned—don't you? Have you been burned in the Church? *Yes! So was Paul!*

Verse 30: "If it is necessary for me to boast, I will boast *in* the things concerning my weakness. The God and Father of our Lord Jesus Christ, Who is blessed into the ages *of eternity*, knows that I do not lie. In Damascus, the governor under Aretus the king was guarding the city of the Damascenes *because* he desired to arrest me. But I was let down in a basket through a window by the wall, and escaped *from* his hands" (vs 30-33).

So, he was chased and driven around. When he talks about his ministry and what he's doing, and how he went out and preached, I tell you what, when he went out there and was stoned, left for dead, remember, the brethren came and got him, picked him up. What did he do as soon as he was well? *He kept on preaching, kept on going, and came right back into that same city again later on, where he was stoned!* If we think we have it tough, look, we've got our cars; we have planes; we have nice halls to meet in; we have clothes to wear; we have food to eat. We have nothing to complain about!

Romans 15:17: "Therefore, I have *my* boastings in Christ Jesus *as to* the things pertaining to God. For I will not dare to speak about anything which Christ has not worked out by me, unto *the* obedience of the Gentiles, by word and work, through the power of signs and wonders, in *the* power of *the* Spirit of God; so that from Jerusalem, and in a circuit unto Illyricum, I have fully preached the Gospel of Christ; even as I was also aspiring to preach the Gospel of Christ where Christ was not named, so that I might not build upon another's foundation" (vs 17-20). So, he didn't go where Peter preached. He didn't go where Bartholomew preached. He didn't go where Barnabas preached. He preached in the area that God wanted him to preach and the Holy Spirit let him know what that was as we see in the book of Acts.

Verse 21: "But exactly as it is written: 'Those to whom it had never been proclaimed concerning Him, they shall see; and those who had not heard shall understand'… [That's preaching the Gospel (Isa. 52:15).] …because of this also, many times I was hindered from coming to you. But now, having no place *which remains to be preached to* in these regions, and having a great desire to come to you *now* for many years" (vs 21-23). Here were all these churches in Rome that hadn't even seen the Apostle Paul.

Verse 24: "Whenever I may go to Spain, I will come to you, because I am hoping to see you *while* passing through *Rome*, and from there to be sent forward by you after I have enjoyed your company for a while." What the Apostle Paul would do, he would go to one city, they would take care of him, they would give him of the tithes and offerings to finance his trip to go somewhere else and he would go out from there. That's how it was done. He was telling them he was expecting it there.

Verse 25: "But now I am going to Jerusalem… [This was apparently written from Corinth] …to minister to the saints, because *those in* Macedonia and Achaia were pleased to make a certain contribution for the poor saints who are in Jerusalem. For they were pleased, and their debtors they are, because if the Gentiles have shared in their spiritual things, they also *in turn* ought to minister to them in physical things" (vs 25-27). That's when they had the drought.

Verse 28: "Therefore, after finishing this *task*, and after having *delivered* into their hands the fruit that was collected and sealed, I will set off toward Spain, coming by you. I know that when coming to you, I shall come in the fullness of the blessing of the Gospel of Christ. Now I am exhorting you, brethren, by our Lord Jesus Christ,

and by the love of the Spirit, that you strive together with me in prayers to God for me" (vs 28-30). He needed it, because he was walking into a lion's den going up to Jerusalem. When he got up there they were after him and his life was barely spared, but he had to give a tremendous witness to all the people in Jerusalem.

This is why the prayers, v 31: "In order that I may be delivered from those in Judea who are unbelievers, and that my service… [this offering that he's bringing] …*which I am bringing* to Jerusalem may be acceptable to the saints; so that I may come to you in joy by the will of God, and *that* I may be refreshed with you. Now the God of peace be with you all. Amen" (vs 31-33).

So he had the letter finished at one point. We're going to see there are several add-ons here. There are actually four sections which say 'Amen.' We'll cover all four; the first one here is at the end of chapter 15. It does sound like a conclusion—doesn't it? Then he says, 'I've forgotten something,' so we have:

Romans 16:1: "Now I commend to you our sister Phoebe, who is a servant of the assembly in Cenchrea… [that was over near Corinth] …in order that you may receive her in *the* Lord, as is deserving of saints…" (vs 1-2). She was actually a deaconess and one who was helping Paul. Some people think that she was an evangelist and preacher, but there's no indication of that whatsoever. That would have gone against everything that the Apostle Paul was teaching.

"…and *that* you may assist her in whatever activity she may *have* need of you, because she also has been of great assistance to many, including myself. Salute Priscilla and Aquila, my fellow workers in Christ Jesus" (vs 2-3). Who are Priscilla and Aquila? Let's see who they are and how they did help and they actually helped with the Church there in Corinth.

Acts 18:18: "And after Paul had remained *there* many days, he took leave of the brethren *and* sailed away to Syria, and with him **Priscilla and Aquila**. *Now Paul* had shorn *his* head in Cenchrea because he had *made* a vow…. [This is where Phoebe was] …And he came to Ephesus, and left them there; but he himself went into the synagogue *and* reasoned with the Jews. And when they asked *him* to remain with them for a longer time, he did not consent, but took leave of them, saying, 'I must by all means keep the Feast that is coming at Jerusalem; but I will return again to you, God willing.' And he sailed from Ephesus. And after landing at Caesarea, he went up *to Jerusalem* and visited the Church; *then* he went down to Antioch. And when he had stayed *there* some time, he left *and* went through the country of the Galatians and the Phrygians in order, establishing all the disciples. Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man who was skilled in the Scriptures, came to Ephesus. He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. And after hearing him, **Aquila and Priscilla** took him and expounded the way of God to him more perfectly" (vs 18-26).

So they knew the Scriptures. They took him aside privately and went through all the Scriptures, showing them. So, when Paul is talking about Aquila and Priscilla they were very close with the Church there in Ephesus and helped out an awful lot.

Verse 27: "And when he was determined to travel to Achaia, the brethren wrote to the disciples, exhorting *them* to welcome him; *and* after arriving, he greatly helped those who had believed through grace, for he powerfully refuted the Jews publicly, showing by the Scriptures *that* Jesus was the Christ" (vs 27-28).

Romans 16:4: "Who for my life laid down their own necks… [I don't know exactly how they did it, but whatever it was they extended themselves to save him.] …to whom not only am I giving thanks, but also all the churches of the Gentiles."

All the rest of it is saluting all these different ones, vs 5-15. Verse 16: "Salute one another with a Holy kiss. The Churches of Christ salute you."

Now, in v 17, we get into another topic and this is probably why he wrote this, why he put this tag-end on here: "But I exhort you, brethren, to look out for those who are making divisions…"—that's a little bit different than in Rom. 15.

Romans 15:14: "But I myself am also persuaded, my brethren, concerning you, that you yourselves are full of goodness, *and* are being filled with all knowledge, also having the ability to admonish one another."

Now we have another problem that enters in that took place, he got word of before the mailing off of this letter, or having it sent over by Phoebe from where he was. Romans 16:17: "But I exhort you, brethren, to look out for those who are making divisions and causes of offense that are contrary to the doctrine which you have learned, and shun them… [That's what Paul said] …because these are the sort who are not serving our Lord Jesus Christ, but their own bellies, and by smooth talking and flattery they are deceiving the

hearts of the innocent" (vs 17-18). If that is not happening today over and over again—the very same thing!

Verse 19: "For your obedience has reached unto all *men*. Therefore, I rejoice over *this report about* you. However, I desire that you be wise indeed concerning good, but innocent concerning evil. But the God of peace will bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen…. [Then he continues on; he wants to explain a little bit more what's going to happen.] …Timothy, my fellow worker, and Lucius and Jason and Sosipater, my kinsmen, salute you. I, Tertius, who wrote this epistle, salute you in *the* Lord…. [He was the secretary.] …Gaius, my host, and of the whole Church, salutes you. Erastus, the steward of the city, and Quartus, a brother, salute you. The grace of our Lord Jesus Christ *be* with all of you. Amen" (vs 19-24).

But, he's not yet done. This sounds like a symphony. You've heard Beethoven, you think you've come to the end and then he goes on again. So here we have it again, v 25: "Now to Him Who has the power to establish you, according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery which in ages of the past has been kept secret; but now is made manifest, and by the prophetic Scriptures, according to the commandment of the eternal God, has been made known to all the nations unto *the* obedience of faith; to the only wise God, through Jesus Christ, to Whom be *the* glory into the ages of eternity. AMEN" (vs 25-27).

That finishes the book of Romans, ends off with four AMENs.

Questions:

What does it mean he "will bruise Satan" (v 20)? This is referring the very first prophecy of the Messiah after Adam and Eve sinned.

(go to the next track)

"will bruise Satan"

Genesis 3:15: "And I [God] will put enmity between you [the serpent] and the woman… [prophetic of the Church; so we've got Satan and the Church] …and between your seed… [seed of Satan the devil; we have the children of the devil, too—don't we?] …and her Seed… [this is physical, this is spiritual. You can take this prophecy and run it physical and spiritual all the way through, and it fits. Physically, your seed, snakes on the ground; and her seed, physical descendants. I'm one of those; I have enmity against snakes, I can't stand them!] …between your seed… [the children of the devil being the tares] …and her seed… [being the children of God] …He [Christ] will bruise your [the serpent] head, and you [the serpent] shall bruise His [Christ] heel." Talking of the crucifixion.

When He was crucified, the only way you can crucify someone and have nails in your feet without breaking the bones is to put them right through the backside of the Achilles' tendon in the heel. That's the only way. It's just flesh in-between, so you can drive a spike through there pretty easily.

"children of the devil" vs "the children of God"

Let's look at the 'children of the devil.' Matt. 13 talks about those who are the 'children of the devil.' Who are the 'children of the devil'? There are those who go into the depths of Satan the devil, those who do the things that are in the world. Of course, Rom. 1 shows the steps by which people go to the depths of Satan, and what then God gives them over to.

Matthew 13:37: "And He answered *and* said to them, 'The one Who sows the good seed is the Son of man; and the field is the world; and the good seed, these are the children of the Kingdom [of God]; but the tares are the children of the wicked *one* [Satan the devil]" (vs 37-38). That's why the Church goes through its upheavals always. It gets solidified to a certain point, and then Satan sends his tares in. Then you have to have the upheaval to get rid of the tares, because only God can get rid of the tares.

The big mistake is, once the tares are gone don't run and bring them back. Let them go! If they truly love God and they're not tares, then they will repent. If they are tares, notice, v 38: "…but the tares are the children of the wicked *one*. Now the enemy who sowed them is the devil…" (vs 38-39). Satan is doing his busy work within the Church. And frankly, that's why the whole Worldwide Church of God came apart. That's why Church of God International has come apart. That's why United Church of God is coming apart. That's why all the splinter groups are coming apart. It's a process of getting rid of the tares. Only God can do that!

That's why we need to really yield to God, so that we have the love of God. And there's one thing for sure that a tare cannot do: a tare cannot be where there is truly the love of God and where there is no hierarchy for him to nestle into and put his roots down in. They have to go. And they love power. That's why wherever there's a church with a hierarchy, they get to the proximity of power, and they sit there and they wait until a certain time—and I don't know what it is. Something happened in Worldwide, it was almost like turning a key in a lock and opening the door and BAM! I think one of them was Stavrinides, bringing the pagan doctrine of the Trinity and going way back into the philosophy of the ancient pagans. That was one, there are many

others.

"…and the harvest is *the* end of the age, and the reapers are the angels. Therefore, as the tares are gathered and consumed in the fire… [that's why you need to understand that some of these organizations are being set up are the gathering together of tares.] …so shall it be in the end of this age" (vs 39-40). If we're not living at the end of the age, I don't know what we're living in.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all the offenders and those who are practicing lawlessness; and they shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. **The one who has ears to hear, let him hear**" (vs 41-43). There it's telling us we'd better have ears to hear.

Let's also see that there are the 'children of the devil,' 1-John 3:4: "Everyone who practices sin is also practicing lawlessness, for **sin is lawlessness**." *Lawlessness* means *against sin!* 'Sin is the transgression of the law' (*KJV*) is also an accurate translation. But this is more accurate, because it's showing that the 'children of the devil' are lawless, meaning *they are against the laws of God.* The Greek here is 'anomos'—*against law*. Not their own, but God's. Every system of Satan the devil has their own laws. And it's 'practicing sin'; it's not that you just do it once, you transgress a commandment—'Oh oh, I've sinned.' This means *living in sin.*

Verse 5: "And you know that He appeared in order that He might take away our sins; and in Him is no sin…. [Part of the teachings of Satan and the works of darkness is that Christ is also in darkness and sin.] …Everyone who dwells in Him does not *practice* sin" (vs 5-6). That's the only proper translation. Why?

1 John 5:16: "If anyone sees his brother… [one who is converted] …sinning a sin *that is* not unto death, he shall ask, and He will give him life for those who do not sin unto death…. [You can see someone sinning. It cannot mean that you have the inability to sin (1-John 3). It means you don't practice sin. There's a difference between sinning because you have the law of sin and death in you, but you're living a righteous life in keeping the commandments of God.] …sinning a sin *that is* not unto death, he shall ask, and He will give him life for those who do not sin unto death… [In other words, a sin that is repentable. That's what it's talking about.] …There is a sin unto death; concerning that *sin*, I do not say that he should make *any* supplication *to God*." The unpardonable sin; you can't pray and have that lifted from the brother. There's no way, because they've rejected Christ.

So, therefore, when you come back to 1-John 3:6, it has to read this: "Everyone who dwells in Him does not *practice* sin; anyone who *practices* sin has not seen Him, nor has known Him. Little children, do not allow anyone to deceive you; the one who practices righteousness is righteous, even as He is righteous" (vs 6-7). Is that not true? Did we not learn that in the book of Romans? *If you are keeping the commandments of God you are under grace, you're living God's way, He imputes the righteousness of Jesus Christ to you*—correct? *Yes!*

Verse 8: "The one who practices sin is of the devil because the devil has been sinning from *the* beginning. For this purpose the Son of God appeared that He might destroy the works of the devil. Everyone who has been begotten by God does not practice sin… [It doesn't mean he cannot sin; it means he is not *practicing sin!* There's a vast difference.] …because His seed… [from God the Father] …*of begettal* is dwelling within him, and he is not able to *practice* sin because he has been begotten by God" (vs 8-9). In other words, if you do sin, God's Spirit, by the begettal, is going to convict your heart and mind of that sin, and you will repent and not continue in that sin. That's what it's saying.

Verse 10: "By this *standard* are manifest the children of God and the children of the devil. Everyone who does not practice righteousness is not of God, and neither is the one who does not love his brother." So, there are children of the devil.

- There are the children of the devil, we just read it, and ***through the process of perversion*** they go into the depths of Satan.
- Whereas, God calls us and ***through the process of conversion*** we become the children of God.

Quite a thing! There's an interesting statement here, as Christ talks to those in Thyatira, which if you see the video *Israel of the Alps*, you will understand. Every time they compromised the Sabbath, went against God, they got slaughtered. That's exactly what He says here.

Revelation 2:18: "And to the angel of the church in Thyatira write: These things says the Son of God, He Who has eyes like a flame of fire, and His feet *are* like fine brass. I know your works, and love, and service, and faith, and your endurance, and your works; and the last *are* more than the first. But I have a few things against you, because you allow the woman Jezebel, who calls herself a prophetess, to teach and to seduce My servants into committing fornication and eating things sacrificed to idols" (vs

18-20). This tells us something—doesn't it? *If we are not vigilant in helping the brethren of God* not get involved in these things, and get involved in the tearing down of the doctrine and compromising these things, and eating and drinking with the drunkard (as Jesus said) then God is going to hold us responsible—is He not? *No question about it!*

I just got a call from a woman yesterday in tears, she just quit going to Worldwide Church of God because now they're not going to keep the Holy Days, they're going to keep Christmas and Easter and all the other days. They just announced that in their local congregation. That will bring tears to anybody who's been in Worldwide Church of God a long time, to see how they subverted the Church, totally taken down! It has been totally compromised. And I imagine there's a report from one of the leading Cardinals in the Vatican that it has been done. No question about it.

Same way here, v 21: "And I gave her time to repent of her fornication, but she did not repent. Behold, I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent of their works. And I will kill her children with death… [that's what happened; the sword came after them and it was awful] …and all the churches shall know that I am He Who searches *the* reins and hearts; and I will give to each of you according to your works. But to you I say, and to *the* rest who *are* in Thyatira, as many as do not have this doctrine, and who have not known the depths of Satan, as they speak…" (vs 21-24).

There is a depth of Satanism which people get into, which this whole world is being brought into right now with the occult. You can see it everyday on television. There's more and more occultism, coming right into even the kindergartens, where they're teaching the little children that they have their little helpers and all they need to do is talk to it and all their little children have their angels. It's all getting into occultism. And all the holidays and everything that this world celebrates are all satanic, occult holidays! No question about it! They may have been wallpapered with things that sound like they're 'Christianity,' but when you strip away the veneer, they are satanic and occult to the core! Including: New Years, Christmas, Easter, Ground Hog Day, May Day, summer solstice, Halloween, Valentine's Day, all of them! They all have deep occult meaning! But what they like to do, on the outside—since you're not into the depths of Satan—for the general public out here they sugarcoat it with all nice little things, and they make it sound good and acceptable, but they have been deceived by Satan the devil.

Those who go into the depths of Satan the devil, let's see how that happens; there's a step-by-step process by which this takes place. It's one thing to be deceived in the world and not know it, and God has shut you up to it. There's another thing to be a child of the devil and actually earnestly involved in it.

Romans 1:18: "Indeed, the wrath of God is being revealed from heaven upon all ungodliness and unrighteousness of men, who are suppressing the Truth in unrighteousness… [Is that not the goal? Can you get any Truth anywhere in this world? *No, you can't!*] …because that which is known of God is manifest among them, for God has manifested it to them… [God makes it known! No question, they have no excuse!] …for the invisible things of Him from the creation of the world are perceived, being understood by the things which have been made… [the very creation of God] …both His eternal power and divinity; so that they are without excuse" (vs 18-20).

This is all the philosophers on which the philosophy of the whole world has been underpinned, beginning from Babylon, through Greece, down through Rome down to our present day. Verse 21: "Because after having known God, they glorified Him not as God…[we are looking at the steps that they are taking to go to the depths of Satan] …neither were thankful; but they became vain in their own reasonings… [imagination, their own thoughts] …*so that* their foolish hearts were darkened." This is telling us that when anyone gets carried away in vanity, they close off their understanding. They become so self-centered, and that's exactly what Satan wants, self-centered people, because he can use them and he can deceive them, and he can use them to deceive others.

"*While* professing themselves to be the wise ones, they became fools!" (v 22).

1. you reject the knowledge of God through the things He's created
2. you become vain in your own imaginations
3. your foolish heart is darkened
4. you're professing yourself to be wise and you become fools;
5. "And changed the glory of the incorruptible God into a likeness of an image of corruptible man, and of birds, and four-footed creatures, and creeping things" (v 23). You become nature oriented—does that sound familiar with the 'eco movement'? *Yes!*
6. "For this cause, God also abandoned them to uncleanness through the lusts of their hearts, to disgrace their own bodies between themselves" (v 24). You get into sexual depravity.

Because there is no God:

- you're wise, you understand all things
- you are smart
- you're able to do these things
- you know what is right
- and anything you do goes

That's why we have the rise of homosexuality and lesbianism, bestiality, human sacrifice and all that thing going on today. Where do you think all these missing children go and they can't find them? People don't just disappear and are never found again. There's a reason for it.

7. "Who exchanged the Truth of God for the lie… [now you're given over to believing lies, totally; now you're really deceived] …and they worshipped and served the created thing… [reference to Satan the devil (Rev. 13) the whole world will worship him] …more than the One Who is Creator, Who is blessed into the ages. AMEN" (v 25).
8. "For this cause, God abandoned them… [notice the whole thing, God is the One Who does it, because they're affronting God. These are the steps into the depths of Satan the devil!] …to disgraceful passions' for even their women exchanged the natural use of sex into that which is contrary to nature; and in exactly the same manner also, the men, having left the natural use of sex with women, were inflamed in their lustful passions toward one another—men with men *sexually* committing shameless acts, and receiving back within themselves *that* which was *a* fitting fate" (vs 26-27).
9. "And in exact proportion as they did not consent to have God in *their* knowledge, God abandoned them to a reprobate mind… [not having the sound judgment of anything right and wrong whatsoever] …to practice *the* things *which* are immoral; having been filled with all unrighteousness, sexual immorality, wickedness, covetousness, malice, full of envy, murder, strife, guile, evil dispositions, whisperers, slanderers, God-haters, insolent, arrogant, boasters, inventors of evil things *and practices,* disobedient to parents. They are void of understanding, covenant breakers, without natural affections, implacable and unmerciful; who *despite* having known the righteous judgment of God, that those who are committing such things are worthy of death, not only do they practice these things *themselves,* but *they* are also approving of those who are committing *them*" (vs 28-32).

There you have it. That's the difference between the children of God and the children of the devil, sinking into the depths of depravity. That's something! The difference between the children of the devil, who really give themselves over to the devil are, *by perversion,* step-by-step taken to degree-by-degree down to be the absolute in-depth children of Satan the devil.

Where God, *through conversion,* wants us to step-by-step be converted and grow in grace and knowledge and become into the very image and knowledge of God, and to be born in the Kingdom of God as the very sons and daughters of God.

Quite a contrast and that's the battle that we're fighting, and that's the whole battle of the book of Romans.

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter; except where noted
Scriptures in Romans from *The Epistle of the Apostle Paul to the Romans, An In-Depth Bible Study* by Fred R. Coulter
Scriptures in Galatians from *The Epistle of the Apostle Paul to the Galatians, An In-Depth Bible Study* by Fred R. Coulter

Scriptural References:

1) Philippians 2:8-16
2) Romans 15:6-12
3) Isaiah 60:1-3
4) Psalm 27:1-4
5) Psalm 15:1-5
6) Psalm 17:13-15
7) Romans 15:13-14
8) John 1:14-16
9) Romans 15:15-19
10) 2 Corinthians 11:13-33
11) Romans 15:17-33
12) Romans 16:1-3
13) Acts 18:18-28
14) Romans 16:4, 16-17
15) Romans 15:14
16) Romans 16:17-27
17) Genesis 3:15
18) Mathew 13:37-43
19) 1 John 3:4-6
20) 1 John 5:16
21) 1 John 3:6-10
22) Revelation 2:18-24
23) Romans 1:18-32

Scriptures referenced, not quoted:

- 2 Peter 3:15-16
- Romans 9
- Isaiah 52:15
- Romans 16:5-15; 1
- Revelation 13

Also referenced:

Sermons: *Scripturalism vs Judaism*
DVD: *Israel of the Alps* (produced by the Seventh Day Adventists)

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